[illegible] WORLD'S CRISIS.

[illegible]D BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

BOSTON, MASS., JANUARY 5, 1859. VOL. VIII. NO. 18.

[illegible] important to look to ourselves closely [illegible]fully, and to be expeditious about the matter. To make the required improvement, we must see where we have failed, and how the past can be altered for the better. To see this clearly and at once, we must look *well* to the past.

The blessings of the past are many, and, as it regards the source of these benefits, this is settled. "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." In him we live, move, and have our being. Life is, therefore, not only the gift of God, but it is a great blessing. The end of life is to glorify God and enjoy him forever. Our life is in his hand; he is the God of the spirits of all flesh; and our great concern should be to rightly improve the precious moments allotted. The *real* value of life is enhanced when blessed with health to the possessor. Health makes life pleasant and endurable. How much better we are prepared to meet the evils of time, while in its enjoyment; how weak are our efforts when it is impaired! Those who have been favored with this blessing the past year, and improved it to the glory of God, and in advancing the interests of their fellow men, have cause to rejoice. But how many there are who have neglected to approriate this blessing to advance the common interest. And may we not say to them, as a gentle reproof, as the apostle said to those [illegible]ing in interest in his day, "For [illegible] past of our life may suffice [illegible]ought the will of the Gentiles."

[illegible]de still more blessed by abundance [illegible]d and raiment. "Give me," said [illegible] neither poverty nor riches, feed me [illegible] convenient for me." It is [illegible] enjoy these favors, but another [illegible] with a heart filled with gratitude [illegible]fulness for them. Have we, while [illegible]r enjoyment, thought of the dest[illegible]f others? Have we, in secret, lifted [illegible]umble petitions to God in their beh[illegible]verty has afflicted many during the [illegible]r. How many, better, perhaps, th[illegible]lves, have suffered dire want, and [illegible]ffer, while gaunt famine stares [illegible] face! How the heart of the [illegible] been made to bleed, while the [illegible] looked so wishful for food, or [illegible]es have cried, "Give, give!" [illegible]d of utter despair has lowered [illegible] communities, while the great [illegible]rovisions, and the failure of [illegible] have stared them in the face! [illegible]ils have been aggravated by [illegible] approach of winter, whose footsteps [illegible]lways signalized by the whistling of [illegible] wild winds through the crevices of the [illegible] shelter! Who can tell with what [illegible]ngs of heart, with what elegiac ex[illegible]sions, the poor, half-starved child has [illegible]ulated, "Give me this day my daily [illegible]d!" What suffering has been experi[illegible]d on the great deep, by the poor [illegible]ked mariner; clinging to his frail bark, [illegible]ing, it may be, on the remains of a [illegible]w sailor, but now the last of that other[illegible] unpalatable food is gone! What [illegible]ghts are revolved in his mind, while [illegible] storm seems to mock his last efforts, [illegible]he endeavoring, before relinquishing [illegible]rasp, to offer to heaven a prayer—a prayer, for the distant and the loved! [illegible] a struggle of mind and heart, [illegible]a conflict within the breast of this [illegible] skeleton of humanity, reduced to a [illegible]w through dire want, while he en[illegible]res to give up, to resign his family [illegible]riends. Even now, while he sinks i[illegible] swoon-like state, and life seems well n[illegible]gone, he imagines himself at home, w[illegible]he loved, where there is enough and to [illegible]e; and in the ecstasy of the moment, he [illegible]s to be mocked by disappointment and [illegible]th!

N[illegible] to the blessings we have noticed of li[illegible]health, food and raiment, we may speak [illegible] the social, which result from that mutu[illegible] intercourse and reciprocity of feeling [illegible]ifested by men, considered not merely [illegible] individuals, but as an aggregate body of society. Man is said to be a social [illegible]. "It is not good," said the Lord [illegible] man should be alone." God designed him for society. When he, therefore, through cowardice—for it is nothing else—retires from the world and becomes a recluse, sequestered from the benefits of human society; a stranger to the duties and pleasures which result from this heaven appointed intercourse; he is guilty of violating the commands of God, and endeavors, by his monkish course, to defeat the very end of his existence. He deserts his post, because of the trials which threaten; he has not courage enough to breast the storm and meet the evils of life; and hence, tortoise-like, he draws his head into his shell, exclaiming, in the spirit of selfishness, "Every man for himself!!" But this, thank heaven, is not a real specimen of humanity; if it was, the language of Gen. 6: 6, "It repented the Lord that he had made man," would have a significance which it has not at present! This we know is the exception, not the general rule.

There are thousands in community whose hearts are true. There is a humaneness about them, without which man is worse than a brute—he is a tyrant. How heaven-like is this compassion and tenderness manifested between man and man. How the bosom heaves with emotion in hope of administering to the wants of the hopeless sons of toil. "The cause," said one, "that I knew not I searched out." How many "God bless you's" have come from the hearts of those whose countenances have been lighted up through these acts of kindness! There is a peculiar felicity in these errands of mercy. It is said by one to be more "blessed to give than receive." "He that giveth to the poor lendeth to the Lord." Is there not an inward satisfaction realized by the merciful, the humane, that is truly [illegible] Here benevolence has full play. Benevolence is the disposition, munificence is its development. One is the duty, the other is the practice. It is by these kind offices that society is bound together; without them, earth would become a pandemonium. If others render to us in this department, we should cast in our mite to make it entirely reciprocal. Who of us wishes to give up these blessings, or be deprived of these social pleasures? There are thousands of mankind who know nothing of their sweets, being destitute of civilization or civil liberty, the very foundation of social life. We cannot too highly appreciate these blessings, they are intimately connected with our well being. Life would become a blank without them; it is all that holds society together. Heaven has never approbated a disregard of them. Wherever selfishness has become paramount, these blessings are comparatively lost. It matters not whether it has developed itself in the aggregation of the shining dust, or otherwise; the results have been invariably the same.

Aside from the acts of mercy and benevolence, which are blessings resulting from social life, we are favored with a thousand little civilities which serve to make life pleasant and agreeable. Notice the complaisance, the courtesy, together with those kind offices of love and respect which meet the wants and desires of others. How these acts cause the bosom to swell with emotion, producing a reciprocity of feeling which serves to hold mankind together in a kind of "universal brotherhood." This is just the opposite of that state of rudeness and barbarity of uncivilized nations. It is the refinement and politeness of civil life which distinguishes the two, making one what the other is not. *One* is a state of nature without any culture or improvement, and hence, reaping the fruit whose seed was sown by ignorance and her sister superstition; *the other*, of cultivation and refinement; having advanced from the darkness to the light, scattering joy and gladness wherever it comes. *This* is a state of improvement, of the enlargement of the mind, the expansion of intellect; a state in which gracious feelings are cultivated, all of which are aided by political and civil liberty, or the institutions of free government; *that* is a state of nature in which, though there are many changes, yet no improvement; where the mind is enchained by ignorance, while the darkness, grosser than that of Egypt, precluding the least ray of light, lowers, like a heavy cloud, enshrouding the soul in impenetrable gloom!

The blessings of which we have spoken are never lightly esteemed, except by those who are selfish and ignorant. Fanaticism ignores the good in this department; she sees nothing but the religious element, and that only as "trees walking!" It is but a one-eyed affair at best, being destitute of the sweets of social life.

But again, there is still another element which holds an important place; it is the religious. This, though noticed last, is the first, being antecedent—and in importance having superior claims. As the social owes, to a great extent, its existence to the civil, so does the civil, in a good degree, borrow from the religious. Civil liberty, which is a freedom from the arbitrary will of others, which freedom is secured by law, that restrains one man from injuring another, is certainly influenced by the religious. Wherever civil liberty is enjoyed, there you find the christian religion; and in proportion as the Bible is shut out and its principles ignored, that liberty is abridged, and tyranny and oppression are secured! The Bible recognizes the religious as paramount to all others; this is clearly set forth in both Testaments. Even as far back as the patriarchal regimen, the first lessons taught to the rising generation was the fear of the Lord. "And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding."

Religion has blessings which can be found in no other system. It has made provision for all the ills of human life, and is adapted to every condition of fallen humanity. The blessings of the gospel are very numerous, answering every demand, and meeting every want. Go where you will, be conditioned as you may, it meets your expectations, it draws from its infinite fullness, and appropriates according to the demand. What infinite favors it has lavished upon the nation, dispelling the gross darkness that has enshrouded them for centuries, blessing them with hope and immortality. There is, perhaps, no entire nation which has received it, at least practically; but millions have been made its happy recipients. How the heart of the poor benighted pagan has been made to rejoice through the self-denying and self-sacrificing spirit of the soldiers of the cross! The sound has gone forth from one end of the land to the other, "Glory to God in the highest, and on earth peace, good will toward man." How many thousands have been made to rejoice, old and young; age with its silvered locks, and youth with its buoyant hope, have bowed at the same altar, and experienced the same blessing. It would seem that the angel of mercy hovered over, anxious to pour out such a blessing as had not been realized since the first century. What changes were wrought in whole families! Once careless and profane, but now bowing at the throne of grace; father and mother, brothers and sisters. The infidel has thrown away his doubts and believes to the saving of the soul. The inebriate has laid aside his intoxicating cup; his senses are no longer disordered; his mind is relieved from its stupor; he no longer raves frantically, but now sits and is clothed in his right mind! The courtesan no longer pursues her unseemly course; truth has impressed the mind, calling hope into requisition; the heart becomes softened, purity now reigns in the soul, and chastity in the life. This is the work of the Gospel. How it triumphs! what victories it has achieved! what laurels it has won! It is the power of God unto salvation to every one that believeth." "In every nation he that feareth God and worketh righteousness is accepted with him." It is free for all mankind. "Whosoever will, let him take the water of life freely."

These are some of the blessings offered to mankind. How have they been improved? Who are made better by them? Have we, through their influence, made any advance, morally, intellectually, or religiously? It is impossible to remain stationary; we are either on the advance or retrograde; either being made better or worse; either growing in grace and the knowledge of the truth, or losing our vitality and are being enveloped in darkness. How is the matter with us? Can we say from the heart that our path grows brighter with every succeeding year? Would it be said to us, if called to an account, "Well done, good and faithful servant;" or, as was said to one anciently, "Thou art weighed in the balance, and found wanting?" We may try ourselves by the *Rule* —the word of truth—and ascertain our moral standing at once. This is the proper time to look—to examine our accounts. Our interests demand it; the interests of our fellow men require it; the Lord commands it, and shall it not be done? The blessings we have enjoyed are many; how have they been improved? Every succeeding year brings us so much nearer our final home. We shall soon reach the goal, and will the race have been run successfully? These are questions which should stir our hearts, and call into requisition every power of our minds, that we may make our calling and election sure. Let us improve upon the past by living more devoted, exerting ourselves more powerfully, and by applying ourselves more assiduously to the study and practice of truth and duty.

F. H. B.

For the Crisis.

The Two-Horned Beast.—No. 8.

(Concluded.)

HAS THE NAPOLEONIC DYNASTY REVIVED?

Mr. Frere, as has been remarked, "has long ago advanced the opinion that Napoleon the First was the seventh head of the beast, and so powerful was his conviction of this fact, that even when Napoleon and his son had both died, Mr. Frere still continued to persist in his opinion and to look forward to the revival of the Napoleonic dynasty."

"As it is right to give every man his due, we must remark (says an English writer) that a more perfect instance of far-reaching sagacity has never been exhibited by any prophetic writer, for after nearly thirty years from the death of Napoleon, and fifteen from the death of his son, a new Napoleon arose and was at once advanced to the government of the French nation." "Napoleon the First waked from his long sleep, and began slowly to revive. First, his great NAME shook off the dust, and floated, like a bird of prey, through the atmosphere of Europe. Next his empire *revived*, in the person of his nephew." "Napoleon the First being the seventh head, the eighth head ought to be a repetition or revival of the same person; and there is no doubt that the Third Napoleon is a repetition of the First. In name, in family, and in empire, the First Napoleon revived in the person of the Third. Nor does the similarity stop even there. The present Emperor repeats his predecessor in all the minutiæ of his empire, and has made it his avowed object to revive not only the name, but the inmost thoughts of Napoleon First. The aspirations and the projects, suppressed, as if forever, by Leipsic and Waterloo, are called up again from the dust of forty years, and paraded in defiance before the eyes of Europe. It is not IMITATION that is sought for, it is RESURRECTION! Of this, Cherbourg is a prominent instance; for it is openly announced that at Cherbourg the projects of the First Napoleon are to be carried out to their accomplishment. As a memorial of the past, and a manifesto of the future, there is to be graven on the equestrian marble "statue" of Napoleon First, "*I will renew at Cherbourg the marvels of Egypt.*" . . .

The identity of the two heads enables us to apply the same term to the seventh head as the PROTOTYPE of the eighth. The "wild beast" properly is the eighth head in his character as *Antichrist*. And as if to make the identity of the two heads still more evident, and immediately on the arrival of the Emperor at "the place Napoleon," where stands the new equestrian statue of the Great Napoleon, the veil which covered the statue suddenly fell, amidst cries of "Long live Napoleon First! Long live Napoleon the Third!" *Long live a dead man!* Yet this is significant. "*The beast that was, and is not, and yet is*, even he is the eighth and is of (Greek, out of, or from,) the seven, and goeth into perdition."

Brethren, hold on to your shares—no break in God's "cable." What the world calls "Millerism," is not dead; the insulations are getting more perfect, and blessed be God it will soon "SPEAK and not LIE. Though he tarry, wait for him, he will surely come."

"At Waterloo, June 18th, 1815, Napoleon fell, and with him the seventh headship; and the congress of Vienna decreed that no relative or descendant of his should ever again occupy the throne of France." But the counsels of man are little worth against the counsels of God. Accordingly, on the 27th of August, 1848, Louis Napoleon, who, previous to this, had been a wanderer and an exile from his country, but always a firm believer in his great future destiny by that magic influence that attached itself to his name, was elected to the French assembly, and on the 20th of December following, was chosen president of the assembly for three years.

On the 13th of Nov., 1851, he brought about a "coup de main," in which several thousands lost their lives, and on the 24th of the same month, having banished all the chief men that stood in his way, he was elected president of the republic for ten years. This, however, was not sufficient to satisfy his ambitious design, for on the 2d of Dec., 1852, he assumed the old Roman title of Emperor, crying, "The empire is peace."

Here, then, we have the revived seventh head in Napoleon Third, in which "*that man of sin*," "the son of *perdition*" (for this eighth head goes into *perdition*,) the "Antichrist" of the Scriptures of truth will be fully developed.

We shall now give some extracts from a tract entitled, "*The days in which we live*," by E. W. P. T. In proof that Napoleon III. will in the appointed time become manifest as the Antichrist, he says:—

1. "He is out of or from the seven." Speaking of Rev. 17: 8—the interpretation of which is as follows; under Napoleon I. "the beast that was" under Napoleon II., his son, in whose favor he abdicated, but who never reigned, the beast "is not," and under Napoleon III. the beast "yet is," even he is the eighth and goeth into perdition.

2. The pope at present reigns by the pleasure of Napoleon III. He maintains his authority by the presence of the French soldiers. * * Thus we see that the Emperor of France has virtually been for eight years the ruler of Rome, as his uncle was before him for four years. The influence of the priesthood has been exerted in a thousand ways to raise Napoleon III. to that pitch of power that he now holds, which is the greatest and most absolute in the world.

3. A third reason why we believe Napoleon III. to be the eighth head, is on account of his name. * * Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred three score and six. "The number of a man" signifies the number of a man's name. Now as John described the history of the Roman or Latin [illegible] is but just to suppose that the n[illegible] interpretation of that name would be [illegible] in the Latin language. Hence we [illegible] LODOVICOS, the Latin for Louis, whi[illegible] name exactly comprehends 666.

4. A fourth reason is because the prophet Dan. chap. 2: 45, says, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain." [illegible] many ages the holy places at Jerusalem have been a cause of contention between various nations of Europe and Asia Minor. The crusades, in which it was [illegible] forty millions of lives were lost, were carried on to obtain possession of these localities. When Louis Napoleon became Emperor of France, he took the title of "*Defender of the Faith and Protector of the holy places.*" The keys to the holy sepulchre being

about to be given over to Louis, was the occasion which brought about the Crimean war. "At the present time, French influence is entirely upon the ascendancy in Jerusalem, and Louis Napoleon is not only the protector, but also the actual possessor of some of the *holy places*; for the Sultan has for some time made a grant to him of the church of St. Ann, of which he is now the patron, and by the latest accounts has also *given to him a large vacant space of ground, situated upon the most commanding as well as the most beautiful eminence in Jerusalem*, upon which spot the Military order of the Hospitaller Knights, founded A. D. 1099, erected a structure for their own use. In all this, we see how the providence of God is preparing the way for Napoleon III. to erect some splendid palace at Jerusalem when the time arrives for his doing so.

5. A fifth reason for fixing this character upon Napoleon III. is on account of the influence and authority he has exercised in the affairs of the various European nations." After speaking at length upon his influence and authority, he remarks;—"The French nation is much gratified with the honors conferred upon their chief. They boast that, within one year, he has met with the Queen of England, the Emperor of Russia, the King of Prussia, the King of Bavaria, the King of Belgium, the King of Wurtemberg, the Queen of Greece, the Prince of Nassau, the Grand Duke of Baden, and the Grand Duke of Saxe Coburg. All these events prove the ascendancy of Napoleon's influence.

6. We see in him the man who was well pleased to listen whilst the Lord's prayer was addressed in paraphrase to himself; the man who has been called "the Savior;" the man who, from the pulpit of *Notre Dame* in Paris, has been proclaimed a greater than Jesus Christ; the man who, instead of spurning such blasphemy, rewarded its author with a present of a valuable snuff box. The man who is skilled in that refined species of "Pythonism," (Acts 16: 16) called *Spiritualism*, the modern phase of Satan's "deceivableness of unrighteousness."

Thus we believe that "Spiritualism" will fully develop itself in the "Antichrist," "the man of perdition," the eighth head of the *Leopard beast*; its characteristics being more fully portrayed in the "Lamb-like" wonder-working "*two-horned beast*" of Rev. 13: 11. Of its two horns we would say with an English author, "But we wish the reader to consider the vast consequence of this new alliance. *France* and *Russia* are evidently in league against Austria and England for *every purpose* no doubt, but most especially for the dismemberment of Turkey." That France is this eighth head I think must now be apparent to all; but until it shall have developed more fully the power assigned it—until the "two horns," "the image," "the mark," the number and "power" be more fully defined, reason requires that the "*third angel's message*" should be suspended; for mark you, whoever carries that message, does it at the risk of his life. It is the *last* "*message*;" and it is the forty-two month *beast* and an *image* to the same, caused to be made by the "*two horned beast*," that demands reverence. Therefore "if any man worship "the beast," or his "image," or receive his "mark," will be a fearful and final warning, and this we believe is now pending.

But have we nothing to fear in this country? Says Mr. Smith, p. 169, "God grant that it may mean only the old Roman earth;" but again remarks that "the scriptures seem to give a far wider extent to this power, even to the kings of the earth and the whole world." Again he says, "God in mercy grant that the calamities may be no more extensive. But I do not feel satisfied that the prophecies do ... a far wider extent," even to ... body of the christian church."

...ickersteth; "It becomes, then, a ...portant duty for a spiritual watch... not to deceive those for whom he ...ches by *speaking smooth things and prophesying deceits*, (Is. 30: 10,) but honestly and plainly to warn men of their danger."

Thus have I endeavored thus far to do; yet I have much more to say in connection with this subject in due time. This subject henceforward will be the subject with which the church will be principally engaged. And while some may tremble at thought of approaching danger, the thoughts of "going home," while listening to the voice of the great Shepherd, "Fear not, little flock; fear not them which can kill the body," will soothe all their sorrows, and in the language of Rutherford will cry, "O, sweet Lord Jesus, take wide steps! O my Lord, come over mountains at one stride! ... O that he that feedeth among the lilies would cry to his heavenly trumpeters to make ready, let us go down and fold together the four corners of the world, and marry the bride!" Amen. Even so, come, Lord Jesus.

H. Pratt.

For the Crisis.

Holiness to the Lord.

Beloved Editor:—The Lord be with you. We rejoice greatly, to see so many things in your weekly on the subject of "holiness to the Lord," the perfect love that casteth out all fear. What more important in this age of rebuke, and perpetual backslidings, than the tongue of fire, the burning coal *fresh* from God's altar?

How is it *possible* without this renovating, purifying power from on high, for the cause of God to prosper? Our soul kindles to a *flame* at the very *name* of holiness! Angels tune their harps also on this theme. Heaven's arches *ring*, and *will ring* as eternity rolls on, "Holy, holy, holy is the Lord Almighty." Why not, then, begin this song here, even *now*?

Thank the Lord, there is hope of a more general and simultaneous waking up to this question. Only a few weeks since, on a visit to a place called Birmingham, and beholding what God had wrought, our whole soul burst forth joyfully, "*that's it, that's it.*" That's why the cause of truth prospers so remarkably in B. The doctrine of holiness prevails; entire consecratedness to God is advocated, boldly published from the pulpit in all its vividness, clearness and fullness, and lived out by its professors. "Holiness to the Lord" is the motto—the watchword—meetings for the establishment in this superlative grace are held weekly. What the result? God's spirit is poured out, sinners are awaked, and converted, by scores and hundreds—the revival continues unabatingly, year in, year out—the new converts hold on their way, grow stronger and stronger. Hardly a single instance of blacksliding is recorded. The effect of this publishing a full gospel, a complete Savior—whose blood cleanseth from all sin, even now, is most salutary on the surrounding community—the world see it, feel it. Intemperance, Sabbath desecration, infidelity, and a pro-slavery spirit, begin to hide their deformed heads. This one example ought to convince every one of God's smiling approbation at this course. Friends, ministers of the High and Holy One, what your wish, your heart's desire and prayer to God? that he may be glorified in all things? in the salvation of sinners continually? That revivals on revivals, a general outpouring of God's Holy Spirit may be evermore? That new converts may grow stronger and stronger, shine brighter and brighter ever unto the perfect day? and *never* backslide? *never* dishonor their holy profession? In a word, is it your wish, your daily prayer that this world may be speedily renovated, turned upside down, made to blossom as the rose—preach holiness, entire consecration, perfect love, the duty and privilege of every one to love God supremely *now*, with all the heart, soul and strength—to live for God and *only* for God. Preach the doctrine, sound it out, bring it home definitely, with power to every heart—make it a definite *special* object—let sanctification follow justification in quick succession—in every revival, every protracted effort. Preach the doctrine, preach it, practice it, sound it out—God will bless it—it's the essence, the cream—the nectar, the sum and substance of the gospel—the glad news, the joy and song of angels and glorified spirits. "Holiness to the Lord." Never, *never* will the church arise, shine forth as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners," till the Bible is understood and believed on this point. Just in proportion to the advancement of the doctrine of holiness, the purification of God's people, in heart and life, is the prosperity of truth and righteousness in the world, and the falling of Satan as lightning from heaven.

"The love of God flows just as much,
As that of ebbing self subsides,
Our hearts (their scantiness is such)
Bear not the conflict of two rival tides."

In the cause of reform, purity and love,
yours, D. F. Newton, N. Y.,
Ed. "Golden Rule."

☞ Childhood often holds a truth with feeble fingers which the grasp of manhood cannot retain, which it is the pride of utmost age to recover.—*Ruskin.*

The World's Crisis.

MILES GRANT ----- EDITOR.

BOSTON, JANUARY 5, 1859.

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The Soul.—No. 12.

We have stated, in former articles, that *nephesh*, the word rendered soul, is translated in *forty-four* different ways in the common English Bible. We now purpose to give *all* these variations, and quote the texts that contain them. Our readers, who wish to be well posted on this subject, will do well to preserve these articles for reference, and mark the passages in their Bibles. It is for this object, in compliance with a request, that we present these facts.

1. *Nephesh* is rendered *man* four times. Ex. 12: 16. "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every *man* must eat, that only may be done of you."—Lev. 24: 17. "And he that killeth any *man* shall surely be put to death."—2 Kin. 12: 4. "And Jehovah said ... all the money that every *man* is set at."—Isa. 49: 7. "Thus saith the Lord ... to him whom *man* despiseth."

2. *Nephesh* is (2) rendered *men* once. 1 Chron. 5: 21. "And they took away their cattle ... and of *men* an hundred thousand."

3. *Nephesh* is rendered *him* four times. Gen. 37: 21. "And Reuben ... said, let us not kill *him*."—Deut. 19: 6. "Lest the avenger of blood ... slay *him*."—Deut. 22: 26. "When a man riseth against his neighbor and slayeth *him*."—Prov. 6: 16. "These six things ... are an abomination unto *him*."

4. *Nephesh* is rendered *himself* eight times. 1 Kin. 19: 4. "And he requested for *himself* that he might die."—Job 18: 4. "He teareth *himself* in his anger.—Job 32: 2. "Then was kindled the wrath of Elihu ... against Job ... because he justified *himself*." Jer. 51: 14. "The Lord of hosts hath sworn by *himself*."—Amos 2: 14. "Neither shall the mighty deliver *himself*." Ver. 15. "Neither shall he that rideth the horse deliver *himself*."—Amos 6: 8. "The Lord hath sworn by *himself*."—Jonah 4: 8. "Jonah .. wished in *himself* to die."

5. *Nephesh* is rendered *he* twice. Ps. 105: 18. "Whose feet they hurt with fetters; *he* was laid in iron."—Prov. 16: 26. "*He* that laboreth, laboreth for himself."

6. *Nephesh* is rendered *me* three times. Num. 23: 10. "Let *me* die the death of the righteous."—Jud. 16: 30. "And Sampson said, let *me* die with the Philistines." 1 Kin. 20: 32. "Thy servant Benhadad saith, I pray thee, let *me* live."

7. *Nephesh* is rendered *myself* once. Ps. 131: 2. "Surely I have behaved and quieted *myself* as a child that is weaned of his mother."

8. *Nephesh* is rendered *we* once. Ps. 35: 25. "Ah, so would *we* have it."

9. *Nephesh* is rendered *her* once. Jer. 2: 24. "A wild ass used to the wilderness, that snuffeth up the wind at *her* pleasure."

10. *Nephesh* is rendered *herself* twice. Isa. 5: 14. "Therefore hell hath enlarged *herself*."—Jer. 3: 11. "Backsliding Israel hath justified *herself* more than treacherous Judah."

11. *Nephesh* is rendered *thee* twice. Jer. 40: 14. "Baalis ... hath sent Ishmael ... to slay *thee*." Ver. 15. "Johanan .. spake .. saying .. wherefore should he slay *thee*?"

12. *Nephesh* is rendered *thyself* once. Esther 4: 13. "Answer Esther, think not with *thyself* that thou shalt escape in the king's house."

13. *Nephesh* is rendered *they* once. Job 36: 14. "*They* die in youth."

14. *Nephesh* is rendered *themselves* three times. Esther 9: 31. "He sent the letters ... to confirm these days of Purim .. as they had decreed for *themselves*, and for their seed."—Isa. 46: 2. "They could not deliver the burden, but *themselves* are gone into captivity."—Isa. 47: 14. "They shall not deliver *themselves* from the power of the flame."

15. *Nephesh* is rendered *yourselves* six times. Lev. 11: 43. "Ye shall not make *yourselves* abominable with any creeping thing that creepeth."—Ver. 44. "Neither shall ye defile *yourselves* with any manner of creeping thing."—Deut. 4: 15. "Take ye therefore good heed unto *yourselves*." Josh. 23: 11. "Take good heed therefore unto *yourselves*, that ye love the Lord your God."—Jer. 17: 21. "Thus saith the Lord, take heed to *yourselves*."—Jer. 37: 9. "Thus saith the Lord, deceive not *yourselves*."

16. *Nephesh* is rendered *any* three times. Lev. 2: 1. "And when *any* will offer a meat offering unto the Lord."—Num. 19: 11. "He that toucheth the dead body of *any* man shall be unclean seven days."—Deut. 24: 7. "If a man be found stealing *any* of his brethren ... then that thief shall die."

17. *Nephesh* is rendered *one* once. Lev. 4: 27. "If any *one* of the common people sin through ignorance."

18. *Nephesh* is rendered *lust* twice. Ex. 15: 9. "The enemy said .. I will divide the spoil; my *lust* shall be satisfied upon them."—Ps. 78: 18. "And they tempted God in their heart, by asking meat for their *lust*."

19. *Nephesh* is rendered *ghost* twice. Job 11: 20. "The eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the *ghost*."—Jer. 15: 9. "She hath given up the *ghost*; her sun has gone down while it was yet day."

20. *Nephesh* is rendered *thing* twice. Lev. 11: 10. "Any living *thing* which is in the waters."—Ezk. 47: 9. "And it shall come to pass, that every *thing* that liveth, which moveth, whithersoever the rivers shall come, shall live."

21. *Nephesh* is rendered *his own* once. Prov. 14: 10. "The heart knoweth *his own* bitterness."

22. *Nephesh* is rendered *she will* once. Deut. 21: 14. "Thou shalt let her go whither *she will*."

23. *Nephesh* is rendered *mortally* once. Deut. 19: 11. "If any man hate his neighbor ... and smite him *mortally* that he die."

24. *Nephesh* is rendered the *will* three times. Ps. 27: 12. "Deliver me not over to the *will* of mine enemies."—Ps. 41: 2. "Thou wilt not deliver him unto the *will* of his enemies.—Ezk. 16: 27. 'Behold, therefore, I have ... delivered thee unto the *will* of them that hate thee."

25. *Nephesh* is rendered *tablets* once. Isa. 3: 20. "In that day the Lord will take away ... the *tablets*."

26. *Nephesh* is rendered *the dead* five times. Lev. 19: 28. "Ye shall not make any cuttings in your flesh for *the dead*"—Lev. 21: 1. "There shall none be defiled for *the dead*."—Lev. 22: 4. "Whoso toucheth any thing that is unclean by *the dead* ... shall be unclean until even."—Num. 5: 2. "Put out of the camp ... whosoever is defiled by *the dead*." Num. 6: 11. "Make an atonement for him, for that he sinned by *the dead*."

Poultney.

We are back again in this interesting field of labor, and doubtless our readers are anxious to know how the work of the Lord is prospering. Well, during our absence of about two weeks, the enemy made an earnest effort in various ways to divert the attention of the people from the great truths of the Bible and quiet all their fears of danger if they continued in the way to destruction. Cold hearted professors, full of sectarianism, did what they could to throw dust in the eyes of the young converts, and seemed to glory most in standing as stumbling blocks in their way. Preachers preached against them, and endeavored to blacken the work of God by their reproachful epithets and sneering contempt, but we found the truth still spreading, and many rejoicing in its reception. O Lord, have mercy on thine opposers.

We met a hearty greeting from the friends of Jesus, and were kindly welcomed by Dea. Joslyn and family to their hospitable home. We found them noble specimens of humanity, holding the pure principles of christianity unadulterated with bigotry and sectarianism. How we love to associate with such disciples of the blessed Jesus. Every comfort in their power to afford was most cheerfully proffered. May the Lord reward them for their labors of love to his unworthy servant.

We commenced our meetings again Saturday evening, Dec. 25th, and though the night was cold, a large congregation was present, that listened with deep attention. At the close five came forward for prayers. We felt, to some extent, the chilling influence of the opposition powers that had been so active during our absence, but the Lord strengthened our faith. Lord's day morning, we had a refreshing love feast, while talking of our blessed Savior. Eleven were baptized in the afternoon, and went on their way rejoicing. Said ... sisters, who was baptized, a young lady who is teaching in the place,—"I ... happy as I can be." She, as ... found the promise true, "Repent and be baptized ... and ye shall receive the gift of the Holy Ghost." In the evening every part of the house was crowded to its utmost capacity, by an attentive audience. Thirteen came forward for prayers, and several were blessed, and confessed the Savior.

Last evening, Monday 27th, we had a very solemn season. Forty-three came forward for prayers, and some found peace in believing, and spoke of their determination to follow Christ, and seek for immortality "by patient continuance in well doing."

Matt. 11: 12.

A brother wishes to know our opinion on Matt. 11: 12.—"The kingdom of heaven suffereth *violence* and the violent take it by force." The marginal reading is, "the kingdom of heaven is gotten by force, and they that thrust men, take it," &c. "The kingdom of heaven," and "the kingdom of God," are used interchangeably in the Bible, meaning the *inheritance* promised to the saints. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of *the kingdom* which he hath promised to them that love him?" Jas. 2: 5. What kingdom? "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" Matt. 25: 34. Who occupied this kingdom first? Adam. In what state is that kingdom now? "They that *thrust* men" have it in possession; and it is to "be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Lk. 21: 24. "The *violent* have taken the Lord's kingdom and claimed it as their own, and when the rightful King came, he had no place to lay his head, and was crucified by these violent ones who are yet *treading down* the kingdom, or territory promised to Abraham, Isaac and Jacob, but, thank the L... their "squatter sovereignty" is nearly expired, and soon the "Prince of Peace" will take possession and give the kingdom to "the saints of the Most High;" then violent will no more take it by force, for saints shall "possess the kingdom for ever, even for ever and ever." Dan. 7: 18.

The following extract, from a paper, shows that still "the kingdom of heaven is gotten by *force*, and they that *thrust* men take it." Says a gentleman who is now traveling in the East:—

"There was one 'Holy Place' in Jerusalem I sought in vain to visit—the ... the Temple of Solomon. It is, you know, occupied by the principal ... the city—the Mosque of Omar ... the enclosure, it occupies the ... western part of the city, and ... of the most imposing edifices I ... in the East.

Hitherto strangers have been ... to visit it by paying a modest ... of from five to fifteen dollars; but of late the Mohammedans have ... ing no better fast' in the matter of ... tion, and this year have saucily sh... door of the sacred edifice in the ... the whole squad of 'Christian dogs.'

I attempted to look into the incl... but a Turkish sentinel offered to ma... a present of the contents of a very ... musket, while an old vagabond who ... near suggestively drew his finger a... his throat, indicating by such gesture, in case I should enter I should for the future be relieved of the bore of carrying a head upon my shoulders.

These rascally Mohammedans have placed some sacred edifice or other ... the tomb of David, so that no Chris... is permitted to see the resting place of ... great Psalmist. And I may here re... that there is no sadder spectacle in all ... curse stricken land than that of ... and, if possible, still more *degraded* T... *lording it over the sacred city*. The g... once pressed by the feet of Solomon, David, and Christ, now echoes to the ... of Moslem, and Janissary, and the ... ling Dervish. While the Jew is co... in obscure places, the Moslem strut... the air of one who treads on th...; while the Christian begs permiss... to kneel at the tomb of his Savior, the T... disdainfully proclaims himself mon... of all he surveys. While the Holy Se... is nominally in the hands of the Chr..., Turkish soldiers keep guard at th... or and a Turkish Pasha keeps the key."

☞ The worship which the L... requires is the worship of the heart, not the service of the lips; and howe... much we may be engaged in the exte... services of religion, and profess to ... and worship the Lord, yet our real ... is paid only where our supreme a... is fixed.

☞ The greatest enemy of hu... happiness is sin.

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...olding from ...d all to please ...on!

...of a time to come ...o, in heaven, on the ...nd under the earth," ...ising God. Rev. 5: 13. ...wicked then be? Not in ...ot "on the earth"—not "under ...—not in "the sea!" Where ...They shall not be," their place ...t be found." How gloriously does ...Bible harmonize!

...ent ...nt"— ...or sec- ...lastingly

...s able to de- ...n hell." ...do it. Not de- ...eep the soul alive! ...ike. Destroy them—

...part ye cursed into ever- ...repared for the Devil and his

Yes, not prepared for *men*, but ...*vil* and his *angels*. The question is ...bout "the fire" of God's "wrath" ...everlasting in itself, but shall the ...l be kept everlastingly burning in it? ...aith God, "it shall burn them up, ...nd branch, consume them." ...in. The parable of "the rich man and ...

...y. This proves nothing. 1st, it is ...able. 2nd, it is a representation of ...hing before the final judgment. If ...dmit that the spirits of dead people ...ive, and are in heaven, or hell, or ...that does not begin to prove that ...e general judgment wicked people ...e tormented eternally!

Again, "The smoke of their torment ...eth up for ever and ever," and its ...ld passages in Revelation.

...ply. The symbols of Revelation! Is ...the Beast, here, a symbol? Is not ...false prophet, here, a symbol? Is not ...lake of fire a symbol? "Is not for- ...and ever" a symbol too? It is said, ...day and night wh...

24. It is contrary to all the known operations of the Almighty to torment men eternally. In all cases of suffering, of torment, of punishment in this world, he ever, in some way, reveals an end. In all cases of punishment, too, he observes the following laws: 1st, to punish for the good or warning of others. 2d, to punish for the reformation of the offender punished. But when the wicked are in eternal torment and the good saved, who is to be benefited by the eternal torment of the damned? Would it not be for the good—the benefit of all holy beings to have the poor miserable creatures put out of being and suffering? Again, eternal torment can never benefit the tormented. What then, I ask, can be the object of the Almighty in tormenting them eternally? O do not let us any longer ignore the holy consistency of our God.

25. To make an end of the wicked—a final end—is in perfect keeping with the character of God. The case stands thus: God made man—placed him on trial, in temptation; those who finally overcome sin, through Christ, shall live forever in glory—those who do not, He will burn them up, and thus put them back where He took them from. Then He has done no wrong. The universe is clean, and God, Christ, angels, men, and devils shall say Amen!

EDWIN BURNHAM.

For the Crisis.

Important Correction.

On page 21 of the "Discussion," Dr. Litch is represented as saying, "Not his spirit; for that went to God," &c. If this was a *lapsus linguae*, it was the opposite of the thought that was intended to be uttered; and Dr. Litch wishes it corrected, so as to read, "It was his spirit that went to God, to be disposed of," &c. The error is so palpable, that the intelligent reader ...as doubtless judged it to be a mistake; ... it is well to correct it, to avoid useless ...apprehension.—[Ed. *Advent Herald*.

Correspondents.

From Sr. M. D. W.

...NT:—I much regret the pub- ...letter designed only for your- ...an off-hand epistle, and not ...at care and style that would ...h an article designed for ...ecially a criticism upon ... whom I so highly es- ...itch.

...ed by "Letters" de- ...," and not marked ...e been, you prob- ...d for the paper.

...WELLCOME.

...gs.

...ims and ... of the ... time, ...Paul, ...ing ...es

Editorial Notice.

☞ The promised edition of The Discussion will not be out until next week, as near as we can ascertain. We hope to reduce the price to 25 cents.

For the Crisis.

Believers washed in Blood.

"But ye are washed." 1 Cor. 6: 11.
"By the washing of regeneration." Titus 3: 5.

A thing washed is supposed to be clean; and any thing washed thoroughly and effectually is clean. Believers are washed from all the impurity and stains of sin; but what is most surprising *Blood* is required as the element in which to cleanse from sin and guilt. Therefore "a fountain" has been "opened for sin and for uncleanness."

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

"Unto Him that loved us and washed us from our sins in his own blood." Rev. 1: 5. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

The fact in respect to the cleansing power of blood has been discovered, and is made use of by science and art in the clarifying of sugar, &c. Long before this discovery was made by man, however, the Lord declared, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 8. Jehovah taught the world from the beginning the virtue of "blood" and of "ashes" to cleanse, and to purge the conscience from sins. On every altar, and in every sacrifice slain and consumed, "from the foundation of the world," was written: "Without shedding of blood is no remission." Heb. 9: 22.—"The *blood* of bulls and of goats, and the *ashes* of a heifer sprinkling the unclean," could not "take away sins;" nor sanctify to the purifying of the flesh," only as the offering was made in the *faith* of that ONE and greater and more perfect sacrifice;—"The body of Jesus Christ once for all." And as "the bodies of those beasts, whose blood" was "brought into the sanctuary of the High Priest for sins" were "burned without the camp," so Christ, "who through the Eternal Spirit offered himself without spot to God," "suffered without the gate," that there should be "no more offering for sin;" and that "their sins and iniquities" be "remembered no more."

O. R. FASSETT.

☞ 'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them just as in the candle I know there is both light and heat; but yet, put out the candle and they are both gone; one remains not without the other; so it is with faith and works.—*Selden*.

Foreign News.

HALIFAX, Jan. 2.

The Royal mail steamship America, Capt. Miller, which left Liverpool on Saturday, Dec. 18, arrived at this port at 9 o'clock this morning.

FRANCE.

A meeting is to be held in Paris on the 20th for regularly constituting the Suez Canal Company. It was positively stated that bona fide subscriptions had been obtained for the full amount of nominal capital.

The Paris correspondent of the Globe says that Montalembert has received a letter from Count de Chambord congratulating him on his independent attitude, and expressing the sympathy of the head of the Bourbon dynasty.

ITALY.

The correspondent of the Daily News says it is not easy to get authentic information from Rome, Cardinal Antonelli having declared war upon foreign correspondents. He has stopped their letters, and threatened to turn them out of the city.

A letter from Turin says the condition of Italy grows every day more serious. The impression is general that a political crisis is at hand. It is from a high source that rumors of a warlike tendency proceed.

It is also believed that Piedmont is encouraged by the Tuileries.

AUSTRIA.

A Venice correspondent of the Times says, ...withstanding the inclement season of the ...men who were on furlough have received ...to join their regiments in Lombardy ...nice, and notice has been issued that ...tary authorities desire to purchase ... cavalry and artillery. Necessary ...ere also being sent into fortresses in ...at if an attack should be made on ... will not be taken by surprise.

PRUSSIA.

...of Wales has returned to Eng- ...n, taking with him the Order ...le, conferred on him by the ...Prussia.

TURKEY.

...nisterial crisis are again ... that Fuad Pacha will be ...

...ed a circular to all ...nsequence of the ...h having passed ... violation of the ...aid down that ...placed at the ...tinople, are ...tain a Tur- ... through

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Edwin Burnham will preach in Fairhaven, Mass., on the evenings of Jan. 11th, 12th, 13th, 14th. The friends in New Bedford, and other places around, are cordially desired to attend and help us.

Eld. Geo. Champlin appoints to preach as follows:—
Hartford, Ct., (eve.) - - Jan. 7th.
Cheshire, Ct., (eve.) - Jan. 8th to 12th.
Bristol, Ct., (eve.) - - Jan. 13th.
Plymouth Hollow, (eve.) - Jan. 14th.
Newfield, - - - - Jan. 15th
and over the Sabbath. (Meet him at the noon train at Wolcottville.)
Winsted, (eve.) - - Jan. 17th.
Pleasant Valley, (eve.) - - Jan. 18th.
Collinsville and vicinity, where Bro. Mathewson may appoint, - Jan. 19th to 21st.
Springfield, Mass. - - - Jan. 23d.

Bro. C. is well known. He is *colored* and set to work by our God, who has used him as an instrument in the conversion of hundreds. Brn., meet him at the depots, and encourage him on this first trip. H. MUNGER.

Eld. J. Hemenway appoints to preach at Danielsonville, Jan. 30th, and Feb. 6th.
D. A. JONES.

Bro. Lewis Robinson will meet with the brethren in Jawbuck, Ct., Jan. 6th and 7th.

The Lord willing, I will speak to the people in Woodstock, N. B., on the 2d Sunday in Jan., 1859, and spend a number of weeks in that region of country. I. DAMMAN.

The Lord willing, I will be with the Church in Portsmouth the 4th Sunday in January.
E. WHITNEY.

I have appointments to preach as follows: At Warner, in the Universalist meeting-house, the 2d Sabbath in Jan.; at Danbury, in the Town Hall, the 3d; at Sutton the 4th; and at Canterbury, Hill's Corner, the 5th Sabbath. T. M. PREBLE.

B. P. Manning appoints to preach in
Andover, N. H., (eve.) where J. Hazen may appoint, - - - Jan. 6th.
Wilmot Centre, (eve.) where Bro. Goodhue may appoint, - - - Jan. 7th.
Danbury, (eve.) where Bro. Ford may appoint, and over the Sabbath, - Jan. 8th.
Meredith Centre, (eve.) where Bro. Veazy may appoint, - - - Jan. 12th.
Meredith Village, (eve.) where Brn. may appoint, - - - Jan. 13th.
On the Neck, (eve.) where Bro. Wiggin may appoint, and over the Sabbath, Jan. 14th.
Holderness, (eve.) where Bro. A. C. Knowlton may appoint, - - - Jan. 17th.

I will supply at Hartford the first two Sundays in January, in place of Bro. Perkins.
W. S. CAMPBELL.

I will preach as follows:
River Point, R. I., Sunday, - - Jan. 16th.
Providence, R. I., Sunday, - Jan. 23d.
Holden, Mass., Thursday evening, Jan. 27th, and over the following Sabbath.

P. S.—If these appointments interfere with previous arrangements, brethen will please notify me by letter, directed to Worcester, Mass., care of W. F. Higgins.
S. W. BISHOP.

J. W. Crabtree appoints to be with the Church at
Plymouth Hollow, (eve.) - - Jan. 7th
and over the Lord's day.

Bro. J. Billings appoints to preach in Worcester, Mass., the 2d Lord's day in January, and continue a few weeks.

The Lord willing, I will preach at
Portsmouth, N. H., - - Jan. 16th.
WM. INGHAM.

NOTICES.

Notice.

Providence permitting, there will be a quarterly conference held in the town of Alganza, near Bro. Wakeman's and Draper's, in Branch Co., some nine miles south of Quincy, commencing Feb. 11th, 1859. A general attendance is desirable. Brn. O. R. L Crosier, E. Miller, Jun., and J. A. Sober, will be present to preach the word of life.

In behalf of the brethren,
A. N. SEYMOUR.

☞ *Expositor* will please copy.

Notice.

The Lord willing, there will be a conference at Melvin Village, N. H., commencing Jan. 14th, to continue over the Sabbath. Bro. J. Couch will be present to preach the word; and others are invited.

T. W. PIPER.

Notice.

We have now our argument nearly ready for the press, and request all that feel interested in the time of our Lord's coming to write us, giving their post office address, and the number of papers they require, which shall be sent free without money and without price, like the blessings from above. We believe without a doubt, therefore we act, and our hearts rejoice in the prospect of seeing our coming Lord in the Spring.

ABRAHAM FLAVELL.

Newark, N. J.

[We insert the above by request. We bear no responsibility in the matter. Friends must judge for themselves.

Notice.

The third quarterly meeting of the Galena Dis. will be held at Elizabeth, Jo Davis Co., Ill., to commence Jan. 13th, 1859, at 7 o'clock.

North Western Pennsylvania Conference.

A conference is appointed to meet at Blooming Valley, Crawford Co., Pa., to commence Thursday evening, Jan. 13th, 1859, and continue over the following Sunday. We hope to see a general rally of brethren and sisters from the surrounding country, and that the resolutions of the last conference will not be forgotten. JOHN T. ONGLEY,
For the Brethren.

Business.

To Correspondents.

T. C. Taylor—All right. Money credited Dec. 8th.

L G. Wellcome, $3.25.

B. F. Elliott—The book has not been received.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

Mrs. Hill, for the poor, D. Hastings 179,—50 cts. each.

I. Dimmick 194, Eld. A. Lathrop 178, $1.08 each.

I. Quimby 176, $2.25; M. C. Phelon 171, $1.58, W C Nettleton 182, 82 cts; M M Markham 197, $1.58; D N Kidder $2.30; R Wendell 223, $2.58; A Wood 197, 58 cts; J C Terry 226, $1.87; W C Peck 200, $1.17.

E. Bucklin 197, M Christenson 190, C Balch 130, S Case 208, D Sawyer 182, E G Emmons 208, Jno. Armstrong 182, I Barnes 198, Jno. Brackett 192, Sol. Morse 198, J DeMaranville 199, S H Waldron 182, C Vanderbeck 194, S C Berry 234, Eld. B P Manning, G E Colson 196, J S Moulton 182, J S Blaisdell 182, J Ovens 194, Mrs. R. L. Crowell 163, Car. Gilmore 199, J Ross 190, I Sharp, H W Mayhew 196, P Tandy 175, O F Cain 156, T J Philbrick 192, Ez. Pike 160, L A Hoyt 182, R Bedell 171, A H Littlefield 161, I Kinney 182, Jef. Higgins 197,—$1.00 each.

H. Barnett 204, T D Metcalf 175, L G Ingalls 220, H Ray 221, J Lord 205, L Rawson 234, H Little 246, J Hutchins 208, J Covelle 156, S C Smith 196,—$2.00 each.

M M Dinsmore 227, G W Mitchell 159, $3.00 each.

For Books and Tracts.—S Cook 40 cts, J Taylor 22 cts, T T Hardy, Jr., $3.37, H B Martin 30 cts, A R White $1.00, M C Phelon 42 cts, J B Waite $3.00, E G Emmons $1.00, T M Storer $1.12, P E Northrop 42 cts, L G Ingalls $3.00, D Hastings 50 cts; J S Arnold 42 cts, S Woodruff $1.00, W C Nettleton $1.12, M M Markham 42 cts, R Wendell 42 cts, A Wood 42 cts, J B White $4.00, S D Berry & Co. $4.00, I Dimmick 83 cts, J S Moulton $1.00, J C Terry $1.16, J Ovens $1,00, W C Peck 83 cts, J C Beals 36 cts.

Books and Tracts.

☞ THE GOLDEN RULE is a monthly periodical for parents, teachers, and Sabbath schools, containing eight pages of choice reading, in a neat and beautiful form, suitable for binding, edited by D. F. Newton, 181 William street, New York, at FIFTY CENTS a year. "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them."

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Poetry.

CHRISTIAN MUSINGS.

[This hymn was found in a chest in an English cottage. The author's name is unknown.]

In the still silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but thee?

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For oh, in spite of past and present care,
Or any thing beside, how joyfully
Passes that almost solitary hour,
My God, with thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than any thing, my spirit lies
Beneath thy power.

For what is there on earth that I desire
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God, but thee?

Original Articles.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 7.

My Dear Sister :—You have no need to feel discouraged because your heart appears to you more vile than before you came to the decision to become a whole offering unto God, and to live entirely devoted unto Him. It is the result of deeper heart-searchings. The "candle of the Lord" is shining within, and discovering to you more clearly your real condition.

Let me illustrate this. Do you see that sunbeam as it shines across the room, through the half-opened shutter? Just observe those particles of dust floating in its light! The sunbeam does not *create* those motes of dust; it only *reveals* them to our vision. They as truly exist in the darker parts of the room, though unperceived by us. Open the shutter, and let the room be fully illuminated, and we discover much more impurity than before. It is just so with your heart. It was a ray of divine sunshine penetrating it, that first led you to behold your need of fur- r cleansing; and, as you yielded to the uence of that conviction, God poured flood of light, and you discovered, our astonishment, defilement beyond t you had imagined; and you seem to rself to have become worse instead of tter, since you decided on a more holy and devoted life.

My own experience may encourage you. A year or two after my conversion, I went to the city of B——. Association with the worldly-minded had a tendency to influence my mind, and draw me away from my Savior. I did not relinquish my religious duties, but *love* no longer prompted me to their performance. I prayed in my closet, but I did not *love* to pray; I no longer communed with God; worldly thoughts intruded upon my cold and formal devotions, and I was not blest in their performance, for often were they hurriedly performed. Conformity to the world in outward attire soon became manifest. Upon my return home, and attending again upon those meetings that were once so dear, g surrounded by religious associa- ught to be more devoted to God, more active in his service. ime my course was exceedingly At times I would have some and then again I would relapse of unbelief and coldness. I *g grace.*

g commenced. I was pared to labor for the salvation of souls. My own heart needed to be revived and quickened. I resolved, by God's help, to press my own case at the throne grace, until I could feel and know that fully saved, and that I loved God divided heart. I prayed, "Search Spirit, and let me, in the light of thy rt as it is in thy sight!" my prayer ered. My heart was probed to its very depths, and the view I had of deformity led me almost to despair. Satan tempted powerfully to discouragement. But the thought that God had given me a view of my heart, in order that I might apply to the cleansing fountain, gave strength to my wavering faith, and led me with earnestness to plead my cause before the throne. I labored, I struggled, I importuned, I consecrated, I strove to believe the blessing mine; but all in vain; darker the cloud gathered around me; instead of advancing, I was seemingly receding; and, as effort after effort to break through the darkness, and emerge into the clear sunshine of God's approval, was powerless, I was on the point of yielding the point, and ceasing wholly from the strife.

Before deciding, however, thus to do, I resolved to try just once more. My parents were going to the meeting, and I resolved to stay at home, and make one more desperate effort for liberty. I knelt to pray, resolving to plead long, and with an importunity not to be denied. Judge of my astonishment when I found myself unable to offer a word of prayer! My lips were completely sealed; my case now appeared hopeless, and the enemy told me that it was so, for God would not even permit me to pray. I arose and sat down. All at once the cry burst from my lips, "O, Lord! what is it that prevents my receiving the blessing now? Show me the hindrance!" Immediately the answer came. "*You have been trusting too much in your own efforts,*" said a voice within. I saw it now. Yes! I had been trusting in my earnest pleadings—my heart-felt strivings—my importunate supplications—my strong efforts to believe, and claim the blessing mine. Just then the gentle voice whispered again, "*I will pray the Father for you.*" It is Jesus who speaks. I have tried to pray, and failed. Jesus says, "*I will pray for you.*" My heart said, "Jesus cannot pray in vain. I will trust in him!" My eye was turned heavenward, and I had an inward view of Christ pleading with the Father. As I gazed upon him, and by simple faith reposed on him, I began to feel the virtue of his blood; it flowed upon my heart; it washed out its stains; and then it reflected upon its pure tablet the image upon which I was gazing. Christ was mine! Christ was in my heart! I knew it, and calmly, unaccompanied by any extatic joy, was the inward witness given, causing my lips to utter forth praises to Him who had redeemed me. Surely I was led by a way I knew not. I ceased from my own efforts. I calmly rested all on Him, who said to my soul, "*I will pray the Father for you,*" and was *saved*!

Not thus may you, my friend, be delivered, for God works in divers ways to bring about the same results. Sometimes Jesus simply touched the eyes of the blind, and they were immediately opened, and sometimes the clay is first put on, removing as it were the light further from the sightless eye-balls; and then the water from Siloam's fountain is applied, ere sight be given. But I would have you remember this; that a deep consciousness of your present unlikeness to God is a preparatory step, and that when you receive the virtue of the cleansing blood, it will be when, ceasing from all reliance on your own works, you trust simply in Christ to save you, and save you now.

Yours in love, M. D. W.

For the Crisis.

To Whom it may Concern.

There seems to be a fault prevailing at quite an extent among ministers at the present, (permit a layman to speak,) that not only is very deleterious to the cause, but is felt in many ways; and that is, when a preacher makes an appointment at a certain place, and fails to fulfill the same. For example: an appointment is given, notices are put up all over town, a hall is engaged, a congregation gathers, waits awhile, returns home disappointed and discouraged, brethren feel the responsibility, and are tried. Perhaps the appointment reads, "Please meet me at such a time and place," &c. A brother starts off in the rain for the depot, a distance of two or three miles, returns alone, keeps up courage, however, and is certain he will come on the last train; goes as before and returns the same; but this is not all of his burden; a hall has been engaged, and it now remains for him to go and see the owner, so as not to have it warmed and lighted, a distance of two miles, making in all about *sixteen miles.* Now if this man is not without a degree of causality, he will not fail by this time to think, why all this confusion? Rather serious thoughts will arise, but will soon be driven away, is charitable, and thinks sickness has detained. But when he learns soon the whole cause was because it *looked* or some other *frivolous excuse,* his feelings! Shame on such courage! called into the vineyard thus d?

E. G. Scott.

For the Crisis.

Future Exaltation of the Resurrected Worthy.

"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 36.

The Greek and Hebrew word messenger, translated angel, sometimes refers to earthly and sometimes to celestial beings, either good or evil; (see 2 Sam. 2: 5; James 2: 25; Mark 1: 2; Mal. 3: 1,) but many times to an order of intelligences of heavenly origin, very far superior to that of men. See Gen. 18th and 19th chaps., also Matt. 28; Ps. 103: 20. These proof texts will suffice on this point.

Our wise Heavenly Father has proffered to the overcomer, in this soul trying probationary state, most exalted benefits in the coming world. These favors not only pertain to our locality and associations, but some of them to our own personality; and have special regard to a bodily transformation, or regeneration, (not annihilation and new creation.) Of this new moulding of himself, every thinking christian realizes the need; for he well knows that if we were to be placed in a Valparasio with the purest associations, some of us would perpetually groan with physical disease, some mentally deranged by much sorrow of heart, some as covetous as the very embodiment of selfishness can be, and at the same time profess to love truth's advancement more than every thing else, and others gratifying the lowest of all the animal propensities to their own utter and eternal ruin. This most desirable change is promised on God's veracity recorded in 1 Cor. 15: 8, also in our text, without which the very fifth kingdom itself would not be very heavenly.

Now as it is very natural for us, as well as for Peter, to inquire, "What shall we have?" we will contemplate our future prospects equal to angelic existence, for our own present encouragement or conviction, as the case may require. We shall die no more! How wonderful the change which will exempt us from the ravages of disease and death. The past six thousand years afford but two instances of this, out of the millions of living creatures who have become earth's denizens. Hydra-headed, ravenous death always follows in our wake wherever we go, and we have no ability to resist him; and we well know that the insatiate monster will not be satisfied, gluttonous as his life has ever been, until the last appointed victim has been slain by his cruel power. But in the resurrected state the worthy are to be ransomed from this tyrant's sway.

2. Our locomotive powers will be increased to an amazing velocity. See Dan. 9. While Daniel was offering a short petition to the heavenly Majesty, before the request was all articulated, Gabriel, being commissioned to fly quickly, appeared in the presence of the man greatly beloved; and in his communication with Mary, he declares that his residence is in the presence of God. Before such speed the motion of the swiftest wind, the rapidity of light, the agility of lightning, fall into comparative insignificance; but swift as thought angelic bodies make their exit to earth. Can it be that we, poor crawling snails, shall ever have such celerity as this? So the promise reads.

3. We shall be potent as they. Mark the one who smote Herod unto death because he gave not God the glory. Another rolled away the ponderous stone at the door of the sepulchre, and then quietly seated himself thereon. Such was his overpowering appearance, that the watch became as dead men at the sight. Another slays all the first born in populous Egypt in one night; and still another slays 185,000 of Assyria's defiant host, in the nocturnal shade, utterly unperceived, so quietly was it done, until the dawn of the following day. Such exhibitions of strength as far exceed that of Sampson's, as his does the merest worm.

4. Our intellectual capacity will be proportionally expanded, for we are to be *equal* to the angels. What examples have we of their expanded mental development? We will note a few instances. There is one called the wonderful numberer, or the numberer of secrets. An instructor of this nature gave Daniel a prophetic history of the world from his day down to the first and second advent of Messiah, in the rule of a multitude of emperors and kings; covering a space of more than 2000 years. I think a more comprehensive prophecy never was uttered in so few words.

About the year 96, A. D., the beloved John was instructed in the then important future events connected with the church and the world, the persecution of Christ's flock and the beastly power that should do it; the rise and spread of Mohammedanism; the pouring out of the vials of God's wrath, the deliverance of his church, and her ultimate glory in the kingdom of God, or the new earth state, in such a glowing description of magnificence and splendor as was never on any other occasion given to man. All this was done by an angel.

5. They have almost incomprehensible acuteness of vision, for in whatever part of the earth they have been sent, or to whatever person commissioned, we have no account of tardiness in obtaining the desired object, for the reason that the residence of the individual was not fully known; on the contrary, the exact locality of Lot in Sodom; of Hagar under the tree in the wilderness; of Elijah by the brook; the place where to obtain the needed bread and water for his sustenance; of Abraham's tent; of Daniel in the lion's den, as well as when he was engaged in prayer for his people; the abode of Elizabeth and Mary before the birth of John and Jesus; also the stable containing the infant Redeemer; the death of Herod the infanticide; the whereabouts of Christ when in the wilderness of temptation; the garden of sorrow; the situation of Joseph's tomb; of the prison which held Peter; the journeying of Saul to Damascus; the banishment of John on the Isle of Patmos. These instances seem to teach that they can survey every portion of the earth much more acutely than we can an inferior town; that their individuality never, in a single instance, causes a mistake in designating personages, but the errand is always done to the proper person, and in a correct manner. Who! Oh, who of Adam's fallen race shall attain to such equality? Human aspect and incredulity answer in lamentable accents, None! They are all lost—shall all perish like the beast. But assurance by faith says, some shall be thus lifted up; but they are not the rejecters of Christ, the discarders of Revelation, the unrepented transgressor, the half persuaded looker on, the dormant professor who is always wishing to do good in the world, but with abundant means in his hands, and many a poor, worthy one in his sight, does nothing; not that covetous, narrow minded, mistaken soul, who never denied himself one single gratification for the sake of the promulgation of Christ's cause, or the proclamation of his word, but who would rather the preacher should live in penury, on the account of continued unrequited toil, wear his thread bare garments, tear himself from his home and family, when he knows not on what they will subsist in his absence; they had rather see the truth become utterly extinct, even in their own immediate locality, than bear one fiftieth part of the preacher's burdens. Lord, have mercy on such before their riches eat as doth a canker.

Who then shall be found worthy? Those whose hearts are in unison with the benevolent Savior; whose faith is known by their works; who follow the Lamb whithersoever he goeth; who patiently endure unto the end; who overcome evil with good; who deny themselves of all ungodliness and worldly lust; who conquer the lusts of the flesh; who pray, "Lead me not into temptation," and try to keep from it; in short, it is or will be, those who are purified, made white and tried.

The Lord adapt his grace to both reader and writer, that we may escape the corruptions that are in the world, and be recipients of the inheritance promised to the meek of the earth, and have the rich boon of our great Father conferred on our unworthy selves, of equality with the heavenly hosts, who now, with the utmost pleasure, do his will, and with adoration bow before his throne and worship both Father and the ever blessed Son, to whom be glory both now and ever more.

Mary A. Seymour.

Reading, Mich.

The Tongue—"The tongue of the is health."

"A wholesome tongue is a tree

"The tongue deviseth mischief sharp razor, working deceitfully."

"The tongue can no man tame unruly evil, full of deadly poi

"Death and life are in the tongue; and they that love i the fruit of it."

"The words of a tal wounds, they go down in parts of the belly."

"Which tongue have

☞ Scarcely a single passage has not affor thousands, penitential from eye Payson.

Sp

The following taken from a stateme *Tribune,* from Dr. been, he says, "in a tra times," and is probably as w speak of the merits of Spiritu other man.

THE CONVERTED MEDIUM.

Dr. Randolph, the heretofore guished Spiritual Medium, preached sermon on Sunday, Nov. 21st, in Clinto Hall, from the text:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Greek—Against the spirits of wickedness in aerial regions.)

As Dr. Randolph's prominence, in the early days of Spiritualism, renders his recantation a matter of considerable importance, we reproduce, in his own words, the more significant passages of his discourse. It is necessary to state that Dr. Randolph is a man of extraordinary intellectual activity, is of the Roanoke stock, and has Indian and African as well as Caucasian blood in his veins.

"For nearly ten years have I been seeking rest for my weary soul. But rest came not until I sought it earnestly at the family altar, surrounded by those whom, in the delirium of mad philosophy, I thought were not for me, but whom I subsequently found dearer, nearer, truer than all the world beside. * * * *

Spiritualism is all eye and head; no soul and heart; all intellect, no emotions; all philosophy, no religion; all spirit, no God! And even the social reformatory movement has dwindled down into *prostitutional nurseries!*

I enter the arena as the champion of common sense, against what in my soul *I believe to be the most tremendous enemy of God, morals and religion, that ever found foothold on the earth—the most seductive, hence most dangerous, form of sensualism that ever cursed a nation, age or people.*

I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming the new Gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a Spiritual medium! * * * * *

After embracing Harmonial Philosophy, (and my experience is that of thousands,) I sought to be a medium—made experiments, and obtained my wish. Better had I found my grave! The rapping and other phenomena followed me, produced, as I then thought, by good human spirits.—These were soon succeeded by the trance condition, to which I became subject, and the moment I yielded to that seductive in fluence, I ceased to be a man, and beca a mere automaton, at the mercy of a p I believed to be demoniac, but which ers accept as Progressive-Spiritu which they cannot prove to be such they may. Mind, I do not say so, but aver that not the faintest be adduced *that it is so!* A speaker I became widely know aver that during the entire my mediumship, I firmly confess that *I had not the own mind,* as I now have, the time; and before man I most solemnly declare believe that during th I was sane for thirty-si in consequence of the bility thereto. I w vals, an hour or t next circle. Duri ods, I would, in manhood, and the spirits, a circle, in the this I obtai sistency, an frequently but some persuad more, i Napol migh on t wit co t

he nam was, scienti own so never do God, anti-C perfectly dem unrightous, dest religious; consequ every true followe I had not for ten prior to my conversion. of my woe, I called on no spirits came to my assist to the verge of horror and de on that God whom I had, in pride of intellect, so often deric lieve my prayer was answered, standing opened, my body heale restored, mind comforted, and m ling feet set, as I believe, on the Rock of Ages.

For seven years I held daily in with what purported to be my spirit. *I am now firmly persuad was nothing but an evil spirit and demon, who in that guise gained confidence and led me to the ve of ruin.* * * * A. J. Davi clique of Harmonialists say there evil spirits. I emphatically deny t ment. Five of my friends destroy selves, and I attempted it by dire ual influences. Every crime in t dar has been committed by morta of viewless beings! Adultery, for suicides, desertions, unjust divorc titution, abortion, insanity, are no suppose! I charge all these to th tific Spiritualism. * * * It has peace from happy families, separa bands and wives, and shattered th lects of thousands. * * * Harm robs God of personality, converts a rarified gas 'many million tim than electricity,' (!!) according to and elevates Reason to the thron universe, by deifying the human i God, Nature, Love, Panthea, rarifi

THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

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Poetry.

For the Crisis.

DIRGE FOR THE OLD YEAR.

Another short year like a thought has flown by,
And mixed with eternity's wave;
Yet its every hour had its tear and its sigh,
Which chilled the glad heart and bedimmed the bright eye,
When a loved one was laid in the grave.

To many its dawn seemed an omen of bliss,
And sorrow was known but by name;
Yet many a lip which glowed warm with love's kiss,
Is mouldering with worms in decay long ere this,
Like a ruin all crumbling in flame.

And many, once wealthy, cold charity seek,
Forlorn and oppressed with deep care,
While round their forms shivering, the keen winds blow bleak,
Pinch and stiffen the features, and give to the cheek
The ghastly pale hue of despair.

The husband, whose wife was his joy and his pride,
Now mourns in his desolate halls,
Nor cares he for aught since his dear Mary died,
But the time when he'll rest in sweet peace by her side,
Where no sorrow or danger appalls.

And the wife, all arrayed in sad widowhood's weeds,
Leads her orphans to weep o'er the tomb
Where their father is laid; and her yearning heart bleeds
When she thinks on his love, and his many kind deeds,
And her heart is all shrouded in gloom.

And the mother has laid in the grave her first-born,
And sprinkled the clods with her tears,
And she hugs the deep grief to her heart so forlorn,
While her bosom with woe is all mangled and torn,
For no comfort to her yet appears.

And children bewail for a fond mother gone,
Who has long been their guardian and friend;
And they weep, and they hope, though they now feel alone,
For a day which is rushing so speedily on,
That shall bring them a joy without end.

Hail day of the Lamb! of the first resurrection,
When those who have slept in the Lord shall arise,
When peace unalloyed takes the place of dejection,
And all the dear objects of our best affection
Forever shall gladden our eyes.

Jno. F. Cotton.

Original Articles.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 8.

My Dear Sister:—In reply to your inquiry, "Do you believe it is possible to be made free from sin, and to live without committing sin in this life?" I can most heartily say, *I do;* and if I did not thus believe, I should want to know, with "Billy Hibbard," just how much sin was actually needful to keep one alive; for I am sure I should want just as little as was necessary. I do not for a moment believe that sin is essential to preserve either health or life. Perhaps you have not examined this subject so fully as I have, and we will, if you have no objections, look over the good old Bible a little while, and see if that teaches the doctrine of *holiness*, a word that is a bug-bear to some.

Well, we find on the very first page of the history of our Savior, that the angel of God declares that his name must be called *Jesus*, and gives as a reason; "for he shall save his people from their sins." Here is a positive declaration that "he shall *save his people from their sins.*" But will he save them from *all* their sins? Turn to 1 John 1: 7. "The blood of Jesus Christ . . *cleanseth us from all sin.*" This plainly teaches that Jesus saves his people—those "who walk in the light," from *all* their sins; his blood cleanseth them "from *all* unrighteousness." Read the 9th verse, and you will see that the apostle teaches not only the pardon of past offences, but also the cleansing of the heart from its pollution, and from *all* of it; and if it is all cleansed away, how much think you remains? Some, however, turn aside from these positive declarations, and quote the 8th verse of this same chapter, as proof that no one can possibly be made free from sin in this life; but, I ask, would the apostle in the same moment declare positively that those who walked in the light, were cleansed from all sin, and also that if any professed to be made free from sin, they were deceived? He would certainly be most inconsistent with himself to make two such opposite statements respecting the same class of individuals.

The sentiment taught by the apostle in the 8th verse is evidently the same as that taught in the 10th verse. Christ is presented before us as the only sacrifice that can take away sins, and of him it is affirmed, that he has power to pardon our offences, and cleanse us from our sinfulness. But if we declare that we need not this sacrifice, that we have not sinned, and therefore need no pardon, we make God a liar, who hath declared that "*all have sinned, and come short of the glory of God,*" and therefore need a Savior who is able to justify the transgressor, and redeem his soul from its pollution.

The individual who thus professes to have no sin to be pardoned, deceives his own heart, and remains subject to the penalty due to the sinner; but he who acknowledges himself a transgressor of the divine law, and confesses his sins to God, finds that He is faithful and just to forgive him his sins, and to cleanse him from all unrighteousness; and he who denies this truth, makes God a liar, for he believeth not the record that He hath given of his Son. "These things I write unto you," says John, "*that ye sin not.*" But, he adds, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

Why would the apostle write those truths respecting the efficacy of the atoning blood, in order that those to whom he wrote *might not sin*, if it were impossible for them to refrain from sinning? Lest they, however, be discouraged, and cast away their confidence, if through inexperience, unwatch- [illegible] were overcome by sin, he points them to Christ as their *advocate*, and sets him forth as the atoning sacrifice for their sins.

In the 3d chapter, the apostle defines sin to be "the transgression of the law," and adds, "And ye know that he (Christ) was manifested to take away our sins, and in him is no sin. Whosoever abideth in him, *sinneth not.*" Does not the apostle most positively teach the doctrine of holiness—of freedom from transgression, in these texts? I think there ought to be a distinction kept up between "*the transgression of the law,*" which "is *sin*," and the "*unrighteousness*" which results from the transgression. The one is active, and the other passive. The individual who murders another, transgresses the law, he sins, and in consequence of that action, his soul is defiled. There is also a native depravity, that incites to sin. That depravity in itself does not transgress the law, but it leads the individual to transgress, unless resisted and overcome.

The forgiveness of actual transgression is one thing, and the cleansing of the heart from this native depravity, this inherent unrighteousness, increased and strengthened by transgression, is another. For both the blood of Jesus affords a remedy. How is the former obtained? By confession of sin. This every awakened penitent sinner is led by the Spirit of God to do. It is for pardon he seeks—justifying grace. How is the latter received? By walking in the light. "If we walk in the light, as he is in the light, we have fellowship with one another (i. e., with God) and the blood of Jesus Christ, his Son, cleanseth us from all unrighteousness." After the soul has been pardoned, conviction is given for a deeper work of grace. The individual beholds corruption still within—there is a tendency to sin, against which he has constantly to contend, and by which he is frequently brought under condemnation. If he walks in the light, he will be led to Christ for *purity of heart*, as he was for the pardon of his sin, though not as now, with the confession of sins committed. It is not for pardon, but for sanctifying grace, that he is now convicted, and when obtained, the heart becomes the temple of the Holy Ghost; and filled with that love which casteth out fear, he goes on his way rejoicing.

But my full sheet admonishes me to close, and we will examine this subject further in my next.

Yours as ever, M. D. W.

For the Crisis.

Baptism Historically Considered.

BY P. B. MORGAN.

The expressions,—"baptized of Him *in the river* of Jordan," "and straightway *coming up out of the water*, He saw the heavens opened;" (Mark 1: 5, 10.) "And John also was baptising in Ænon near to Salim *because there was much water there;*" (John 3: 23,) "They went down both *into the water*, both Philip and the Eunuch, and he baptized him; and when they were *come up out of the water*, the Spirit of the Lord caught away Philip," (Acts 8: 38, 39,) "*Buried* with Him by baptism"—"PLANTED together *in the likeness of His death*, we shall be *also in the likeness* of His resurrection." Rom. 6: 4, 5,—with many other similar expressions, certainly seem to form a cogent argument for immersion as THE baptism of the New Testament. And when added to this, first, the fact that such is the primary meaning of the word; second, that in no classical work is the word used otherwise when its literal sense is expressed; and third, that from Matthew to the Apocalypse there is no indication that either there ever was, or ever could be, a person baptized by aspersion—except it may be contended that such was the fact of the children of Israel in passing through the Red Sea, who were however immersed or buried by the cloud to all intents and purposes—and we feel our argument in favor of baptism by immersion only, is very nearly complete.

But to this scriptural and philological argument [illegible] argument that may be adduced to settle this controversy, namely—the voice of the Church. That baptism may be administered by aspersion, sprinkling or pouring, and that as properly to unconscious infants as to believing adults, is contended not only by Papists, but by a large and respectable portion of Protestants. Now if this has been the belief and practice from the beginning, then, as all will concede, an important point has been gained; and if it be so, then may we expect the fact to be made apparent. But if, on the contrary, from the most erudite and unimpeachable christian writers of nearly every age, the testimony be in favor of immersion only, and against aspersion as a modern innovation,—a novelty,—then surely we have gained much in favor of our own position—that immersion is the only baptism of the New Testament.

Ignatius, of A. D. 100 says: "Baptism ought to be accompanied with faith, love, and patience, after preaching." Although this witness is rather meagre, it is however as a testimony against pseudo or infant baptism.

Cyprian, of A. D. 220, was written to concerning the case of one Novatian, who, as it seems, had been sick nigh unto death; becoming greatly alarmed in the prospect of death, he requested baptism; but being too feeble to be carried to the baptismal font, had water poured around him in bed. Upon recovering his health, he proposed to be ordained to the ministry, whereupon the question arose whether one thus "poured upon" could be considered a christian. Cyprian, bishop of Carthage, was written to concerning the question, and replied that though this was not baptism, for it is not called baptism, but perichism (*perichutheis* from *peri*, around, and *cher*, to pour,) yet he considered it a *valid substitute*. Upon this question we have to ask,—if baptism was administered by any means save by immersion, why was Cyprian written to concerning the case of Novatian? And again, if "pouring" was or could be made baptism, why does Cyprian term it a valid *substitute?*

To this testimony of Cyprian's we have to add as proof positive that baptism at this time was administered only by immersion—the fact that the monks of Cressy wrote to Pope Stephen II. A. D. 754, asking, "If it be lawful in case of necessity, occasioned by sickness, to baptise an infant by pouring water on its head from a cup, or the hands?" To which the Pope replied: "Such a baptism, performed in such a *case of necessity*, shall be accounted valid." "This," says Basnage, "is accounted the first law against immersion. The Pontiff, however, did not dispense with immersion except in case of extreme necessity. This law, therefore, did not change the mode of dipping in the public baptisms; and it was not till five hundred and fifty-seven years, that the legislature, in a council in Ravenna, 1311, declared immersion and pouring indifferent."

It may be proper to notice at this point what the historian says was "the first undoubted allusion to the baptism of children, which is recorded in the annals of Church history."

Tertullian, of A. D. 200, was written to by a wealthy lady named Quintilla, concerning children being baptized. It seems she had spoken of the Eunuch baptized by Philip, and of the Lord's saying, "suffer little children to come unto me," to which Tertullian replies:—"If Philip baptized the Eunuch on the spot, let us remember it was done under the immediate direction of the Lord. The Eunuch was a BELIEVER of the Scripture; the instruction given by Philip was seasonable; the one preached, the other perceived the Lord Jesus and believed on him. Water was at hand, and the apostle having finished the affair, was caught away." Of suffering little children, he says:—"The Lord does indeed say forbid them not to come unto me; and let them come while they are growing up; let them come and *learn*, and let them be *instructed* when they come; and *when they understand christianity, let them profess themselves* [illegible] *of baptism*, because fasting, confession of sins, prayer, profession, renouncing the devil and his works are required of the baptized."

A. D. 257, Cyprian was written to by one Fridus, asking how soon after birth it was proper to baptize? Upon which a council of sixty-seven Bishops of North Africa was assembled, who gave it as their opinion that the "grace of God should not be withheld from any son of man, and that a child might be kissed with the kiss of charity as a brother so soon as it is born." About A. D. 380, Gregory, Bishop of Constantinople, gave his opinion on the subject. He says; "But some say what is your opinion of infants who are not capable of judging either of the grace of baptism, or of the damage sustained by want of it? Shall we baptize them too? By all means *if there be any apparent danger;* for it were better they were sanctified without knowing it, than that they should die without being sealed and initiated. As for others, I give my opinion that when they are three years of age or thereabouts (for then they are able to hear and answer some of the mystical words; and although they do not fully understand, they may receive impressions,) they may be sanctified, both soul and body, by the great mystery of initiation."

With all these efforts to introduce the baptism of infants, Dr. Wall says:—"Complaints were common that mothers could not be prevailed on to put their children into the water at baptism."

In Kitto's Cyclopædia of Biblical Literature, Vol. 2, p. 287, he says:—"Infant baptism was established neither by Christ nor his apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the days of the apostles, may be inferred from 1 Cor. 7: 14, since Paul would certainly have referred to the baptism of infants for their holiness; but even in later days several teachers of the church, such as Tertullian (De Bap.) and others, reject this custom. Indeed his church in general (that of North Africa,) adhered longer than others to *the primitive regulations.* Even when the baptism of infants was already *theoretically* derived from the apostles, *its practice* was nevertheless for a long time confined to mature age."

In A. D. 370, we have the *first* historical account of the baptism of an infant. "The son of the Emperor Vallens was thought to be dying and was baptized by he command of his majesty, who swore he would not be contradicted." But mark, this was not what we are wont to now call an infant, but a lad six years old.

In the beginning of the fifth century another council was assembled, when it was deemed that "Infants ought to be baptized for the remission of sins, and that all who denied this doctrine should be accursed." St. Paul had said there should come those "having the form of godliness, but denying the power thereof; from such (he commanded) *turn away.*" (2 Tim. :3 5.) And like the Lutheran, Episcopal, and many others of modern times, many churches now felt it time to protest against, and turn away from that terrible power just about to envelop itself as the "man of sin" (2 Thess. 2,)—the Papacy—which should "deceive if it were possible the very elect." These churches were subsequently known as Donatists, Novatianists, Cathari or Puritans, Paulicans, Henricans, Petrobrusians, Menonites, Albigenses, Waldenses, &c. The decree, "that whosoever denies that little children by baptism are freed from perdition and eternally saved, that they be accursed;" was confirmed by the Pope A. D. 418. Note: "By this law," says Gibbon, "three hundred bishops, and several thousand of the inferior clergy, were torn from their churches, stripped of their ecclesiastical possessions, and banished to the islands."

Query: If the baptism of infants was derived from Apostolic practice, [illegible] of a corrupt papacy, with aid of the civil power, while it should be so unceasingly and strenuously protested against by martyrs? When this persecution commenced, the churches are said to have reproached Augustine with the martyrdom of their pastors; to which Augustine replied:—"Martyrs! I know nothing about your martyrs. Martyrs indeed! Martyrs to the devil! There are no martyrs out of the church." Meaning out of the Papal church.

But let us notice the testimony of the learned standard writers who have since made special and critical inquiry concerning this point.

The learned Curcellus says:—"Infant baptism was not known in the world the first two centuries after Christ. In the third and fourth it was approved *by few*, but at length in the fifth it began to obtain in divers places; and therefore we Pedobaptists* observe this rite indeed as *an ancient custom*, but *not as an apostolic institution.* The custom of baptizing infants did not begin before the third century after Christ, and there appears not the least footstep of it for the first two centuries."

Olshausen, a learned and distinguished commentator, says—though himself a Pedobaptist—"There is altogether wanting any conclusive proof passage for the baptism of children in the age of the Apostles, nor can the necessity of it be adduced from the nature of baptism."

Limbroch, a distinguished professor of theology and author of a "System of Divinity," says:—"The necessity of infant baptism was never asserted by any council before that of Carthage, held A. D. 418. We own that there is no example nor undoubted precept in Scripture of infant baptism."

Dr. J. L. Mosheim, Chancellor of the University of Gottingen, has written one of the most justly celebrated histories of the Church ever produced. Himself a Lutheran and of course a Pedobaptist, says: "*No* persons were admitted to baptism but such as had been previously instructed into the principal points of christianity, and had also given satisfactory proof of pious dispositions and upright intentions." This of course precluded infants. Of the second century he says: "The sacrament of baptism was, during this century, administered publicly twice a year at the festivals of Easter and Whitsuntide. The persons to be baptized, after they had repeated the creed, confessed and renounced their sins, particularly the devil and his pompous allurements, were *immersed under water*, and received into Christ's kingdom by a solemn invocation."

Neander, whose History of the Church is equally celebrated, says: "Baptism was administered at first only to adults, as men were accustomed to conceive of baptism and faith as strictly connected. We have all reason for *not* deriving infant baptism from Apostolic institution, and the recognition of it (which followed somewhat later) as an Apostolic *tradition*, serves to confirm this hypothesis." Elsewhere he says,—"It is *certain* that Christ did not ordain infant baptism."

Martin Luther says,—"It cannot be proved that infant baptism was instituted by Christ, or by the first christians after the apostles."

Erasmus, the English reformer, says of Rom. 6: 14,—"The Apostle does not seem to treat of infants. *It was not the custom for infants to be baptized.*"

Bishop Burnet says,—"There is no express precept or rule given in the New Testament for the baptism of infants."

Richard Baxter says,—"I conclude that all the examples of baptism in the Scriptures do mention only the administration of it to the possessors of saving faith; and the precepts give no other direction."

Dr. Wall, one of the most noted defenders of infant baptism, admits that "among all the persons that are recorded as baptized by the Apostles, there is no express mention of any infants."

[illegible] *North British Review*, says,—"The baptismal service of the English [illegible] ded upon Scripture, but its appl[illegible] unconscious infants is destitute of any express Scriptural warrant. Scripture knows nothing of the baptism of infants."

Prof. Moses Stuart says,—"Commands, or plain and certain examples relative to it in the New Testament, I do not find."

Dr. Miller, of Princeton Theological Seminary, says,—"The fact is that during the whole three-score years after the ascension of Christ, which is embraced in the New Testament history, we have no hint of the baptism of infants born of christian parents." Note: Dr. Miller is a Presbyterian theologian, and is an ardent and noted advocate of infant baptism.

Dr. F. A. Cox, as quoted beforehand, says,—"Justin Martyr, Athenagoras, Theophilus of Antioch, Tatian, Miracian, Felix, Irœneus, and Clement of Alexandria, constitute the christian writers of this second century, who so far from directly speaking of infant baptism, *never one* utter a syllable upon the subject."

John Calvin says,—"It is nowhere expressed by the Evangelists that any one infant was baptized."

Ludovicus Vives, of great historical note, says,—"None of old was wont to be baptized but in grown age, and who desired it and understood what it was."

(To be concluded.)

* Those who hold to infant baptism.

The World.—Oh! you that dote upon the world, for what victory do you fight? Your hopes can be crowned with no greater reward than the world can give; and what is the world but a brittle thing full of dangers, wherein we travel from lesser to greater perils? Oh! let all her vain, light, momentary glory perish with herself, and let us be conversant with more eternal things. Alas! this world is miserable; life is short, and death is sure.—*St. Augustine.*

☞ The Christian's fellowship with God is rather a habit than a rapture. He is a pilgrim who has the habit of looking forward to the light before him; he has the habit of not looking back; he has the habit of walking steadily in the way whatever be the weather, and whatever the road. These are his habits, and the Lord of the way is his Guide, Protector and Friend.—*Cecil.*

☞ The surest remedy against the fear of death is the hope of heaven.

For the Crisis.

Fishing with Large Hooks and Nets.

Most men want to do great things when they go fishing. Thinking good fish lie in deep water, they take a large net with great meshes and toil all day and night and get next to nothing. If perchance the net goes around him, he is an old one, and has the skill of getting over or under, even if the net has no hole in it. Sometimes the bed of the river is uneven, and the lead-line of course is up from the bottom in places, and out the big fish goes. At other times I have seen them jump the cork line, and show themselves to be large, out of the net and free. Did not get him by toiling with the big net. Try again. Put more lead on the line, get a man with a boat on the outside with a harpoon to kill him if he tries to jump over it. With all this ingenuity and expense and hard labor they get him, and a great shout is raised among the fishermen. But on inquiring his value in market, the kind must be known, and his name is found to be shark or sturgeon. The prices vary. Some are hardly worth dressing.

I recollect a number of years ago being engaged in fishing with a company where something like the above took place. A great fish was seen, and much anxiety to catch him. A great effort made with a large net. In the heat of their ambition there came along a party of strangers, two poor looking old men and two boys, with a small net, asking the privilege to fish on their ground, which was granted, not thinking the little net would do any thing in fishing there. They told them that they might go behind their big net, which they did. The big one came in empty; the meshes being so large, all common sized fish went through, of which the little net took in abundance. The trial was repeated with the same result. Now a fish caucus must be held to investigate this matter. The big net had caught nothing. The little net had got over $20 worth. This could not be put up with any how. The small net must quit the diggins. If we can't catch, we don't want to be aggravated by seeing that little net beating us. But some of the big net company proposed to try it again. The big net got around the big fish this time, and a shout of victory arose. Signs of good luck appeared. The little net was a little thing in their eye. Soon, however, the shoresmen cried out, "He has gone through the net, he has gone through the net!" A sad madness was pictured on their countenances. While the little company behind, not over anxious, cried out, "Your big fish are in our net." "Blessed be the little net," said one. Another wanted to help draw in the little net. Another cried, "It is our fish, you are on our ground," &c. But the old men kept cool and drew the lead line low, while the boys held the cork line up. The big fish came in with a multitude of valuable small ones. The big company claimed the big fish, which proved to be a sturgeon, worth little or nothing, which was given up willingly, the little company well satisfied with their sport.

I knew of two men starting on a fishing trip. One was a gentleman with his fashionable poles and lines, and blacked boots, the other barefoot and with a little old alder pole and a small hook. The gentleman had much sport laughing at his inferior until they commenced fishing. The gentleman, with his patent fishing tackle, kept twitching and losing his bait, while the old alder pole man drew out one every time. This made the dandy feel worse, and finally went to swearing and threw his patent pole into the water, provoked with every thing and everybody, fish and all. While he was winding up the line on his patent reel, swearing every other word, the alder pole man had caught a fine string and came up and showed his fish, and seemed sorry for his friend's bad luck, and wanted to see his hook. He showed it. The alder pole man told him his hook was too big, the fish could not swallow it. The secret was revealed now why he had so many nibbles, lost his bait and patience, and caught nothing. His hook was too big for common fish, and it was just night, and too late in the day to try the small hook, and he went home with fishermen's luck, tired and hungry; while the alder pole man, calculated for the business, went home rejoicing.

Now, brethren, this comparison or parable you can apply where it belongs. You will see many places where it can fit. Don't try the expensive experiment of the big net or hook, but be satisfied with going out into the highways and hedges, old school-houses, farmers' kitchens, among the poor. God seems to bless this course more than efforts in large places. To catch great men, scatter out with your small nets and hooks, and God will bless your efforts. HIRAM MUNGER.

The World's Crisis.

MILES GRANT ----- EDITOR.

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The Soul.—No. 13.

We have remarked that *nephesh*, the word rendered *soul* in the Old Testament, is translated in forty-four different ways. We have examined twenty-six of them, and now proceed to notice others.

27. *Nephesh* is rendered *fellows* once. Jud. 18: 25. "Let not thy voice be heard among us, lest angry *fellows* run upon thee and thou lose thy life with the lives of thy household."

28. *Nephesh* is rendered *discontented* once. 1 Sam. 22: 2. "And every one that was *discontented* gathered themselves unto him."

29. *Nephesh* is rendered *greedy* once Isa. 56: 11. "Yea, they are *greedy* dogs which can never have enough."

30. *Nephesh* is rendered *breath* once. Job. 41: 21. "His *breath* kindleth coals."

31. *Nephesh* is rendered *deadly* once. Ps. 17: 9. "My *deadly* enemies who compass me about."

32. *Nephesh* is rendered *hearty* once. Prov. 27: 9. "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by *hearty* counsel."

33. *Nephesh* is rendered *appetite* twice. Prov. 23: 2. "Put a knife to thy throat, if thou be a man given to *appetite*"—Eccl. 6: 7. "All the labor of man is for his mouth, and yet the *appetite* is not filled."

34. *Nephesh* is rendered *pleasure* three times. Deut. 23: 24. "When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own *pleasure*, but thou shalt not put any in thy vessel."—Ps. 105: 22. "To bind his princes at *pleasure* and teach his senators wisdom."—Jer. 34: 16. "Whom he had set at liberty at their *pleasure*."

35. *Nephesh* is rendered *fish* once. Isa. 19: 10. "Sluices and ponds for *fish*."

36. *Nephesh* is rendered *desire* five times. Eccl. 6: 9. "The wandering of the *desire*."—Jer. 22: 27. "The land whereunto they *desire* to return."—Jer. 44: 14. "Return into the land of Judah, to which they have a *desire* to return."—Micah 7: 3. "He uttereth his mischievous *desire*."—Hab. 2: 5. "A proud man . . . enlargeth his *desire*."

37. *Nephesh* is rendered *mind* fifteen times. Gen. 23: 9. "If it be your *mind* that I should bury my dead out of my sight."—Deut. 18: 6. "If a Levite come . . . with all the desire of his *mind*."—Deut. 28: 65. "Sorrow of *mind*."—1 Sam. 2: 35. "Shall do according to that which is in . . . . my *mind*."—2 Sam. 17: 8. "They be chafed in their *minds*."—2 Kings 9: 15. "If it be your *minds*."—1 Chron. 28: 9. "Serve him with a . . . willing *mind*."—Jer. 15: 1. "My *mind* could not be toward this people."—Ezk. 23: 17. "Her *mind* was alienated from them."—Ezk. 23: 18. "Then my *mind* was alienated from her, like as my *mind* was alienated from her sister."—Ezk. 18: 22. "Thy *mind* is alienated."—Ezk. 18: 28. "From whom thy *mind* is alienated."—Ezk. 24: 25. "That whereupon they set their *minds*."—Ezk. 36: 5. "With despiteful *minds*."

38. *Nephesh* is rendered *heart* fifteen times. Ex. 23: 9. "Ye know the *heart* of a stranger."—Lev. 26: 16. "And cause sorrow of *heart*."—Deut. 24: 15. "Setteth his *heart* upon it."—1 Sam. 2: 33. "Grieve thine *heart*."—2 Cor. 3: 21. "All that thine heart desireth."—Ps. 10: 3. "The wicked boasteth of his *heart's* desire."—Prov. 23: 7. "As he thinketh in his *heart* so is he."—Prov. 28: 25. "He that is of a proud *heart* stirreth up strife."—Prov. 31: 6. "Those that be of heavy *hearts*."—Jer. 42: 20. "Ye dissembled in your *hearts*."—Lam. 3: 51. "Mine eye affecteth my *heart*."—Ezk. 25: 6. "Rejoiced in *heart*."—Ezk. 25: 15 "A despiteful *heart*."—Ezk. 27: 31. "Weep for the bitterness of *heart*."—Hosea 4: 8. "They set their *heart* on their iniquity."

39. *Nephesh* is rendered *creature* nine times. Gen. 1: 21. "And God created great whales, and every living *creature* that moveth."—Gen. 1: 24. "And God said, let the earth bring forth the living *creature* after his kind."—Gen. 2: 19. "Whatsoever Adam called every living *creature*, that was the name thereof."—Gen. 9: 10. "I establish my covenant with . . . every living *creature*."—Gen. 9: 12. "This is the token of the covenant which I make between me and you, and every living *creature*."—Gen. 9: 15. "I will remember my covenant, which is between you, and every living creature of all flesh."—Gen. 9: 16. "The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living *creature*."—Lev. 11: 46. "This is the law of the beasts, and of the fowl, and of every living *creature* that moveth in the waters, and of every *creature* that creepeth upon the earth."

40. *Nephesh* is rendered *beast* twice. Lev. 24: 18. "He that killeth a beast shall make it good; *beast* for *beast*."

41. *Nephesh* is rendered *body* seven times. Lev. 31: 11. "Neither shall ye go in to any dead *body*."—Num. 6: 6. "He shall come at no dead *body*."—Num. 9: 6. "Men who were defiled by the dead *body* of a man.—Num. 9: 7. "We are defiled by the dead *body* of a man."—Num. 9: 10. "Unclean by reason of a dead *body*."—Num. 19: 13. "Whosoever toucheth the dead *body* of any man."—Hag. 2: 13. Then said Haggai, if one that is unclean by a dead *body* touch any of these, shall it be unclean?"

"Doctrine of a Future Life."

The writer of the following letter is the "Young Minister" to whom, in the year 1841, John Foster addressed his noted restorationist letter. It will be recollected by some of our readers that Foster made allusion to the literal interpretation of the Scriptural terms "death," "destruction," etc., as a view with which he had little acquaintance, and that Mr. W. afterwards embraced this view, and has supported it in his "Life in Christ." The present letter acknowledges the receipt of a copy of "Debt and Grace."—H.

MY DEAR SIR:—I have recently received a copy of your work on Future Life, and beg you to accept my warmest thanks for the noble gift. Up till this time there has been too much reason to lament the 'unlearned and ignorant' quality of much that has been put forth in America on our side of the subject; but I think you have now treated it in a manner which must command the attention of scholars on both shores of the Atlantic. I truly congratulate you on having been enabled to render this signal service to the cause of that which seems to be important truth. You may depend on my steady endeavors to make the book known.

. . . "Opinion in England is undergoing great but steady change in the best quarters. Treatment of persons with us is a striking indication of the progress of principles. I am the only person who openly preaches this doctrine in London, so far as I know. Seven years ago I was shunned and feared. Now I am on terms of exchange with many of the leading ministers in town. I belong to a society of ministers meeting monthly, to which belong Newman Hall, J. C. Harrison, Samuel Morton, Spence of the Poultney Chapel, and others equally well respected; and at our meeting next week we are to discuss this subject. I know well enough that many of them will maintain *ignorance*—or some kind of *second probation*, or else agree with me. All this is a great change from ten years ago.

"At the same time it is proper to add that there is no such thing in England as earnest theological discussion in public, on any subject except matters relating to the church and the sacraments. We need an earthquake. . . Yours most truly,

EDWARD WHITE."

For the Crisis.

The Late Discussion

BETWEEN DR. J. LITCH AND ELD. M. GRANT.

Having received this work and carefully read it, I wish to say, it is the most candid and clear exhibition of the two views argued I have ever met with in a discussion. I have read and heard many during the last twenty years. I trust it will do much in advancing the truth in the minds of those who seek it. I hope it will have a wide circulation, and be carefully read by millions. Let brethren who can do so, put it in the hands of all their reading and thinking friends. I regret that it could not come cheaper. It would have been well to have stated on the cover the cost of reporting, that persons might know why it could not come cheaper. My experience teaches me that about three fourths of the people do not consider the different circumstances by which books come into existence. I shall try to purchase and circulate what I can of them.

I. C. WELLCOME.

Richmond, Me., Jan. 8, 1859.

☞ Don't touch the lute when the drums are sounding. A wise man remains silent while fools are speaking.

To the Publishers of the Crisis.

Watch Meeting at Poultney.

The first I ever attended, and a meeting of uncommon interest, so much so that I think your readers would rejoice to hear some of the particulars connected with it. We have passed through a long moral winter, cold indeed, but the good Lord has seen fit to revive his work among us, and send us a delightful spring-time and harvest, not indeed as *we* would have had it, but in his own way.

A few weeks since, Elder Grant came among us, in compliance with the request of several citizens of the place not connected with any religious body, and commenced a series of meetings in Union Hall, formerly known as the "Old Stone Church." It was soon evident that his preaching was producing deep feeling upon religious subjects, and though his *doctrine* to most of us was new and startling, his *practical* religion was of the *Bible* stamp, and commended itself to every man's conscience. In the course of a few evenings, some were persuaded to give themselves to Christ, backsliders were reclaimed, and many sinners were converted, and as yet there is no abatement of interest.

The watch-meeting commenced at 6 1-4 o'clock, and continued without intermission till 1859. We had an interesting prayer meeting until 7 o'clock, when Elder Batchelor, from Pownal, Vt., (who stopped for the night on his way home from the North,) entertained us with a sermon well calculated to arouse the people to holy living. At the close of the discourse, we commenced our social meeting, which continued through the year. Between thirty and forty desired prayers, and several found peace in believing. We think none who attended that meeting will ever forget it.

It has been said by many to be the best meeting they ever attended. The hall was crowded from commencement to close. It is believed that considerable more than one hundred spoke of their determination to be faithful christians. One aged brother said that when the apostles went forth to preach the gospel, they were accused of "turning the world upside down," and for his part he was glad the Lord had sent a man among us to turn *Poultney* right side up. At the close of the meeting, quite a number signified (by rising) a wish to speak of the goodness of God to them, who had found no opportunity.

It was intended to have two sermons, but the interest was such in the social meeting that no place was found for the second. The closing scene was thrillingly solemn, and was characterized by deep heart-searching, and I trust with many, an entire consecration to the Lord. Although our meeting was about six hours in length, we felt the time *too* short. However, we parted rejoicing in the Lord, favored with many wishes for "a happy New Year," enjoying a consciousness that they were fully realized, and feeling determined, by the grace of God, to live so that we can "rejoice evermore."

J. JOSLIN.

Poultney, Vt., Jan. 7, 1859.

For the Crisis.

Leaves from my Memorandum.

I left home Nov. 12th for Cleaveland, Le Seuer Co., traveled on foot twenty-seven miles, found a pilgrim home over night with Bro. Hall at Ottawa, formerly of Wisconsin. The 13th arrived at Cleaveland; 14th held a meeting only. Nine out. The traveling very bad. Spoke from the words, "What is truth?" Good attention. We commenced praying God to send out the people, and Saturday evening, the 15th, held another meeting. Spoke from Gal. 3: 29. Good meeting, only few out. Sunday had a good congregation. Spoke twice from 1 Pet. 3: 15, and 1 Cor. 15: 47-49 God's Spirit began to move and there were signs of good being done. Monday evening house filled. Continued holding meetings every night until Dec. 6th, and the result is backsliders have been reclaimed and sinners converted. Administered the ordinance of baptism. The subjects felt that there was a pleasure in obeying God. Twenty-one united in covenant like the church at Danielsonville, Ct. We are having meetings now every other night, and the church is growing stronger; and I expect others will go with us to Mount Zion. Pray for us, brethren, that there may be a happy church here that shall rejoice to meet Jesus when he comes. GEORGE L. TEEPLE.

Cleaveland, Le Seuer Co., Min., Dec. 22, 1858.

☞ A little pot soon boils over.

For the Crisis.

My Experience;

OR, WHAT I HAVE SEEN AND FELT OF SPIRITUALISM.—No. 2.

Before proceeding to my subject, I wish to say, in justice to myself, as well as to those who may be interested, that I possess no other feelings than those of kindness towards those who are associated with, or are friendly to, Spiritualism, and that I think I have among them some warm friends—those for whom I feel a high regard, and whose moral character is such as to recommend them to the esteem and confidence of the virtuous and good; and that while I honestly differ with them in sentiment, and may advert to facts condemnatory of Spiritualism, and its tendencies as well as its influences, I still wish them well; but believing, as I do, that they are on the verge, if not entirely within the grasp, of the most fatal delusion with which the mind of man was ever called to contend, I feel it to be a duty which I owe to them, as well as to my fellow men generally, to present some facts to their minds with the hope that if they are seriously considered and candidly weighed, will result in their good.

Spiritualism proposes to remove from the world *mental* and *moral* darkness, and also superstition, which is said to be hanging over it like a dark pall.

It is urged by Spiritualists generally, that there has not been, neither can there be, any very great amount of mental or moral proficiency on the part of *those particularly* who are associated with, or are under the influence of, the christian churches of these times. For the reason that the mind is so restricted and trammeled by their creeds and dogmas, that they are virtually and really incapable of penetrating their researches beyond them; hence there is no possibility of their making any proficiency.

Again, it is said that these religious creeds embody certain facts, which have constituted the basis of christianity for centuries; which facts have neither been added to, nor materially changed since their introduction; hence no important field has been opened for the development of the mind's action; therefore superstition is found to exist everywhere, and gross darkness is found to cover the minds of the people.

In this hour of the world's extremity, a *new* and *bright* and more *liberal* light (*so called*) has appeared, in what I term modern Spiritualism; which proposes to dispel the mental and moral gloom, and so shine into the human mind that superstition can never again have access to it. In short, it proposes to destroy all that is wrong, and lead men to do that which only is right.

Now I propose to inquire how it is to accomplish this work, and ask if, by any rule of philosophy, the means employed can secure the end?

One of the ways in which this end is sought to be accomplished, is by a total rejection of the sacred Scriptures. Of this fact I am fully aware that community are not ignorant; but I do know that from those who are known to have confidence in the Bible, they are sometimes kept, at least for a season, or until their conscientious scruples shall have measurably disappeared, and they are better able to bear their strong meat. But those who have been longer in the way, are free to express themselves as being not only unbelievers in the Scriptures, but at war with its teachings. I now speak what I know.

Again. In the circle of my acquaintance with Spiritualists, (which is quite extensive) I do not know of one who believes in the Bible as a means of salvation; but on the contrary do know that it is by them repudiated, and considered to be of no more value than an old Almanac. (I use their mode of expression.) Now from the above fact (being their own statement) I ask, does not this look like rejecting the Bible?

Again. I would appeal to those who have read their works, as well as those who have listened to their public lectures, in proof of the fact that they disbelieve in, as well as repudiate, the Bible; for in nearly all of them this spirit of infidelity is breathed forth, though not in its most repulsive form. In proof of this point, let us examine some of the claims of Spiritualism.

It introduces itself, or is introduced, as a new dispensation of moral and religious light, and lays claim to the attention and faith of men as such, and is recommended as something superior to all others. Now in arguing the necessity of a new, do they not virtually condemn the old? Most certainly they do; and if theirs is the superior, ours must be the inferior. If they declare the inefficiency of the Scriptures to salvation, we have the evidence in their application to Spiritualism; hence in their public and private, written and oral instructions, they expressly reject the Scriptures, and professedly and avowedly maintain Spiritualism.

Again. Spiritualism is doing its work of enlightening the world and removing superstition, by a total rejection of Jesus Christ as the Savior of the world.

In conversation with Spiritualists at different times and in different places on this subject, Christ was generally spoken of as a good man, and as having died in vindication of his religious views, but that his death accomplished no more than the death of any other man; that such Scripture stories were the work of Priests, to enable them to secure the greater power over the minds of men; hence Christ is by them taught to be no better man than Andrew J. Davis, or many of their mediums, and that they could perform miracles as well as he. The fact that they confide in Spiritualism for salvation, is proof positive that they reject Jesus Christ as the Son of God, the only name given under heaven by which we can be saved; for it is declared that there is no other name by which we can be saved.

Before I conclude this part of my subject, let us for a moment ask whether the work of Spiritualism thus far referred to is likely to accomplish its proposed end? It proposes to increase our mental and moral light by putting out the moral sun, *the Bible*. It proposes to teach men fidelity to truth, by teaching them infidelity to the most sacred truths ever given to man, and more important to them than all the world beside. It is to make men better by removing every motive to morality and religion as taught in the Bible, and teaches them to govern themselves by reason, instead of the Bible.

Who does not know that in the same proportion as men have imbibed infidelity and laid aside moral and religious restraints, they have allowed themselves to be controlled by every passion and habit which tend to reduce men in the scale of being, in many cases to the condition of the brute. The observation of all the good will corroborate my saying.

In conclusion I would say, that the teachings of Spiritualism either tend originally to make infidels; or Spiritualists, being infidels, make use of Spiritualism as a tool to forward the work of darkness. In either case, their tendency is to mental, moral, and intellectual darkness, and will end in that darkness which is eternal.

ADOLPHUS.

The Discussion.

The first edition of the discussion with Dr. Litch sold more readily than we anticipated, and another is now issued. We think we shall be able to meet expenses, if we put this edition down to twenty-five cents retail, one fourth off per dozen. We wish to put the price as low as we can, so as to put it within the reach of the greatest possible number of readers. In this work they have a chance to read the argument on both sides of the great question;—"Do the Scriptures teach the eternal conscious suffering of the wicked?" Every body should have a copy. Postage 3 cts.

THE DOCTRINE OF EVERLASTING PUNISHMENT: *A Discussion* of the question,—"Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch, of the Church of the Messiah, Philadelphia, in the affirmative, and Elder Miles Grant, of Boston, in the negative; on the evenings of November 9, 10, 11 and 12, A. D. 1858, at the Music Hall in Boston. Phonographically reported by Jas. M. W. Ferrington. These shall go away into everlasting punishment. Matt. 25: 46. They shall be as though they had not been. Oba. 16. Boston: Published by Damrell & Moore. 1859.

For sale at this office.

☞ One great reason why men practice generosity so little in the world is, their finding so little there. Generosity is catching; and if so many men escape it, it is in a degree from the same reason that countrymen escape the small pox—because they meet with no one to give it them.—*Greville.*

☞ Those who go abroad with kind and charitable intentions rarely return home without having done some good. Idleness is a sin—is always Satan's opportunity; and he who is diligent in doing good gives no place to the tempter.

For the Crisis.

A Birth-Day.

DEAR BRO. GRANT:—Seventy-seven years ago to-day, by the goodness of the Creator of all things, I first breathed the vital air In these years there have been twenty-four hundred and twenty-eight millions, two hundred and seventy-two thousand seconds or moments of time. I have this number of arguments, or rather facts, against atheism, for I have not sustained my own vitality a single moment. Moreover, every one of these numerous moments have been crowned with unmerited loving kindness and tender mercy. O wondrous love which took me from my mother's womb, laid me on her breast, and nourished me there!

"Unnumbered comforts to my soul
His tender care bestowed,
Before my infant heart perceived
From whom these comforts flowed."

Amid the folly of childhood and waywardness of youth, the same love preserved me and checked me, warned and instructed me, through the instrumentality of godly parents. And now, to the eternal praise of the God of salvation, be it recorded, that about nineteen years after I was born of the flesh, I was, by divine grace, born of the Spirit of God, "to glorify (him) and enjoy him forever." After ungratefully misimproving his peculiar goodness, setting my affections on things on the earth, and robbing him of my supreme love and service, (which it was my own highest interest to yield to him,) he drew me from the path of everlasting death, by the cords of an eternal love, to offer him, by the influence of his own Spirit, the sacrifice of a broken heart. He led me (O wondrous love) to the cross of his dying Son, pierced for me, where I found deliverance from that load of sin and guilt which separated me from my God.

O for an angel's tongue to tell the sweet experience my ransomed soul then had of the verity of the sacred word, "*Unto you that believe he is precious.*" O the inexpressible joy, peace, gratitude and love, which o'erflowed my happy soul, "when Jesus took my sins away!" In the view of him who was to me in verity the chiefest among ten thousand and altogether lovely, the world, with all its vanities, receded from my view, and was totally eclipsed by his transcendent beauty and glory.

O that I had never left (that) first love. Alas! by sad experience of the truth, that "in my flesh there is no good thing," I had to learn my dependence on my precious Savior for all spiritual life and strength. My sins of pride, worldliness, and heart-wanderings from my dear Father, appeared, by a consciousness of ingratitude, to be of a deeper dye than those before conversion. More than ever did I feel the need of offering the prayer of the Publican, "God be merciful to me a sinner." My experience is told in two items. I am a great sinner, but Christ is a greater Savior.

"Although I have him oft forgot,
His loving kindness changes not."

To the praise of our Father's grace, I desire to record his love in drawing me, in my declining days, into closer union with himself. As in the days of our espousals, is my dear Jesus precious to my soul. Truly my "fellowship is with the Father and with his Son Christ Jesus." With increasing ardor do I also love all who love our blessed Lord in sincerity. Thus I enjoy a sweeter earnest of the eternal inheritance at his appearing and kingdom.

And now, on this anniversary, I desire to consecrate myself renewedly and more unreservedly to the holy and blessed service of my Father. I am not my own. I am bought with the price of the precious blood of the Son of God. O that I may more perfectly glorify God in my body and spirit, which are his. Under the influence of my Savior's dying love, may I be more willing to bear the cross after him, and show forth his praise. Very brief must be the residue of mortal life. It is well, if I may only be enabled to improve this remnant to the glory of God and the good of my fellow men.

Dear brethren in the Lord, I ask you to supplicate this blessing for your unworthy aged brother. Let us watch, pray, and labor for Jesus Christ, and thus make our "calling and election sure" to that glorious inheritance in the everlasting kingdom, promised to those "come out of great tribulation, having washed their robes and made them white in the blood of the Lamb." Soon, very soon, the predicted tremendous scenes of the second coming of the Son of God will open upon an astonished world! May divine love prepare us to welcome the return of the heavenly Bridegroom to take his ransomed spouse his everlasting embrace.

Yours in christian love,
HENRY GREW.

Dec. 25th, 1858.

Correspondents.

From Eld. J. Blain.

BRO. GRANT:—I have just got out another tract, entitled, THE GREAT ERROR EXPOSED; *or, Endless Misery not a Bible Doctrine.* The design of it is to quote and explain all texts relied on to prove eternal woe, and should go with my tract,—THE WICKED NOT IMMORTAL, which exhibits all texts for *destruction.* It will contain 32 pages; just twice as large as the other, and be sold at 2 cents, and so be as cheap as that in proportion to the size. The object of these tracts is, to get before the masses all the Bible on both sides, in as cheap a way as possible, and without profit to any one,—3 and 5 cent tracts at 1 and 2 cents. Ministers who want them to sell, can have them at $1.75 per one hundred. The 200 texts for *destruction* are also referred to in this tract, and it is, properly, my "GLAD TIDINGS" put in this cheap form. To show that our opponents' texts do not prove their doctrine, is our first and most important work.

To be had at the Crisis office; of Eld. Marsh, Rochester, and of me in Buffalo.
JACOB BLAIN.

Boston, Jan. 8th, 1859.

Will the *Expositor* please copy?

P. S.—The Lord permitting, I shall visit "sweet home" next week, after an absence of seven months. As my works are being called for this way faster than ever before, and I have enjoyed many precious seasons with brethren in the East the past season, I hope to return by March.
J. B.

From Sr. M. D. W.

BRO. GRANT:—I have received a note from Bro. Bliss, wishing me to correct the erroneous conclusion to which I have arrived by the arguments of Dr. Litch, viz, that man is composed of *three* parts, each of which, when separated, constitute the man. He says that the Dr. writes him that on page 21, instead of reading "not the spirit, for that went to God," it should read, "It was the spirit, that went to God, who gave it to be disposed of, &c."

I must confess that, after reading and re-reading the Dr.'s argument entire, I am of the same opinion still, viz., that man is composed of three parts, each of which, when *separated,* contain a sufficiency of the man's elements to justify us in denominating them the man. See page 16. "Either of these three elements of man's nature, by a figure of speech, taking a part for the whole, is called the man, distinguished as the individual. There is sufficient of the man's elements then to identify; there is the identity, therefore he is the man." Here, "three" are named—each, when separated, contain "sufficient of the man's elements to *identify him;* there is the identity; *therefore he is the man.*" See page 40, in reply to the question, "Which is the man?" I reply, "*All are the man,* and a sufficiency of man's identity exists in each one to justify us in denominating *each,* when *separated,* by the *name of the man.*" I cannot, with these positive statements, come to any other conclusion than that, *when separated,* there is *body*-man, *spirit*-man, and *soul*-man. In the premises, the Dr. argues the separate conscious existence of the soul; he also argues the separate conscious existence of the spirit, and quotes Scripture to sustain each. While therefore we give, as requested, the correction of Dr. Litch respecting the sentence on page 21, we cannot correct our application of his entire argument until we are convinced that we have come to a wrong conclusion.

Although fully believing that the Scriptures teach the separate conscious existence of the *spirit,* and this is supported by the unanimous voice of the early church, I cannot believe in a *triune* man, nor that the New Jerusalem is in Hades.
MARY D. WELLCOME.

☞God is love. "He so loved the world that he gave his only begotten Son to die, that we might live. How great, how boundless His love. Oh, may the day be not far distant when mankind, with one accord, shall join the song which Nature sings, and which the angels chant in the star-gemmed homes, and proclaimed throughout the limitless regions of space, that God is love.

☞ The wise Lykman being on his death-bed, ordered his son to approach, and said, "My son, when thou feelest a disposition to sin, seek for a place where God cannot see thee."

Obituary Notices.

On Friday morning, Dec. 24th, 1858, the least and fairest "olive plant" "around the table" of Bro. John T. Dixon of Peacedale, R. I., was withered by the chilling frost of death. For many days the anxious parents watched the flickering lamp of life, till at length it expired amid the shadows of the dark valley. But another light, the light of *hope,* sheds a radiance o'er the dark and weary way, for they "sorrow not even as others that have no hope." As, on Christmas day, they followed their sweet little Hattie B. to the grave, and laid that loved form, which for fourteen months had been their solace and their joy, down in the regions of silence and forgetfulness, they had hope that He who loved and blessed little children when on earth, will remember their child and bring it back from the prison-house of the spoiler.

It was my privilege, a few days previous, to comfort the sad hearts of the family, as they stood around her couch of pain, and feared the sad result. Our dear Bro. P. C. Rodman improved the occasion of her burial by an appropriate and comforting discourse.

Our dear Bro. and Sr. Dixon will now feel, I trust, another cord loosened from this world and fastened to the world to come; and as he "goeth forth and weepeth bearing precious seed," his heart will no doubt yearn more intensely for the glorious day when he "shall doubtless come again with joy bringing his sheaves." The prayers of God's people are desired that this affliction may only bring the family nearer and nearer to the Lord, and that the surviving brothers and sisters may be prepared, with all the family, to meet the lost ones and embrace them when they shall come again from the land of the enemy.

Fading away! thus runs the tale
Of earthly hopes and earthly flowers;
Throughout earth's gloomy, shadowy vale,
We view decay in all her bowers.

Fading away! no mortal might
Can stay the ravages of death,
No human hope can give us light,
Naught can console but living faith.

Fading away! but yet again
Our flowers of hope and joy shall bloom,
Beyond the reach of death and pain,
Beyond the wasteness of the tomb.

Fading away! but for a time—
Ere long these flowers shall cheer our eyes,
Blooming in light undimmed, sublime,
Within the bounds of Paradise.

H. L. H.

New York, Jan. 4, 1859.

Died, in Cavendish, Vt., Dec. 11, 1858, JOHN SPAULDING, Jr., aged 53 years.

His disease was a cancer in the breast. It was removed the 13th day of last January, by Dr. Phelps of Windsor. He found it to be worse than he expected. Two of his ribs the length of two inches were decayed and crumbled off, leaving nothing but the membrane that covers the ribs between the cancer and his heart. The wound never entirely healed. He went to Boston, to Dr. Green; he thought he could help him, but could not cure him. It soon broke out again and grew very fast. He was confined to his bed four months. He was a great sufferer, but bore all with the patience of a Christian. He would often say, "I am afraid I shall not have patience to endure it;" but he was the most patient person I ever saw till the very last. He believed he should sleep in the grave till Christ comes to awake the dead, and then he should come forth, clothed with immortality and eternal life.

The funeral was attended by Bro. W. Dow, who addressed the audience from words found in Tim. 4: 6–8. He left a wife and seven children, besides a large circle of relatives and friends to mourn his loss. But we look forward to that day when we shall meet where there will be no sickness, sorrow nor death.
L. SPAULDING.

Died, in Northfield, Mass., Aug. 1st, 1858, MIRIAM R. PARMETER, aged 28 years.

She was the daughter of an aged and much esteemed old gentleman, whose companion had left this life previously. She has left three sisters and two brothers to mourn her loss. Her death was happy and tranquil. Near the close of the scenes of life she said, in a low whisper, "Give my love to my absent brothers and sisters, and to my advent brethren." And again she said, "Made perfect through sufferings." She shouted, "Glory to God" with her last breath.

Let us be comforted, "for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth." St. John 5: 28.—*Com.*

Jan. 4., 1859.

Fell asleep in New Bedford, Mass., Dec. 5th, 1858, GEORGE E. BAXTER, son of James Baxter, aged 21 years.

George was the fifth member of his father's family who has died with the consumption. He was converted in 1844, and commenced his public labors in 1846. Many were blessed under his labors. His last ministrations were in Conn. last August. He died leaving good evidence of his faith in Christ.

The funeral was attended by Eld. A. Ross.
HIRAM MUNGER.

WAITING.—I have gained the victory, and Christ is holding out both hands to embrace me.—*Rutherford.*

Foreign News.

HALIFAX, Jan. 5.

The Canadian Company's steamship North American, Capt. McMasters, which left Liverpool 10 A. M., 23d ult., put into this port this afternoon, short of coals, having experienced boisterous weather during the entire passage.

PARIS, Tuesday. The appeal of Montalembert was heard to-day, at the Imperial Court. M. Dufaure, on the part of the appellant, spoke first; the Procureur General replied; M. Berryer followed, and the Procureur responded on the whole case. The Judges, after two and a half hours spent in deliberation, acquitted Montalembert of the charges of attacking the principle of universal suffrage and the rights which the Emperor enjoys from the constitution; but, considering the other charges proved, they confirmed the fine of three thousand francs, but commuted the sentence of imprisonment into three, instead of six months.

ITALY.

It is stated that the King of Naples was likely to soon grant an amnesty, which has been so strongly insisted upon by England and France.

A Wurtemburg paper asserts that the Neapolitan and Roman governments have proofs in hand that agents of the French government are endeavoring to bring about a movement in Italy.

INDIA.

The Bombay mail of Nov. 25th reached England on the 10th. Letters and papers detail at length the operations of the military, but there is nothing of striking importance additional to the news already telegraphed.

Tantia Topee and his followers were making towards Guzerat, where it was feared they might do much mischief.

SWITZERLAND.

Dispatches from Basle says that detachments of French troops having penetrated into the valley of Des Dappes, and advanced on Swiss territory, the federal government had demanded explanations at Paris. Great indignation prevailed in Switzerland, and the press was using strong language on the subject.

An Austrian Squadron is formed in the Adriatic.

The health of the King of Sweden was still growing worse.

Ali Pacha had tendered his resignation as Grand Vizer of Turkey, and Riza Pacha was preparing to follow him into retirement. It was reported that the Grand Vizer had refused to carry out the reforms proposed by Xuad Pacha at Paris.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning,* as our taper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I will be with brethren at Hartford, Ct., next Lord's day, Jan. 16th; and at Springfield, Mass., on Tuesday evening, the 18th, as Bro. Ladd may appoint.
J. BLAIN.

J. W. Crabtree will meet with the church at
New Britain, Conn., - - Jan. 16th.
Warehouse Point, Conn., - - Jan. 23d,
where Bro. Bancroft may appoint.
Springfield, Mass., - - Jan. 30th.

Providence permitting, I will preach at
Concord, N. H., Sunday, - Jan. 23d.
Danielsonville, Conn., Jan. 30th and Feb. 6th.
J. HEMENWAY.

Eld. Geo. Champlin appoints to preach as follows —
Newfield, - - - - Jan. 15th
and over the Sabbath. (Meet him at the noon train at Wolcottville.)
Winsted, (eve.) - - Jan. 17th.
Pleasant Valley, (eve.) - - Jan 18th.
Collinsville and vicinity, where Bro. Mathewson may appoint, - Jan. 19th to 21st.
Springfield, Mass. - - Jan. 23d

Bro. C. is well known. He is *colored* and set to work by our God, who has used him as an instrument in the conversion of hundreds. Brn., meet him at the depots, and encourage him on this first trip.
H. MUNGER.

The Lord willing, I will speak to the people in Woodstock, N. B., on the 2d Sunday in Jan., 1859, and spend a number of weeks in that region of country.
I. DAMMAN.

The Lord willing, I will be with the Church in Portsmouth the 4th Sunday in January.
E. WHITNEY.

I have appointments to preach as follows: At Warner, in the Universalist meeting-house, the 2d Sabbath in Jan.; at Danbury, in the Town Hall, the 3d; at Sutton the 4th; and at Canterbury, Hill's Corner, the 5th Sabbath.
T. M. PREBLE.

B. P. Manning appoints to preach in
Holderness, (eve.) where Bro. A. C. Knowlton may appoint, - - - Jan. 17th.

I will preach as follows:
Vernon, Vt., - - - Jan. 16th.
Providence, R. I., Sunday, - Jan. 23d.
Holden, Mass., Thursday evening, Jan. 27th, and over the following Sabbath.

P. S.—If these appointments interfere with previous arrangements, brethen will please notify me by letter, directed to Worcester, Mass., care of W. F. Higgins.
S. W. BISHOP.

The Lord willing, I will preach at
Portsmouth, N. H., - - Jan. 16th.
WM. INGHAM.

NOTICES.

Notice.

Providence permitting, there will be a quarterly conference held in the town of Algansa, near Bro. Wakeman's and Draper's, in Branch Co., some nine miles south of Quincy, commencing Feb. 11th, 1859. A general attendance is desirable. Brn. O. R. L Crosier, E. Miller, Jun., and J. A. Sober, will be present to preach the word of life.

In behalf of the brethren,
A. N. SEYMOUR.

☞ *Expositor* will please copy.

Maine Eastern Central Quarterly Conference.

This conference will be held at Round Pond, Bristol, commencing the third Thursday in January, at 2 o'clock, P. M., and continue over the Sabbath. Ministering brethren and all others are invited to attend and labor for the salvation of sinners.

In behalf of the Church,
S. K. PARTRIDGE.

Business.

To Correspondents.

Amos Smith—All right. Pays to 205.

N G Calkins—We have no such work.

T. C. Taylor—All right. Money credited Dec. 8th.

I. C. Wellcome, $3.25.

B. F. Elliott—The book has not been received.

Thos. Richards, please send us your address.

S. Rollins—All right.

Joseph Lewis—All right.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received: otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

R W Wilson 187, $1.50; J F Baker 194, $1.42; W Arthur 194, $1.70, L Wilcox 203, $1.72; H A Lord 178, $1.30; D E Harriman 234, $4.00; J C Locke 156, $2.94; H D Warner 223, 58 cts; A R White 173, $3.00.

D C Besse 186, A B Cook 186, Mrs. A Burnham 186, M A Fogg 186, G W Bailey 173, 50 cts. each.

H Broughton 199, D Ellenwood 199, C H Silver 175, H W Silver 176, W Z Howland 199, P Simmons 199, J Gregory 199, H Babcock 199, J Clifford 182, W E Gordon 156, Mrs. S Jennings 169, H H Stoddard 199, L D Allen 195, W Bassford 202, A Bissel 193, I D Way 208, F Perkins 199, I T Neal 208, C Fox 140, E Sanderson 198, D Ford 183, J Calder 200, S R Eddy 187, M A Perkins 208, A F Stark 200, C Rodman 188, P C Rodman 195,—$1.00 each.

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Original Articles.

For the Crisis.

A Letter to Bro. H. L. H.

Bro. H.,—Your "Sound Words," in the Crisis of Dec. 8th, appear to me the most unsound (not of any I ever read,) but the most so of any I ever read from your pen. Why should you call 'Advent faith,' 'Advent hope,' 'Advent truth,' 'Advent glory,' 'Advent believers,' 'Advent preachers,' 'Advent movement,' 'Advent conferences,' 'Advent papers,' 'Advent churches,' &c., nicknames? By the term nicknames, I suppose you would have us understand a *wrong* name, one which is untruthful. Now to me these names are both truthful and significant; although I would add the word "Second" to each; but without this addition, they are quite comprehensive to me.

When I say Second Advent *faith*, I am understood, both by my brethren and the world, to mean a faith in the second personal advent of Jesus Christ. Now to me this truth, faith, or hope, is of great moment. Had you groped your way in darkness relative to this great truth as long as I did, after having obtained a pardon of my sins, and then have been set in a large place radiant with brightness, all through the instrumentality of the preaching of the second personal advent of Jesus Christ, methinks you would have thought the blessed truth well worth a *name*. Then I read in the good book of the *triple glory* that should be revealed at the *second advent* of Christ, and I called it "Advent glory;" and the promise of this glory did so exceedingly cheer me, I sometimes imagined I felt something of a foretaste of it; and then, in the simplicity of my heart, would praise the Lord for the "Advent glory.' Very many of my brethren and sisters' experiences seemed to harmonize with mine on this point; and when we met in our social gatherings, our hearts bounding with joy for the light we had received on Jesus' second advent,—that he was really coming to take his followers to himself, we would almost involuntarily exclaim, "Praise God for this *"advent truth,"*—that is, the truth relating to Jesus' advent, bringing up the dead, &c. Now, Horace, were these *nicknames*? They seemed to be the simple expressions of hearts all warm with gratitude to God for the assurance that Jesus would come the second time, when these eyes should see him in his beauty. Indeed, what *name* so brief could comprehend more of our real faith? Why was it not truthful?

Again, when I say, "Advent movement," do not all readily understand it to be the great stir through the world caused by preaching the *advent* of Jesus Christ? Say, what nick is there to this name? When we look back twenty years, shall we not conclude it was high time for a "move" to be made on this point of theology? Where, then, were the preachers who urged the impenitent to lay down the weapons of their rebellion, "because God hath appointed a day in the which he will judge the world?" Where were the people that talked, prayed and sung about it? I occasionally heard of one, here and there, but I assure you they were like angels' visits, few and far between. Though quite a steady attendant at the professed house of God, I do not recollect ever hearing a minister advert to the second personal advent of Jesus Christ, either to comfort the saint or arouse the sinner, until 42-3; therefore I could but think it was high time for God to make some "Advent preachers;" and if *advent* preachers—that is, it they make the second personal advent of Jesus Christ a prominent theme, as they ought to down in this era of the world's history, where all the earthly monarchies and signs are in the past, why not call them *"advent* preachers" as a matter of convenience, to distinguish them from other professed ministers of Jesus Christ who do not preach this truth at all?

And then you reckon "Advent papers" in the catalogue of nicknames. Pray what name would you have those papers bear which make the second advent of Christ their prominent theme? Is it right to have such papers at all? They did not have any in the Apostles' days. O yes, methinks I hear you say, they elicit much light. Will you please hunt out a New Testament name for papers? Again, you seem equally to ignore the name of "Advent conferences." When those who believe in and love the second advent of Jesus Christ, think best to have a gathering for mutual conference and prayer, what name would you appoint for such a gathering? Would you say there will be a general meeting for "Believers" or the "Church of Christ" in Boston, or Hartford, as the case may be? Would not this have the appearance of arrogating too much to ourselves?

Do not all the sects in these places consider themselves as "believers"—as Christians? Perhaps you say, very well, let all such consider themselves invited. Well, I should be happy to meet any of the different denominations at one of our conferences, with the consideration of perfect freedom to express Bible truth. But if, because Mr. Congregationalist, or Baptist, or Methodist, were there, I could not be permitted to express those Bible truths conflicting with their belief—that is, when I felt the Spirit's promptings thus to do, why then I would rather they would stay away. The fact is, I can meet with these denominations nearer than Boston; but when met, I could not be permitted to express my hope of future life through Christ; therefore I prefer to be to the trouble and expense of going quite a distance in order to meet and confer with "them that have obtained like precious faith with us." I cannot see the utility of those who love the second advent of Jesus having a conference, if they may only talk the same that others talk.

Now, many of us separated ourselves from these different denominations for the very reason we were not allowed to talk what we held as God's truth. Then we saw that the future home of the saints was not "beyond the bounds of time and space,' we desired to express the fact that "the meek will inherit the earth, and dwell therein forever,"—that the saints are not crowned at death, but at "that day" they will all be crowned when Paul is, &c., we well recollect what strong denunciations were thundered against us for propagating this heresy, (as they termed it) accompanied with a positive declaration, "they would not stand the like." Thus we separated by ourselves where we might talk Bible freely. Perhaps you will say many christians among Presbyterians, Baptists and Methodists, believe in the second personal advent of Jesus to set up his kingdom under the whole heavens. Very well, God bless them. For one, I can see no reason why they should not bear a name significant of their faith. But that is *their* business. For one, I feel amenable to God relative to bearing a true name before the world, and when saint or sinner say "Second Adventist," I answer to that name.

You say, "Let *Christ* not *sect*, be honored." Most heartily do I concur in this. Therefore, wherever I can be allowed to talk the faith of the gospel, whether it be among Presbyterians, Baptists, Methodists, Universalists, or Catholics, I am happy to meet with them. But, by Divine assistance, I never will conceal the light God has given me for the *honor* of sitting among them. Neither will I hide my real *name* to do so. It is not my prerogative, neither do I desire to occupy the throne of judgment as to *who* will at last be saved. There is One who not only understands the *outward* acts, but every *motive* that moves them thus to act, but we do not; therefore He is the most suitable judge. But if *I* wish to be saved, I must follow the LAW of God, whether people who seem to be good follow it or not. Mr. J. Wesley believed in and practised sprinkling for baptism. Now shall we, who have received more light on this point, allow (by our silence) that sprinkling is just as good as the gospel mode of being "buried with Christ in baptism," because Mr. W. was a good man? But enough on this point.

You seem to consider it "childish" for God's people to take any other than a New Testament name. I again repeat the question—*which one* of the New Testament names shall we take? 'Disciples,' 'Children,' 'Church of Christ,' 'Elect,' 'Church of God,' 'Believers,' 'Christians,' 'Heirs of God,' 'Pilgrims,' 'Beloved,' 'Dearly Beloved,' 'Strangers,' 'Saints,' 'Righteous,' or what? This catalogue affords proof positive that God *can afford names* for his children. And as he *affords* so *many*, does it not look as though circumstances, place, &c., called out for them *different* names? So I think.

And when I consider the infidelity that exists at present relative to the second personal advent of Jesus Christ, I really think the circumstances call for a *name* expressive of this faith. But if I am unscriptural on this point, I think you are *capable* of setting it before the "Saints" in a Bible light and I hope you will do so, for I assure you that I as well as others have not done this thing in a "corner." I trust we shall all possess sufficient humility to say with David, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." B. Mathewson.

Bakerville. Ct. Dec., 1858.

For the Crisis.

Letter from Bro. D. D. Chaffee.

Bro. Grant:—I have been deeply interested in the account of the meetings at Poultney, Vt., as also I was in those of Rutland last year. In such things "I *do* rejoice, yea, and I *will* rejoice." I do rejoice that the goodness of God does lead men to repentance, and that that goodness is so gloriously manifested in the doctrine of the destruction of the wicked, and more especially so when contrasted with that terrible popular opposite—endless misery. Is it a matter of wonder that men should see beauty and loveliness in the character of God they have never seen before, when their eyes are opened to see such a glorious truth? O how my heart did expand, how the love of God did sink down within me, when I first said in my heart, It is true! And how I have been blest in hearing the hearty testimony of others to the beauty they have seen in the character of God, when they have been convinced that He would not torment the sinner forever! I felt that I had found a new God, and virtually I had.

The two doctrines, Destruction and Endless Misery, often remind me of the two ministers of Longmeadow and Springfield in days gone by; the one believing in Calvinistic election, the other not. The latter says to the former, "Your God is my Devil." Is there a greater contrast between the two characters than between the two doctrines of Destruction and Endless Misery! Is not one truth and the other error? consequently one of God, the other of the Devil? We know it is so. We feel it in the very depths of our hearts. But will it do to proclaim it? Shall we not offend some of our good brethren of the church?

Let the truth shine, brother, sister; clothe her with all the loveliness of which you are capable; present her with all the kindness with which you are endowed. Be firm, but courteous. Don't make any truth, however good or glorious, a hobby. Blend it with other truths. Don't say you can't go into a prayer meeting of the churches and pray for poor perishing sinners, because they don't believe in some glorious truths you love so well. Go in, and let them know, by your earnestness and fervor in prayer and exhortation, that God owns you, notwithstanding the great error they may consider you to be in. Possibly some heart may inquire, Can God so bless one in such (to them) great error? May they not be led from this to inquire, *Are* they in error? and so finally be led into the truth? Can you better prepare men's minds for truth than by convincing them that God owns and blesses you? What better way of access to the heart? and without the heart, you labor in vain, you talk to a deaf man. First convince men that "God is in you of a truth."

Some say they dislike to go into a meeting where they have to hear so much said about the immortality of the soul, going to heaven at death, endless misery, &c. Well, that is hard and grating to one's feelings, we know, but we are to "endure hardness as good soldiers," and is not this one way to do it? (see Heb. 12 : 1–4.) So I have endeavored to do, and in doing so have occasionally had opportunities for presenting some favorite truth. For instance, in a prayer meeting a portion of Scripture was read which speaks of seeking for "glory and honor and immortality," &c. It had gone out that I did not believe in the natural immortality of the soul, but my reasons had not gone with it. Here was an opportunity to present them, and I improved it—not with a lengthened argument to make converts (for I felt that such would have been out of place in their prayer meeting) but to modify the feelings of some towards me, and that truth, by a few plain, simple questions and statements, such as, If man is immortal, why should he seek for immortality, as just read in the Scriptures? and how can we say that man is immortal when the Scriptures expressly say that "God only hath immortality," &c? That nowhere in the Bible is it said that man *is* immortal, &c. Now I felt that these questions and statements went home, that if I then had tracts on the subject to distribute, some would have received them from me much more readily than before. They could but see that I had some foundation for my position. Hence I felt assured that the feelings of some were modified.

By a kind, conciliatory course, I find that I can lend books and papers and they are read. So we who are not able to go into the front of the battle, may act as sappers and miners, and so prepare the way for those who can. While being conciliatory and kind, never compromise the truth, no, never! Maintain it kindly, but firmly, even unto death, and God shall give you a crown of life.

For some time past I have attended meeting, where, in prayer meetings, only the one praying kneeled, and the minister seldom, if ever, and where response is seldom heard, except it may be by those outside of the church. Praying under such circumstances reminds me of your very significant expression of your first effort at Rutland last year. You said, "it was like pitching hay against the wind," and so it is. But lately I have been where, when I felt the Spirit and power of God upon me, there was a response from other hearts, and where, if I felt groanings, they could come out and thus relieve an aching heart. O, how good is reciprocity! how it blends hearts! It is Godlike. Amen!

Your brother in Christ, expecting immortality when Christ comes, then, and then only. D. D. Chaffee.

So. Wilbraham.

For the Crisis.

Light Wanted.

Bro. Brewer:—Permit me still to presume on your time and patience by asking for further light on this important subject, believing that we who have given all for the truth will rejoice together when the promised blessing is received.

1. By what rule of interpretation do you "consider the mouth of the leopard beast and the two-horned beast one and the same power?"—Where is the propriety of expressing one and the same thing over under two symbols, when the subject is so intimately connected as you claim the mouth and the beast to be?

I admit that the little horn of Dan. 7, with *mouth* and *eyes*, symbolizes the same power spoken of in Rev. 13th, that was to make war on the same people for the same term of time, i. e., 1260 years. But I cannot see as that proves that *another* beast seen coming up out of *another place* —"the earth"—to be one and the same power; and if it does not say *after*, (I thank you for the correction) it does say "he exerciseth all the power of the FIRST beast *before* him:" and if that does not make him after, I am at a loss to understand the meaning of the adjective FIRST. Please enlighten me.

2. How can one beast *exercise* ALL the power of another, on the same theatre of action, at the same time the other is in power? You say that "the miracles of the two-horned beast were to be a deception, to say the most of this matter." I wish to ask,

3. Where is the *true point* of deception? Are his miracles to be a deception, i. e., claiming or pretending to perform miracles which *he did not* DO, and thus deceive the people? or was it those miracles he *had* POWER TO DO in the sight of the people that is to be the *means of deceiving the people*, so that they worship the beast with the mark whose deadly wound was healed? As a specimen of the plurality of miracles, you give the ceremony of the HOLY FIRE, which takes place annually, and also the miracle of transubstantiation, and a legion of other "such *deceptive miracles.*" As to the first, the *annual* ceremony. If indeed "hell is empty and all the devils are there," I admit it would be miraculous; but for fanatics, whether of Irish, Pagan, or Roman type, to transmute themselves into furies is so far from being superhuman or miraculous, that it seems a special mark of depraved human nature unrestrained by the *Spirit of God.* Witness the mob cry, "Crucify him! crucify him! his blood be upon us and our children!!" Also the festival of Jugernaut, the revolting scenes connected with it, and the fearful deception of the victim that casts himself beneath its ponderous wheels! As also the burning of the Hindoo widow, and the infatuated deception that causes her to choose it, and laugh and talk with her friends till the funeral pyre is lit and her agonizing shrieks are drowned by the tumultuous shouts and deafening music of the maddened multitude! Truly fiendish enough, but where the miracle? Who ever thought of calling such scenes miraculous?

As to the real presence, it is claimed as a popish miracle I grant, but the point I wish to call your attention to, and all that is necessary for the present, is the fact that you claim these deceptive miracles are done by the "two-horned beast." Secondly, that they were performed *in the sight of the beast*. And thirdly, you admit those miracles are performed NOW, *annually* or *oftener*, and yet you say the two-horned beast must have time parallel with the Leopard beast—a "correspondence of duration as well as sovereignty." As the two-horned beast now exists (as you claim) and now performs his miracles, I wish to ask, has the 1260 years' persecution of the Leopard beast not yet ended? or is the "Leopard beast yet to rise to power?" He must, I think, if there is any thing in the argument of performing miracles in *his sight*, or in the correspondence of duration as well as sovereignty.

As you think the false prophet is not involved in the subject, I wave that for the present. Praying I may receive the truth as a little child and inherit the kingdom promised to the meek, I remain yours for the truth. S. J. H.

Choice Selections.

A Fearful Question.

There is a struggle going on in this nation, and among all nations. The Waterloo and Austerlitz fields of our times are filled with fighting men: but it is no longer a struggle of cavalry and infantry, of Gaul and Cossack. A sterner, harder, longer battle is being fought. It is a war of opinion—the war predicted by George Canning the fiercest, the most unrelenting of all wars. What may lie beyond it, we can not tell; for the mass of mankind know not why they are struggling, nor for what. They only know that they suffer, and that somebody is to blame for it; and like beasts in pain, they vent their rage on the first that approaches. Hence, revolutions which invariably spring from a wrong state of things, like revolutionists themselves, are sometimes blind, undiscriminating. The innocent are struck down with the guilty. Wrong has been done, and somebody must suffer. The first blood shed makes the atonement. It was so in France, in her first revolution. In some sense, it must be so in the great revolution on which mankind have begun to enter. We speak now of the war of opinion—it is general—it is fast becoming universal. The scene of conflict has shifted from the court-yard of the imperial palace at Vienna, from the square of the University of Berlin, from the Piazza del Quirinal of Rome, from Kennington Common in London, from the Boulevards of Paris. The whole world is going behind the barricades. Nations are everywhere in arms against the present state of things: and the form of government seems to have little to do with it. Republics are as powerless as monarchies against this universal onset of discontented men. The entire body of humanity is agitated by new ideas—becoming conscious of new wants, and longing for their gratification. What is the struggle for?

And is this discontent universal at home as well as abroad? under a republic as well as under a monarchy? We will show that it is, or fast becoming so. Where is this struggle waging?

It is not in England and in Ireland only where a colossal system of wrong has dressed one man in gold, and sent him to the House of Lords, and a million in rags and sent them to the work-house. It is not in France, where half a million of armed men are sustaining a bold pretender. Nor is it even in Hungary, where an entire nation is crushed by the overwhelming onset of the Muscovite. Nor in old Rome, where the general of one new-born republic bombards the capital of another—shattering with Paixhan balls the tomb of Brutus itself. Not on the magic shores of the Gulf of Venice, where heroic men were betrayed by Bourbon spies, and butchered by Bourbon tyrants. It is in our own midst, where we are as free as republicanism can make us. It will here, perhaps, grow fiercer than elsewhere, for it is not, on our side of the Atlantic, a struggle with forms. It is now almost a century that we strangled the despotism of kings, the tyranny of priests, and made Speilbergs, Bastiles, and Castels sant Angelos, impossible in the new world. We have fought out the battle of forms. And yet the struggle is going on among us; we have levelled the walls of the City of Despair, we have prostrated the bulwarks—but we have only reached the citadel—the castle is still unscathed. The main point is yet to be achieved; the strong-hold is yet to be taken.

We have got beyond forms, we have said. It is true. And we have at last reached the thing—we have grappled with the substance. And what is it?

It is in some sense the grand evil of all ages, but pre-eminently of ours. The same curse which has rested on humanity from its beginning; under all forms of government, in all conditions of society, ever recurring. And what is this giant spectre which has haunted the human brain so ceaselessly, through so many cycles of time and civilization; so remorseless in its exactions of woe; so relentless in its tributes on the human heart; so reckless of forms of government; so superior to the tyranny of laws which bind all things else, human and divine?

We have invoked an oracle which has given but few certain responses hitherto to any man. It may be dumb to us, as it has been to millions. But we adventure, albeit with never so much caution, within the vestibule—not impiously, we hope, resolutely we will advance. We feel that some response ought to be given to honest inquirers—and we feel, too, that we have a right to invoke it, and we will.

To be as plain as we can. What have we, after all, gained by our freedom from kingcraft, popery and despotism? Republicanism! And is this all? Let us honestly ask ourselves a few questions, and give the answers like true men—what has Republicanism done for us?

Has is secured to three millions of marriages happiness? How many of these three million bridal altars are not hung with wreaths of secret sorrow? How many of them are not embittered by green-eyed jealousy—that invincible hydra who never ceases to multiply himself, and who is never subdued? If a true history of the married men and women of New York were written, who would dare to read it? Is marriage made happy by Republicanism? Has it exempted the toiling millions from the curse of ceaseless labor? Ask twenty thousand seamstresses in this city, who are making up slop-shop clothing for six-pence and even three pence a piece! Ask the hundred thousand hod-carriers, mechanics, artisans, printers, hard workers of all sorts in this Sisyphus army of toil and suffering—What has Republicanism done for you? It has made you a voter! Yes, it has given you bread, if you work all the time for it; but has it given you happiness? Has it exempted you from unceasing toil? Has it shortened the hours of labor, or lightened the load? Has it, in a word, given you anything but a vote which once a year you can put into a square green box for one or two men, both of whom are equally powerless to help you?

We might go on. We stop with the question: What do we still want in this country? What do all nations now want? What are we all battling for? What means this tireless, endless struggle of mankind? —*Democratic Age.*

The Dust-Covered Bible.

Some years ago, a clergyman in Ireland took for his text one Sabbath morning, "Search the Scriptures." In the course of his sermon he quoted a passage from John Wesley, to the effect that the Bible "sometimes had dust enough on its cover to let you write 'damnation' on it." One of his hearers was struck by the remark, and on her return home repeated it. She was overheard by her brother, who had causelessly absented himself from church that day. The startling thought fixed itself in his heart like an arrow. He retired to his room, and took down his Bible. Looking at its dusty cover, and scarcely knowing what he did, he traced on it the appalling words of the preacher.

He looked at them, read them again, and bursting into tears, flung himself on his knees, and confessing his past sins, sought grace that he might prize it more in the future. The Bible became his companion, and to his dying hour he bore witness to its sustaining power, and his joy in the God it reveals.

See how much came from a seemingly random word spoken eighty years before.—*Amer. Messenger.*

A Little Good.—Do what good you can. If it be but little, do not think that it will make no great difference any more than though you had not done it. It will make a difference. One ray of light—the smallest, even—makes a difference in a dark place.

"How far a little candle throws its beams;
So shines a good deed in this naughty world."

☞ A sermon in four words on the vanity of earthly possessions:—*"Shrouds have no pockets."*

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Poetry.

For the Crisis.

LINES,

On the Death of Willy P——, aged 7.

He's gone, we'll hear his voice no more,
The last farewell is said;
The loved of earth, the beautiful
Lies numbered with the dead.
Alas, alas, that death should come,
And with his chastening rod
Lay low the fragile child of earth
Beneath the yielding sod.

We loved him well, and did not think
That death would come so soon,
And blight the floweret cherished long,
While in its sweetest bloom.
But sorrow and afflictions too
The human heart must bear;
The bitter cup may not pass by,
And all must have their share.

We often gather round the spot
Where silently he sleeps;
For where the cherished ones lie low,
The mourner loves to weep.
We long to see that morning dawn
When Christ shall burst the tomb;
Our beauteous flower transplanted then,
In Paradise will bloom.

S. Lizzie Baker.

Original Articles.

For the Crisis.

Covetousness and Sacrifice.

A DISCOURSE.—BY ELD. J. HOWELL.

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. 13: 7.

It has been well remarked by one, that "Everything sustains an absolute and a *relative* capacity; an absolute, as it is such a thing, endued with such a nature; and a *relative*, as it is a part of the universe, and so stands in such a relation to the whole." From which it is evident that the term "*relative*" is used to express the *connection between* things, while the term "*capacity*" is employed to express the *condition of* things. Some of the terms in our text are *relative* terms; as "*rich*," "*poor*," "*nothing*," "*great riches*," or something. Therefore the idea it expresses is not to be understood in an absolute, but in a *relative* sense. It is not absolutely true that he "that maketh himself rich" in this life, "hath nothing;" neither in the same sense is it true that he "that maketh himself poor" in this life "hath great riches," although it may be *relatively* true of both declarations. The doctrine then of the Scripture proverb which we have selected is the following:

The relative value of the riches of this life, contrasted with those of the future, is as "nothing" to "great riches." How ought such a doctrine to cool our ardor for the things of this world, and lead us to seek the future. Indeed, in view of it, the question proposed by our Savier in Matt. 16: 26, finds a complete answer. "For what *is* a man profited, if he shall gain the *whole* world and lose his own life." (Psuches.)

Observe its doctrine. For the loss of *eternal* life in consequence of *seeking* the possessions of this, the acquisition of *this* world would be *no* equivalent.

Observe its contrast. For the loss of the *present* life in consequence of *seeking* the possessions of the future, the acquisition of *that* world would be *more* than an equivalent.

Observe the doctrine of our text. The *relative* value of the riches of this life, *contrasted* with those of the future, is as "*nothing*" to "*great riches*."

We will attempt to defend this doctrine by presenting a too common vice—*covetousness*, and its contrary virtue, with their consequences, which is evidently exhibited in the proverb under consideration. It must be apparent to every one, that the acquisition of wealth by any principle which involves the *abuse* or denial of *any* part of the system of christianity, or its *author*, is *covetousness*. For a *desire* for the riches of this world which would involve *such* abuse or denial, is most assuredly *inordinate*; and covetousness is "a strong or inordinate desire of obtaining and possessing some supposed good."—*Webster*. The same authority affirms that the definition of "inordinate" is, "not limited to rules prescribed, or to usual bounds; as an *inordinate* love of the world." The above position is therefore correct, for the "rules prescribed" for our observance in the word of God, forbid both *covetousness* and *inordinate affection*, "desire," as well as the love of the world. Col. 3: 5.—"Mortify therefore your members which are upon the earth .... *inordinate* affection .... and *covetousness*." 1 John 2: 15-17.—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For *all* that is in the world, the *lust* (*inordinate desire*) of the flesh, and the *lust* of the eyes, and the pride of life, is *not* of the Father, but is of the world. And the world *passeth* away, and the *lust* thereof; but *he* that *doeth* the will of God *abideth* forever." Mark! "The *world passeth* away and the *lust* thereof," and what will the *end* be of him who *lusts* in violation of this requirement? But to the defence of the above doctrine.

I. We invite attention for the present to only *five* points in which the principle of covetousness *infringes* upon the principles of christianity.

1. *Covetousness is an abuse of divine providence.*

We are dependent upon the providence of God for all our blessings. "Seed time and harvest, summer and winter, day and night," are all alike under the control of divine providence. These are to continue "while the earth remaineth."—Gen. 8: 22. Notwithstanding this, it would be impossible for God by his providence to lavish his bounties upon man merely for purposes of pride or selfishness, and at the same time command him to "walk humble," and give liberally. How contrary would such a bestowment be to the gospel of Christ, which requires man to cherish that love which is "*kind*" and "SEEKETH *not* her own."—1 Cor. 13: 4, 5. Indeed such a course would only develop the truthfulness of the declaration of Christ: "A kingdom *divided* against itself cannot stand." Therefore whenever divine providence supplies our wants, and still that providence confers upon us its blessings largely, this abundance is by no means given to be stored up and idolized, but that we "may have to give to him that needeth."—Eph. 4: 28. Observe Lk. 3: 11; Jam. 2: 15, 16; 1 John 3: 17; 1 Tim. 6: 17-19; Matt. 6: 19-21, and none can fail to discover that by *hoarding* up the wealth of this world, they not only "lay up treasures upon earth, where moth and rust doth corrupt," &c., but that they either entirely extinguish, or war against, all of those christian sympathies which are really essential to prove that "the love of God dwelleth" in them. Here let me pause and inquire of the reader, Can you make yourself believe that, although the manifestation of the heaven-born sympathy and compassion expressed in the above Scriptures is *actually* necessary to prove that you possess "the love of God," yet when, by the providence of God, you become possessed of great temporal blessings, that there is *no* wrong in *hoarding* them up?

I repeat it. Can you *make* yourself believe this? I say "*make*," for I think it would require an extraordinary effort, and then you would prove unsuccessful. Would you dare to thus array the *providence* and *authority* of God against each other? And are you willing to meet the consequences of such an *abuse* of divine providence in the immediately approaching judgment? But perhaps you have concluded to believe that providence has nothing to do with your being supplied with temporal blessings! Read Ps. 104: 20-32, especially verse 27; also Ps. 136: 25; 145: 15; 147: 9; Job 38: 41, and Matt. 6: 24-30, and you will perceive that such a faith will constitute *no* hiding place from the wrath of God, even though it may have shielded you from the reproofs of conscience. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

2. *Covetousness is an abuse of christian confidence.*

The apostle Paul, under the influence of divine inspiration declared, "that in the *last* days *perilous* times shall come. For *men* shall be *lovers* of their *own* selves, COVETOUS." *What men?* Why *men* "having a *form* (Greek, *Morphorin*; the same as employed in Rom. 2: 20; a *rule* or *system*) of godliness, but denying the power thereof:" evidently *professors* of religion. It is more than implied that their "*system* of godliness" has *power*, but they deny its power. Now two prominent features of their character are *selfishness* and COVETOUSNESS. *Phylatoi*, self conceited, selfish—*Philargyroi*, *inordinately* desirous of wealth, love of money—1 Tim. 6: 10. Will not this account very much for the loss of religious power in the church, even of those who are professedly looking for the Lord, and also their lack of trust in and devotion to him? "Where is then the blessedness ye spake of?" Gal. 4: 15. Has it not been unconsciously stolen from you by your increasing *love* of, and *grasping* for, the world? How many there are who, but for their strong affection for the things of this world, would be an honor to the cause of God. They have *truth* enough, *theory* in abundance, and are capable of defending themselves with the utmost ease when attacked. They are beloved of their brethren, but when in their social interviews Bro. M. is mentioned, all think he is a good brother, *but* he does love the world too strong. He is always so pleasant, and so ready to sweep out the meeting house, and in cold weather to build fires, but likes to have the others bring the wood, and he will a little, once in a great while, so as not to look too mean. In the same church with him there is perhaps a very conscientious brother, who is *very* precise in the observance of the duties of the gospel, as so all ought to be; but he has absented himself from the Lord's supper. None can really tell why, and Bro. M. is more surprised than any of them. Must have this matter attended to. It will not answer to let every thing go so loose in church discipline. Moves that something be done, and begins, and to his greater surprise finds himself tae trouble. He has been so long accustomed to think covetously, look covetously, talk covetously and feel covetously, that he has not so much as dreamed that there is any vice in covetousness. The conscientious brother has assigned his reason in scripture language: "With *such* an *one*, no not to eat." 1 Cor. 5: 7-11. What *one?* "If *any* man that is CALLED a brother be a fornicator, or *covetous*, or an *idolater*, or a *railer*, or a *drunkard*, or an extortioner; with *such* an *one* no not to eat." The brother's confidence is *abused*, and he cannot disobey the Bible requirement, and especially when he is fully aware that to eat and drink with *idolaters* is to partake of the table of devils. 1 Cor. 10: 16-21. "Ye cannot drink the *cup* of the Lord and the *cup* of devils: ye cannot be partakers of the Lord's table and of the table of devils." And if idolatry was ever an abhorrence to God, it is now. More on this point when discussing another proposition. Would it not be wrong to thus eat with "fornicators, or a railer, or a drunkard, or an extortioner?" Then why not with a "*covetous*" man?

But it is objected, that the Lord had a Judas at his table. Very well, if he commands you not to have one at yours, what is that to you? Besides, such logic would not prohibit the greatest libertine on earth from access to the Lord's supper. Brother M. may be perfectly correct in theory, but what a failure in practice. Perhaps the cause of God demands his help; the *paper* he loves to read so well, and the *minister* he loves to hear preach, *need* some of "the mammon of unrighteousness" that the Lord bids him to make friends of. Read Lk. 16: 9-14. The poor brother has traveled a great way to preach Jesus, and left a little family at home weeping and praying that God would bless the labor of its head to those who receive it, and with tearful eye ask God to supply their wants. But alas! he receives for all his labor only enough to get home. Who will settle this matter? "God is judge himself." Ps. 50: 1-6. "Take heed, and *beware* of *covetousness*, for a man's life consisteth not in the things which he possesseth." Lk. 12: 15. *Jesus.*

(To be continued.)

For the Crisis.

Baptism Historically Considered.

(Concluded.)

But let us notice more particularly the introduction of the practice of baptism by aspersion, as it is termed.

The Magdeburg Centuriators put forth a work, published in Germany shortly after the Reformation, and patronized so largely that it may be called a national work, its compilers being among the most learned men of Europe. On this subject it says, "They (the Apostles) baptized *only* the adult or aged, whether Jews or Gentiles, whereof we have instances in Acts 2, 8, 10, 16 and 19th chapters. As to the baptism of infants, we have *no example*. As to the manner of baptizing, it was by dipping or plunging into water in the name of the Father, Son, and Holy Ghost, according to the allusions contained in the 6th of Romans and 2 Colossians." And of the second century they say,—"It does not appear from any approved authors that there was any change or variation from the former century in regard to baptism."

Hitherto we find no example of any thing but immersion for baptism until the third century, and then only as "a substitute," or "in case of necessity," as affirmed by the Pope Stephen II.

Sir David Brewster, a justly celebrated and learned gentleman, Editor of Edinburgh Encyclopædia, says in an article on baptism:—"The first law for sprinkling was obtained in the following manner: Pope Stephen II. being driven from Rome by Adolphus, King of Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. While he remained there, the Monks of Cressy, in Brittany, consulted him whether, in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed, which, however, some Catholics deny, yet pouring or sprinkling was admitted *only in cases of necessity*. It was not until the year 1311 that the Legislature, in a council held in Ravenna, declared immersion or sprinkling to be indifferent. In this country, (Scotland) however, sprinkling was never practiced in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI., immersion was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of the Church. In 1556, a book was published at that place containing the form of prayers and ministration of the sacraments, approved by the famous and godly learned man, John Calvin, in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and returning to their own country, with John Knox at their head, in 1559 established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth, but was not authorized by the Established Church."

A. D. 1643, the Westminster Assembly of Divines entered into a discussion of this subject, when by a majority of one—being 24 for immersion and 25 for sprinkling—sprinkling was adopted, Dr. Lightfoot, a man of great influence in the assembly, throwing his influence in favor of sprinkling. And in 1644, Parliament enacted a law requiring the parents of all children born in the realm to have them sprinkled. See Encyclopedia Americana.

A. D. 1706, the English clergy convened a general convocation; on the 9th of February it was ordered,—"The thanks of this house be given to Mr. Wall, Vicar of Shoreham, in Kent, for the learned and excellent book he has lately written concerning infant baptism." The strong argument urged by Dr. Wall is the silence of the Scriptures upon this subject, believing it therefore implied. But let us hear him concerning the introduction of sprinkling. He says:—"France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the *public* way of administering it. It being allowed to *weak* children (in the reign of Queen Elizabeth) to be baptized by aspersion, many fond ladies and gentlemen first, and then by degrees the common people, would obtain the favor of the priest to have their children pass for weak children, too tender to endure dipping in the water. As for *sprinkling*, properly so called, it was at 1645 *just then beginning*, and used by very few. It must have begun in the disorderly times after forty-one. They (the Assembly of Divines in Westminster,) reformed the font into a basin. This learned Assembly could not remember that fonts to baptize in had been *always used by the primitive christians* long before the beginning of Popery, and ever since churches were built; but that *sprinkling*, for the purpose of baptizing, was really introduced (in France first, and then in *other Popish* countries) *in times of Popery*, and that accordingly in all those countries in which the usurped power of the Pope is, or has formerly been owned, have left off dipping the children in the fonts, but that all other countries in the world which had never regarded his authority, do still use it; and that basons (to sprinkle out of) except in cases of necessity, were never used by Papists, or any other christians whosoever, till by themselves." Vide Hist. of John Bap., p. 2, chap. 9. Surely according to the testimony of the good Vicar of Shoreham, in Kent, this sprinkling business is verily a rag of Popery.

Bishop Bossuet observes, "We are able to make it appear, by the acts of councils and by ancient rituals, that *for more than thirteen hundred years*, baptism was administered by immersion throughout the whole church as far as possible."

Martin Luther says upon this point, "The word baptize is a great word. It may be rendered immersion, as when we plunge something in water that it may be entirely covered with water—and though that custom is now abolished among the generality, (for even children are not entirely immersed, but only have a little water poured on them,) nevertheless they ought to be completely immersed, and immediately drawn out, for the etymology of the word requires it."

John Calvin says, "From these words (John 3: 23,) it may be inferred that baptism was administered by John and Christ by plunging the whole body under the water. Here we perceive how baptism was administered among the ancients, for *they immersed the whole body in water*." Elsewhere he says, "It is of no consequence at all whether the baptized person is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the church in different regions, although the word baptize *signifies to immerse*, and the rite of *immersion was practised by the ancient church*." "To this opinion," says Prof. Stuart, "I do most fully and heartily subscribe."

Dr. Whitby, a learned and eminent commentator of the Church of England, says:—"*Immersion was religiously observed by all christians for thirteen centuries*, and was approved by the Church of England. And since the change of it into sprinkling was made, without any allowance of the AUTHOR of the institution, or any license from any council of the Church (of England,) being that which the Romanist still urgeth to justify his refusal of the cup to the laity, it were to be wished that this custom (immersion) might be again of general use."

John Wesley, the learned and venerable founder of the Methodist Episcopal Church, says of Rom. 6: 4; "The allusion is to *the ancient manner* of baptizing by immersion." And in his Journal, Vol. 3, p. 20, he says, "Mary Welch, aged eleven days, was baptized *according to the custom of the first Church* and the rule of the Church of England, *by immersion*." And again on page 24 he says: "I was asked to baptize a child of Mr. Parker's, second baliff of Savannah; but Mrs. Parker told me, 'neither Mr. P. nor I will consent to its being dipped.' I answered, if you certify that the child is weakly, it will suffice (the Rubric says) to pour water on it. She replied, 'nay, the child is not weak, but I am resolved the child shall not be dipped.' This argument I could not confute, so I went home, and the child was baptized by another."

James McKnight, D. D., for twenty years Moderator of the General Assembly of the Scotch Presbyterian Church, says of 1 Pet. 3: 21,—"3. As the water of the deluge destroyed the wicked, but preserved Noah by bearing up the ark in which he was shut up till the waters were assuaged, and he went out to live again on the earth; so baptism may be said to destroy (or represent the destruction of) the wicked, and to save the righteous, as it prefigures both these events. The death of the wicked it prefigures by the burial of the baptized person in the water, and the salvation of the righteous by the raising of the baptized person out of the water." And again, of 1 Cor. 15: 29, he remarks,—"Otherwise what shall they do to repair their loss who are immersed in sufferings for the resurrection of the dead?"

Dr. Chalmers says, in his lectures on Romans 6: 4-7,—"The original meaning of the word *baptism* is *immersion*; and though we regard it as a point of indifferency [!!!] whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostles' days was by the actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy which is instituted in these verses. Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We by being baptized into his death, are conceived to have made a similar translation—in the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or new life."

"But enough—it is a thing made out, says Augustine, viz., the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no one usage of ancient times which serves to be more clearly and more certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this." So says Prof. M. Stuart. And he adds again, "We are left in no doubt about the generally received usage of the Christian Church down to a period several centuries after the Apostolic usage."

Who does not, with Prof. Stuart, say "it is enough!" Can we have any better uninspired authority to determine this controverted question? I think not, for here are the Fathers of the Catholic, Lutheran, Episcopal, Presbyterian, and Methodist Churches all, *all* agreeing upon this subject. Before dismissing this subject, let me here express my unfeigned thanks to Almighty God for the testimony of the Church upon this subject.

What, though a Romish Pope fulminates against it! or the Parliament of England attempts to enforce opposition to it by law! or the Legislature of Massachusetts enact a law making it a penal offence to *say* the baptism of infants is not valid baptism, (as that State did May, 1648,) yet I see no way for me, if I would enjoy Apostolic christianity, but to enjoy Apostolic baptism, which is immersion. Am I told "baptism is the answer of a good conscience," and so it matters only that I have done something which I am told is baptism! Can I answer a good conscience except I can intelligently obey God? And how can I obey him except I am baptized in the manner which he instituted, and which continued with the church for *thirteen centuries?*

Do men speak lightly of this manner? Let such persons be told that such lightness does not militate against us so much as against the Apostolic Church; and then let them judge whether it be becoming—whether courteous or not.

Do learned men tell me that the baptism of infants was sanctioned by Apostolic usage? Let them point to a *single instance* recorded in Scripture or history for the first three centuries. What though I am told by John Calvin that "it is of no consequence at all whether the baptized is totally immersed, or merely sprinkled!" or by Dr Chalmers that it is a matter of "indifferency!" shall I believe it for that? Is any man's *ipsi dixit*—mere assertion—sufficient as a guarantee for something which they themselves bring no better proof as being Apostolic? Will such suffice to enable me to give to every man that asketh, a *reason* of the hope that is within me? I very freely confess, that for myself, I had rather have at least *one* "thus saith the Lord." And sufficient for me it is, with all deference to the "godly learning" and superior wisdom of John Calvin and Dr. Chalmers, that they themselves assure me that immersion is the meaning of what our Lord has commanded when he said, be "baptized."

Is it said that immersion is not adapted to the practice of a church designed to be scattered over the entire world—the frigid North, as well as the sunny South? But what of such a suggestion, if I first prove by the Bible and by the history of the Church that such was of divine institution! But to this objection it may be replied again, that if people so think, let them, like the *Universal Church* of the first centuries, build baptismal fonts suitable for such a purpose. The Scottish Covenanters found it illy suited to their feelings to meet in the open air as they once were obliged to, although better than no meetings; yet a suitable house for worship was better. So we say of baptism: Give us comfortable fonts, it may be; but by all means give us baptism, and not a mere "substitute."

Finally, I am told that to be immersed is an act of great humility, self denial and abasement. Say it not! For what is all that I can endure truly for His sake compared with the deep humility, aye, the scoffs and geers which He suffered who finally bowed His head and died—"was buried, and the third day rose again from the dead" for me! My soul responds, let me be "buried with Him *by baptism*."

P. B. Morgan.

Correspondents.

From Sr. B. Mathewson.

Bro. Grant:—We have just enjoyed the privilege of perusing your late discussion with Dr. Litch, and deeply regret that we cannot supply the calls for it; hope you will hasten them forward as speedily as possible, for we think the cause of truth will be greatly advanced by scattering them widely as practicable. I believe your friends in Ct. are fully satisfied with the manner the affirmative of the question was met. We rejoice that so much christian dignity was manifested on the occasion, which should ever characterize the minister of Jesus Christ. I presume no one disputed the *sincerity* of the disputants, or their motive to glorify God. It is obvious that *great* and *good* men may hold some radical errors. But the question is, "what is truth" on this point? What saith that *Law* by which we are to be judged at the great general assizes? Why, it saith, "The enemies of the Lord are as the fat of lambs," referring to the sacrifices burnt on Jewish altars. Now I ask, if those sacrifices were not laid on those altars for the *purpose* of being *consumed*? And did not the fire *burn them up entire*, without leaving as much as a grease spot? Where, then, the fitness of this comparison, if they, God's enemies, are to exist in conscious torment, instead of becoming "*ashes* under the soles of (your) the saints' feet?" that is, certain earthly particles of the man that remain after combustion has taken place, while the volatile matter, belonging to him, is expelled in a visible vapor called smoke? Thus Malachi and David show plainly that God's enemies will finally become "ashes" and "smoke," and when it can be shown that ashes and smoke can suffer eternal *torments*, I shall believe God's enemies will thus suffer.

But I digress. I did not commence this with the idea of *arguing* the point, but to request you to forward the "Discussion" with all practicable haste; but I could scarce refrain from speaking out a little of the abundance that is in my heart. I assure you, dear Bro., that my companion and myself do often rejoice *heartily* for the strength and success our heavenly Father is affording you in advancing his cause. I know you believe in the efficacy of prayer, therefore I take this opportunity of informing you, that often, when bowed around the family altar, do I hear petitions offered for Miles, with all the pathos of affection the sire would manifest for a son. What a boon is the mercy-seat, left to separated friends! Let us praise God for this blessed gift while on our pilgrimage. We still feel a settled confidence in the *truth* of "immortality only through Christ," and greatly rejoice in that truth.

An incident occurred recently, which you may have noticed in the papers, which brought before my mind the unscriptural punishment of "eternal burnings." A man while at work over a boiler of boiling water, fell into it, which, I think, completely immersed him. Though help was at hand, to rescue him immediately, he survived but a short time; I think a few hours, when death relieved him of his tortures. Now, put the element of fire (which is certainly as terrific,) in the place of boiling water, and let the man exist there, not for a few short hours, days, or even years, but thousands, yea, millions of years, and then his period of suffering is not at all diminished! He must exist in this condition a period commensurate with the existence of the great Jehovah; then we have the idea of our opponents on this subject, that is, if they believe in corporeal punishment at all. But I am convinced that many of them do not believe in literal punishment, but, by their mode of spiritualizing, fritter it all away, like one who remarked to my husband, as they were talking of fire being the scriptural *agent* by which the wicked were punished,—"Why," said he, "I do not believe the Scriptures mean *literal fire*, but *fire* when used relative to the punishment of the wicked, is a *figure of speech*, a comparison." Upon which, husband showed him that admitting this, he had gained nothing, because a figure never equalled the reality. But, according to the Scriptures, "fire" and "worms" are to be the agents by which the wicked are punished, and they are DESTROYING agents.

Bakerville, Ct., Jan 3d, 1859.

From Sr. Martha P. Heath.

Brn. and Srs.:—I can say to you beloved in the Lord, that I love Jesus with all my heart, and my affections are on things above. This world is not my home. I am looking for immortality, eternal life, at the appearing of my Savior, whom having not seen I love. My home is in the world to come, and my prayer is, Lord, let thy kingdom come, and thy will be done on earth as it is done in heaven.

O what a blessed hope is ours! I do praise my blessed Lord that he has enabled me to leave the broad road that leads to death, and walk by faith in the gospel's narrow way. Truly we have to deny self and bear the cross daily, enduring the shame; but we are supported by his word.

I was about ten years old when I first began to walk in this way. I endeavored to follow the directions of my Savior for quite a length of time; but as I grew older, the world attracted my mind, and by degrees I lost my good hope, and became a wanderer from the fold of Christ; but, through the mercy of our heavenly Father, was never left without feeling on the subject of religion; and two or three times resolved, and expressed publicly a determination to serve the Lord; but shrunk from the cross, thinking, probably like many others, if I could have religion in a little different way, I would have it. But, through the mercy and favor of the good Lord, I am what I am; like the prodigal, have returned to my Father's house, been abundantly pardoned and made one of the royal family; a child of God, and sister to all his children.

I often think of the Brn. and Sisters I have met in different places; and especially those at the last Wilbraham camp-meeting; and how glad I should be to meet with you all again. It is but a few weeks since I came out into the liberty of the gospel; since that time how precious has Jesus appeared to me; the "one altogether lovely, and the chiefest among ten thousand." My Brn. and Sisters, I love you all very much, and anticipate happy meetings with some of you while we tarry here; and hope to meet you all in the kingdom of God, where parting will not be known. Be encouraged, christian pilgrims, to persevere in this good way, knowing at the end is eternal life: then comes the "rest for the weary." The time is near when the Abrahamic family will come in possession of their promised land. I think we shall all be glad when the appointed time comes; especially those that have borne the burden of the day; they have long been waiting, watching and praying for the Deliverer to come. Still pray in faith; hope to the end for the grace that shall be brought unto us at the appearing of our Lord and Savior Jesus Christ. Do not lay the armor by now, but endure hardness as good soldiers,—fight the good fight of faith, and have eternal life. If one out of Christ should read this I ask you to seek the Lord now, with all your heart, while it is an accepted time, and a day of salvation.

"O haste, and get ready!
List to the cry!
Loud it swells; it is the knell—
The close of gospel day."

Martha P. Heath.

Lynn, Mass.

The World's Crisis.

MILES GRANT - - - - - EDITOR.

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The Soul.—No. 14.

Out of the forty-four renderings of *nephesh*, the word translated *soul*, we have examined forty-one. We now proceed to give the passages containing the other renderings. We give these facts for reference. Our readers will do well to preserve them.

42. *Nephesh* is rendered *life* and *lives* one hundred and twenty times, and is applied indiscriminately to man and beast. 'Let the waters bring forth abundantly the moving creature that hath *life*.' Gen. 1 : 20.—'Every thing that creepeth upon the earth, wherein there is *life*.' Gen. 1 : 30.—'Flesh with the *life* thereof, which is the blood thereof, shall ye not eat.' Gen. 9 : 4.—'And surely your blood of your *lives* will I require; . . . at the hand of every man's brother will I require the *life* of man.' Gen. 9 : 5.—'He said, escape for thy *life*.' Gen. 19 : 17.—'Thou hast magnified thy mercy . . in saving my *life*.' Gen 19 : 19.—'My *life* is preserved.' Gen. 32 : 30.—'Seeing that his *life* is bound up in the lad's *life*.' Gen. 44 : 30.—'The Lord said unto Moses in Midian, go return into Egypt; for all the men are dead which sought thy *life*.' Ex. 4 : 19.—'Thou shalt give *life* for *life*.' Ex. 21 : 23.—'He shall give for the ransom of his *life*, whatsoever is laid upon him.' Ex. 21 : 30.—'For the *life* of the flesh is in the blood.' Lev. 17 : 11.—'It is the *life* of all flesh; the blood of it is for the *life* thereof; therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh; for the *life* of all flesh is the blood thereof.' Lev. 17 : 14.—'Ye shall take no satisfaction for the *life* of a murderer.' Num. 35 : 31.—'Be sure that thou eat not the blood; for the blood is the *life*; and thou mayest not eat the *life* with the flesh.' Deut. 12 : 23.—'*Life* shall go for *life*.' Deut. 19 : 21.—'No man shall take the upper or nether mill stone to pledge; for he taketh a man's *life* to pledge.' Deut. 24 : 6.

'Deliver our *lives* from death.' Josh. 2 : 13.—'Our *life* for yours.' Josh. 2 : 14.—'We were sore afraid of our *lives*.' Josh. 9 : 24.—'A people that jeoparded their *lives*.' Jud. 5 : 18.—'My father fought for you, and adventured his *life* far.' Jud. 9 : 17.—'I put my *life* in my hands.' Jud. 12 : 3.—'Let not thy voice be heard among us lest . . . thou lose thy *life* with the *lives* of thy household.' Jud. 18 : 25.—'He shall be unto thee a restorer of thy *life*.' Ruth 4 : 15.—'He did put his *life* in his hand and slew the Philistines.' 1 Sam. 19 : 5.—'If thou save not thy *life* to-night, to-morrow thou shalt be slain.' 1 Sam. 19 : 11.—'What is my sin before thy father, that he seeketh my *life*?' 1 Sam. 20 : 1.—'He that seeketh my *life* seeketh thy *life*.' 1 Sam. 22 : 23.—'David saw that Saul was come out to seek his *life*.' 1 Sam. 23 : 15.—'As thy *life* was much set by this day in mine eyes, so let my *life* be much set by in the eyes of the Lord.' 1 Sam. 26 : 24.—'Wherefore then layest thou a snare for my *life* to cause me to die.' 1 Sam. 28 : 9.—'I have put my *life* in my hand.' 1 Sam. 28 : 21.—'Slay me, for anguish is come upon me, because my *life* is yet whole in me.' 2 Sam. 1 : 9.—'Behold the head of Ishbosheth . . . which sought thy life.' 2 Sam. 4 : 8.—'Kill him for the *life* of his brother whom he slew.' 2 Sam. 14 : 7.—'And David said . . . behold, my son . . . seeketh my *life*.' 2 Sam. 16 : 11.—'Otherwise I should have wrought falsehood against my own *life*.' 2 Sam. 18 : 13.—'This day have saved thy *life* and the *lives* of thy sons and of thy daughters, and the *lives* of thy wives, and the *lives* of thy concubines.' 2 Sam. 19 : 5.—'The men that went in jeopardy of their *lives*.' 2 Sam. 23 : 17.—'Save thine own *life*, and the *life* of thy son Solomon.' 1 Kin. 1 : 12.—'Spoken this word against his own *life*.' 1 Kin. 2 : 23.—'Nor hast asked the *life* of thine enemies.' 1 Kin. 3 : 11.—'Thy *life* as the *life* of one of them.' 1 Kin. 19 : 2.—'He arose and went for his *life*.' 1 Kin. 19 : 3.—'O Lord, take away my *life*.' 1 Kin. 19 : 4.—'They seek my *life* to take it away.'—1 Kin. 19 : 10.—'They seek my *life* to take it away.' 1 Kin. 19 : 14.—'Peradventure he will save thy *life*.' 1 Kin. 20 : 31.—'Thy *life* be for his *life*.' 1 Kin. 20 : 39.—'Thy *life* shall go for his *life*.' 1 Kin. 20 : 42.—'Let my *life*, and the *life* of these fifty . . . be precious in thy sight.' 2 Kin. 1 : 13.—'Let my *life* now be precious in thy sight.' 2 Kin. 1 : 14.—'Fled for their *life*.' 2 Kin. 7 : 7.—'He that letteth him go, his *life* shall be for the *life* of him.' 2 Kin. 10 : 24.—'Men that have put their *lives* in jeopardy, for with the jeopardy of their *lives* they brought it.' 1 Chron. 11 : 19. 'The *life* of thine enemies.' 2 Chron. 1 : 11. 'Let my *life* be given me.' Esther 7 : 3. 'Haman stood up to make request for his *life*.' Esther 7 : 7.—'The king granted the Jews . . . to stand for their *life*.' Esther 8 : 11.—'The . . . Jews . . . stood for their *lives*.' Esther 9 : 16.—'All that a man hath will he give for his *life*.' Job 2 : 4.—'Save his *life*.' Job 2 : 6.—'Prolong my *life*.' Job 6 : 11.—'Put my *life* in mine hand.' Job 13 : 14.—If I have . . . caused the owners thereof to lose their *life*.' Job 31 : 39.

'They devised to take away my *life*.' Ps. 31 : 13.—'They . . seek after my *life*.' Ps. 38 : 12.—'They lurk privily for their own *lives*.' Prov. 1 : 18.—'Taketh away the *life* of the owners.' Prov. 1 : 19.—'The adulteress will hunt for the precious *life*.' Prov. 6 : 26.—'A bird hasteth to the snare and knoweth not that it is for his *life*.' Prov. 7 : 23.—'A righteous man regardeth the *life* of his beast.' Prov. 12 : 10.—'He that keepeth his mouth, keepeth his *life*.' Prov. 13 : 3.—'The ransom of a man's *life*.' Prov. 13 : 8.—'His *life* shall be grievous unto him.' Isa. 15 : 4.—'Therefore will I give . . people for thy *life*.' Isa. 43 : 4.—'They will seek thy *life*.' Jer. 4 : 30.—'The men of Anathoth . . seek thy *life*.' Jer. 11 : 21.—'Fall . . by the hands of them that seek their *lives*.' Jer. 19 : 7.—'They that seek their *lives*.' Jer. 19 : 9. 'Those that seek their *life*.' Jer. 21 : 7.—'His *life* shall be unto him for a prey.' Jer. 21 : 9.—'Into the hand of them that seek thy *life*.' Jer. 22 : 25. 'Into the hand of them that seek their *life*.' Jer. 34 : 20.—'Into the hand of them that seek their *life*.' Jer. 34 : 21.—'He shall have his *life* for a prey.' Jer. 38 : 2.—'Men that seek thy *life*.' Jer. 38 : 16. 'Thy *life* shall be for a prey unto thee.' Jer. 39 : 18.—'I will give Pharaoh-hophra . . into the hand of them that seek his *life*, as I gave Zedekiah . . into the hand of Nebuchadnezzar . . . that sought his *life*.' Jer. 44 : 30.—'Thy *life* will I give unto thee for a prey.' Jer. 45 : 5.—'Those that seek their *lives*.' Jer. 46 : 26.—'Flee, save your *lives*.' Jer. 48 : 6.—'Dismayed . . . before them that seek their *life*.' Jer. 49 : 37.—'Lift up thy hands . . . for the *life* of thy young children.' Lam. 2 : 19. 'We gat our bread with the peril of our *lives*.' Lam. 5 : 9.—'Every man for his own *life*.' Ezk. 32 : 10.—'Let us not perish for this man's *life*.' Jonah 1 : 14.—'O Lord, take, I beseech thee, my *life* from me.' Jonah 4 : 3. *Total*, 120.

43. *Nephesh* is rendered *person* thirty times. 'Give me the *persons*, and take the goods to thyself.' Gen. 14 : 21. 'Esau took . . . all the *persons* of his house.' Gen. 36 : 6. 'Gather of it every man . . . according to the number of your *persons*.' Ex. 16 : 16. 'The *persons* shall be for the Lord.' Lev. 27 : 2. 'That *person* be guilty.' Num. 5 : 6. 'Upon the *persons* that were there.' Num. 19 : 18. 'Whosoever hath killed any *person*.' Num 31 : 19. 'Thirty and two thousand *persons*.' Num. 31 : 35. 'The *persons* were sixteen thousand; of which the Lord's tribute was thirty and two *persons*.' Num. 31 : 40. 'Sixteen thousand *persons*.' Num. 31 : 46 'Which killeth any *person*.' Num. 35 : 11. 'That killeth any *person*.' Num. 35 : 15. 'Whoso killeth any *person*. . . . One witness shall not testify against any *person* to cause him to die.' Num. 35 : 30. 'Threescore and ten *persons*.' Deut. 10 : 22. 'An innocent *person*.' Deut. 27 : 25. 'That killeth any *person*.' Josh. 20 : 3. 'Whosoever killeth any *person*.' Josh. 20 : 9. 'The death of all the *persons* of thy father's house.' 1 Sam. 22 : 22. 'Neither doth God respect any *person*.' 2 Sam. 14 : 14. 'Blood of any *person*.' Prov. 28 : 17. 'Johanan . . . took . . . every person.' Jer. 43 : 6. 'Carried away captive from Jerusalem eight hundred thirty and two *persons*.' Jer. 52 : 29. 'Seven hundred forty and five *persons*; all the *persons* were four thousand and six hundred.' Jer. 52 : 30. 'Loathing of thy *person*.' Ezk. 16 : 5. 'Cut off many *persons*.' Ezk. 17 : 17. 'They traded the *persons* of men.' Ezk. 27 : 13. 'If the sword come, and take any *person* from among them.' Ezk. 33 : 6. *Total*, 30.

44. *Nephesh* is rendered *soul* four hundred and seventy-five times, out of seven hundred and fifty-two. The forty-four renderings of *nephesh* may be reduced to *four*; viz., "*creature*," "*person*," "*life*" and "*desire*."

I Class. This will include the following four renderings of *nephesh*; to wit,—*creature*, beast, thing, and fish.

II Class. This includes the following twenty-five; to wit,—*person*, man, him, me, yourselves, himself, we, he, myself, her, thee, soul, herself, themselves, thyself, dead, body, one, any, they, men, own, fellow, deadly, and tablets.

III Class. This includes the following four; to wit,—*life*, ghost, mortally and breath.

IV Class. This includes the following eleven; to wit,—*desire*, mind, heart, lust, she, will, pleasure, discontented, the will, greedy, hearty, appetite.

Here we close our examination of *nephesh*. In our next, we purpose to examine *psukee* in the New Testament, which is the word corresponding with *nephesh* in the Hebrew Scriptures.

The Discussion at Castleton.

This was held at the Town Hall, Monday, Tuesday and Wednesday evenings, Jan. 3d, 4th and 5th, between H. P. Cutting and the editor. A large and intelligent audience assembled, and listened attentively to the arguments, pro and con, on the following question:—"Do the Scriptures teach the final salvation and holiness of *all* men?" The usual arguments of Universalists were presented by our opponent, but it is thought the *truth* lost nothing from the examination. As a result of the discussion, we were invited to speak in the same hall Monday, Tuesday and Wednesday evenings, Jan. 10th, 11th and 12th. Many are anxious to hear more on the subject, being satisfied that there are many portions of the Bible obscured by the traditions of men and theological fables. This place is noted for its stereotyped "orthodoxy," but we trust they are not invulnerable to the simple truth of the Bible. The doors are opening in all directions, and the Macedonian cry comes in earnest. The harvest truly is great, but the laborers are few. People seem more anxious than ever to hear and know the *truth*. The doctrine of life only through Christ, and the destruction of the wicked, seem to be truly meat in due season, and we believe that he who ignores these truths is, before this generation, like Sampson shorn of his locks. We dare not be silent on this point. It is becoming more important every hour. We believe the final great battle between truth and error is to be fought on this subject, and, by the help of the Lord, we feel determined to "fight the good fight of faith," at the expense of every thing we hold dear in this world. We would say to all in the language of Paul, "quit you like men, be strong."

Poultney.

The revival in this place still continues with unabated interest. The power of the Highest seems to overshadow the place. The revival is characterized with very little excitement, but deep and abiding feeling. The people seem to be converted understandingly, and enter the service of the Lord knowing there is something to be *done*, as well as believed. Where difficulties have existed, confessions are made, forgiveness received, family altars are erected, friends are exhorted, ornaments are laid aside, and a meek and quiet spirit substituted, and, consequently, "great peace" fills their minds.

The number of the converted and reclaimed amount to full three score and ten. Forty-one have been baptized, and several others stand ready to go when the next opportunity shall offer. At our last communion, Jan. 2d, about eighty sat down to the table to commemorate the sufferings of our dear Savior. It was a scene of deep interest. Would that all the dear saints who read this could have been with us; but, if faithful, we shall soon meet at the marriage supper of the Lamb. How much more like a reality is the sacrament, when we have it in the *evening*, seated at the *table*, with *unleavened* bread and *pure* juice of the grape. Such was our communion at Poultney. At its close, a large number of unconverted came forward for prayers, and several found peace. This is the case every night.

Our watch meeting was one of *uncommon* interest, but as our readers have an account of this in our last number, we will pass, by simply saying, it was the best meeting of the kind we ever enjoyed.

"Come Over and Help us."

A correspondent writing us from Bancroft, Mass., presents an earnest invitation to all preachers of the pure gospel to visit that place, as the Lord shall direct. There is much interest in that locality at present; but they are a feeble flock, and call for strength. Here is a call for labor. And as the writer says: let those who have promised to visit them do so, as it shall be for God's glory. Who will respond to the call?

The Doctrine of Everlasting Punishment: *A Discussion* of the question,—"Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch, of the Church of the Messiah, Philadelphia, in the affirmative, and Elder Miles Grant, of Boston, in the negative; on the evenings of November 9, 10, 11 and 12, A. D. 1858, at the Music Hall in Boston. Phonographically reported by Jas. M. W. Yerrington. These shall go away into everlasting punishment. Matt. 25 : 46. They shall be as though they had not been. Oba. 16. Boston: Published by Damrell & Moore. 1859.

For sale at this office. Price 25 cents; postage 3 cts.

For the Crisis.

The Prospective; or, 1859.

The year upon which we have now entered, however bright our prospects and buoyant our hopes, is one whose history is undeveloped, and consequently unknown. But it is, nevertheless, best to "hope on, and hope ever;" for, were it not for hope, the heart would break. We are admonished, however, to be moderate in our plans and sober in our expectations. It is mortifying to meet with disappointment, and humiliating to be frustrated in our designs. It is best, by far, not to be too ardent in our wishes, but do right, and trust to Heaven to direct our path. To practice virtue, and conduct ourselves according to the principles of godliness, gives the "assurance of the life that now is, and of that which is to come." It is always safe to do right, and though it often subjects us to reproach, yet there is an inward joy, a heart-felt satisfaction, in pursuing such a course.

How many there are, in every community, who have resolved, with the commencement of fifty-nine, to do better; may be, to break off some bad habit, or to be more devoted to the cause of truth than ever before. May we not hope for the best from those who have thus promised, or shall disappointment meet disappointment, while a greater number of spirits, worse than the first, take possession of the heart? Who, we ask again, are to be made better by these vows, or are these repeated failures to accumulate, aggravating our guilt, and telling fearfully against our future welfare?

We say, then, that it becomes us to prepare for the future. Let its development be what it may, we shall need the grace and strength of Heaven. It may be our lot to suffer the worst of evils, the keenest anguish. Adversity, of the most calamitous character, may overtake us ere another year shall roll around. We are, by no means, secure against the common trials that afflict humanity. The past has done something toward impressing us with the absolute uncertainty of earthly good. No circumstances of an earthly character, arising from any ability or wisdom of our own, can effect to change in the least the common lot of humanity. Wealth is no guarantee against it; it enters the domicil of the rich as well as the poor; both are exposed in the same degree; the evil becoming equally formidable to the interests of all. It may simply contravene our purpose and annoy us slightly, or it may consist in a series of evils or afflictive circumstances, disturbing the equanimity of our entire lives. Whether it be a mental or physical character, or both together, it will impress us more and more of the utter vanity of all earthly good. When then those wearisome nights and days of severe affliction

Do learned men tell me that the baptism of infants was sanctioned by Apostolic usage? Let them point to a *single instance* recorded in Scripture or history for the first three centuries. What though I am told by John Calvin that "it is of no consequence at all whether the baptized is totally immersed, or merely sprinkled!" or by Dr. Chalmers that it is a matter of "indifferency!" shall I believe it for that? Is any man's *ipsi dixit*—mere assertion—sufficient as a guarantee for something which they themselves bring no better proof as being Apostolic? Will such suffice to enable me to give to every man that asketh, a *reason* of the hope that is within me? I very freely confess, that for myself, I had rather have at least *one* "thus saith the Lord." And sufficient for me it is, with all deference to the "godly learning" and superior wisdom of John Calvin and Dr. Chalmers, that they themselves assure me that immersion is the meaning of what our Lord has commanded when he said, be "baptized."

Is it said that immersion is not adapted to the practice of a church designed to be scattered over the entire world—the frigid North, as well as the sunny South? But what of such a suggestion, if I first prove by the Bible and by the history of the Church that such was of divine institution! But to this objection it may be replied again, that if people so think, let them, like the *Universal Church* of the first centuries, build baptismal fonts suitable for such a purpose. The Scottish Covenanters found it illy suited to their feelings to meet in the open air as they once were obliged to, although better than no meetings; yet a suitable house for worship was better. So we say of baptism: Give us comfortable fonts, it may be; but by all means give us baptism, and not a mere "substitute."

Finally, I am told that to be immersed is an act of great humility, self denial and abasement. Say it not! For what is all that I can endure truly for His sake compared with the deep humility, aye, the scoffs and geers which He suffered who finally bowed His head and died—"was buried, and the third day rose again from the dead" for me! My soul responds, let me be "buried with Him *by baptism*."

P. B. Morgan.

Correspondents.

From Sr. B. Mathewson.

Bro. Grant:—We have just enjoyed the privilege of perusing your late discussion with Dr. Litch, and deeply regret that we cannot supply the calls for it; hope you will hasten them forward as speedily as possible, for we think the cause of truth will be greatly advanced by scattering them widely as practicable. I believe your friends in Ct. are fully satisfied with the manner the affirmative of the question was met. We rejoice that so much christian dignity was manifested on the occasion, which should ever characterize the minister of Jesus Christ. I presume no one disputed the *sincerity* of the disputants, or their motive to glorify God. It is obvious that *great* and *good* men may hold some radical errors. But the question is, "what is truth" on this point? What saith that *Law* by which we are to be judged at the great general assizes? Why, it saith, "The enemies of the Lord are as the fat of lambs," referring to the sacrifices burnt on Jewish altars. Now I ask, if those sacrifices were not laid on those altars for the *purpose* of being *consumed*? And did not the fire *burn them up entire*, without leaving as much as a grease spot? Where, then, the fitness of this comparison, if they, God's enemies, are to exist in conscious torment, instead of becoming "*ashes* under the soles of (your) the saints' feet?" that is, certain earthly particles of the man that remain after combustion has taken place, while the volatile matter, belonging to him, is expelled in a visible vapor called smoke? Thus Malachi and David show plainly that God's enemies will finally become "ashes" and "smoke," and when it can be shown that ashes and smoke can suffer eternal *torments*, I shall believe God's enemies will thus suffer.

But I digress. I did not commence this with the idea of *arguing* the point, but to request you to forward the "Discussion" with all practicable haste; but I could scarce refrain from speaking out a little of the abundance that is in my heart. I assure you, dear Bro., that my companion and myself do often rejoice *heartily* for the strength and success our heavenly Father is affording you in advancing his cause. I know you believe in the efficacy of prayer, therefore I take this opportunity of informing you, that often, when bowed around the family altar, do I hear petitions offered for Miles, with all the pathos of affection the sire would manifest for a son. What a boon is the mercy-seat, left to separated friends! Let us praise God for this blessed gift while on our pilgrimage. We still feel a settled confidence in the *truth* of "immortality only through Christ," and greatly rejoice in that truth.

An incident occurred recently, which you may have noticed in the papers, which brought before my mind the unscriptural punishment of "eternal burnings." A man while at work over a boiler of boiling water, fell into it, which, I think, completely immersed him. Though help was at hand, to rescue him immediately, he survived but a short time; I think a few hours, when death relieved him of his tortures. Now, put the element of fire (which is certainly as terrific,) in the place of boiling water, and let the man exist there, not for a few short hours, days, or even years, but thousands, yea, millions of years, and then his period of suffering is not at all diminished! He must exist in this condition a period commensurate with the existence of the great Jehovah; then we have the idea of our opponents on this subject, that is, if they believe in corporeal punishment at all. But I am convinced that many of them do not believe in literal punishment, but, by their mode of spiritualizing, fritter it all away, like one who remarked to my husband, as they were talking of fire being the scriptural *agent* by which the wicked were punished,—"Why," said he, "I do not believe the Scriptures mean *literal fire*, but *fire* when used relative to the punishment of the wicked, is a *figure of speech*, a comparison." Upon which, husband showed him that admitting this, he had gained nothing, because a figure never equalled the reality. But, according to the Scriptures, "fire" and "worms" are to be the agents by which the wicked are punished, and they are DESTROYING agents.

Bakerville, Ct., Jan. 3d, 1859.

From Sr. Martha P. Heath.

Brn. and Srs.:—I can say to you beloved in the Lord, that I love Jesus with all my heart, and my affections are on things above. This world is not my home. I am looking for immortality, eternal life, at the appearing of my Savior, whom having not seen I love. My home is in the world to come, and my prayer is, Lord, let thy kingdom come, and thy will be done on earth as it is done in heaven.

O what a blessed hope is ours! I do praise my blessed Lord that he has enabled me to leave the broad road that leads to death, and walk by faith in the gospel's narrow way. Truly we have to deny self and bear the cross daily, enduring the shame; but we are supported by his word.

I was about ten years old when I first began to walk in this way. I endeavored to follow the directions of my Savior for quite a length of time; but as I grew older, the world attracted my mind, and by degrees I lost my good hope, and became a wanderer from the fold of Christ; but, through the mercy of our heavenly Father, was never left without feeling on the subject of religion; and two or three times resolved, and expressed publicly a determination to serve the Lord; but shrunk from the cross, thinking, probably like many others, if I could have religion in a little different way, I would have it. But, through the mercy and favor of the good Lord, I am what I am; like the prodigal, have returned to my Father's house, been abundantly pardoned and made one of the royal family; a child of God, and sister to all his children.

I often think of the Brn. and Sisters I have met in different places; and especially those at the last Wilbraham camp-meeting; and how glad I should be to meet with you all again. It is but a few weeks since I came out into the liberty of the gospel; since that time how precious has Jesus appeared to me; the "one altogether lovely, and the chiefest among ten thousand." My Brn. and Sisters, I love you all very much, and anticipate happy meetings with some of you while we tarry here; and hope to meet you all in the kingdom of God, where parting will not be known. Be encouraged, christian pilgrims, to persevere in this good way, knowing at the end is eternal life: then comes the "rest for the weary." The time is near when the Abrahamic family will come in possession of their promised land. I think we shall all be glad when the appointed time comes; especially those that have borne the burden of the day; they have long been waiting, watching and praying for the Deliverer to come. Still pray in faith; hope to the end for the grace that shall be brought unto us at the appearing of our Lord and Savior Jesus Christ. Do not lay the armor by now, but endure hardness as good soldiers,—fight the good fight of faith, and have eternal life. If one out of Christ should read this I ask you to seek the Lord now, with all your heart, while it is an accepted time, and a day of salvation.

"O haste, and get ready!
List to the cry!
Loud it swells; it is the knell—
The close of gospel day."

Martha P. Heath.

Lynn, Mass.

The World's Crisis.

MILES GRANT.....EDITOR.

BOSTON, JANUARY 19, 1859.

Office....167 Hanover street.

The Soul.—No. 14.

Out of the forty-four renderings of *nephesh*, the word translated *soul*, we have examined forty-one. We now proceed to give the passages containing the other renderings. We give these facts for reference. Our readers will do well to preserve them.

42. *Nephesh* is rendered *life* and *lives* one hundred and twenty times, and is applied indiscriminately to man and beast. 'Let the waters bring forth abundantly the moving creature that hath *life*.' Gen. 1: 20.—'Every thing that creepeth upon the earth, wherein there is *life*.' Gen. 1: 30. —'Flesh with the *life* thereof, which is the blood thereof, shall ye not eat.' Gen. 9: 4.—'And surely your blood of your *lives* will I require; . . . at the hand of every man's brother will I require the *life* of man.' Gen. 9: 5.—'He said, escape for thy *life*.' Gen. 19: 17.—'Thou hast magnified thy mercy . . in saving my *life*.' Gen 19: 19.—'My *life* is preserved.' Gen. 32: 30.—'Seeing that his *life* is bound up in the lad's *life*.' Gen. 44: 30.—'The Lord said unto Moses in Midian, go return into Egypt; for all the men are dead which sought thy *life*.' Ex. 4: 19.—'Thou shalt give *life* for *life*.' Ex. 21: 23.—'He shall give for the ransom of his *life*, whatsoever is laid upon him.' Ex. 21: 30.—'For the *life* of the flesh is in the blood.' Lev. 17: 11.—'It is the *life* of all flesh; the blood of it is for the *life* thereof; therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh; for the *life* of all flesh is the blood thereof.' Lev. 17: 14.—'Ye shall take no satisfaction for the *life* of a murderer.' Num. 35: 31.—'Be sure that thou eat not the blood; for the blood is the *life*; and thou mayest not eat the *life* with the flesh.' Deut. 12: 23.—'*Life* shall go for *life*.' Deut. 19: 21.—'No man shall take the upper or nether mill stone to pledge; for he taketh a man's *life* to pledge.' Deut. 24: 6.

'Deliver our *lives* from death.' Josh. 2: 13.—'Our *life* for yours.' Josh. 2: 14.—'We were sore afraid of our *lives*.' Josh. 9: 24.—'A people that jeoparded their *lives*.' Jud. 5: 18.—'My father fought for you, and adventured his *life* far.' Jud. 9: 17.—'I put my *life* in my hands.' Jud. 12: 3.—'Let not thy voice be heard among us lest . . . thou lose thy *life* with the *lives* of thy household.' Jud. 18: 25. —'He shall be unto thee a restorer of thy *life*.' Ruth 4: 15.—'He did put his *life* in his hand and slew the Philistines.' 1 Sam. 19: 5.—'If thou save not thy *life* to-night, to-morrow thou shalt be slain.' 1 Sam. 19: 11.—'What is my sin before thy father, that he seeketh my *life*?' 1 Sam. 20: 1.—'He that seeketh my *life* seeketh thy *life*.' 1 Sam. 22: 23.—'David saw that Saul was come out to seek his *life*.' 1 Sam. 23: 15.—'As thy *life* was much set by this day in mine eyes, so let my *life* be much set by in the eyes of the Lord.' 1 Sam. 26: 24.—'Wherefore then layest thou a snare for my *life* to cause me to die.' 1 Sam. 28: 9.—'I have put my *life* in my hand.' 1 Sam. 28: 21.—'Slay me, for anguish is come upon me, because my *life* is yet whole in me.' 2 Sam. 1: 9.—'Behold the head of Ishbosheth . . . which sought thy life.' 2 Sam. 4: 8.—'Kill him for the *life* of his brother whom he slew.' 2 Sam. 14: 7.—'And David said . . . behold, my son . . . seeketh my *life*.' 2 Sam. 16: 11.—'Otherwise I should have wrought falsehood against my own *life*.' 2 Sam. 18: 13.—'This day have saved thy *life* and the *lives* of thy sons and of thy daughters, and the *lives* of thy wives, and the *lives* of thy concubines.' 2 Sam. 19: 5.—'The men that went in jeopardy of their *lives*' 2 Sam. 23: 17.—'Save thine own *life*, and the *life* of thy son Solomon.' 1 Kin. 1: 12.—'Spoken this word against his own *life*.' 1 Kin. 2: 23.—'Nor hast asked the *life* of thine enemies.' 1 Kin. 3: 11.—'Thy *life* as the *life* of one of them.' 1 Kin. 19: 2.—'He arose and went for his *life*.' 1 Kin. 19: 3.—'O Lord, take away my *life*.' 1 Kin. 19: 4.—'They seek my *life* to take it away.'—1 Kin. 19: 10. —'They seek my *life* to take it away.' 1 Kin. 19: 14.—'Peradventure he will save thy *life*.' 1 Kin. 20: 31.—'Thy *life* be for his *life*.' 1 Kin. 20: 39.—'Thy *life* shall go for his *life*.' 1 Kin. 20: 42.—'Let my *life*, and the *life* of these fifty . . . be precious in thy sight.' 2 Kin. 1: 13.—'Let my *life* now be precious in thy sight.' 2 Kin. 1: 14.—'Fled for their *life*.' 2 Kin. 7: 7.—'He that letteth him go, his *life* shall be for the *life* of him.' 2 Kin. 10: 24.—'Men that have put their *lives* in jeopardy, for with the jeopardy of their *lives* they brought it.' 1 Chron. 11: 19. 'The *life* of thine enemies.' 2 Chron. 1: 11. 'Let my *life* be given me.' Esther 7: 3. 'Haman stood up to make request for his *life*.' Esther 7: 7.—'The king granted the Jews . . . to stand for their *life*.' Esther 8: 11.—'The . . . Jews . . . stood for their *lives*.' Esther 9: 16.—'All that a man hath will he give for his *life*.' Job 2: 4.—'Save his *life*.' Job 2: 6.—'Prolong my *life*.' Job 6: 11.—'Put my *life* in mine hand.' Job 13: 14.—If I have . . . caused the owners thereof to lose their *life*.' Job 31: 39.

'They devised to take away my *life*.' Ps. 31: 13.—'They . . seek after my *life*.' Ps. 38: 12.—'They lurk privily for their own *lives*.' Prov. 1: 18.—'Taketh away the *life* of the owners.' Prov. 1: 19.—'The adulteress will hunt for the precious *life*.' Prov. 6: 26.—'A bird basteth to the snare and knoweth not that it is for his *life*.' Prov. 7: 23.—'A righteous man regardeth the *life* of his beast.' Prov. 12: 10.—'He that keepeth his mouth, keepeth his *life*.' Prov. 13: 3.—'The ransom of a man's *life*.' Prov. 13: 8.—'His *life* shall be grievous unto him.' Isa. 15: 4.—Therefore will I give . . people for thy *life*.' Isa. 43: 4.—'They will seek thy *life*.' Jer. 4: 30.—'The men of Anathoth . . seek thy *life*.' Jer. 11: 21.—'Fall . . by the hands of them that seek their *lives*.' Jer. 19: 7.—'They that seek their *lives*.' Jer. 19: 9. 'Those that seek their *life*.' Jer. 21: 7.—'His *life* shall be unto him for a prey.' Jer. 21: 9.—'Into the hand of them that seek thy *life*.' Jer. 22: 25. 'Into the hand of them that seek their *life*.' Jer. 34: 20.—'Into the hand of them that seek their *life*.' Jer. 34: 21.—He shall have his *life* for a prey.' Jer. 38: 2.—'Men that seek thy *life*.' Jer. 38: 16 'Thy *life* shall be for a prey unto thee.' Jer. 39: 18.—'I will give Pharaoh-hophra . . into the hand of them that seek his *life*, as I gave Zedekiah . . into the hand of Nebuchadnezzar . . . that sought his *life*.' Jer. 44: 30.—'Thy *life* will I give unto thee for a prey.' Jer. 45: 5.—'Those that seek their *lives*.' Jer. 46: 26.—'Flee, save your *lives*.' Jer. 48: 6.—'Dismayed . . . before them that seek their *life*.' Jer. 49: 37.—'Lift up thy hands . . . for the *life* of thy young children.' Lam. 2: 19 'We gat our bread with the peril of our *lives*.' Lam. 5: 9.—'Every man for his own *life*.' Ezk. 32: 10.—'Let us not perish for this man's *life*.' Jonah 1: 14.—O Lord, take, I beseech thee, my *life* from me.' Jonah 4: 3. *Total*, 120.

43. *Nephesh* is rendered *person* thirty times. 'Give me the *persons*, and take the goods to thyself.' Gen. 14: 21. 'Esau took . . . all the *persons* of his house.' Gen. 36: 6. 'Gather of it every man . . . according to the number of your *persons*.' Ex. 16: 16. 'The *persons* shall be for the Lord.' Lev. 27: 2. 'That *person* be guilty.' Num. 5: 6. 'Upon the *persons* that were there.' Num. 19: 18. 'Whosoever hath killed any *person*.' Num. 31: 19. 'Thirty and two thousand *persons*.' Num. 31: 35. 'The *persons* were sixteen thousand; of which the Lord's tribute was thirty and two *persons*.' Num. 31: 40. 'Sixteen thousand *persons*.' Num. 31: 46 'Which killeth any *person*.' Num. 35: 11. 'That killeth any *person*.' Num. 35: 15. 'Whoso killeth any *person*. . . . One witness shall not testify against any *person* to cause him to die.' Num. 35: 30. 'Threescore and ten *persons*.' Deut. 10: 22. 'An innocent *person*.' Deut. 27: 25. 'That killeth any *person*.' Josh. 20: 3. 'Whosoever killeth any *person*.' Josh. 20: 9. 'The death of all the *persons* of thy father's house.' 1 Sam. 22: 22. 'Neither doth God respect any *person*.' 2 Sam. 14: 14. 'Blood of any *person*.' Prov. 28: 17. 'Johanan . . . took . . . every person.' Jer. 43: 6. 'Carried away captive from Jerusalem eight hundred thirty and two *persons*.' Jer. 52: 29. 'Seven hundred forty and five *persons*; all the *persons* were four thousand and six hundred.' Jer. 52: 30. 'Loathing of thy *person*.' Ezk. 16: 5. 'Cut off many *persons*.' Ezk. 17: 17. 'They traded the *persons* of men.' Ezk. 27: 13. 'If the sword come, and take any *person* from among them.' Ezk. 33: 6. *Total*, 30.

44. *Nephesh* is rendered *soul* four hundred and seventy-five times, out of seven hundred and fifty-two. The forty-four renderings of *nephesh* may be reduced to *four*; viz., "*creature*," "*person*," "*life*" and "*desire*."

I Class. This will include the following four renderings of *nephesh*; to wit,—*creature*, beast, thing, and fish.

II Class. This includes the following twenty-five; to wit,—*person*, man, him, me, yourselves, himself, we, he, myself, her, thee, soul, herself, themselves, thyself, dead, body, one, any, they, men, own, fellow, deadly, and tablets.

III Class. This includes the following four; to wit,—*life*, ghost, mortally and breath.

IV Class. This includes the following eleven; to wit,—*desire*, mind, heart, lust, she, will, pleasure, discontented, the will, greedy, hearty, appetite.

Here we close our examination of *nephesh*. In our next, we purpose to examine *psukee* in the New Testament, which is the word corresponding with *nephesh* in the Hebrew Scriptures.

The Discussion at Castleton.

This was held at the Town Hall, Monday, Tuesday and Wednesday evenings, Jan. 3d, 4th and 5th, between H. P. Cutting and the editor. A large and intelligent audience assembled, and listened attentively to the arguments, pro and con, on the following question:—"Do the Scriptures teach the final salvation and holiness of *all* men?" The usual arguments of Universalists were presented by our opponent, but it is thought the *truth* lost nothing from the examination. As a result of the discussion, we were invited to speak in the same hall Monday, Tuesday and Wednesday evenings, Jan. 10th, 11th and 12th. Many are anxious to hear more on the subject, being satisfied that there are many portions of the Bible obscured by the traditions of men and theological fables. This place is noted for its stereotyped "orthodoxy," but we trust they are not invulnerable to the simple truth of the Bible. The doors are opening in all directions, and the Macedonian cry comes in earnest. The harvest truly is great, but the laborers are few. People seem more anxious than ever to hear and know the *truth*. The doctrine of life only through Christ, and the destruction of the wicked, seem to be truly meat in due season, and we believe that he who ignores these truths is, before this generation, like Sampson shorn of his locks. We dare not be silent on this point. It is becoming more important every hour. We believe the final great battle between truth and error is to be fought on this subject, and, by the help of the Lord, we feel determined to "fight the good fight of faith," at the expense of every thing we hold dear in this world. We would say to all in the language of Paul, "quit you like men, be strong."

Poultney.

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Our watch meeting was one of *uncommon* interest, but as our readers have an account of this in our last number, we will pass, by simply saying, it was the best meeting of the kind we ever enjoyed.

"Come Over and Help us."

A correspondent writing us from Bancroft, Mass., presents an earnest invitation to all preachers of the pure gospel to visit that place, as the Lord shall direct. There is much interest in that locality at present; but they are a feeble flock, and call for strength. Here is a call for labor. And as the writer says: let those who have promised to visit them do so, as it shall be for God's glory. Who will respond to the call?

The Doctrine of Everlasting Punishment: *A Discussion* of the question,—"Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch, of the Church of the Messiah, Philadelphia, in the affirmative, and Elder Miles Grant, of Boston, in the negative; on the evenings of November 9, 10, 11 and 12, A. D. 1858, at the Music Hall in Boston. Phonographically reported by Jas. M. W. Yerrington. These shall go away into everlasting punishment. Matt. 25: 46. They shall be as though they had not been. Oba. 16. Boston: Published by Damrell & Moore. 1859.

For sale at this office. Price 25 cents; postage 3 cts.

For the Crisis.

The Prospective; or, 1859.

The year upon which we have now entered, however bright our prospects and buoyant our hopes, is one whose history is undeveloped, and consequently unknown. But it is, nevertheless, best to "hope on, and hope ever;" for, were it not for hope, the heart would break. We are admonished, however, to be moderate in our plans and sober in our expectations. It is mortifying to meet with disappointment, and humiliating to be frustrated in our designs. It is best, by far, not to be too ardent in our wishes, but do right, and trust to Heaven to direct our path. To practice virtue, and conduct ourselves according to the principles of godliness, gives the "assurance of the life that now is, and of that which is to come." It is always safe to do right, and though it often subjects us to reproach, yet there is an inward joy, a heart-felt satisfaction, in pursuing such a course.

How many there are, in every community, who have resolved, with the commencement of fifty-nine, to do better; may be, to break off some bad habit, or to be more devoted to the cause of truth than ever before. May we not hope for the best from those who have thus promised, or shall disappointment meet disappointment, while a greater number of spirits, worse than the first, take possession of the heart? Who, we ask again, are to be made better by these vows, or are these repeated failures to accumulate, aggravating our guilt, and telling fearfully against our future welfare?

We say, then, that it becomes us to prepare for the future. Let its development be what it may, we shall need the grace and strength of Heaven. It may be our lot to suffer the worst of evils, the keenest anguish. Adversity, of the most calamitous character, may overtake us ere another year shall roll around. We are, by no means, secure against the common trials that afflict humanity. The past has done something toward impressing us with the absolute uncertainty of earthly good. No circumstances of an earthly character, arising from any ability or wisdom of our own, can effect to change in the least the common lot of humanity. Wealth is no guarantee against it; it enters the domicil of the rich as well as the poor; both are exposed in the same degree; the evil becoming equally formidable to the interests of all. It may simply contravene our purpose and annoy us slightly, or it may consist in a series of evils or afflictive circumstances, disturbing the equanimity of our entire lives. Whether it be a mental or physical character, or both together, it will impress us more and more of the utter vanity of all earthly good. When then those wearisome nights and days of severe affliction

shall come, for come they must, sooner or later, and may come during the present year, when the body, racked with pain, or scorched with fever, or sinking under the wasting hand of disease, what shall sustain us? Are we to experience these evils this year? Must we, as has been the case with thousands, call to our bedside our friends, while the tear of affection shall steal o'er the cheek, while, with hand clasped in hand, or by that more endearing token of affection—the impress of the lips—bid them a long farewell? Or, if not to pass to that state "from whose bourne no traveler returns," are we to be stricken by disease, and is this the year when the blow is to fall which is to eventuate in affliction for life? Are we to become sickly, pale, emaciated, deformed, decrepid? Or, if the affliction is not to be altogether of a physical character, is that worst of all evils to afflict—insanity? Is the sceptre to fall from the hand, reason to be dethroned, and the mind disordered, while the dark cloud of despair shall lower, enshrouding it in starless—in rayless night? While we contemplate the possibility of this worst of all evils, does it not lead us to lift our desires to Heaven that this may be averted? Rather let us have anything beside! We can part with riches and become insensible to the shining ore, which, at best, is sordid dust! The whole world's wealth is no more than the unhallowed treasure of an Achan! Let it pass, and forever sink into oblivion; let it sink to the lowest pit; but let me have in exercise and perfection the powers of my mind, and the blessings consequent, and I shall be happy.

But should we escape ourselves, who of our friends are to suffer? Where are the persons that death, with an eye of desperate lust, has marked for his victims? Where is the parent, who, to gratify the insatiable desires of the monster, shall, amidst his cares and anxieties to obtain an honest livelihood, and supply the wants of his family, be hurried away to the chambers of death? Or, perhaps the mother, who, for many long years has watched over the interests of her children, manifesting, on account of her tender heart, that deep solicitude for their welfare which none but a mother can manifest. Who by these acts, are to be rendered fatherless, or motherless, and cast upon the cold charities of society? What son is to mourn the loss of a father, or daughter to weep in secret because of the loss of a dear mother? Or, to reverse the inquiry, what parent is to mourn the loss of children? Who can tell of the sleepless nights of her, whose child, innocent as heaven, pure as an angel, lies writhing in agony, who is anxiously watching the progress of the disease, or its abatement; while the alternation of hope and fear serves to raise or depress the spirits? And though, for many long weeks, she has, as only a mother can, watched over it, always desiring and often hoping it might recover, but at last she sees, what is but too true, that death is approaching, that he already has the darling of her affections in his grasp! How ruthlessly he tears it away, how pitiless! How insensible to the tears of her, who, almost frantic with grief on account of the loss of her idol, is driven to madness, or, which is oftener the case, her health becomes impaired, constitution broken, while life ebbs slowly but surely, till, at last, she sinks quietly to rest! How many instances of this kind in the history of the past, and who doubts they will be repeated, and if so, who of the circle of our acquaintance shall be victimized? Are we to experience these reverses? This is known only to Him "Who sees the end from the beginning;" with whom all is one eternal now; and "who orders all things after the counsels of His own will."

Who can tell what will really be done by or among the nations and governments of earth? They, to be sure, are now in a state of comparative peace and quiet; while their commercial interests serve to bind them together in one universal brotherhood. But is this to continue, and are they to be cemented firmly? Does the past warrant such sanguine hopes, or the spirit of prophecy teach it? Are these interests, under any and every circumstance, to be first or primary in their consideration, and do they always influence and control the other and more sordid interests of mankind? Shall we expect this reciprocity of feeling to continue, this free interchange between the leading governments of earth? Alas! there is, if we judge from the past, but little to hope for from them. The history of this world has been written in blood! It has been the first, the leading object of the nations of earth to increase in wealth and power. No matter what the means, for they have acted by virtue of the old adage, "the end justifies the means." It has been the leading policy, as soon as one became more powerful than another, to oppress and harass and worry, until poor human nature could endure it no longer, and then the demand for satisfaction is construed into an insult; the stronger threaten, they prepare for the conflict, the signal is given, and now commences the work of death; the battle rages long, till, completely exhausted, the weaker yields to the more powerful, with the mortifying thought of a loss of liberty and political identity. This one instance serves to illustrate all, or, at least, answers our purpose. Ever since the mighty hunter commenced his babel, there has been no lack of aspiring Nimrods! What an infinite amount of suffering has been produced by these fiend-like rulers, who, to gratify their ambition, or carry out their malicious designs, have involved whole nations in war! How much better it would have been for community, if the tyrants, ere they had done the injury, had been sent to hades or tophet, or some equally undesirable place, and thus, by their absence, have saved poor humanity this great amount of suffering.

Judging then from the past, we have nothing to hope. The nations, though somewhat changed in their policy and tactics, are as easily provoked as ever; and only lack some frivolous reason to justify the declaration of war. They are used to it. They have reached the acme of their power by pursuing this course, and who knows, judging by the past, how soon the equanimity may be disturbed; while the violent agitations of the passions shall drive the nations asunder, breaking contracts, disturbing the peace, destroying the institutions of society, and plunging the world into universal war! Such a result as this might not be looked for by the "peace man," who, from long contemplation and desire, has, while pouring over the subject, become a mere monomaniac! He sees nothing but visions of peace; his judgment being swerved by his desire! His prophecies are by no means new, the same utterances have proved false, time and again! One illustration is of such recent date as not to be entirely effaced from the mind; it was too deeply written upon the heart's tablet to be easily forgotten! Long had the seer predicted universal and lasting peace;—when, suddenly, from the Baltic to the Mediterranean, and from the Caspian to the Atlantic, burst forth, like some volcanic mountain, whose fires had slept for centuries, but at length ejects smoke, fire and seas of lava, sending destruction in every direction, the spirit of universal revolution! Ascend, if you please, to the top of Mont Blanc, the loftiest of the Pennine Alps, whose summit towers above the clouds; and stand, surrounded by immense glaciers, whose fantastic forms add to the magical effect of the exciting spectacle! Gaze from this point at the busy scenes extending in every direction; while state after state, and kingdom after kingdom, are convulsed from centre to circumference! What tottering of thrones; what political convulsions; what uprisings of dormant nationalities; what outbursts of popular feeling; while desolation and ruin mark the course of this political tornado!! How the mind becomes bewildered at the multiplicity and complexity of circumstances and events transpiring; while more than thirty states and kingdoms are either completely revolutionized, or, to escape this evil, the tyrants are obliged to guarantee representative and municipal reform, absolute liberty of the press, suppression of feudal rights, and equality of all religious denominations! These were events of a year, the year of revolution!

If events of such magnitude and number took place in 1848, what may we not expect in the future, and perhaps within the present year? Surely the jealousies and animosities, the prejudices and heartburnings, the spirit of rivalry and thirst for dominion, the over-reachings and oppressions, may, in an unexpected moment, burst forth, while the tocsin of war shall sound among the nations of earth, involving one after another, in consequence of their diplomatic relations or entanglements, in the spirit of strife; who, like the bark drawn from its course into the fatal current of the maelstrom, sink in the all absorbing whirlpool of destruction! This is by no means mere imagination. The history of forty centuries teaches us of more than its probable occurrence.

If, since the subversion of the patriarchal regimen by the mighty hunter, revolution has followed revolution, and "blood trod on the heels of blood;" if, as is true the history of the world depicts the rapid rise, progress, decline and fall of the kingdoms of the past; what may we not expect in the future? Do we boast of the wealth and strength of our own cities and empires? If so, compare them with the past! Look at Thebes, with its hundred gates, the pride of ancient Egypt, capable of sending into the field twenty thousand chariots, and half a million of fighting men! Nineveh, the capital of Assyria, with its fifteen hundred towers, with a wall sixty miles in extent! Babylon, the security of Nebuchadnezzar, and confidence of his successors; with its gates of brass, its deep ditch, its towering wall; all, all of which have passed into oblivion; the only traces of which are found in the mounds of rubbish seen on the banks of the Nile, the Tigris and Euphrates! Consider, for a moment, the overthrow of the mighty empires of antiquity; or, of the more modern, not the least of which was that of Napoleon, which, though extensive, was ephemeral and passed like all of human greatness into oblivion! What now remains, are the last acts in the drama, the last scenes of human history to be developed, which will be the case sooner or later! "The nations were angry," says the voice of inspiration. The furious and final conflict is before us, of which these minor struggles are the mere prelude! They are indicative of the "MIGHTY RUSH *of nations*," of which inspiration speaks, and for which the waiting ones are anxiously looking! And though it may not be in their power to presage the time of its occurence, this knowledge being hidden from them, yet they may, and must watch, lest coming suddenly they be found sleeping.

F. H. B.

Foreign News.

HALIFAX, Jan. 13.

The Cunard steamship Niagara, Captain Lang, from Liverpool 3 P. M., on Saturday, Jan. 1st, arrived at this port at 10 30 this morning.

FRANCE.

The "Moniteur" contains the following: The Emperor, renewing his first decision, grants to M. de Montalembert a remission of sentence, definitely announced against him by the Court of Appeal. His Majesty also grants pardon to M. Douniol, the gerant of the *Correspondent*.

The Moniteur also contains a despatch, dated Shanghae, Nov. 8th, announcing that Lord Elgin had gone up the river Yang Tze Kiang, with five vessels, two of which were gun boats.

The London Globe's Paris correspondent writes: "I am able to state very confidently that the Court of Tuilleries has, within the last two or three days, caused Lord Derby's government to be officially informed that in case England should think fit to take any measures to counteract the American policy indicated in certain passages of President Buchanan's message, she may rely upon the support of France to the utmost extent."

It is rumored that troubles have broken out among the Kabyles, and Gen. Mahon had left Paris to resume the command of the army in Algeria.

ITALY.

Reports have been current of differences between the Papal and French governments, but were contradicted.

A levy of 18,000 men is spoken of in Naples.

The Post's Paris correspondent has reason to believe that negotiations are going on by which the French garrison may remove from Rome and occupy Cevita Vecchia, whilst the Austrian garrison will confine itself to Ancona only.

A serious disturbance, amounting almost to an emeute, took place at Milan. It originated by an altercation between the people and some soldiers. The people began to unpave the streets, but order was restored without difficulty.

RUSSIA.

The Russian Government has appointed Consuls at Canton and Shanghae, and is about to establish a naval station in China.

TURKEY.

A letter from Jaffa, dated Dec. 2d, says no punishment has yet been inflicted on the five Musselmen arrested for the murder of an American family in the neighborhood of Jaffa. The Americans threaten to bombard Jaffa if justice be not executed, and, if they keep their word, they will have to come to that extremity. The guilty parties are at Beirut, and may possibly escape.

Advices from Constantinople to the 22d state that the change in the Ministry has been postponed. Ali Pacha is strongly supported by Austria, but violent scenes had taken place in the Council. Ferouk Kahn refuses any other place in the Ministry than that of Foreign Affairs.

A reconciliation of Affghanistan with Persia has taken place.

CAPE OF GOOD HOPE.

Dates are to November 20. The small pox was decreasing. At Cape Town 1500 deaths had occurred, principally among the colonial population. There was a serious drouth on the frontiers.

SERVIA.

Important insurrectionary movements are reported in Servia.

Advices from Belgrade say that on the 22d the National Assembly requested the Prince to abdicate. The Prince promised to send a reply on the 23d, but for his personal safety sought refuge in a Turkish fortress. The National Assembly then declared him dismissed, because, in his opinion, he left the country without a government, and he was regarded in the light of a fugitive. The National Assembly then proclaimed Prince Miloech Prince of the Servians. A provisional government was formed. The army had exhibited opposition to Prince Miloech, but all military counter-revolutionary movement was prevented. Prince Alexander, who remains in the Turkish fortress, protested against the proclamation for his dethronement, that Austria was remaining neutral, but was sending reinforcements to her troops on the frontiers near Servia.

A Vienna telegraph says that two regiments had left for Semlin.

Obituary Notices.

Departed this life, Mrs. HANNAH WEARE, mother of Sr. Silas Whitticher of Northfield, Mass., on the 7th of Oct. 1858, aged 71 years, 4 months.

Our departed sister was a firm and exemplary christian; and she died in the full triumphs of faith to await the blessed morning of the resurrection of the just. Her spirit was ripening for the change, and she looked forward to death with great composure for a number of weeks. She said when dying; "*I long to get home.*" She seemed unwilling to have any one desire to keep her from her long sought rest. Her daughter has lost the company of a respected mother, and society a christian and exemplary woman.

D. B. W.

Jan. 4th, 1859.

Died, in this city, 9th inst., Mr. NATHAN T. KEYS, aged 61 years.

He has resided in Lowell of late years. Sr. Mary Keys died one year since. Our Lowell friends particularly will sympathize with their children, who are left to baffle with the cold world.

W. C. STONE.

Died, in Litchfield, Ct., Jan. 12th, 1859, LUCRETIA HALL, third wife of Bro. Miles Beach, leaving an infant daughter twelve days old.

T. L. SALTONSTALL.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our taper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in Yarmouth, Me., where Bro. R. R. York may appoint, Jan. 19th, 20th, 21st, 22d and over the following Lord's day. MILES GRANT.

Providence permitting, I will preach in Poultney, Vt., Jan. 30th and Feb. 6th, holding meetings every evening the intervening week. MILES GRANT.

L. D. Thompson appoints to preach in

Manchester, N. H.,	Jan. 25th.
Auburn,	Jan. 26th.
Lawrence, Mass.,	Jan. 27th.
Westford,	Jan. 28th.
South Reading, (Sunday)	Jan. 30th.

Bro. Edwin Burnham will preach in the Phœnix Hall, Fairhaven, Mass., on evenings of 25th, 26th, 27th and 28th of this month, at 7 o'clock.

H. Munger will preach in

East Boston,	Jan. 22d,
and over the Sabbath, the 23d.	
Lynn (Dye House)	Jan. 26th and 27th.
Salem (if desired)	Jan. 28th.
Portsmouth and vicinity,	Jan. 29th to Feb. 3d.
Kennebunkport, (if desired)	Feb. 6th.

J. W. Crabtree will meet with the church at Warehouse Point, Conn., - - Jan. 23d, where Bro. Bancroft may appoint.
Springfield, Mass., - - Jan. 30th.

Providence permitting, I will preach at Concord, N. H., Sunday, - Jan. 23d.
Danielsonville, Conn., Jan. 30th and Feb. 6th.
J. HEMENWAY.

Eld. Geo Champlin appoints to preach as follows:—
Collinsville and vicinity, where Bro. Mathewson may appoint, - Jan. 19th to 21st.
Springfield, Mass. - - - Jan. 23d.

Bro. C. is well known. He is *colored* and set to work by our God, who has used him as an instrument in the conversion of hundreds. Brn., meet him at the depots, and encourage him on this first trip. H. MUNGER.

The Lord willing, I will be with the Church in Portsmouth the 4th Sunday in January.
E. WHITNEY.

I have appointments to preach as follows: At Danbury, in the Town Hall, the 3d Sabbath in January; at Sutton the 4th; and at Canterbury, Hill's Corner, the 5th Sabbath. T. M. PREBLE.

I will preach as follows:
Providence, R. I., Sunday, - Jan. 23d.
Holden, Mass., Thursday evening, Jan. 27th, and over the following Sabbath.

P. S.—If these appointments interfere with previous arrangements, brethen will please notify me by letter, directed to Worcester, Mass., care of W. F. Higgins.
S. W. BISHOP.

NOTICES.

Notice.

Providence permitting, there will be a quarterly conference held in the town of Algansa, near Bro. Wakeman's and Draper's, in Branch Co., some nine miles south of Quincy, commencing Feb. 11th, 1859. A general attendance is desirable. Brn. O. R. L Crosier, E. Miller, Jun., and J. A. Sober, will be present to preach the word of life.

In behalf of the brethren,
A. N. SEYMOUR.

☞ *Expositor* will please copy.

☞ Second Advent meetings for prayer and conference are held every Sunday, Tuesday and Friday evenings, at the house of Bro. Bursier, No. 738 South Third Street, Philadelphia, Pa.

Notice.

The adjourned State Conference of Adventists will meet at Lafayette, R. I., Wednesday, Feb. 2d, and continue three days. The ministers and delegates should make arrangements to stop till the close of the meeting. Ministers' conference on Wednesday, at 10 o'clock A. M. Committee of Arrangements,
J. D. BROWN.
E. BELLOWS.

Business.

To Correspondents.

Will Susan A. Isbell please give us her P. O. address?

T. Smith, $7.00.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

G W Barnes 216, $1.72, J B Hendly 168, $2.16, J M Jenness 168, $2.16, S W Austin 181, 17 cts., J Ruddell 193, 72 cts, E G Sprague 167, $1.14, A Horton 200, 75 cts, C C Hooker 213, $1.50, H A Parsons 200, $1.72, Mrs. H Bowns 170, 90 cts., C Stark 174, 72 cts., E Phelps 219, $1.44, C Robinson 253, $172, W A Chase 193, 72 cts.

G W Bailey 173, Mrs. A Dow 167, Mrs. J M Sykes 167, G Barrows 142, R Thompson 170, B Greaves 167, L Hooper 175, Z K Stetson 188,—50 cts. each.

O G Watkins 200, E S Fenn 182, O D Eastman 208, G P Barnes 188, Mrs. C Taber 196, Mrs. N Knapp 200, S E Teeple 195, D Bates 180, M Hobart 195, N Cole 182, T A Gould 200, T L Saltonstall 192, S B Saxton 215, N Horton 200, Mrs. E Buckland 183, T Tewksbury 182, G Shelden 200, L Abbey 200, G H Smiley 208, B Ray 200, E Heath 182, A. Humpherville 195, W Dickenson 156, A Hall 169, G L Hart 176, H W Truell 168, J B Morgan 182, A Anthony 208, T L Saltonstall for the poor,—$1.00 each.

A Doolittle 163, A P Barringer 200, E C Richardson 156, D T Miller 199, M Merrill 208, C Severence 208, J Harrington 186, W Shaw 208,—$2.00 each.

For Books and Tracts.—G W Barnes, J Ruddell, E G Sprague, H A Parsons, Mrs. H Bowns, C Stark, C Robinson, W Sines, W A Chase, N D Wright, W H Wild, 28 cents each.

Mrs. A Dow, L Hooper, 50 cts. each.

R B Blackstone, C C West, H B Eaton, E D Searles, $1.00 each.

Eld. Y Higgins $5.00, Jer. Hill 2d, 60 cts, S W Austin 83 cts., Mrs. M E Allen 36 cts, J P Babcock $17.00, S B Saxter $1.24, Mrs Buckland 9 cts, W J Cabot $125, H Tuttle $2.00, B F Brown $3.00, E Phelps 56 cts, W A Fenn $1.16, Z K Stetson $1.50, G. Noble $1.12.

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☞ We have only one other work for sale besides those mentioned in the foregoing list. One-third discount will be made, *for cash*, to such as purchase $21 worth; but, in that case, the works are sent at the expense of the purchaser. By the *hundred*, a still further discount will be made. Orders may be left with GEO. YOUNG, 138 William Street, New York. All letters, sent by mail, must be addressed—
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Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street Boston Mass.

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Poetry.

PROMISE.

BY MRS. MARY ARTHUR.

Go forth to meet thy duty,
  Where e'er its path may be;
And more than peace or beauty
  Shall make it fair to thee.
Though tears must dim thy sun-glow,
  And thy skies in gloom be drest,
"My presence shall go with thee,
  And I will give thee rest."

Shrink not, when pain and weariness
  Thine inmost soul shall thrill,
Amidst the mournful dreariness,
  Thy hand must not be still.
Take then the words I give thee,
  To heal thy aching breast:
"My presence shall go with thee,
  And I will give thee rest."

The earth is not for resting,
  Nor the night for sleep alone;
Need is not for voice attesting
  For the weary-hearted moan:
But the mourner shall find comfort,
  The weeper shall be blest—
In my "house of many mansions"
I will give them endless rest.

—*New Church Herald.*

Original Articles.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 9.

MY DEAR SISTER:—I left the narration of the young lady where she had no disposition to bear prayer offered on her behalf. She says: "My beloved pastor visited me, and urged me to believe that 'whosoever will' reached *me* but I thought I knew better. Indeed, I was not among those; I did not now will to come—I did not try to come. I felt that should I leave to the church an evidence that God had received me at that late hour, some of them in hope of the same mercy, might defer a part of their work until the end, and find themselves, in consequence, shut out from the joys of Heaven. My friends were in indescribable anguish at this change in my feelings. They wept and prayed for and with me, but for a time all in vain. They read to me from the word of God that he had no pleasure in the death of any. They assured me that if I was lost it would be because I *willed* it—that God's provisions reached to *me*, and that all that was lacking was for me to accept. *But I did not desire to accept.* I felt, let me be *lost*, if I may, by my dying *despair*, *win one christian to be wholly devoted to Christ.*

For days this despair continued. I would scream, lost! lost! lost! until my exhausted powers failed; when sinking, I would earnestly wish that no means might be used to bring me back to life. Why would they not let me go, that I may know the worst? My dear mother would pray me not to thus destroy myself; urging that if I was not, as I said, prepared to die, I was using the very means to secure eternal death; when, if I remained quiet I might recover, and give an opportunity yet to adorn the christian character, as I so much wished I had done before. I at length began to wish to live, and accordingly began to be more quiet, if thereby I might facilitate recovery. A beloved brother, in whose piety I had all confidence, and who is now a member of the East Genesee Conference, was instrumental in leading me to claim Christ again as *my Savior*. No sooner did I hope that his blood availed for me, than I began rapidly to recover . . . "My *friends* thought that, had I died, I would have been *saved*. Bro. and Sister I. assured me that I would have been *lost*. This I believed." She made an unreserved consecration of herself to God, and by a relation of her painful experience, seeks to warn others of the danger of living as she lived, hoping that all would at last be well.

And now, my dear friend, will you not take warning from her, and fear to procrastinate the hour of consecration? You owe it to God, who hath purchased you with the costly price of his dear Son; you owe it to Christ, who hath redeemed you; you owe it to the world, who look upon you as an example of christianity; you owe it to yourself, to your happiness, your life, to yield obedience to the requirements of the gospel, and enjoy the saving power of the atonement.

When your heart is cleansed from its pollution, and filled with the perfect love of God, you will not have to drag yourself reluctantly to the closet for prayer, but you will *love* to pray; you will not fear to speak for Jesus, but will *love* to witness for him; you will not shrink from warning the sinner, or praying with the suffering, but will find it easy and delightful employment. There is a great difference between the service of love and the service of fear. When we serve God because we *love to serve him*, it is blessed employment. Now you are in bondage; but when this love enters your heart, you will be free! Now you easily fall into temptation, but then you will find within your soul a mighty resisting power! Now you find it hard to believe God; then you will find it just as easy to exercise faith as it is to breathe! Now you find the love of dress, and the friendship and honor of the world, has a great influence over you; then you will be crucified to the world—its pleasures, its vanities and its emoluments. "The world to come," with its unfading glories, its imperishable treasures and immortal pleasures, will attract you away from earth's fleeting joys; and you will enjoy communion, O, how sweet! with God and Christ, through the indwelling Comforter, and long to see the Savior and dwell with him forever.

None so happy here as the devoted christian—the *Bible christian*; all things work together for his good; he has the promise of the life that now is, and of that which is to come; peace like a river—joy unspeakable and full of glory—the earnest of his future inheritance here, and life everlasting in the world to come.

Say, dear M——, will you be an humble, faithful, devoted christian? God help you to say, "Yes, *I will!*"

Yours as ever, M. D. W.

[This letter should have followed "No. 6" in Crisis of Dec. 29th. A mistake made in numbering.—ED.]

For the Crisis.

"We are Passing Away."

Our days and weeks and months and years glide swiftly by, leaving little save sorrow's trace behind. And while we reflect on the solemn subject, a feeling of sadness will involuntarily creep over the mind. We think of mis-spent opportunities, of moments uselessly, and perhaps worse than uselessly employed; we think of scenes of sorrow through which we have been called to pass, and scenes of joy and gladness spent in the society of our dear friends who now sleep in the silent grave.

With many others I have been afflicted; a dear sister and mother have been taken from me and lie buried in the ground. But they rest in hope; they

"Sleep in Jesus, blessed sleep,
From which none ever wake to weep."

And they will rise again in the resurrection at the last day. O joyful thought! I shall meet them again, where parting never will come. They passed away from earth like the setting of a summer's sun, and I thought not as day after day a lingering consumption preyed upon them, and gradually drew the color from the cheek and the light from the eye, how sudden would be the parting; but it came at last, and O the bitterness of those hours, when I first realized that they were indeed still in death. And even then I did not realize how great was my loss, but as day after day has passed away, how have I missed the smiling face, the gentle voice, the words of encouragement that were wont to fall from those lips now cold and lifeless. But I would not murmur, I know that it is God who has afflicted me, and I will strive to be reconciled to his will.

We are passing away, everything around us speak, to us that it is so. The changing seasons tell us that we are passing away. We may visit the burying ground, and as we read the inscription on each monument, we are reminded that the young and the old have passed away. Their days of probation have ended, their accounts are sealed up awaiting the judgment.

Dear reader, you and I are hastening to the judgment. O let us spend our fleeting moments wisely, and then we may not regret, but rather rejoice at their rapid flight, for they hasten on a brighter day. A day that never will pass away, when Christ will visit his people, and his own soft hand will wipe away the last sorrowing tear. A day when the righteous of all ages shall behold their Savior face to face. There will be the patriarchs and prophets, apostles and martyrs, and all that overcome and endure to the end. In those days Judea shall be saved and Israel shall dwell safely; death, sorrow and sighing will forever flee away. The inhabitants will never say they are sick, and the people which dwell therein shall be forgiven their sins. AMELIA CRABTREE.

☞ Never jest with the Scriptures for the amusement of the social circle, nor countenance it in others.

For the Crisis.

The Force of Truth.

Many and great have been the triumphs of truth over error; great moral victories of light over darkness, of grace over sin, of the pure word of life over the long cherished traditions, superstitions, and inwrought prejudice and pride of the human heart. "This is the Lord's doing, and it is marvelous in our eyes!" He has the hearts of all men at his disposal, and can make use of the weakest instruments to accomplish his purpose, and promote his glory and the salvation of his people.

Look at the poor, pitiful, timid, discontented prophet Jonah; just escaped from his three days' prison in the belly of the great fish. Is this the man who is to be the instrument, in the hand of God, to humble in the dust the proud city of Nineveh, and bring down her king, princes, nobles, and all the people, from the height of their glory and power to confess their sin in sackcloth and ashes, and seek for mercy? Here we have *one* demonstration that it is not by might, nor by power, but by my Spirit, saith the Lord of Hosts, that the haughtiness of man is brought down, and the loftiness of man laid low, and the Lord alone exalted in the day of his power.

Look again at those eleven poor fishermen of Galilee, illiterate, and without honor in their own country; so full of fear, as to forsake their Lord and Master when seized by his enemies; and one of them so cowed at the voice of a woman, as three times to deny that he knew him! Yet these are the men who, but a few days afterwards, turned the world upside down; filled Jerusalem, Judea, and even proud, imperial Rome itself, with their doctrine. That veritable Peter, who denied his Lord and Master,—see him now, boldly preaching Christ to the multitude, and at that single sermon, three thousand souls were converted to the faith of Christ! Surely this was the mighty power of God.

Look again at that poor German monk, Martin Luther, shut up in his cell, unnoticed and unknown. In searching amongst the dusty books of the library, he discovered a Latin Bible; and with this book in his hand, and its sacred truths in his heart, he was the means of shaking to its very base the Pontifical throne of the Antichristian power of Rome! Popes, cardinals, bishops, and priests, all felt the power of his tongue and pen; and emperors, kings, and princes, were unable to arrest the progress of the mighty reformation, that swept over Europe like a tornado, and to which we now owe all that we enjoy of religious light and liberty. Truly it may be said, this hath God wrought; to Him be all the praise.

We come down now to these latter days, when iniquity abounds, the love of many waxes cold, the word of God is turned into fables, and the commandments, traditions, and the creeds of fallible men, turn multitudes from the truth as it is in Jesus, to believe a lie, because they love not the truth, but obey unrighteousness. A few humble and despised followers of Jesus, who are of no reputation in the world, or in a worldly church, have dared to assert the right of private judgment in matters of religion and faith, and to take the Bible, and the Bible alone, as their rule of faith and practice. In doing this, they have discovered that many errors have crept into the church in the first ages of christianity, which are at variance with the word of God, and bring dishonor on his name and character, as revealed in his word and works; and which were not thoroughly purged at the reformation, but have been suffered to take root, and increase so rapidly as to produce and nourish one of the greatest evils and dangers the world has ever witnessed; and which, if not arrested by the word of God, bids fair to revolutionize all civil liberty, religious truth, and moral obligations; and reduce the world to a system of barbarism, infidelity and atheism, hitherto unknown in the history of man! I mean what is denominated "modern Spiritualism."

Against this whole system of "Spiritualism," orthodox or otherwise, founded on the unscriptural dogma of the "*immortality of the soul*," and its conscious existence after death, this little band have drawn the sword of the Spirit, (the word of God;) have thrown away the scabbard, and mean, by God's grace, to stand or fall in this good cause. True, they have been reviled, persecuted, turned out of the churches, denounced as heretics, infidels, atheists, &c. Those who call themselves *ministers* of the gospel have been their chief opposers, and have used all efforts in their power to keep the truth from spreading; not so much by open and manly argument, as by closing all the churches and religious periodicals from any examination, or even notice of any controversy on these subjects.

"A masterly inactivity" has been their *best* argument; but they cannot thus easily put a stop to the inquiry which must soon agitate the public mind on this subject, and which already begins to develop itself wherever the subject of the immortality of the soul has been fairly presented to the inquirer after truth. Men are astonished to find that the Bible is not only silent on this subject, but plainly and clearly declares, that "the soul that sinneth it *shall die*;" and "that eternal life is the gift of God, through Jesus Christ;" only to be obtained by a resurrection from the dead, when he shall come in his kingdom. "Ye shall be recompensed at the resurrection of the just;" *not before*; "for the dead praise not the Lord, neither *any* that go down into silence." Arrayed against this truth are the great, the wise, the learned of all nations, christian and heathen. All the churches, colleges, professors, ministers, doctors of divinity, of all the multitude of christian sects; add to this the prejudice of education, the universal faith of many centuries; the love of popularity, the fear of man, and the pride of the human heart, that is opposed to everything that would tend to lower the fancied dignity of human nature, or induce a change of opinion in matters of faith.

We may well ask, who is sufficient to stem such a tide of opposition as this? What presumption in a few obscure individuals, without influence, property, or power, to attempt such an hopeless task! Yet see the result; in several of the New England states the hated and despised doctrines of the mortality of man, the sleep of the dead till the resurrection, and the final destruction of the wicked at the judgment of the great day, are being publicly proclaimed, and multitudes are flocking to hear the word; are convicted of its truth, and become humble followers of Christ! Infidels, Universalists, elders and deacons of churches, come forward, and, in the face of the most bitter opposition and ridicule, stand firm and invincible on the rock of Divine truth. Surely something more than *human* power is here!

I speak what I know, and testify what I have seen the last week in the sequestered village of Poultney, Vermont. The whole community is moved and agitated, like the leaves of the forest in a mighty wind. The heart of the proud and rebellious sinner is bowed down in the dust of deep humility, under a sense of the love of God, in delivering him from the fear of endless torment in a future world; and giving him a good hope through grace of the *gift* of eternal life through Christ, at the resurrection of the just. He is made to see and feel a beauty and harmony in the word of God before unknown; and he takes that word as a light to his feet and a lamp to his path, through this wilderness world, to his rest in the kingdom of Christ. Under the influence of these truths, and of *these only*, can the bewitching influence of "Spiritualism" be prostrated; "the dead know not anything;" then they *do not* communicate. All other creeds and systems "give *aid* and *comfort* to the enemy," and by the admission of the *truth* of his theory. J. PARRY.

For the Crisis.

Individual Duty.

"So built we the wall; and all the wall was joined together with the half thereof; for the people had a mind to work."

Each builder commenced over against his own house. Each one in earnest commenced his own work, feeling the responsibility his own; resolving to make one earnest, honest effort for the building of the wall and the staying of the enemy's power. Each builded until his portion joined that of his neighbor.

So let each christian do, with willing hands and cheerful heart, just *that work* that his heavenly Master assigns him, looking to Him alone for direction *how to work*, and what material to use, and we will, by the blessing of God assisting us, show our enemies a wall we need not be ashamed of; every stone hewn out and polished according to the direction of the great Architect. God has called none to be idlers. All may do something to promote this great work—the work of bringing souls to Jesus, and preparing our own hearts to meet our Master in peace. *All* can make one *honest* effort for the salvation of some perishing one.

At the commencement of the religious interest last winter, a pastor felt it his duty to call on some of his parish. He went; finished his calls, and was returning home. A voice within says, "call at Sister L.'s." He could see no reason why he should call there; he had been there recently. He passed on; passed a number of streets towards his home, when the voice again says, "call at Sister L.'s." This time he felt it was the voice of God, and obeyed. The family were out excepting the eldest son, a young man some nineteen years of age. The pastor spoke to him of the interest of his soul; the great preparation necessary to meet the "Judge of all the earth in peace." On taking his leave he asked him, "Have you attended any of the prayer meetings?" He replied, "I have not." The pastor kindly urged him to attend, and added, "Providence permitting, will you promise to attend this evening? we will try and do you good." He said he would comply with the request. He did so, and was present at the evening meeting. The pastor spoke of the exceeding sinfulness of sin, and the need of pardon through the blood of a crucified Savior. He felt very deeply, and resolved to seek the Lord. Sins long forgotten rose up before him. He reflected upon particular sins, and tried to humble himself on account of them, confessing them to God. The early religious privileges he had enjoyed, made his sins more aggravated. He continued to attend the meetings for prayer and conference, but as yet no ray of light broke in upon his soul. All was dark. One evening after meeting he felt he could hold out no longer. He was willing to do, or be, just what God required. He cast himself unreservedly on the merits of a crucified Redeemer, and ere morning knew by happy experience what it is to believe on the Son of God. That young man is now a student for the ministry. One honest effort brought him to the Savior, and who can measure the good that may result from his conversion?

Christless sinner, will you not make *one* sincere, honest effort for your own salvation? You must shortly stand before the judgment seat of Christ. How will you appear; with joy, or sorrow? O! throw yourself now at the foot of the cross, and seek pardon for all your sins. "Believe on the Lord Jesus Christ, and thou shalt be saved." NELLIE.

Springfield, Mass., Dec. 24th, 1858.

For the Crisis.

1 Cor. 3: 10-15.

It is generally believed, from these verses, that all those who look to Christ as their hope of salvation, though their faith and practice be at variance with the requirements of the gospel, will be saved in the day of the Lord, with this exception, that their works, which are not in accordance with the gospel, will *be burned*, which burning will consume their errors, etc., and cause the loss spoken of by the Apostle. If this view is correct, then I see not why the Universalists, Papists, and all other errorists who professedly trust in Christ, are not safe.

As this conclusion is at variance with many plain and positive portions of the Scriptures, it will be well to take another view of the subject. From the context, it appears that Paul had laid the true foundation, upon which the Corinthian church was established; and that Apollos and Cephas had aided in building it up, and had added promiscuously (just as other builders have since done) good and bad members, termed "gold, silver, precious stone, wood, hay, and stubble."

The true idea seems to be this; that the day would come when the work of those builders, and the edifice they were rearing, would be tried by fire, which would manifest the righteous, who would then shine as stars in the crown of the rejoicing of those who had been instrumental of their salvation, "forever and ever;" at the same time, the hay, wood, and stubble portion thereof would be consumed, causing the loss referred to by the Apostle. But, as those builders had built upon the true foundation—had truly and faithfully fed and watered their flock by the pure "words of truth," they themselves would be saved, so as by fire.

Hence it appears that the individual members of the professed church of Christ constitute the two classes of the text, and not two distinct characteristics of individual members; one part of which (the dross) is to be destroyed, whilst the other will be saved; and that the ministers who build up the churches of Christ, are the ones whose works are to be tried by fire. P. ALLING.

Norwalk, O., Dec. 24, 1858.

For the Crisis.

Thoughts on the Two-Horned Beast.

BRO. GRANT:—It is a long time since I have written anything for publication, but with your permission I will give you a few thoughts on the two-horned beast of Rev. 13th chapter. I had supposed, until a few months, that this power was in the past; but I now believe it is in the future. We have in this prophecy the two-horned beast, the beast with the deadly wound, and the dwellers on the earth, which comprise all the parties brought to view in this prophecy, if we except those that have wisdom to count the number of his name. The dwellers on the earth are deceived by the miracles; they make the image, and as many dwellers on the earth as refuse to worship the image are killed. I cannot see that God's people are entangled in the events here brought to view, for as I understand Luke 21: 34-35, the dwellers on the earth are not the saints of God. We are plainly told that the dragon should persecute the followers of Christ, that the leopard should make war with the saints, and overcome them, for forty-two months, and if we are to meet another bloody power, would not John have seen it as plainly as he did under the dragon and leopard?

Paul's man of sin, I think, is the two-horned beast, and the saints are not interwoven even here, but it is all confined to devils, and those that love not the truth. 2 Thess. 2, 1 Tim. 4: 1-3.

We are told in the 12th verse, that the two-horned beast exerciseth all the power of the leopard. The leopard received from the dragon, first, power, second, a seat, third, great authority. The two-horned beast does not get the seat nor great authority from the leopard, which proves that he is much weaker than the leopard, and that weakness consists is his being unable to punish the saints, for the forty-two months being in the past, and they cover all the time that the church were to encounter a power to consume and destroy. Dan. 7: 25, 26.

In the 14th verse we are told that the two-horned beast shall do miracles in the sight of the leopard, and I do not see how it would be otherwise, as long as the leopard retains his seat, which will be until the pouring out of the 5th vial, and perhaps longer.

I think we are apt to overlook the chronology of events, for I see some confound the miracles of the two-horned beast with the miracles of the false prophet. The two-horned beast does his miracles before the image is made; the false prophet performs his afterwards. Rev. 19: 20. At the pouring out of the 6th vial we see the dragon wrestles with the other two, to work miracles to deceive the whole world, and then, "Behold I come as a thief." THOS. L. SALTONSTALL.

Litchfield, Ct.

☞ To teach well, we must be teachable.

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Poetry.

For the Crisis.

TRUE FRIENDSHIP.

'Tis not when prospered to profess
To have the love true friends possess,
Yet soon as sorrow hath its sway,
Ne'er lend our aid, but turn away;
Ah! no, not thus; but when we find
A friend that's always true and kind,
In sickness, sorrow or distress,
Such have the love true friends possess.

'Tis not when lowly in the dust
We view our fellow beings crushed,
To turn away with scorn and pride,
And pass them by the other side;
But when we see them sore distrest
In cruel bondage, and opprest,
With arduous love and holy zeal,
Our brother's sorrows we should feel.

'Tis not when others' faults we hear,
To love to tell them with a sneer;
'Tis not to backbite or to blame,
When we ourselves have done the same.
'Tis when we see an erring one
With gentle words to virtue won,
With acts of kindness we can show
What 'tis to feel a brother's woe.

'Tis not that when the poor we see,
To feel ourselves of high degree;
For God respecteth not the proud,
Nor those who give, to sound it loud.
Then let us heed what God hath said—
All nations of one blood are made,
The black, the white, the rich, the poor,
All stand alike at mercy's door.

True friendship, then, is love to man,
With doing all the good we can;
And he who helps in time of need,
Is a true friend in very deed.
But there's a Friend more true than all,
On whom in trouble we can call;
Then let us seek this heavenly friend,
On Him we always can depend.

C. Baker.

Winsted, Ct.

Original Articles.

For the Crisis.

Covetousness and Sacrifice.

A DISCOURSE.—BY ELD. J. HOWELL.

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. 13: 7.

(Continued.)

3.—*Covetousness is an abuse of the veracity of God.*

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13: 5, 6. In that short sentence; "I will never leave thee, nor forsake thee," as expressed in the Greek, said Dr. Clark, There are no less than five negatives, and these connected with two verbs and one pronoun twice repeated. To give a literal translation is scarcely possible; it would run in this way: "No, I will not leave thee; no, neither will I utterly forsake thee." He afterwards changes the phraseology a little, and then it reads: "No, I will never leave thee; not I: I will never, never cast thee off." Thus is the church provided with a promise than which nothing can be more consoling. Observe its frequent repetition in the history of the church. Gen. 28: 15; Deut. 31: 6–8; Josh. 1: 5; 1 Chron. 28: 20; and then in Ps. 37: 25, said David: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." A blessed experience of divine veracity and faithfulness. How full of encouragement to the poor pilgrim as he walks in sorrow and tears, earnestly desiring the coming of his Savior. Again, said the apostle Paul to the church at Philippi: "But my God shall supply all your need *according* to his riches in glory by Christ Jesus." What more could any one desire than that contained in the above promise?

Observe Matt. 6: 24–34, especially verse 33: "But *seek* ye FIRST the kingdom of God and his righteousness; and *all these things* SHALL *be added* unto you." With such precious promises as these, and many others which we have not space to quote, how wicked must that heart be that would cherish a principle which would abuse the veracity of Him who has not only promised, but who is faithful to perform. O, why question the veracity of God? "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—Jam. 1: 16, 17. "God cannot lie;" it is "impossible for God to lie;" are declarations of that holy word that "is from the beginning."—What will it avail any one to profess that they *know* God, but in works they deny him? "Such are abominable and disobedient, and unto every good work reprobate."—Titus 1: 16. Do we not all know "the judgment of God, that they which *commit* such things, (*covetousness*) are worthy of death, not only do the same, but have *pleasure* (*marg. consent* with them) in them that do them." Rom. 1: 29–32.

4. *Covetousness is an abuse of divine authority.*

"And why call ye me Lord, Lord, and do not the things which I say?" is a question which was proposed by our Savior. The term "Lord" signifies "a person possessing supreme power and *authority; a ruler.*" This question, then, should be regarded with the deepest interest by all who profess to be the children of God. How appropriate is this inquiry. "And why call ye me" *a person possessing supreme power and authority; a ruler;* "and do not the things which I say?" Unless we keep his sayings, we do not subject ourselves to his authority; neither is he our ruler, unless we permit him to rule over us, and acknowledge his right thus to do. If therefore we will not do this, we have no right at all to call him Lord, Lord! We abuse his authority and despise his rule, and virtually send "a message after him, saying, We will not have this man to reign over us."—Lk. 19: 14. Jesus rebukes the church for their inconsistency as well as their wickedness, in the above question; for what can be more inconsistent than for one to call Christ "Lord," and live in constant violation of his requirements? Observe the saying of Christ bearing upon the point under consideration. Lk. 6: 30, 35, 38.—"Give to every man that asketh thee; and of him that taketh away thy goods, ask them not again. But love ye your enemies and do good, and lend hoping for nothing again," &c. This is evidently taken from Deut. 15: 7–10.—"If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not burden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be *grieved* when thou givest unto him," &c. In Luke this requirement is expressed without the limit to brethren, and we are commanded to "*give to every man,*" &c. Is not this saying to be observed? And that too without that covetous thought that he may obtain it elsewhere, or by some other means? O, remember that "from within, out of the *heart* of men, proceed evil thoughts—covetousness;" and that these "*defileth* the man," and "if any man *defile* the temple of God, him *shall* God destroy." Mar. 7: 21–23; 1 Cor. 3: 16, 17. "But . . . covetousness, let it not be *once* named (exist) among you as becometh saints."—Eph. 5: 3. Will you *abuse*—set at nought, the *authority* of God, and count the existence of such a *deadly* evil in your heart? "*Take heed, and beware of* COVETOUSNESS."

II. In order to encourage the renunciation of the vice of *covetousness*, we will present for consideration a motive; viz.:

The inefficiency of riches to render aid when help is most needed.

Of what avail, or indeed of value, to the passengers on board of the Central America, when returning home from California, was their silver and gold, when about to find a watery grave? See them as they take their belts from their bodies, and treasures from their trunks of gold and choice gems, and throw them promiscuously about the cabin. See the thousands of dollars lying untouched upon the cabin floor, of *no* value to their possessors, or to any other, and learn a lesson of the temporary value of every thing here, and how little aid it all confers upon a man while death stares him in the face.

But a darker picture than this is before us. How will you estimate your hoarded up treasures when "the day of the Lord's wrath" comes? "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Observe Zeph. 1: 18; Prov. 11: 4; 10: 2; Ezek. 7: 19; Isa. 2: 19–21, and you will not fail to perceive that the value of the riches of this world is not only limited by the day of wrath, but that they are indeed as "nothing" to "great riches," when compared with the future. Ruin awaits the *covetous* man, and how dreadful the thought that he brings it upon himself. Says my text; "There is that maketh himself rich, yet *hath nothing.*" Nothing, relatively nothing, when every thing is needed that can secure, and only secure, the votary of wealth from utter destruction.

O my dear brother, whether rich or poor, *for the poor may be covetous,* we beseech you to "Take heed, and *beware* of covetousness." Better, far better would it be for all of us, to "wander about in sheepskins, and goatskins; being destitute, afflicted, tormented," and be among those "of whom the world was not worthy," than to gain the whole world and lose our own lives, yea, *die* FOREVER. Give up the world, consecrate your gain to God, live in obedience to all his commands, be godly, and receive eternal life in the kingdom where the covetous man will never be. 1 Cor. 6: 9, 10; Gal. 5: 19–21; Eph. 5: 3–7.

5. *Covetousness is not only an abuse, but also a* DENIAL *of, God.*

"WORSHIP GOD," was the twice repeated requirement of the angel to John the revelator, while showing him the things contained in his prophecy. Rev. 19: 10; 22: 8, 9. Indeed, God has forbidden idolatry in every age of the world, and this is especially true of the present Gospel dispensation; for in the New Testament a reply is demanded to the following question: "What *agreement* hath the temple of God with *idols?*" assigning as the reason for such an inquiry, "for *ye* are the temple of the living God," &c. 2 Cor. 6: 16. The character of *idol worship* may be easily understood by a reference to 1 Cor. 10: 7, 14, 19–21; Lev. 17: 7; Deut. 32: 15–21, 37, 38, and Psalm 106: 34–38, where it evidently denotes the worship of *demons.* Said *Cruden,* "Idolatry signifies,

(1.) The superstitious worship which is given to *idols* or false gods. Acts 17: 16; 1 Cor. 10: 7.

(2.) The making of any image or likeness of God or any creature for a *religious* end. Deut. 5: 8; Gal. 5: 20.

(3.) All *human* inventions thrust into the worship of God. Deut. 12: 31, 32.

(4.) The setting of the heart *inordinately* upon any creature or object. Phil. 3: 19.

(5.) An *inordinate* love to, and distrustful care for, the *things* of this world." Col. 3: 5.

Which of these principles of *idolatry* do you think the Lord would endorse? Certainly neither. They all alike constitute the one who observes them an idolater, and is an idolater a child of God? or does he not rather deny God? What cares the devil whether you worship himself, or are instigated by him to pursue a course which amounts to the same thing, by which he obtains your homage, and causes you to *deny* God! In the sequel he gains his point; namely, your destruction. And does not the *word* of God affirm that "covetousness is idolatry?" Col. 3: 5; Eph. 5: 5. And is not that vice classed with the worst of crimes? Mark 7: 20–23. Perhaps you have not thought it was so great an evil! Did not know that you were subject to such wickedness, and become defiled with *lust.* The apostle Paul was in your situation once, and declares; "I had not *known sin* but by the law: for I had not known lust, except the law had said, THOU SHALT NOT COVET." Rom. 7: 7–12. O then pursue his course; renounce covetousness, and exhibit the benevolence of the great Apostle to the Gentiles. Phil. 3: 7–21. For "the great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty man, 'and the rich man,' shall cry there bitterly." Zeph. 1: 14; Rev. 6: 15–17.

(To be continued.)

For the Crisis.

"Light Wanted."

RESPONSE TO SR. HIGGINS.

In the *Crisis* of Jan. 12th, I saw an article under the above caption; and as you request light, most gladly will I comply with your request, and impart what I can on this most interesting subject.

First.—I consider in the matter of prophecy, the Bishop of Rome held at one time the same relation to the Emperor of the West that Aaron did to Moses. Ex. 4: 15, 16.—"And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his *mouth,* and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a *mouth,* and thou shalt be to him instead of God."

And as Aaron was *mouth* for Moses, so in like manner the Bishop of Rome was mouth to the Emperor. And, as argued already in a previous article, he became a political despot, and took possession of the *Duchies* of *Rome* and *Ravenna,* with the Pentapolis, which created the war with Aistolphus, the King of the Lombards. Pope Stephen made application to Pepin, King of the Franks, to come and assist him, and finally Pepin's son, Charlemagne, put him in peaceable possession of these *two horns,* or lamb-like kingdoms; lamb-like comparatively, because not full grown horns. And as the pope, or priest-king, was only *coming up,* when he is seen having these *two horns,* he was compelled to *exercise* some of the *power* of the *first beast before him;* namely, Charlemagne, who was the *second head* of the leopard beast, in order to maintain the possession of the two horns. The pope being his mouth piece, had a perfect right to demand, and his patron was rejoiced to comply; for the pope did crown him shortly after king of France, Germany and Rome.

Second.—God has seen a PROPRIETY in presenting *Rome* under two symbols. In the prophecy of Daniel, in the metallic image; and then in the seventh chapter. Again: "The mystery of the seven stars, which thou sawest in my right hand, and the seven *golden candlesticks.* The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the *seven churches.*" Here is another symbol behind a symbol. Seven golden candlesticks, a *symbol;* and then the seven *churches,* a *symbol.*

Third.—You will find by examining Dan. 7: 20, the expression *before* used in the same sense as in the passage to which you refer.—"And of the ten horns that *were* in his head, and *of* the other which came up, and *before* whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows." *Before whom;* in whose presence. Please turn to my answer to your former queries in the *Crisis* of Dec. 1st, 1858, page 50, and there you will find several renderings of eminent translators. The Douay has it,—*in his sight.* Sawyer,—*in his presence.* Penn,—*all the authority of the first beast* BEFORE IT. Murdock,—BEFORE HIM *he exercised all the authority of the first beast of prey.* This is doubtless correct, from the fact that the leopard beast received his power from the dragon, in A. D. 475. So the leopard beast was *before* the two-horned beast in a twofold sense: *in priority,* and before him *in his presence.* For be it understood, that papacy did not *come up* to all its power until the eighth century, when the pope separates from the Eastern Empire and becomes supreme bishop of the Western Empire. And I would remark on your admission concerning the little horn of Daniel, that the 1260 years only denoted the period that the saints should be in his hand. The pope had an existence before and after the above period.

Fourth.—"How can a beast *exercise* ALL the power of another on the same theatre of action, at the same time the other is in power?"

Answer. By obtaining the power of the emperors in the precise and literal sense that the prophet declared he would. See Rev. 13: 7.—*And power was* GIVEN HIM *over all kindreds and tongues and nations.* If power was *given* him, then there must have been those in existence to give it him. Let us look further at this subject. (1.) The leopard beast with seven heads symbolized seven successive, ruling powers in Europe. (2.) The first head received its power and authority by transfer from Romulus Augustus, A. D. 475. See Putnam, p. 63, and Gibbon, vol. 3, p. 512. (3.) The Roman Pontiff did bear rule, to a greater or lesser extent, during 1260 years; and the above powers did exist during that time. (4.) During the greater part of the existence of the *leopard beast,* the *Roman Pontiff* did, at different times, by different methods, exercise all the power of the successive rulers. Sometimes he obtained it by supplicating, as in the case of Pope Stephen to Pepin and Charlemagne. Sometimes by flattery. At other times, by claiming the *immense power of the Eternal King;* as in the case of Pope Sixtus V. in the case of *Henry, King of Navarre.* At other times by various machinations, which none "but him whose coming is after the working of Satan, *with all power and signs and lying wonders,*" could invent. Here are four facts concerning this *two horned beast.* Again. In the 2d of Daniel, we have *iron* as the symbol of Rome. In the 7th, we have a dreadful *beast* as the symbol of Rome. Then we have a horn with eyes and mouth, as a symbol of *Rome* in its last form of government. Still again we have Rome set forth as THE ABOMINATION THAT MAKETH DESOLATE. Why all this? Because our heavenly Father saw a propriety in it.

Furthermore, concerning this point, I believe we have Rome set forth under four symbols in the Apocalypse: dragon; a mouth; a two-horned beast; and a scarlet beast. Under the dragonic symbol with seven heads, namely, seven forms of pagan rule, the last of the seven terminated when Romulus transferred it to Zeno, the Greek Emperor. Then *Rome was not.* It had been mistress of the world under its seven heads. THEN THE BEAST WAS. Rome was dismembered and broken up, and the last vestige of its power transferred, by an act of the *Roman* patriarch, Romulus Augustulus, to Zeno, the Greek emperor. Then *Rome was not.* Then another form of *Roman* government arises out of the Roman earth, namely, *Rome Papal;* and he is an *eighth* form of Roman government; most essentially and emphatically an *eighth and of the seven.* Then the beast that WAS AND IS NOT AND YET IS, became the ruling despot in the person of the priest-king of Rome, in both the political and religious elements of Europe.

Fifth.—Yes, the miracles of the two-horned beast were to be a deception.—"And *deceiveth* them that dwell on the earth by *the means* of those miracles which he had power to do in the *sight of the beast;* saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live." You inquire for the true point of this deception. Did it consist in pretending and not doing? Both. The pope did pretend to do what he never did do. He did *pretend* to have the *miraculous* power of binding on earth and in heaven, which he could not do. He did pretend to be the legitimate successor of St. Peter, and did *pretend* to be endowed with the same *miraculous* power, as a legate of heaven, that Peter did, which he did not possess. *That man of sin, the pope,* did deceive his devotees by claiming such power. They have more confidence in the word of the pope this day, than in Jesus. The Son of God exhorts them to search the Scriptures. *But the pope, with his pretended miraculous power,* forbids it. Are they not deceived?

Sixth.—The two-horned beast had power to do his miracles in *the sight of the beast.* Where did he get power to do his miracles? "And it was given unto him to make war with the saints, and to overcome them: and *power was given him over all kindreds, and tongues, and nations.*" The emperors gave the popes power, and they were not slow in using it. I refer you to Gibbon, vol. 4, p. 422.

Seventh.—What was the *first* beast? The leopard. Did seven heads constitute the beast? Yes. Did John call it a beast when he first saw him rise, with only the first head in existence? He did. What head was wounded? The first—*the Greek.* Was its deadly wound healed? Yes. How? By the sword of Charles Martel. See Gibbon, vol. 5, p. 291. The pope did exercise all the power of the Eastern emperor, by virtue of its restoration, until A. D. 800. See Putnam's Dictionary of Dates, p. 74. Then the pope did make an image to the beast, that had the wound by the sword and did live. He consummated the *translation* of the Empire from *the Eastern* to the *Western.* Thus he had *two* empires. An Eastern beast, and a Western beast. The *first beast* that had a wound by the sword and did live, and an image to that in the West. And none but the Roman Pontiff had power at that time to do it, for he was now the mouthpiece of Europe, by virtue of the power invested in him. See Gibbon vol. 5, pp. 40, 41. I understand the worshiping of the beast and his image, to be paying honor and flattery to poor, degraded, pampered emissaries of Satan.

Eighth.—At the conclusion of your article, you inquire, "Had the 1260 years' persecution of the *leopard beast* ended?" Yes. The leopard beast was not referred to in connection with the 1260, but the *mouth* that was *given* unto him. The prophet makes use of nearly the same words, and they, the saints, shall be given into his hand until a "time, times, and the dividing of time."

Ninth.—Your question, "Has the leopard beast yet to rise?" is fully met in a preceding part of this article. I did say that the two-horned beast should have a correspondence of duration and sovereignty, and facts themselves, in my opinion, demonstrate very clearly that opinion to be true.

Lastly, on the subject. The dragon did give his seat to the beast, according to historical testimony, A. D. 475. Then we have the leopard beast. The papacy did form a union with the political power somewhere in the early part of the fifth century, then the *mouth.* The Bishop soon began to speak, and exercise authority. And I now appeal to history, that it was by the assistance of the ruling imperial powers, or in the words of inspiration, the *Heads* of the leopard beast, that gave their power to the TYRANT PRIEST-KING OF ROME. That he was enabled to compel nations, kindreds, and tongues, and people, to either become *Romanists,* or they should be killed.

Tenth.—You remark that the leopard beast must yet arise, if there is any thing in the argument of performing miracles in *his sight.* The word declares he should have power to do his miracles in the *sight* of the beast; and papacy did profess to do miracles through the dark ages, and now professes to be the only true church. And the present pope, Pio Nino, who threatened in 1847 to come down from the chair of St. Peter and lead one million and a half of his subjects into the field of battle, makes his devotees believe he is the legitimate successor of St. Peter. I consider the mysterious power and influence that papacy has exerted in ages past, and especially *now,* when many are running to and fro, and knowledge is increasing, one of the most stupendous prodigies of the age. It is more miraculous, and more to be wondered at, in my estimation, than any of the wonders of witchcraft since the days of the witch of Endor.

I transmit to the *Crisis* an article on Rome. You may see something in that that may help you in the investigation of this very interesting subject.

S. S. Brown.

Fairhaven, Mass.

For the Crisis.

Debate on Spiritualism.

A public debate came off at Woodstock, the county seat of McHenry Co., Ill., on Friday, Dec. 17th, 1858, between Elder Todd, of Crystal Lake, Ill., and Elder J. Howell, of Harvard, Ill. The question in discussion reads as follows: *Resolved, that modern Spiritualism, as taught at the present time, is true, and also that the spirits of dead men do communicate with the living*, Elder Todd taking the affirmative, and Elder J. Howell the negative. Elder Todd, who was formerly a preacher of the Methodist association, opened the debate with all confidence, considering himself the acknowleged champion of the West in the cause of Spiritualism. The discussion was held in the court house, a commodious building, which was densely filled with the people of Woodstock and the surrounding community far and near.

Elder Todd, after remarking that he had not come there with a lofty expectation of gaining a victory only, but for the purpose of defending the great and noble principles of truth which he had fondly embraced, stated for his first proposition that he repudiated the plenary inspiration of the Scriptures, but as history he would receive it, and as the very best history of the ancients. From this the debate was turned into a discussion of the origin and authority of divine revelation. Elder Todd, however, confined himself to his first proposition, and labored hard, reasoning in almost every conceivable way, as if sound logic and good common sense were not worthy of commanding respect and admiration. His main object was to draw from such a starting point a triumphant conclusion, or, in other words, the overthrow of the Bible, the destruction of inspiration, the pulling down of christianity, and upon its ruins the erection of a throne of infidelity. For this evidently had to be accomplished, before modern Spiritualism, or which is more proper, that system of natural, physical, and progressive religion, could be established.

His argument upon this point consisted, firstly, in his own meagre ideas of the origin and authority of the Scriptures, and also in grossly misrepresenting and shamefully perverting the teachings they inculcate. Like a distinguished infidel of a former time, he begun with the opening pages of revelation, and so passing along through its several books, quoting disjointed passages, isolated from their true connections, endeavoring to prove in the first place, as from any other history, the fact of spiritual communications. For this purpose, and for this alone, did he receive the Bible as history, that he might establish the doctrine of spiritual manifestation and communication.

In the second place, he virtually impeached the same witness, by which he would prove spiritual communication, in his endeavors to overthrow inspiration; and in doing this, being a proficient in the business, he so plausibly and completely garbled and misrepresented the Bible, as to leave the impression upon the minds of those who were unacquainted with its teachings, that it was made up of one incongruous mass of ridiculous stories, although they had been taught to respect and admire the Bible from childhood. All at once, in the noonday of the 19th century, it is discovered to be but a sublime narrative, composed from the fanciful dreams of superstitious minds, who lived in the darkest ages of the receding past. Thus at a stroke, as it were, with a power of eloquence, and a flow of diction, and a flood of loose declamation, Elder Todd endeavored to demolish divine revelation. But notwithstanding his high weight of superficial knowledge, it could not stand before the real authenticated facts adduced by his opponent, Elder J. Howell. Neither could loose declamation resist the mighty and powerful arguments wielded upon the side of the negative, which had for a foundation, not mere metaphysical nonsense, but the genuine truths of history and the Bible.

Elder Howell first confined himself to the Bible, reviewing and closely examining all the passages quoted, or even alluded to by Elder Todd, at the same time openly exposing to the people the detestable dishonesty resorted to, and the unqualified ignorance indulged in, or the willful deception practiced, as the necessary prerequisites to the establishment of a science called modern Spiritualism. He also exhibited the beauty and harmony of its teachings, showing that the Bible was not the cause of all the diversity of opinion, as had been alleged by Elder Todd. In addition to this, an overwhelming flood of testimony was read from history, and from various other authors, showing the care by which the sacred books had been preserved; which concluded the first part of the debate. The second or last clause of the question was then taken up. *Resolved, that the spirits of the departed dead do communicate with the living.*

It is enough to say, without entering into the details of this part of the discussion, that Elder Todd made a complete failure. To prove the natural immortality of man, was to him an insurmountable difficulty. He frankly conceded before the audience that no proof could be derived from the Scriptures, and failing to prove it from any other source, the discussion consequently met a premature close.

It is thought by many that this discussion has resulted in good, at least one thing is certain, it has for the present buried the cause of Spiritualism in the city of Woodstock, and will undoubtedly prevent its further advancement in that community. Many of the Spiritualists realized the failure of the effort made by their champion, and two of their influentials acknowledged that their faith was shaken. Geo. Moyer.

Chemung, Ill.

For the Crisis.

Present Chastening.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

From the words in the above text the grand object of chastisements is exhibited. It may be very appropriately termed the balm which the great Physician suffers to be administered unto us in order to purify our hearts. Being conscious then of its use, let us not fret in any wise to do evil because of its bitterness, but welcome its continuance, believing, although we now endure it with tears, we shall by and by sup with joy. And let us introduce its healing qualities to our professing neighbors, whose very symptoms show plainly that they are ignorant of its use. They yet cherish revenge against that poor sinner which is bound in Satan's strong-holds, and that burdened oppressor, who is soon to be cut down like the grass, and wither like the green herb.

We may readily comprehend the necessity of being chastened if we will allow ourselves to consider with what tenacity we embrace, and perhaps often unconsciously idolize, the blessings we enjoy here. The bitter cup of affliction, sweetened with a mother's prayers for her children, was forced upon me at an early age. That cruel monster, death, entered my peaceful home and tore from my embrace the nearest and dearest tie of earth. In my grief, year after year, I was loudly called upon to open the door of my heart and bid the Savior welcome. I even saw by the eye of faith the King in his beauty, and while beholding him, I sang—

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

There was the proffered crown already coveted; on the other hand a cross. A still small voice said,—"Return to thine own house, and show how great things God hath done unto thee." My troubled spirit longed for wings like a dove, that I might fly away, far from the gaze of any human eye, to echo my prayers and thanksgivings alone to Him who claimed my supreme love. A long suffering God condescended to bear with one so unworthy as to shrink from duty, who was still cleaving to the things of the world. Afflictions brought me to see the vanity of all that is temporal. I said, I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. And he saw me, when yet a great way off, and had compassion.

O may the Lord cease not to chasten whom he loveth, while an unholy thought is liable to take root and spring up within our hearts. Clarissa E. Cole.

For the Crisis.

Suggestion.

To those who feel an interest *in*, and a desire to learn concerning the 13th and 17th of Rev.,—as it may be some few weeks ere the article on "Rome as it was, was not, and yet is," can receive its turn for publication in the Crisis,—I would suggest that it might be profitable for such to obtain and read, in connection with a part of my article, Lectures on Romanism, by Dr. Cumming, especially those on *Romish miracles*, published by John P. Jewett, Boston, Mass. S. S. Brewer.

The World's Crisis.

MILES GRANT ----- EDITOR.

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Office....167 Hanover street.

The Soul.—No. 15.

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Poultney.

The meetings in Poultney still continue with unabated interest. Forty-nine have been baptized, and others are waiting an opportunity. The list of converted and reclaimed contains eighty names. We have seldom seen converts more anxious to know the truth, the whole truth, and nothing but the truth. They seem resolved to believe no doctrine that is not proved from the Bible, so as to make harmony in the Scriptures. This is as it should be. We pray they may ever remain steadfast in their well chosen position. We are rejoiced to know they have come to the conclusion, that they have taken things for granted, on the *assertion* of others, full long enough. They have finally become satisfied that they can read and understand the Bible for themselves; that the Scriptures are not a revelation alone to the clergy, but to the common people.

We are often delighted with the joyful exclamations of those who have finally settled down in the belief that the Lord means what he says, and says what he means. They say the Bible is now translated out of a spiritual, dark and mysterious language, into plain and simple English. Now they can read and understand it. Every spare moment is spent with delight in perusing its pages, and yet it grows clearer and brighter as they advance. They wonder why they have not seen before, truth so plainly expressed; but when we consider the amount of theological rubbish, beneath which it has been buried, *our* surprise ceases. Very strong efforts are being made to patch up the rents, which the truth has made in the human creeds and popish fables of these last days, which are unsustained by one "thus saith the Lord." People begin to see that church creeds and Bible truth can not be made to harmonize, without doing violence to common sense and the word of the Lord; and it is comforting to find some who value truth more than reputation, and are willing to follow Christ, through evil as well as good report. My heart and hand are with you in this glorious cause. Brethren, *onward!*

"Anti-Eternal Torment."

The above is the heading of a fly sheet issued by Bro. Edwin Burnham, and should be scattered like forest leaves in all directions, and read by every body. Some ten thousand have been printed for free circulation in this city, and an earnest sensation is being awakened. If our brethren will send in their pledges amounting to fifteen or twenty dollars, another edition will be printed and forwarded to those who send the money. He can probably furnish from to two hundred for a dollar. Your neighbor should have a copy. Come, brethren, take hold of this work in *earnest*. Now is the time to *work*.

☞ We are requested to say that the new time argument prepared by Dr. Decker and others, showing the coming of the Lord next Spring, is unavoidably delayed in its issue till the first of next month, when orders addressed to Dr. A. Decker or A. Flavel, Newark, N. J., either with or without money, will receive prompt attention.

Yarmouth.

Wednesday, Jan. 29th, at 7 1-2 o'clock, we left the "City of Notions," and hastened over the iron way behind a fast iron horse, and in a few hours were quietly seated at the pleasant home of Bro. R. R. York, in Yarmouth, Me., eleven miles beyond Portland, and one hundred and thirty one from Boston. In the evening, we had a full house and an attentive audience in the Institute Hall. During the past year, Bro. York's labors have been much blessed, and a growing church has been planted. Soon after we met Bro. York, we learned that Dr. Lyon, a noted Spiritualist from New York, formerly a very successful Baptist preacher, was lecturing in the place, and Goliah-like, had defied the opponents of Spiritualism to meet him. Bro. York went to see him and arranged for a discussion. The Dr. said he could not decide till he had consulted his spirit friends. We suppose they gave permission, for he finally concluded to discuss the merits of Spiritual communications, in harmony with the following question:—"Is it possible, or probable, that spirits can or do communicate with those in the form?"

The following are some of the positions and statements of the Dr. "Mind and spirit are the same." "God is a positive *principle*." "Man is immortal." "Mind passes out of the form and continues to act." "Soul of man is the breath of God." "All who have good minds, that have investigated Spiritualism, have embraced it." "I *know* spirits come back and communicate." "Bible is not a finality to me."—"I will prove Spiritualism so fully that you cannot unclinch it for one hundred years." "The same works are done now as in the days of Christ." "The Old Testament was written when men were ignorant." "No such thing as death." "Nothing in nature dies." "The weight of evidence in the Bible is against the immortality of the soul." The resurrection is fabulous." "If man is not immortal, he is not dependent on God." "Can't prove that Jesus Christ said anything that is in the New Testament." "The Devil more humane than the God of the Bible." "*I am trying to defend the Devil.*" The foregoing, are some of the sayings of the Dr., during the first evening's discussion. He poured contempt on the Bible, its doctrines, and its author; but the truth triumphed, and the good old Book stands like the rock Gibraltar, when assailed by a boy's pop-gun. The Dr. admitted, if he takes the Bible *literally*, he must come to the same conclusion as his opponent—that the dead are unconscious.

The second evening, the Dr. made many more expressions like those already mentioned; such as, "The God worshiped to day, by the churches, is *inferior* to the Devil." "If these are spirits of demons, they will soon have the world." "There is no death." "Time to throw away the Bible." "Spirits come to convince us of the great truth of immortality." "Man was made an immortal being." "Hebrews not a creditable book." "The spirit has a separate organized form, and we can show the material of which the spirit is made." "The Bible was never heard of till B. C. 628." "I don't receive the Bible as testimony on any thing." "There is no sin." "I can raise the dead as much as they ever were raised." "The resurrection of the body is one of the greatest of all chimeras." "Jesus' body was never raised," &c. &c.

Although the Dr. promised to clinch Spiritualism so that it could not be "unclinched for one hundred years," we think he did not even succeed in getting his nails *through* so that they could be clinched. Some who were quite in sympathy with the Dr. and the sentiments advanced before the discussion, are now entirely changed in their relation to Spiritualism. We think the cause of truth has been much strengthened and advanced by the discussion. We are fully satisfied that Spiritualism is *the great* antagonist against christianity, God and the Bible, and that its only foundation is the immortality of the soul.

☞ Shall I not be ashamed of the roses around my brow, when I see Him, and all the princes of his kingdom, with the crown of thorns?—*Tholuck.*

For the Crisis.

The Dear Departed.

Beloved Friends:—It has become my painful duty to announce to you the death of our long cherished, and most excellent mother in Israel, Sr. Sarah Chaplin. She is laid away by tender hands and aching hearts, to await her nuptial morn, when the Bridegroom shall descend to claim his bride from the enemy's power, and take her to himself, without spot, to enjoy his presence forever.

She yielded up her breath in the few last moments of the closing year—a type of her faith; for she had long believed that earth's sad night, numbered by thousands of bitter years, is about to close, and the new era of millennial glory to dawn upon the world. She, with her faithful companion, most heartily welcomed the proclamation of the kingdom nigh in '42, opened their hearts and house for the reception of those who believed and proclaimed the message. Indeed, it was there that we first heard the glad tidings, and heard it talked of in faith and love. Never can I forget my first visit to their consecrated house in that year. To hear the coming of Christ spoken of as an impending event, with perfect ecstasies of joy, was so new to me, that I sat astonished, and could say nothing. But, bless the Lord, while I mused the fire burned; my tongue was loosed, and I was made to rejoice with them. Yes, and for sixteen long years have we had the privilege of witnessing the steadfastness of their faith in the gospel of the Son of God. How oft during this period has my poor heart, yea, and the hearts of God's dear children generally, in this region, been comforted in meeting at their house to worship God; and how sad the thought that we can no more have that privilege! That we shall no more meet her friendly smile, nor partake of her overflowing hospitalities. It was her heart's delight, yea, her meat and drink, to wait upon the children of her heavenly Master. O this is a sore bereavement to us all! She was emphatically *the example* of religion here. Indeed, dear friends, as mother Chaplin's Obituary, I refer you to that inspired account of a virtuous woman, contained in the last chapter of Proverbs, beginning at the 10th verse. She was in every respect the best personification of that I ever saw. She has been striving to walk in the narrow path for nearly fifty years. She was seventy-one at her decease. The "enemy" found her, as she had lived, with her armor on. The praises of God seemed her "vital breath, her native air." So long had she flourished in the garden of grace, that she seemed one in spirit with the heavenly chanters. All glory to God! it was heavenly to be at her house, and in her society.

Their native place was in the vicinity of Boston; but at an early day, they emigrated to the West, where they have sustained the honorable position of pioneers, both in settlement and in religion.

Dear friends, those of you who have a sympathy to spare from your own sorrows in this sin-stricken world, let it flow for our aged brother in Jesus. The habits of fifty-one years last Oct. 11th, are now broken up. The hope that has cheered and comforted him that length of time, is now desolate. The true and faithful heart that has so long beat for his comfort, is now still in death. Those hands that have so long ministered to his comfort, are now powerless in the grave; and that cheerful voice which has been his music for so many years, is now hushed forever, and he is left to finish his earthly pilgrimage alone. And if it all ended here, how dark the picture. But glory be to God! "*life and immortality*" are brought to light in the gospel. A triumphant "victory"! Victory over *sin*, *death*, and *the grave*, awaits the children of God. And we which are alive and remain to the coming of the Lord, shall not prevent those that are asleep; for, when the Lord himself shall descend, they shall arise *first*; then we shall be changed and caught up together *with them*, to meet the Lord in the air, and so shall we ever be with the Lord. These words are our comfort; and may they be applied as healing balm by the great Physician, to the wounded spirit of our bereaved brother, and to all who are in like affliction. E. S. Willard.

☞ It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We doat upon this world as if it were never to have an end, and we neglect the next as if it were never to have a beginning.—*Fenelon.*

For the Crisis.

Debate on Spiritualism.

A public debate came off at Woodstock, the county seat of McHenry Co., Ill., on Friday, Dec. 17th, 1858, between Elder Todd, of Crystal Lake, Ill., and Elder J. Howell, of Harvard, Ill. The question in discussion reads as follows: *Resolved, that modern Spiritualism, as taught at the present time, is true, and also that the spirits of dead men do communicate with the living*, Elder Todd taking the affirmative, and Elder J. Howell the negative. Elder Todd, who was formerly a preacher of the Methodist association, opened the debate with all confidence, considering himself the acknowleged champion of the West in the cause of Spiritualism. The discussion was held in the court house, a commodious building, which was densely filled with the people of Woodstock and the surrounding community far and near.

Elder Todd, after remarking that he had not come there with a lofty expectation of gaining a victory only, but for the purpose of defending the great and noble principles of truth which he had fondly embraced, stated for his first proposition that he repudiated the plenary inspiration of the Scriptures, but as history he would receive it, and as the very best history of the ancients. From this the debate was turned into a discussion of the origin and authority of divine revelation. Elder Todd, however, confined himself to his first proposition, and labored hard, reasoning in almost every conceivable way, as if sound logic and good common sense were not worthy of commanding respect and admiration. His main object was to draw from such a starting point a triumphant conclusion, or, in other words, the overthrow of the Bible, the destruction of inspiration, the pulling down of christianity, and upon its ruins the erection of a throne of infidelity. For this evidently had to be accomplished, before modern Spiritualism, or which is more proper, that system of natural, physical, and progressive religion, could be established.

His argument upon this point consisted, firstly, in his own meagre ideas of the origin and authority of the Scriptures, and also in grossly misrepresenting and shamefully perverting the teachings they inculcate. Like a distinguished infidel of a former time, he begun with the opening pages of revelation, and so passing along through its several books, quoting disjointed passages, isolated from their true connections, endeavoring to prove in the first place, as from any other history, the fact of spiritual communications. For this purpose, and for this alone, did he receive the Bible as history, that he might establish the doctrine of spiritual manifestation and communication.

In the second place, he virtually impeached the same witness, by which he would prove spiritual communication, in his endeavors to overthrow inspiration; and in doing this, being a proficient in the business, he so plausibly and completely garbled and misrepresented the Bible, as to leave the impression upon the minds of those who were unacquainted with its teachings, that it was made up of one incongruous mass of ridiculous stories, although they had been taught to respect and admire the Bible from childhood. All at once, in the noonday of the 19th century, it is discovered to be but a sublime narrative, composed from the fanciful dreams of superstitious minds, who lived in the darkest ages of the receding past. Thus at a stroke, as it were, with a power of eloquence, and a flow of diction, and a flood of loose declamation, Elder Todd endeavored to demolish divine revelation. But notwithstanding his high weight of superficial knowledge, it could not stand before the real authenticated facts adduced by his opponent, Elder J. Howell. Neither could loose declamation resist the mighty and powerful arguments wielded upon the side of the negative, which had for a foundation, not mere metaphysical nonsense, but the genuine truths of history and the Bible.

Elder Howell first confined himself to the Bible, reviewing and closely examining all the passages quoted, or even alluded to by Elder Todd, at the same time openly exposing to the people the detestable dishonesty resorted to, and the unqualified ignorance indulged in, or the willful deception practiced, as the necessary prerequisites to the establishment of a science called modern Spiritualism. He also exhibited the beauty and harmony of its teachings, showing that the Bible was not the cause of all the diversity of opinion, as had been alleged by Elder Todd. In addition to this, an overwhelming flood of testimony was read from history, and from various other authors, showing the care by which the sacred books had been preserved; which concluded the first part of the debate. The second or last clause of the question was then taken up. *Resolved, that the spirits of the departed dead do communicate with the living.*

It is enough to say, without entering into the details of this part of the discussion, that Elder Todd made a complete failure. To prove the natural immortality of man, was to him an insurmountable difficulty. He frankly conceded before the audience that no proof could be derived from the Scriptures, and failing to prove it from any other source, the discussion consequently met a premature close.

It is thought by many that this discussion has resulted in good, at least one thing is certain, it has for the present buried the cause of Spiritualism in the city of Woodstock, and will undoubtedly prevent its further advancement in that community. Many of the Spiritualists realized the failure of the effort made by their champion, and two of their influentials acknowledged that their faith was shaken. Geo. Moyer.

Chemung, Ill.

For the Crisis.

Present Chastening.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

From the words in the above text the grand object of chastisements is exhibited. It may be very appropriately termed the balm which the great Physician suffers to be administered unto us in order to purify our hearts. Being conscious then of its use, let us not fret in any wise to do evil because of its bitterness, but welcome its continuance, believing, although we now endure it with tears, we shall by and by sup with joy. And let us introduce its healing qualities to our professing neighbors, whose very symptoms show plainly that they are ignorant of its use. They yet cherish revenge against that poor sinner which is bound in Satan's strong-holds, and that burdened oppressor, who is soon to be cut down like the grass, and wither like the green herb.

We may readily comprehend the necessity of being chastened if we will allow ourselves to consider with what tenacity we embrace, and perhaps often unconsciously idolize, the blessings we enjoy here. The bitter cup of affliction, sweetened with a mother's prayers for her children, was forced upon me at an early age. That cruel monster, death, entered my peaceful home and tore from my embrace the nearest and dearest tie of earth. In my grief, year after year, I was loudly called upon to open the door of my heart and bid the Savior welcome. I even saw by the eye of faith the King in his beauty, and while beholding him, I sang—

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

There was the proffered crown already coveted; on the other hand a cross. A still small voice said,—"Return to thine own house, and show how great things God hath done unto thee." My troubled spirit longed for wings like a dove, that I might fly away, far from the gaze of any human eye, to echo my prayers and thanksgivings alone to Him who claimed my supreme love. A long suffering God condescended to bear with one so unworthy as to shrink from duty, who was still cleaving to the things of the world. Afflictions brought me to see the vanity of all that is temporal. I said, I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. And he saw me, when yet a great way off, and had compassion.

O may the Lord cease not to chasten whom he loveth, while an unholy thought is liable to take root and spring up within our hearts. Clarissa E. Cole.

For the Crisis.

Suggestion.

To those who feel an interest *in*, and a desire to learn concerning the 13th and 17th of Rev.,—as it may be some few weeks ere the article on "Rome as it was, was not, and yet is," can receive its turn for publication in the Crisis,—I would suggest that it might be profitable for such to obtain and read, in connection with a part of my article, Lectures on Romanism, by Dr. Cumming, especially those on *Romish miracles*, published by John P. Jewett, Boston, Mass. S. S. Brewer.

The World's Crisis.

MILES GRANT-----EDITOR.

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Poultney.

The meetings in Poultney still continue with unabated interest. Forty-nine have been baptized, and others are waiting an opportunity. The list of converted and reclaimed contains eighty names. We have seldom seen converts more anxious to know the truth, the whole truth, and nothing but the truth. They seem resolved to believe no doctrine that is not proved from the Bible, so as to make harmony in the Scriptures. This is as it should be. We pray they may ever remain steadfast in their well chosen position. We are rejoiced to know they have come to the conclusion, that they have taken things for granted, on the *assertion* of others, full long enough. They have finally become satisfied that they can read and understand the Bible for themselves; that the Scriptures are not a revelation alone to the clergy, but to the common people.

We are often delighted with the joyful exclamations of those who have finally settled down in the belief that the Lord means what he says, and says what he means. They say the Bible is now translated out of a spiritual, dark and mysterious language, into plain and simple English. Now they can read and understand it. Every spare moment is spent with delight in perusing its pages, and yet it grows clearer and brighter as they advance. They wonder why they have not seen before, truth so plainly expressed; but when we consider the amount of theological rubbish, beneath which it has been buried, *our* surprise ceases. Very strong efforts are being made to patch up the rents, which the truth has made in the human creeds and popish fables of these last days, which are unsustained by one "thus saith the Lord." People begin to see that church creeds and Bible truth can not be made to harmonize, without doing violence to common sense and the word of the Lord; and it is comforting to find some who value truth more than reputation, and are willing to follow Christ, through evil as well as good report. My heart and hand are with you in this glorious cause. Brethren, *onward!*

"Anti-Eternal Torment."

The above is the heading of a fly sheet issued by Bro. Edwin Burnham, and should be scattered like forest leaves in all directions, and read by every body. Some ten thousand have been printed for free circulation in this city, and an earnest sensation is being awakened. If our brethren will send in their pledges amounting to fifteen or twenty dollars, another edition will be printed and forwarded to those who send the money. He can probably furnish from to two hundred for a dollar. Your neighbor should have a copy. Come, brethren, take hold of this work in *earnest*. Now is the time to *work*.

☞ We are requested to say that the new time argument prepared by Dr. Decker and others, showing the coming of the Lord next Spring, is unavoidably delayed in its issue till the first of next month, when orders addressed to Dr. A. Decker or A. Flavel, Newark, N. J., either with or without money, will receive prompt attention.

Yarmouth.

Wednesday, Jan. 29th, at 7 1-2 o'clock, we left the "City of Notions," and hastened over the iron way behind a fast iron horse, and in a few hours were quietly seated at the pleasant home of Bro. R. R. York, in Yarmouth, Me., eleven miles beyond Portland, and one hundred and thirty one from Boston. In the evening, we had a full house and an attentive audience in the Institute Hall. During the past year, Bro. York's labors have been much blessed, and a growing church has been planted. Soon after we met Bro. York, we learned that Dr. Lyon, a noted Spiritualist from New York, formerly a very successful Baptist preacher, was lecturing in the place, and Goliah-like, had defied the opponents of Spiritualism to meet him. Bro. York went to see him and arranged for a discussion. The Dr. said he could not decide till he had consulted his spirit friends. We suppose they gave permission, for he finally concluded to discuss the merits of Spiritual communications, in harmony with the following question:—"Is it possible, or probable, that spirits can or do communicate with those in the form?"

The following are some of the positions and statements of the Dr. "Mind and spirit are the same." "God is a positive *principle*." "Man is immortal." "Mind passes out of the form and continues to act." "Soul of man is the breath of God." "All who have good minds, that have investigated Spiritualism, have embraced it." "I *know* spirits come back and communicate." "Bible is not a finality to me."—"I will prove Spiritualism so fully that you cannot unclinch it for one hundred years." "The same works are done now as in the days of Christ." "The Old Testament was written when men were ignorant." "No such thing as death." "Nothing in nature dies." "The weight of evidence in the Bible is against the immortality of the soul." The resurrection is fabulous." "If man is not immortal, he is not dependent on God." "Can't prove that Jesus Christ said anything that is in the New Testament." "The Devil more humane than the God of the Bible." "*I am trying to defend the Devil.*" The foregoing are some of the sayings of the Dr., during the first evening's discussion. He poured contempt on the Bible, its doctrines, and its author; but the truth triumphed, and the good old Book stands like the rock Gibraltar, when assailed by a boy's pop-gun. The Dr. admitted, if he takes the Bible *literally*, he must come to the same conclusion as his opponent—that the dead are unconscious.

The second evening, the Dr. made many more expressions like those already mentioned; such as, "The God worshiped to day, by the churches, is *inferior* to the Devil." "If these are spirits of demons, they will soon have the world." "There is no death." "Time to throw away the Bible." "Spirits come to convince us of the great truth of immortality." "Man was made an immortal being." "Hebrews not a creditable book." "The spirit has a separate organized form, and we can show the material of which the spirit is made." "The Bible was never heard of till B. C. 628." "I don't receive the Bible as testimony on any thing." "There is no sin." "I can raise the dead as much as they ever were raised." "The resurrection of the body is one of the greatest of all chimeras." "Jesus' body was never raised," &c. &c.

Although the Dr. promised to clinch Spiritualism so that it could not be "unclinched for one hundred years," we think he did not even succeed in getting his nails *through* so that they could be clinched. Some who were quite in sympathy with the Dr. and the sentiments advanced before the discussion, are now entirely changed in their relation to Spiritualism. We think the cause of truth has been much strengthened and advanced by the discussion. We are fully satisfied that Spiritualism is *the great* antagonist against christianity, God and the Bible, and that its only foundation is the immortality of the soul.

☞ Shall I not be ashamed of the roses around my brow, when I see Him, and all the princes of his kingdom, with the crown of thorns?—*Tholuck.*

For the Crisis.

The Dear Departed.

Beloved Friends:—It has become my painful duty to announce to you the death of our long cherished, and most excellent mother in Israel, Sr. Sarah Chaplin. She is laid away by tender hands and aching hearts, to await her nuptial morn, when the Bridegroom shall descend to claim his bride from the enemy's power, and take her to himself, without spot, to enjoy his presence forever.

She yielded up her breath in the few last moments of the closing year—a type of her faith; for she had long believed that earth's sad night, numbered by thousands of bitter years, is about to close, and the new era of millennial glory to dawn upon the world. She, with her faithful companion, most heartily welcomed the proclamation of the kingdom nigh in '42, opened their hearts and house for the reception of those who believed and proclaimed the message. Indeed, it was there that we first heard the glad tidings, and heard it talked of in faith and love. Never can I forget my first visit to their consecrated house in that year. To hear the coming of Christ spoken of as an impending event, with perfect ecstasies of joy, was so new to me, that I sat astonished, and could say nothing. But, bless the Lord, while I mused the fire burned; my tongue was loosed, and I was made to rejoice with them. Yes, and for sixteen long years have we had the privilege of witnessing the steadfastness of their faith in the gospel of the Son of God. How oft during this period has my poor heart, yea, and the hearts of God's dear children generally, in this region, been comforted in meeting at their house to worship God; and how sad the thought that we can no more have that privilege! That we shall no more meet her friendly smile, nor partake of her overflowing hospitalities. It was her heart's delight, yea, her meat and drink, to wait upon the children of her heavenly Master. O this is a sore bereavement to us all! She was emphatically *the example* of religion here. Indeed, dear friends, as mother Chaplin's Obituary, I refer you to that inspired account of a virtuous woman, contained in the last chapter of Proverbs, beginning at the 10th verse. She was in every respect the best personification of that I ever saw. She has been striving to walk in the narrow path for nearly fifty years. She was seventy-one at her decease. The "enemy" found her, as she had lived, with her armor on. The praises of God seemed her "vital breath, her native air." So long had she flourished in the garden of grace, that she seemed one in spirit with the heavenly chanters. All glory to God! it was heavenly to be at her house, and in her society.

Their native place was in the vicinity of Boston; but at an early day, they emigrated to the West, where they have sustained the honorable position of pioneers, both in settlement and in religion.

Dear friends, those of you who have a sympathy to spare from your own sorrows in this sin-stricken world, let it flow for our aged brother in Jesus. The habits of fifty-one years last Oct. 11th, are now broken up. The hope that has cheered and comforted him that length of time, is now desolate. The true and faithful heart that has so long beat for his comfort, is now still in death. Those hands that have so long ministered to his comfort, are now powerless in the grave; and that cheerful voice which has been his music for so many years, is now hushed forever, and he is left to finish his earthly pilgrimage alone. And if it all ended here, how dark the picture. But glory be to God! "*life and immortality*" are brought to light in the gospel. A triumphant "victory"! Victory over *sin*, *death*, and *the grave*, awaits the children of God. And we which are alive and remain to the coming of the Lord, shall not prevent those that are asleep; for, when the Lord himself shall descend, they shall arise *first*; then we shall be changed and caught up together *with them*, to meet the Lord in the air, and so shall we ever be with the Lord. These words are our comfort; and may they be applied as healing balm by the great Physician, to the wounded spirit of our bereaved brother, and to all who are in like affliction. E. S. Willard.

☞ It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We doat upon this world as if it were never to have an end, and we neglect the next as if it were never to have a beginning.—*Fenelon.*

Correspondents.

From Sr. E. S. Fenn.

Bro. Grant:—I feel greatly encouraged, while I have endeavored to hold up my light before the world, in finding that there is still a saving power attending the preaching of the gospel of the Son of God. I am still waiting for the fulfillment of the promise made to the fathers; and as they without us could not be made perfect, my aching heart finds consolation in the indulgence of the hope that I may be permitted to share in the promised rest, which I trust will soon be given to the weary. I think I fully realize that I am a pilgrim and stranger, but gratitude fills my heart while I know that I am not left to wander in a wilderness world without a guide. Were it so, I am sure I could never select the right way from among so many winding paths. While one is crying "this way", and another "that," it is truly cheering to know that the good Shepherd has said "my sheep hear my voice and they follow me." And he not only promises protection from the devouring wolves, but he says, "I give unto them eternal life."

Hence it is that with the groaning creation I am panting for the breezes which shall waft o'er the delectable fields, the news, that disease is forever banished; death, the cruel tyrant, slain, Eden restored, Jesus owned as conqueror over all, and adored by saints throughout the earth, who live, nevermore to die.

O! shall I e'er behold the face
Of Him who bids me come?
And can I e'er be saved by grace?
And will He say, "well done?"

Methinks I could not e'en attempt
At first, the song of praise,
Until I'd gazed, with lingering look,
Upon his lovely face.

But when in silent thought I'd viewed
His enemies all slain,
My every power should then be waked
To join the rapturous strain.

My lungs, no longer weak and faint,
Inhale the balmy breeze;
My weary feet, no longer bound,
Bear me away with ease.

Away amid the busy throng
I'd hie me to the grove,
I'd taste the fruit of life's fair tree,—
Its healing powers prove.

Then like the hart with joyous bound
I'd run—Life's stream to taste,—
I'd give one plunge into the wave,
To greet the saints, then haste.

While loudest of them all I'd sing
The song which Moses sang,
And while the heavenly arches ring,
I'd add that of the Lamb.

May God grant that what I now anticipate may prove a reality. Thus I remain your sister in the hope of the gospel,

E. S. Fenn.

Brookfield, Conn.

Letter from Bro. J. Merriam.

Bro. Grant:—The refreshing, and truly excellent letter of Sister Mathewson to H. L. H., in the *Crisis* of Jan. 12th, recalled to my mind the circumstances of my former experience, in being translated from darkness to light, in relation to the personal and glorious second advent of Christ, and to which I feel child-like enough to refer. It may, perhaps, furnish a crumb for the children, as they gather around your weekly board. I had been very orthodoxically trained; "after the straitest sect of our religion," I lived a Congregationalist; supposing we were the people, and that wisdom should die with us. I believed in a temporal millennium as firmly as I did in a judgment to come. But, oh! how distorted and perverted were my ideas of Scripture truth! But when the scene was reversed, and the light broke upon my darkened vision, I felt baptized into a glory which I had never before discovered, and which I deemed to be appropriately termed, "ADVENT GLORY."

In the fall of '42, Bro. T. M. Preble, in connection with other laborers, visited that section of Maine in which I then resided. Their campmeetings were to me like battle grounds in the distance, whence I could distinctly hear the roar of artillery which seemed to make me tremble in every joint. I at first esteemed it profound ignorance, thinking everybody ought to know that, at all events, Christ *could not* come under a thousand years. But I soon marked two points, viz., that those who advocated the coming of Christ, possessed the spirit of meekness, gentleness and love; while their opponents were contemptuous and overbearing. In the one I thought I could see the image of Christ; in the other, that of Satan. I also felt in my own breast, that my feelings were roiled whenever I attempted to utter a word against the subject. This closed my lips hermetically; but I was a close observer of the movements. Being unprepared for the judgment, I felt like one who was being pressed onward gradually and irresistibly toward a devouring fire from which there was no escape. The earth was a tomb, and my dwelling-place a prison. At length I began to read, commencing with Bro. Fitch' "Reasons for believing that the advent of our Lord will take place in or about 1843." I then seemed like a person in an apartment made perfectly dark, and having the shutters thrown open, so that the full blazing sunbeams struck instantly upon his vision. I can never describe the clearness and vividness of the light which then shone through my entire being.

Subsequently, I took up Prof. Stewart's "Hints on Prophecy," in which he endeavored to show that the days spoken of in Daniel and John were to be accounted literal days. Having regarded him as an intellectual giant, I feared that, Sampson-like, he might shake down that edifice in which I had now become so much interested. But upon examination it seemed founded upon a rock. While the edifice he erected with consummate skill, like a castle built for ages, fell to ruins, being founded on the sand; for I saw that the last verse of Daniel's prophecy contained the promise that he should stand in his lot at the end of the days. This, like a little streamlet, washed away the sand, and the edifice fell. All this was a confirmation of my hope.

Soon after, as I was passing from the place of my residence to an adjoining town, I repaired to the woods, in order to pray more particularly for a witness of the spirit in relation to the truthfulness of the doctrine. Here I spent hours in fasting and prayer. At length, although unimpassioned and deliberate, my hope seemed confirmed. Then rising from my knees, I returned to the highway; but just at this time, having discovered a by-path, as if the Lord had taken me by the hand, I was impressed to follow it, when, all at once, and to my surprise, my eye lighted on a number of graves. Being naturally possessed of a temperament nervous and sensitive in the extreme, I had never up to that moment of my life experienced pleasurable emotions, or one congenial feeling, at the sight of the dead, the shroud, or the grave. Far otherwise. But at this moment all the sensibilities of my nature were completely reversed, the laws of my being seemed suspended. Those graves were enveloped in a sort of celestial light and beauty that filled me with amazement. Indeed such were my emotions, that I almost shrink from attempting to describe the indescribable, or to express the inexpressible.

It seemed to me as if the massive bolts of the grave were sundered, and the almost opening portals of the tomb were preparing the way for the inmates to come forth, rejoicing in the light of everlasting day. That Being, whose prerogative is to announce the jubilee with the signal blast of his trumpet, seemed already over my head, and prepared to give the summons; waiting, as it were, the great bell of time to strike the hour of the resurrection morn. I stood thus at the vestibule of the charnel house, but its apartments were filled with the glory of a living light. I stood alone as in the ante-chamber of the dead; but those dead were being clad with immortal vestments, and ready to burst forth from their prison-house into the glories of a new and blessed life. Tears involuntarily gushed from my streaming eyes; acclamations of joy and praise proceeded from lips hitherto unaccustomed to shout; songs burst forth from the depths of my heart, and as I continued to gaze upon those dormitories of the dead, my emotions of unutterable delight seemed to rise and swell, till the laws of my physical being also seemed suspended, the weight of the system seeming so small, that it needed but little more power to have translated me rejoicing into the heavens. Thus weeping, praying, rejoicing, shouting, singing and praising God, I walked round and round those graves, and you may be assured that it was with slow and reluctant step I retired from that enchanting spot.

Thus God marked eternally a crisis in my moral history, and a line of demarkation was drawn between my present and former position, which is like that impassable "gulf;" and I feel the force of that scripture which saith, "Let them return unto you, but return ye not unto them." I am, therefore an *Adventist* from a double reason, both necessity and choice. Since embracing the faith, I have felt my soul at times filled with the energies of a new life. I love all men, and sympathize with all so far as lies in my power; but were I to abandon this hope, and to amalgamate with the despisers of the same, the vitality of my spiritual life would be extinct, my candle put out, and I feel that I should plunge into the abyss of perdition.

Since, therefore, in our age there has been a special development of divine light and truth, calling us to the specific work of heralding the proclamation that shall usher in the reign of our coming King, it seems to me that the movement is worthy of a distinctive and appropriate name. Therefore I heartily concur with many others in the position taken by Sr. Mathewson. Yours for the truth,

Jonas Merriam.

Concord, N. H., Jan. 17th.

P. S.—My health and sight are somewhat improving. J. M.

For the Crisis.

Queries.

Will some brother answer the following questions through the Crisis?

1. Does regeneration, or generation by the Holy Spirit, precede the new birth?
2. Is there any analogy between the generation and birth of the natural and spiritual man?
3. What time in the christian's life does his eternal life commence, or its principles in embryo?
4. What constitutes the birth of the Spirit? J. Lewis.

Reply.

Dear Bro.:—Your questions in regard to the new birth are of much importance to the Bible student, and a right understanding of the subject will give much light upon the plan of salvation, and show the beauty and harmony of divine revelation. I will endeavor to answer your questions according to the Scriptures.

1. To regenerate, is to reproduce that which has been generated; consequently, the new birth *is* the regeneration, or the reproduction of the Man that has been generated.

2. Yes: the natural man is begotten by the seed of man; the spiritual man by the seed of God. James 1: 18.—"Of his own will begat he us with the *word of truth*, that we should be a kind of first fruits of his creatures." Peter calls the word of God the incorruptible *seed*. 1 Pet. 1: 23. The natural birth produces the natural man into the natural world; the new birth, or regeneration, *re*produces the man into the spiritual, or world to come. Thus we have a perfect analogy.

3. When he is "begotten by the word of truth, or receives the word of eternal life in faith." "The words that I speak unto you, they are spirit, and they are life." John 6: 63.

4. Man is begotten of the Spirit, by the word of truth, when he is converted, and receives the spirit of adoption, whereby he cries, Abba, Father. "Every one that loveth is born (begotten, Macknight) of God." 1 John 4: 7. [Born should be rendered begotten in every place in John's epistles, and is so rendered by Macknight, and in the new translation of the American Bible Union.] The object of begetting is to save the man, and give him eternal life, and when the seed (word of God) that is incorruptible, has finished its work in embryo, it produces a man of the same nature as itself; that is, an incorruptible man, that fadeth not away; consequently, we look for the incorruptible nature at the resurrection of the just, when this mortal shall put on immortality, this corruptible put on incorruptibility. Then the man is regenerated—reproduced—born again by the Spirit—raised from the dead by the Spirit of God—consequently the new birth is the resurrection of the just to eternal life.—"Except a man be born again, he cannot see the kingdom of God."—John 3: 3. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."—John 3: 8. It does not read, so is the operation of the Spirit upon the man, but so is every one (man) that is born of the Spirit. In the immortal state we shall be like Christ, to range the fields of the new creation, without getting weary; shall not need the chariots of Nahum to travel with, but will is to be power, to go wherever the Spirit leads. Christ, the first born from the dead, is to be "everlasting Father" when he has his children born from the dead to everlasting life. Then a "nation will be born in a day." Oh, glorious hope! let us cherish the incorruptible seed in our hearts, that we may have the incorruptible nature at the resurrection of the dead.

J. Hemenway.

Worcester, Mass.

Foreign News.

New York, Jan. 19.

Steamship City of Washington, from Liverpool at 11 A. M., of the 5th inst., arrived at her dock here about 7 30 this morning.

At the Emperor's levee, on New Year's day, Napoleon addressed the following words to the Austrian Minister:

"I regret our relations with your government are not so good as they were, but I request you to tell the Emperor my personal feelings for him have not changed."

The emphatic tone of the Emperor, and his animated gestures, attracted the attention of the assembled diplomatic corps.

The Bourse was closed till the 3d, but on opening quite a panic prevailed, the decline in funds being fully one per cent.

The London Exchange sympathizes with Paris—the decline at one time being nearly one-half per cent. The market closed flat.

At Vienna also a panic prevailed, under the rumor that Austria will send troops to Belgrade.

Italy is in a very unsettled state, particularly Lombardy. News from all parts is pregnant with alarm. The steps taken in Lombardy are almost tantamount to a state of siege.

The London Times, reviewing the recent official correspondence on Central American affairs, thinks the American government and its officers are pushing the matter very far indeed.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Edwin Burnham will preach at Lynn, (Dye house) on evenings of Feb. 1st, 2d, 3d and 4th.

I have appointments as follows:
At Loudon Ridge the first Sabbath in Feb.
At Warner, in the Universalist meeting house, the 2d Sabbath in Feb.
At Danbury, in the Town house, the 3d Sabbath in Feb. T. M. Preble.

S. S. Brazee appoints to preach in
Plainfield, Mass., - - - Jan. 28th.
North Adams, (Sunday) - - Jan. 30th.
Goshen, Mass., (Sunday) - Feb. 6th.

I will preach (if the Lord will) in Tuftenborough, N. H., Sunday, Feb. 6th.
J. Couch.

Bro. Munger is desired at Kennebunk Port, according to appointment, Feb. 6th, and also longer if he can stop. W. H. Mitchell.

If the Lord will, I propose to preach at
Scitico, (New Chapel) Sunday, Feb. 6th.
Springfield, Tuesday evening, Feb. 8th.
Chester Factories, (evenings,) Feb. 9th and 10th.
Albany, N. Y., Sunday, Feb. 13th.
Rochester, (Bro. Cook's charge) evenings, Feb. 16th.
If these proposals conflict with previous arrangements, please write me at Worcester, till Feb. 4th. H. F. Carpenter.

Providence permitting, I will preach in Poultney, Vt., Jan. 30th and Feb. 6th, holding meetings every evening the intervening week. Miles Grant.

L. D. Thompson appoints to preach in
Westford, - - - - - Jan. 28th.
South Reading, (Sunday) - Jan. 30th.

H. Munger will preach in
Lynn (Dye House) Jan. 26th and 27th.
Salem (if desired) - - Jan. 28th.
Portsmouth and vicinity, Jan. 29th to Feb. 3d.
Kennebunkport, (if desired) - Feb. 6th.

J. W. Crabtree will meet with the church at Springfield, Mass., - - - Jan. 30th.

Providence permitting, I will preach at Danielsonville, Conn., Jan. 30th and Feb. 6th.
J. Hemenway.

The Lord willing, I will be with the Church in Portsmouth the 4th Sunday in January.
E. Whitney.

I have appointments to preach as follows: At Danbury, in the Town Hall, the 3d Sabbath in January; at Sutton the 4th; and at Canterbury, Hill's Corner, the 5th Sabbath. T. M. Preble.

I will preach as follows:
Holden, Mass., Thursday evening, Jan. 27th, and over the following Sabbath.
S. W. Bishop.

NOTICES.

Notice.

There will be a quarterly conference holden with the church in Elkhart, Clayton Co., Iowa, to commence on Friday evening, Feb. 18th, 1859, and continue over the following Lord'sday. Bro. L. Lyon, pastor of the church, will be in attendance, with the writer, to preach the word.

Y. Higgins, Evangelist.

Notice.

Providence permitting, there will be a quarterly conference held in the town of Algansa, near Bro. Wakeman's and Draper's, in Branch Co., some nine miles south of Quincy, commencing Feb. 11th, 1859. A general attendance is desirable. Brn. O. R. L. Crosier, E. Miller, Jun., and J. A. Sober, will be present to preach the word of life.

In behalf of the brethren,
A. N. Seymour.

☞ *Expositor* will please copy.

☞ Second Advent meetings for prayer and conference are held every Sunday, Tuesday and Friday evenings, at the house of Bro. Bursier, No. 738 South Third Street, Philadelphia, Pa.

Notice.

The adjourned State Conference of Adventists will meet at Lafayette, R. I., Wednesday, Feb. 2d, and continue three days. The ministers and delegates should make arrangements to stop till the close of the meeting. Ministers' conference on Wednesday, at 10 o'clock A. M. Committee of Arrangements,
J. D. Brown.
E. Bellows.

Business.

To Correspondents.

W. S. Olmstead, 50 cts.

S. Griswold—All right.

S. G. Mathewson—Sent your books by express to Bakerville Jan. 20th.

Will Susan A. Isbell please give us her P. O. address?

T. Smith, $7.00.

Amos Smith—All right. Pays to 205.

N G Calkins—We have no such work.

T. C. Taylor—All right. Money credited Dec. 8th.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the Crisis to which the money credited pays.

J Stockwell 199 72 cts, S Griswold 191 $1.72, R Knight 202 $1.10, W Butler 182 25 cts, E Kelly 196 72 cts, J King 172 72 cts, M Batchelor 75 cts, H H Dickenson (3 copies) 227 $6.00 J W Marden 174 72 cents.

R K Morrell 183, J S Reed 183, J W Perham 183, A V G Smith 183, N C Hyde 168, H Gorham 188 H Hitchcock 188, 50 cts. each.

O K Gibbs 208, B H Couch 164, W Stark 208, A K Morse 208, A Gibson 188, S Barton 182, P Axe 200, J A Stillman 182, G Hall 173, Jenny Smith 201, Dr W McLeod 201, R S Robinson 201, Jno. Bailey 182, T C Burt 201, B Wakeman 203, S P Goodell 208, J M Stancliff 182, S B Robbins 201, L Wade 204, H M Montgomery 201, H Leach 182, E Lillie 173, H B Chapin 201, J Clothey 201, N L Roble 182, S Follansbee 199, Jas. Morrison 163, D Mead 201, I R Hall 201, A M Clure 201, L T Waters 150, M Morehouse 208, R Partridge 177, J Curtis 183, G W Oakes 201,—$1.00 each.

V R Mathews 216, M Beaumont 247, J S Brooks 208, G B Keach 227, C Lawton 223, J B White 223, Jno. Pay 226, C Brownell 226, H Hall 226, J Wilber 221, Capt. I Tripp 226, Jno. Brown 208, E Tuttle 226, T Sanborne 201, J K Bean 208,—$2.00 each.

For Books and Tracts.—J Stockwell, S Barton, S Griswold, R Knight, P Blanchard, L Jones, I Chapman, E Kelley, J King, W W Doughty, E D Root, B Bussier, J W Marden, R Partridge, 28 cts. each.

G W Rathburn $2.00, F S Axe $3.00, W Pratt 78 cts, T Chambers $5.60, J H Cotton $1.20, J Bailey, 30, Mrs. E Reed 39, A D Eastwood 56 cts, S P Goodell $1.00, J S Brooks $1.00, F S W Doyo $1.00, H Leach $1.44, A Andrews 225, A H Bolton 31 cts, T C Taylor 21 cts, Eld J Porter $1.00, W H Solomon $1.09, Eld M Batchelor $2.25, Eld Y Higgins $3.00, J Merriam $2.27, J Stevenson $3.05, B Bemis 30 cts, N L Robie $1.00, Jas. Morrison $1.00, M Moorhouse 34 cts.

Books and Tracts.

BOOKS AND PAMPHLETS:

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Original Articles.

For the Crisis.

The New Year.

Various are the emotions and considerations which the termination and commencement of a fleeting year suggest to every considerate mind.

What gratitude is demanded toward the Father of mercies for innumerable favors to unprofitable servants! What humility and penitence in view of precious moments, and opportunities for doing good, misimproved. What holy joy, in the view of the nearer approach of that glorious appearing of our blessed Lord, when he shall take us to himself, to be with him and to be "like him" forever; when we shall love him more, and serve him better.

At such a season, the apostolic injunction to every professor of the christian religion, and the christian's hope, is peculiarly appropriate:—"Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Christ Jesus is in you, except ye be reprobates?" 2 Cor. 13: 5. If among the first professors of our holy religion, when there were so many more barriers to a false profession than at present, there were those whose hearts were not right with God—those who "loved this present world"—those who, notwithstanding their baptism, were "in the gall of bitterness and in the bond of iniquity;" how much more danger now exists of coming short of entering into the "rest" which remaineth "for the people of God."

An awful disappointment, doubtless, awaits many a professor of this era, when there is so much of the form of godliness, and so little of its spirit and power. Let each one seriously ask, "Lord, is it I?"

What tremendous realities of the future are connected with probationary time! Dear brethren in the Lord, the past is gone forever. Not a misimproved moment can we recall. The past actions of accountable man are sealed up to the judgment of the great day. But, by the grace of God, we may improve the precious remnant of our time more to his glory, to our own eternal well-being, and to that of our fellow men. God help us to resolve, with more decision of purpose, in his strength to do so. O that we may feel more of the blessed influence of a Savior's dying love, crucifying the flesh with all its affections and lusts. O that we may have more of the Spirit of Him who wept over a sinful, perishing world, and denied himself to save them from the wrath of God.

Dear brethren, the coming of the Master to call us to give account of our stewardship, "hasteth greatly." O that the present year may witness more fidelity to Him who bore our sins in his own body on the tree. As those who are not our own, as those who have nothing but what we have received, (except our sins,) let us now, in the strength of our great High Priest, (whose grace is sufficient for us,) consecrate our time, talents, property, hearts and lives to his reasonable and delightful service. Then will an abundant entrance soon be ministered to us into his everlasting kingdom.

Yours in the patient waiting for Jesus Christ, HENRY GREW.

For the Crisis.

Item of Interest.

BRO. GRANT:—Whilst laboring in St. Clair Co., Mich., a few weeks since, I found a little society of Germans, who are of "like precious faith;" many of them having left their own country to find some place where they could speak freely of the things pertaining to Christ and his kingdom, and worship God without molestation. They did not know that there were any of like faith in this country, who were looking and waiting for that same Jesus to come again. And they rejoiced when told that there were those who were proclaiming the same doctrines, for believing and speaking which, they were persecuted in their own country. And they have to suffer some persecutions now; but they feel to thank God, and take courage. They request the prayers of the brethren and sisters scattered abroad, in their behalf, that they may "be preserved blameless unto the coming of the Lord;" and with all the redeemed, be granted an abundant entrance into the everlasting kingdom of our Lord, when the Lord "will turn to the people a pure language."

C. F.

For the Crisis.

Yielding to God.

"For I came down from heaven not to do mine own will, but the will of Him that sent me." John 6: 38.

Such was the Savior's character. Absolute submission to the will of God was his law of action, his ruling, all-governing principle. It made him willing to become a babe in the lowly manger; it drew forth his tender soul, in acts of love and pity, towards lost, miserable man, all his life long, while he "went about doing good," both to the bodies and souls of men; and finally, it led him up Calvary, there to pour out his life's blood for you and me. No selfishness or self-will ever found a lodgment in that benevolent heart. What a contrast to the self-seeking, self-willed, depraved children of Adam! Brother, sister, does it not put you to the blush? O for a giving up of our own hateful, narrow-minded selfishness, and a transforming into the lovely, self-denying, disinterested spirit of our dear Redeemer!

Now a christian is one that is Christlike. It is not merely one who may be fluent in prayer and exhortation, or who may be highly esteemed among men as a saint. Such may, or may not be christians. It is one who has learned to submit his own will to the will of God, as did our blessed Master. When everything goes according to one's mind, he is calm and peaceful as a summer's eve. And he is *so* devoted, he will pray, and exhort, and talk on holiness. O, what zeal, what fervor! "Surely," think you, "such a one is a saint, and that of no ordinary character." But you touch him. Let something come along, in the providence of God, that shall try his unbroken, unsubdued will, and there is the "old man," in full shape. His religion is all gone. *He* will not submit to that. Why should he? "It is not duty," he reasons with himself; and Satan stands ready to suggest a plenty of reasons why his own way is the right one. At other times, he will fret and chafe, if things do not go to suit him. He is an utter stranger to meek, lamb-like, christian resignation. Such a character can never enter the kingdom. This disposition to have its own way, more like that of a lion, or a tiger, than of a christian, must here be tamed down to that of the lamb, or such an one will knock in vain for admittance at the gate of heaven. It matters not what may be such an one's professions; he is most surely deceived, if he thinks himself on the highway to heaven. He may even have been an Adventist, and *apparently* a thorough-going Adventist, for these fifteen years! If one such selfish individual could gain admittance there, they would well-nigh destroy all the bliss of that world of glory.

Many are of a different natural temperament. Their way is naturally mild, and gentle, and pliable, and they are disposed to take things easy. Such a one is so bland and lamb-like, and so resigned to the will of heaven, and withal, talks and prays so devoutly, that he supposes himself a christian, by all means. But let his own will be laid along-side the revealed will of God; and which will be chosen? Let, for instance, his self interest be at stake, and what course will he pursue? The Lord commands us to be as anxious that others should be comfortable as that ourselves should be. His language is this: "Love thy neighbor as thyself." "Whatsoever ye would that men should do to you, do ye even the same to them," &c. Self-interest says, "supply your own wants first; and then if you have anything to spare, give to the needy." Now which will you do? Let the conduct of multitudes who profess to be serving God, give the answer.

Again, the Lord requires self-denial. Nature pleads for indulgence. The Lord says, "Having, therefore, food and raiment, let us be therewith content." He who has not learned subjection to the will of God, wants this, and wants that, and cannot be contented then.

"Deny thyself and take thy cross,
Is the Redeemer's great command;
Nature must count her gold but dross,
If she would gain that heavenly land."

HORACE P. SIKES.

Northfield, Mass.

A BIGOT.—The celebrated John Foster thus describes a bigot: "He sees religion, not as a sphere, but a line, and it is a line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards, on the one side or the other."

☞ Lay up a good store of patience, but be sure and put it where you can find it.

For the Crisis.

The World's Trinity.

"The *lust* of the *flesh*, the *lust* of the *eye*, and the *pride of life*," compose the great *god*, or gods, which this world mainly worship. In the parable of the marriage of the king's son, the king sent forth his servants to call them that were bidden to the wedding; *and they would not come!* Again, he sent forth other servants, saying; tell them that were bidden, Behold, I have prepared my dinner, *and all things are ready; come unto the marriage!* But they made light of it, and went their ways, to engage in their various occupations; and the remnant took his servants, *and slew them.* But when the king heard thereof, he was wroth; *and he sent forth his armies and destroyed those murderers, and burnt up their city.*

So it is; the mass of mankind spurn the messages of mercy sent in love and pure benevolence to them from the best of all benefactors. They choose to worship and serve the creatures and things of earth, and neglect the service of their Creator, and thus peril their soul's present and eternal welfare! If a man could gain all the honors, and all the riches, and all the pleasures of this vain world, and lose his soul, what would it profit him? *would he in reality gain by it?* Let the impenitent sinner answer this question honestly before God. The lust of the flesh, the lust of the eye, and the pride of life, comprise the whole that the world can call good, or great; yet it is but dross in comparison to the excellency of the knowledge of Christ. It is just as the poet says;

"The world is far too poor
To make me truly blessed."

The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other. But the holy Apostle says, walk in the Spirit, and ye shall not fulfill the lust of the flesh. Now the works of the flesh are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you now, as I have also told you in time past, *that they which do such things shall not inherit the kingdom of God.* But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and he adds, "They that are Christ's, have crucified the flesh with the affections and lusts." Here is the looking glass into which all, yea, every one may look and judge of their true character. If we live in the Spirit, we shall also walk in the Spirit; and if we walk in the Spirit, we shall not be desirous of vain glory. If old things are passed away, and all things have become new, we shall not desire to worship any of the gods the world worship. The world, the flesh, and Satan will be rejected; and we shall be found worshiping the only living and true God. *"By their fruit ye shall know them."* Amen. P. TANDY.

For the Crisis.

Invocation.

SABBATH AT HOME.

My Father, wilt thou bless those that have this day assembled for thy worship. May thy Holy Spirit's influence rest upon them, and may they be strengthened and encouraged to persevere in that course which will lead them to life eternal.

Especially, we entreat thee to look in tender compassion on the lambs of the flock, and protect them from the evils of these last days; throw around them thine arms of love, and carry them in thy bosom.

Jesus, thou Savior of sinners, wilt thou be near to comfort those that this day obey thy commands and follow thee into the liquid grave. May the hope of the resurrection cheer their hearts, amid the trials of this present world, and may they be enabled to run the race with patience, looking unto *Jesus.* And may some poor sinner be convicted of sin, and led to exclaim,—"God be merciful to me a sinner;" some poor wanderer resolve,—"I will arise and go to my Father."

E. GRANT.

Torrington, Ct.

☞ A boat, with the full tide against it, does well if it can keep from driving back, and must have strong force indeed to get forward. We must estimate grace by the opposition it meets with.—*Cecil.*

☞ I tried to make crooked things straight, till I have made these knuckles sore, and now I must leave it to the Lord.—*John Newton.*

For the Crisis.

What is the Difference?

If I rightly understand the general evangelical belief, it is that good men at death go directly to heaven and reward, and that there they know and see all that is going on, or being done in this world. The modern Spiritualists believe that when the good die, they pass directly into the spirit land perfectly conscious, knowing much more than they have ever known before; that they are among their friends, comforting and directing them at all times. Hence, communications directly from them can be had. In both cases, the *evangelical heaven* and the *spirit land* seem to be synonymous; both claim a state of perfect felicity.

Now let us look at both these states of conscious happiness, and see how they compare with Bible felicity, or a Bible heaven. A good woman dies, leaving a husband with six children. She passes directly to either of the above places, and is conscious, seeing all the transactions of the family. Suppose her eye fastens upon the companion of her youth, while lonely and mourning her loss, instead of deriving consolation from the right source. He turns to his cups, and leads a profligate life, the children following not a pace behind their miserable father. How will the mother's heart feel now? But suppose two of the children should turn from vice to virtue, and she is now made doubly happy in her state of felicity. It will in a moment be turned to grief by a look at the profligate ones; for if the mother can feel well, she can feel ill. What think you of a *heaven* or *paradise* like this? Who cannot see that this would be no better than the present *world?* and as for permanent happiness it could not be had.

This does not compare with the heaven our Lord has in reserve for the righteous at his coming and kingdom. His plan of redemption finds man under the death penalty by appointment;—"It is appointed unto man once to die;" then the judgment. The saints all sleeping quietly in Jesus, their first fruit. The dead all *silent* in the grave; no device nor knowledge there. Man's sons come to honor and he knoweth it not. His children become reckless profligates; but not a discordant note reaches his ear; all is still. His hours of sleepless solicitude are all past; the grave is his resting place till his change come! He says with Job, "I will wait all the days of my appointed time till my change *come.*" Unconscious of all the varying scenes that are passing round him till the sounding of the *judgment* clarion—the last trump—"*for the trumpet shall sound,*" then all the sleepers shall awake, and all that are in the GRAVES shall come forth! The living are changed! a sweet sound is heard —*come, come,* my people, wing your way to your chambers; all the good are on the way together to meet their Lord in the air, and so are ever with him.

The earth now undergoes a process of purification by *fire*, and is cleansed of all its wickedness. The wicked receive their *doom, the second death.* The dragon, the beast, and false prophet, all go into the lake of *fire*, which is the second *death.* The judgment has passed. The earth now appears in her Eden beauty and glory. "No more curse." Thank Heaven! the truthful promise is fulfilled which was spoken by the prophet—"Behold I create new heavens and a new earth, wherein dwelleth righteousness." The righteous have awaked from their momentary slumbers, and are all there. Eternal life has been breathed into them, neither can they die any more. Glory to God! Heaven is theirs eternally. No looking over the battlements of heaven to see the wicked writhe in anguish with eternal burnings! No, no, they have been utterly consumed, cut off; into smoke have they consumed away. They have become as though they had never been.

The righteous can now look East, and then look West,
The land is all good, the fruit is the best;
Their trials all over, their work was well done,
Their welcome is blessed,—they're all now at home.

In hope of life eternal,

L. BOUTELL.

☞ Light has come into the world, but it has not come with such convincing and irresistible evidence as to compel men to believe; but it has left them in freedom to come unto it or not to come; to believe in it, or not to believe, according as their works may be, and as their hearts may determine the question.

☞ We inscribe our *affections* upon a rock, and the characters remain. We write our *mercies* on the sand, and the first wave of trouble washes them out.

Letter from Bro. B. Spaulding.

BRO. GRANT:—I have just left the Islands, where I have been laboring steadily five months with encouraging success, for the Lord has given me access to minds there, and I have visited most every family on ten islands, embracing five townships. I have visited about seven hundred families, traveled about seven hundred miles on foot, and given one hundred lectures, and given away eight dollars' worth of tracts and children's little story books, or Bible stories; the whole expense amounting to thirty dollars over and above all I have received. I say this much to let brethren know that I am not making money out of my labors; my time is the Lord's; I make no account of that.

God has blessed me in my labors. I have enjoyed myself much in doing my duty; my health has been first rate. I have not been idle one day. I have scattered the tracts which were sent me from Boston; it has given me a great degree of pleasure to circulate them. I have had to be wise as a serpent in distributing them, and have endeavored to give them where they would be read, and then circulated, and they are scattered over six townships; and I feel confident that good will be done by these little missionaries.

Again, I say, the Lord bless the donor; while they have watered others, may their own souls be watered. I feel grateful to the good Lord that he has preserved my health and strength, that he has opened ears to hear, and hearts to feel, and that I have experienced the greatest degree of hospitality from the people. These Islands have never before had the coming of Jesus, the literal resurrection of the body, the judgment in the future, the sleep of the dead and the destruction of the wicked preached unto them. They were all very familiar with the idea of dying and going to heaven before the judgment day, before their cases were decided, and of receiving their reward or punishment before the resurrection.

But the public mind has been aroused even here after so long a time, and there is a general inquiry, "are these things so?" and a desire to know what the Scriptures do teach. And I have given lectures in every neighborhood in five townships. My lectures have all been on these important subjects; and I purpose to go again in April, the Lord willing, and try to increase further light on these glorious subjects. I feel it is necessary for me to withdraw from so close attention to one subject for a little while, to rest the nervous system, and shall visit among the brethren in Maine and New Hampshire for two or three months. And if any of our preaching brethren want a field of labor, where there is encouragement for doing good, let them come down to Mount Desert, and the little islands around it. I cannot promise them much money, but I can promise them kind, hospitable treatment, and good, attentive, candid congregations, and a great prospect of doing good.

The people here are not sectarian, because they have no ministers to make them so, and no churches, or next to none; their organizations being all run down, until they have nearly or quite lost their identity. Of course nobody is afraid that our Church will be hurt, or our minister's salary injured; this removes the principal obstacles in the way of the spread of the Advent doctrine.

Yours still looking and waiting for the King, B. SPAULDING.

Holden, Me., Jan. 1st.

For the Crisis.

Reply to "Lara."

BRO. GRANT:—A friend of mine has handed me the Crisis, in which is the following question:—"Will some one, through the Crisis, harmonize the following passages on temptation? James 1: 13; Gen. 22: 1."

This is not the only place in God's record where there is an apparent contradiction, over which the infidel has stumbled. There are places where, for the want of noticing an implied condition, they have conceived a bold and false assertion. For instance. When God sent Jonah to Nineveh, his message was, "Yet forty days, and Nineveh shall be overthrown;" with no expressed condition whatever; yet, believing, repenting Nineveh, had a reprieve of forty years.

We state another similar case. When David was shut up in Keilah, a town that had gates and bars, he, hearing that Saul would certainly come down and destroy the city for his sake, besought the Lord to tell his servant, whether Saul would come down, and whether the men of Keilah would deliver him up, and received for an answer an unconditional, "he will," and "they will." And yet Saul never went down, and consequently David was never delivered up. Here, too, we perceive the *implied condition.* The faithful sentinel is there, although he may not be seen or heard. Sometimes he speaks out and says,—"If thou wilt enter into life," &c. "If ye continue in my words," &c. "If ye do these things ye shall never fall," &c.

But there are places where our present version of God's word might be greatly improved; and I apprehend that the text in Gen. 22: 1, is one of this character. The Scriptures represent that the christian's faith has to be tried, "tried as by fire;" and Abraham, being the father of the faithful, had the privilege, yea, honor, of leading the way, for God *tried him* in the transaction referred to, in the most painful manner. And that is all that is meant in the passage under consideration, and ought, in my judgment, to have been so translated. Dr. Clarke says, "The word tempt, from *tento*, signifies no more than to prove, or *try*, yet as it is now generally used to imply a solicitation to evil, it would be well to avoid it here." Hence, if we read the passage under consideration,—"God did TRY Abraham," &c. &c.,—we avoid all seeming contradiction, harmonizing the passage with the one in St. James' epistle, and state simply, and only, what were the facts in the case. For but few, if any, of Abraham's heirs, or heirs of the same promise, have been tested, or tried, more severely than Abraham was; yet in the whole transaction there is not the least intimation that there was any temptation in the common acceptation of the term, as far as God was concerned; hence the truth of St. James' remark—"For God cannot be tempted with evil, neither *tempteth* he any man."

But the trial shows the special honor conferred on Abraham, and his decision and faithfulness under it. And we may learn from it, that God will especially honor us, if, like Abraham, we prove as firm and as true in our faith and obedience, when called to offer up our "Isaacs," or consecrate our gain unto the Lord, our *substance* unto the Lord of the whole earth, and our life, our all, to the service of the Most High. D.

Hartford, Jan. 1st, 1859.

☞ Flowers are not trifles, as one might know, if he would only think how much pains God has taken with them everywhere; not one unfinished; not one bearing the marks of brush or pencil. Fringing the eternal borders of mountain winters; gracing the pulseless breast of the old gray granite; everywhere they are humanizing. Murderers do not ordinarily wear roses in their button-holes. Villains seldom train vines over cottage doors.—*B. F. Taylor.*

☞ One *to-day* is worth two *to-morrows.*

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THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 178. BOSTON, MASS., FEBRUARY 2, 1859. VOL. VIII. NO. 22

Poetry.

For the Crisis.

LIFE.

The past is like the closing day,
And memory like its gleam,
Which throws its faint and changing ray
Upon life's shadowy stream.

The future casts its dawning light
Back where the past draws nigh,
And hope and fear, like day and night,
Light up and shade its sky.

The present's like the lightning's flash,
Which comes and disappears;
It lights the future and the past,
Those dim, mysterious years.

Oh! what is life? the past is like
A picture on the heart;
The future, with its fairy form,
Doth hope and fear impart.

The present is a fearful thing,
A moment, and its flown,
And bears on its receding wing
The harvest we have sown.

Oh! what is life? 'tis like the wave
That's cast upon the sand,
We're tost and driven to the grave,
That dark and silent land.

This is life's end. Is there no more,
No more to hope or gain?
If this is all, would life were o'er,
The grave can feel no pain.

Turn unto me, the Savior saith,
Turn unto me and live,
I will redeem you back from death,
Eternal life I give.

His word is true, his promise sure,
There's every thing to gain;
For those who patiently endure,
Life will not be in vain.

HOPE.

Original Articles.

For the Crisis.

Covetousness and Sacrifice.

A DISCOURSE.—BY ELD. J. HOWELL.

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." PROV. 13: 7.

(Concluded.)

III. We will invite attention to the virtue taught in the proverb which we have selected, and expressed in these words:

"There is that maketh himself poor, *yet hath* GREAT RICHES."

The principle involved in this sentence is evidently one of *sacrifice*, and expresses the true relation which the christian, the devout follower of Jesus, sustains to the future blessings of the Gospel. He lives, if truly loyal to his Savior, a life of constant sacrifice, not only of time and abilities, but of his substance, willingly and cheerfully, to the cause of Jesus and the truth. By the constant observance of this principle, he may even become *poor* in the things of this world, and in respect to the future inherit "great riches," for "God hath chosen the POOR of this world, *rich* in faith, and heirs of the (margin, that.) kingdom which he hath promised to them that love him."—Jam. 2: 5. This scripture, then, informs us what kind of *poor* the Lord hath chosen, namely, "*them that love him.*" Poverty may be a virtue if occasioned, at least, in one of three ways.

1. If one's entire possessions are sacrificed for the cause of God and the truth of his word on the altar of christian integrity by *confiscation*, as in the case of the martyrs. How many of them, rather than deny God, and betray their confidence in his precious word, went forth from comfortable homes, and the enjoyment and possession of wealth, to suffer want and experience the most distressing poverty. Those persons loved God "in deed and in truth," and not merely "in word neither in tongue," as, alas! too many by far appear to love him now. . . . Their's was a lively affection, growing constantly stronger by an increasing appreciation of the God they worshiped, and of the promises he had made to the church.

2. When one sacrifices, through pure devotion to the cause of God, every enterprise, the almost infinite variety of means to secure wealth with which he is surrounded, his poverty is truly a virtue. How entirely different is such a course from that pursued by the worldling! Perhaps should the christian seek wealth, his love is so strong for it, that he would sacrifice his religion at the shrine of *mammon*. He therefore trusts in God, "and having food and raiment," is "therewith content." 1 Tim. 6: 8. He may be a preacher of the blessed Gospel. On him rests the woe. He loves the truth, but the truth is very unpopular. Duty urges him to publish it,—wealth bids him bow at its shrine. With tearful eye he bids it adieu, and falls in meekness and submission before his Savior; pledges himself to his service, turns his back on the world, and, with a heart overflowing with gratitude, goes forth to herald the coming of the Just One. The blessings, the honors, the conveniences of wealth, are all cheerfully sacrificed upon the altar of christian benevolence. He loves his God, he loves his Savior, he loves the church, he loves his dying fellow men, and appreciating the divine favor so richly experienced by himself, and contemplating the "glory, honor, and immortality" in an undecaying inheritance, of which he is the *heir*, he bids the treasures of earth a final "*good bye*," and with delight enters upon his work, a "fisher of men." Is not the sacrifice of earthly treasures for the glory of God, the salvation of men, the advancement of truth, and to secure the kingdom, a virtue, although, if need be, it reduces one to poverty? Heb. 11: 36–38. And would not *covetousness*, involving as it does the absence of all these blessed objects, be a vice of no ordinary character?

3. Finally, poverty is a virtue when occasioned by the voluntary distribution of a possession as the providence of God requires, and as the cause of truth exhibits its actual needs. That such a requirement is possible is apparent from the record in Matt. 19: 21, where Jesus required a young man, who "had *great* possessions," to dispose of it, distribute it, and secure "treasure in heaven." And it is certainly the duty of such to give of their substance to the Lord, instead of robbing him, "in tithes and offerings."—Mal. 3: 8–12. O, "beware of covetousness."

Our text says, "there is that maketh himself poor, yet hath great riches." It is voluntary. He "maketh himself poor." How different the choice. The first chooses this world and loses the future. The latter chooses the future world, "the unsearchable riches of Christ," yea, "durable riches and righteousness," and cheerfully gives up this world to secure it. How evident is the truth of the text and the doctrine it expresses.

The relative value of the riches of this life contrasted with those of the future, is as "nothing" to "great riches." O, christian brother, in conclusion, let me earnestly invite you to draw this contrast. Contrast the blessings, the glory, the greatness, the benefits of this world; wealth, yea, and the world with it, with the blessing, the glory, the wisdom, the power, the riches and the honor of "the world to come," also including that world, and how meagre does every thing look here; and will you niggardly sacrifice the paltry gain of this world to a cause which bestows such infinite gain to its votaries? Will you be decoyed away from blessings infinite, and life eternal, by that which you brought not into the world, and it is certain you can carry nothing of it out?—1 Tim. 6: 7. Come! come! kill out the noxious weed of covetousness, by living fully up to the principles of christian benevolence, and read the advantage of it in Matt. 25: 34–40; being careful to observe the curse consequent upon the opposite course in Matt. 25: 41–46. Now *will* you be covetous? *Dare* you be covetous? Shall the minister suffer want through your neglect? The paper you love so well become involved in debt, and wade through deep embarrassment for want of your aid, while you borrow your neighbor's? Will you be on the poor list when you have means to pay? Shall the distribution of tracts be suspended, and the pure, precious truth borne by them to thousands of famishing, dying, perdition-bound souls, be kept from them? Who will bear the responsibility of all this, and hoard up this world's goods? Who will let the cause, the precious cause of Christ, suffer, shall I say a crucifixion, as did its Master, and bleed at every pore for want of means, and meet the consequences in the judgment day?

Do you ask why this earnest appeal? It is not by request. Not because I lack! No, thank God, I have "food and raiment." It is on account of the danger to which the covetous are exposed. Listen! "*For this* KNOW, *that* NO . . . COVETOUS *man, who is an idolater*, (Col. 3: 5,) *hath* ANY *inheritance in the kingdom of Christ and of God.*"—Eph. 5: 5, 6, 7. "*Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.*" Amen.

How awful the reflections of the covetous when excluded from the kingdom of God, if indeed they have time for reflection before their *utter* destruction. They have delighted to contemplate its approach, have admired the harmony of the gospel, loved the communion of the waiting ones, talked of the blessed seasons when once redeemed, anticipated communion with Abraham and the worthies, longed for eternal life, and perhaps at times, when the conviction of the importance of christianity overpowered their love of the world, they prayed fervently for Jesus to come, and come he will; the time has arrived; but, O God, where is that covetous one? He is not in the kingdom; no, all these are benevolent; the poor have received freely of their substance; he knows nothing of the blessings of the redeemed, no, for redemption is not for his class; he is no associate with the worthies, for he was *not* worthy; he has not eternal life, for he has not the character necessary to secure it. Alas! alas! he is as "though he had never been." O! for that little glistening dust of temporary value, he has sacrificed his being. The promises of that God in whose image he was made, he has sacrificed for the world, and with the world he loves so well, God leaves him to perish.

May God save us all from *covetousness*, and grant us a home in his kingdom, through Jesus our Savior. Amen.

For the Crisis.

Hate.

"Living in malice and envy."

How easily the unregenerate heart is thrown from its orbit! how ungovernable its passions! Like the blazing comet, or a flashing meteor, it blazes out and flashes uncontrollable fiery temper, and oft in explosive, terrific language, frightening the weak and timid; but dishonoring and injuring most itself,—when like those erratic, celestial bodies, it retires away,—but in shame and contempt; and "to whom is reserved the blackness of darkness forever."

"Envy," too, watches the prosperity and success of the good, virtuous, and enterprising, who have faith to believe that they can accomplish something by perseverance, and that there are victories to be achieved in the battles of life. Like the coiled serpent concealed in the grass, watching the opportunity to spring upon the unconscious traveler,—so "envy" seeks the convenient time to suddenly dart forth its tongue of slander, and lay bare its poisoned fangs of malice to bite and destroy its intended victim.

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"—Prov. 27: 4. "*Hate*" and "*envy*" are self-destroying also: "For wrath killeth the foolish man, and envy slayeth the silly one." Job 5: 2. "Envy is the rottenness of the bones."—Prov. 14: 30. "But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. *This kingdom descendeth not from above*, but is *earthly, sensual, devilish.* For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first *pure*, then *peaceable, gentle*, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3: 14–18.

O. R. FASSETT.

For the Crisis.

Which: Dead, or Alive?

BY D. T. TAYLOR.

"To be or not to be," as saith Shakespeare, is "the question." Souls in hades,—are they dead, or alive? Who can tell us? Perhaps I am a caviler. Perhaps I don't understand the laws of language. Perhaps I am thick-skulled. Perhaps I can't see through a millstone, even when there is a hole in it. Perhaps all these and more—perhaps not. At any rate I am in pursuit of knowledge under difficulties: in a condition of betweenity very perplexing. I don't know whether dead people have dreams or no; whether they are dead or alive. Now don't get vexed at my ignorance. Let us all keep cool and good natured.

Ten years ago I embraced the view of literal death for sinful men at their final resurrection and judgment, upon reading Storr's Six Sermons and have seen no reason since that time to abandon the heresy. But as to the state of the so-called dead, I, for an equal length of time, have been on the fence. Have read Storrs, Dobney, Milton, Litch, Hastings, Ham, Blain, Bliss, Marsh, Grant, Walsh, Hudson and the rest in vain. They could n't get me off the fence. I cannot solve the mystery of souls in hades, and so my perplexity remains. Don't know whether I am a "materialist" or not. Wish I did, as it seems to be something awful. I have a thousand questions to ask, and if some learned one would answer them to *my* satisfaction, I should get light. But nobody ever did answer them—and there is no lack of words in this war—and my fate is doubtful. I confess to some totter-[illegible] be, but hope that should I ever get over this ten years of fence-riding, and once more stand on *terra firma*, I shall be found on the side with God and his truth. I *do* want to honor Him in my opinions of his word. Amen. Well, here are some of my heretical queries.

☞ 1. Why, if the *soul* does possess conscious existence both in the first and second death, that somewhere in all the 857 usages of *nephesh* and *psukee* in the Bible there is not attached some qualifying term, such as ever-living, deathless, never-dying, immortal, etc., to indicate said existence? Would n't the place where *soul* is found, be just the place to prefix such qualifying terms? To produce these would be coming up to the "scratch." It would at once establish a bulwark for the view, and its advocates would not have to resort to abstract phrases where *soul* is n't mentioned, such as "everlasting fire," &c., to prove the doctrine. Should they set out to discover the desired terms and texts, they would probably find themselves in a predicament similar to that of the good Methodist sister, who, upon asking a Baptist deacon where her minister found authority for sprinkling, was told to open her Bible and read till she came to where it mentioned about baptizing babies, and the proof for sprinkling would be found in the next verse.

2. Why, if the Bible does teach the fact, Prof. Bush, the erudite, critical Prof. Bush, in his work on "The Soul," written to prove "that man exists in the absolute integrity of his nature apart from the material body which he here inhabits," p. 65, after exploring and analysing the Hebrew and Greek *soul* in all its supposed varied meanings and applications, produces but two texts from the Bible to prove that "the term *psukee* (soul) is applied to man after his dislodgment from the house of clay," p. 65,—in plain words but two passages which *seem* to speak of a soul alive and out of the body, and these from that book (not written to prove ethics and doctrines) full of symbolic visions—the Apocalypse. Ah, the mountain and the mouse! What aileth thee, O Professor, that thou didst not bring forth the burden of proof?

3. Why, if real live souls outside of the body (and are there not millions of them?) has been so common a thing ever since Adam died, the casket decayed to be sure, but, in the words of good brother Litch, "the inner man undecomposed, with all his members entire, perfect,"—Discussion, p. 31,—and consequently visible somehow, by somebody, that in not another place in the Bible is it recorded that any prophet, apostle, or any one else, ever "saw" said entity in the above described condition, whether in hades or out, save John in his symbolic visions? Remember we are discussing *souls*, not *spirits*. Was the sight of a disembodied living soul indeed so rare that it was reserved only for the Seer of Patmos to behold it? And if "souls" in Rev. 6: 9, and 20: 4, may properly be rendered "persons"—as it may be—who ever *saw* a disembodied human soul? Who?

4. Why the advocates of live souls out of the body, and in sheol or hades, when they wish to prove the doctrine, are obliged to resort to a class of texts where one or the other leg of the theory is wanting? For example, the texts that mention hades, and *seem* to show something *alive* in it, don't mention that something as being the *un*-bodied soul, and those texts that do seem to mention *live soul*, don't say it is in hades. Luke 16th mentions hades, but does not say it was the rich man's soul that was in it. Rev. 6th mentions apparently *live souls*, but does not say plainly they were in hades. So with others. And neither *psukee* or *hades* is spoken of in Luke 23: 43. Why have to infer so much? Why not find a text that says right out, live conscious, disembodied souls are in sheol or hades, and so fairly prove the whole view by the text?

5. Why, on the supposition that human souls out of the body are strictly and literally alive and conscious in sheol or hades, the Bible should always describe them [illegible] *sheol*—stirreth up the *dead* for thee." Luke 16: 31,—"Though one rose from the *dead*," i. e., (verse 23,) from hades. Rev. 20: 13,—"Death and hades delivered up the *dead* which were in them," &c. We are aware that good and evil beings in the flesh are said to be *dead* while yet *alive*. Col. 3: 3, and 1 Tim. 5: 6, (simply, we think, because their future death was inevitable,) but is man or soul ever said to be truly alive *after* what we call death? The Bible says the inhabitants of sheol or hades are dead. Now if the disembodied soul, the supposed real man, can in proper language be called *dead* while actually alive and conscious in hades, what language shall be employed to express its condition if actually and strictly *dead*? If when alive it is called *dead*, then if *dead* it should be called—what? DEAD-ER, or *alive*? My perplexity increases.

6. Why, if the spiritual soul (the *main* thing) is alive and conscious in death, there are so *many* passages that truly rendered call the material carcass (the *mean* thing) of deceased men a "dead soul," as in Numb. 19: 11,—"He that toucheth the—meth nephesh—*dead soul* of any man that is dead," &c., and some sixty other similar texts; and so *few*—are there any passages that ever speak of the supposed immortal man proper as a *living soul* after the man has died? Is it really of more consequence to know that the visible and decaying carcass is a *dead soul*, than it is to be assured of the supposed fact that the so-called immortal principle is the real *live soul*, and sheltered in sheol? Is the casket of more worth and dignity than the jewel? We know this is "the land of the living," (Ezk. 32: 23,) but is sheol ditto?

7. Why, if human soul or mind does "exist apart from the material body," as saith the Professor, and in that "undiscovered bourne" called sheol or hades, still possesses the functions and attributes of life, such as consciousness, knowledge, thought, feeling, etc., and in that mysterious abode, is far from being an ignoramus, a know-nothing; that the Scriptures, (waving the testimony of Spiritualism, which is as clear as mud,) supposed to reveal all necessary things concerning the other worlds, should ask (Ps. 6: 5),—"In *sheol* who shall give thee thanks?" and say (Ps. 31: 17,)—"Let the wicked be silent in *sheol*," should affirm (Eccl. 9: 10,) that there is "no work in *sheol*," no device in *sheol*, no knowledge in *sheol*, no wisdom in *sheol*; should persistently declare (Isa. 38: 18,) that "*sheol* cannot praise thee;" should affirm of evil men (Ps. 49: 14) that their condition in *sheol* is "like (dead) sheep;" should never in all the seventy-six places where sheol and hades are found, tell us what any man is doing in the unseen realm, save in that much wrangled about parable concerning the defunct Mr. Dives, must we inquire, with Moses Stuart, if the Hebrews were really more "ignorant" of the state of the dead than the Egyptians? Can there be a *dead immortal soul*?

8. Why it is that if the so-called "never dying soul" don't really and truly die, but at this moment millions of them are conscious and alive in sheol or hades, the Bible never in plain terms gives them an active and real life there,—describing their sayings and doings,—setting forth the manner of their life,—recording their autobiography from the beginning of that strange life to its stranger close, in all the 76 texts where sheol and hades are found,—never alludes to anything the soul says or does in its unseen abode, save in two places, the one most clearly and confessedly figurative or dramatic, Isa. 14, and the other in a disputed parable, Luke 16. Are great facts thus hardly stated? Is God wont to let important truths rest on such scanty evidence? And if the consciousness of the soul in hades is an important and fixed fact, would not these 76 places where sheol and hades are mentioned, be the proper place to clearly and abundantly reveal that fact?

9. Why, when the wisest man that ever lived says Eccl. 9: 5, "the *dead* know not anything," he didn't say *which dead*. We have seen that the soul in sheol is affirmed to be dead, and we know the body in *kever*, the grave, is also dead. Now did this wise king mean to say the *dead* folks in *sheol* did n't know anything, or that the *dead* folks in *kever* did n't know anything? Or did he mean both? I ache to know which. If he meant the jewel-man, why then that kills out conscious existence in sheol. Suppose he meant the casket-man in kever, very well. As Solomon informs us the same being who *did n't know* anything when *dead*, *did know* something when "*living*," consequently that casket-man, the body, did really know a thing or two when alive—eh? How much *do* living bodies know? On which horn of the dilemma shall we hang? O king Solomon, why did you not tell us, and not leave us to the mercy of sapient critics?

10. Why, when the Scriptures tell us that Jesus, Lazarus, and several others undoubtedly went down to hades, they don't also tell us—what a rare chance!—what these righteous beings on their return to *this* world said they saw, did, felt and heard there? One of them, good Lazarus, was there four days, and had a chance not only to explore and examine the dark corners of grim old sheol, but also to cull some of the green flowers from the elysian fields of a place called Paradise, very curiously supposed by some people of strong imagination to be situated in some nook or corner, or upper story of said sheol. Why, he must have seen and heard enough to have written a book. Did he do it? Here are competent witnesses who ought to know, and whose solemn testimony once obtained could not be impeached. *They* could speak from experience, having been to and come from the "undiscovered (?) bourne." No need to be at the open tomb to question the risen dead concerning *nephesh* in *hades*. Muteness is often eloquent as words. And when we put these holy ones on the stand and ask for "truth, the whole truth, and nothing but the truth," lo, they are silent! That silence, dear reader, of men from the other side of the grave, just when and where we should have the best evidence concerning the nature of death's chill and mystic river, has in it a remarkable significance!

11. Why,—but I'll stop. You [illegible] the way I am drifting. Am through this time, dear Crisis, but hades is as dark as ever. There are many more whys and

whyfores in my brain. They are endless. Am I thenceforth immortal? Ah! doubts will arise. I shall yet pursue my disquisitions in this direction,—even though I merit the awful charge of materialism—if the good Lord lets me live. But why that proviso? (I do wish my causality would be still.) If the gospel according to Spiritualism be true, can't I just as easily send you a letter from hades? And should I be any more culpable than righteous Samuel, who, it is curiously claimed, was his own mail-carrier between Endor and Sheol, all the while out of the body? If Spiritualism be indeed a valid proof of the soul's life in death, suppose we get the spirits to tell us all about hades? How many *christians* reply, YES?

Rouse's Point, Jan., 1859.

For the Crisis.

The Rich Man and Lazarus.

Dear Bro. Grant:—I have met the following exposition of this subject, by James Bate, M. A., Rector of Deptford. If you think it worthy of the consideration of your readers, please give it a place in your edifying periodical.

Yours truly, H. Grew.

"We will suppose, then, the *rich man, who fared so sumptuously,* to be the Jew, so amply enriched with the heavenly treasure of divine revelation. *The poor beggar who lay at his gate,* in so miserable a plight, was the poor Gentile, now reduced to the last degree of want, in regard to religious knowledge. *The crumbs which fell from the rich man's table,* and which the beggar was *so desirous of picking up,* were such fragments of patriarchal and Jewish traditions, as their traveling philosophers were able to pick up with their utmost care and diligence. And those philosophers were also the *dogs that licked the sores* of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypotheses concerning the nature of the gods, and the obligation of moral duties, as (due allowance for their ignorance and frailties) did no small honor to human nature, and yet thereby plainly showed, how little a way unassisted reason could go, without [illegible] of the wisest of them frankly confessed. About one and the same time, the *beggar dies, and is carried by the angels* (i. e. God's spiritual messengers to mankind) *into Abraham's bosom,* that is, he is engrafted into the church of God. And the *rich man also dies and is buried.* He dies what we call a political death. His dispensation ceases. He is rejected from being any longer the peculiar son of God. The people whom he parabolically represents, are miserably destroyed by the Romans, and the wretched remains of them, driven into exile over the face of the earth, were vagabonds, with a kind of mark set upon them, like Cain, their prototype, for a like crime; and which mark may perhaps be their adherence to the law. Whereby it became amazingly to pass, that these people, though dispersed, yet still dwell alone and separate, *not being reckoned among the nations,* as Balaam foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate, but is told by Abraham that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence to convince his countrymen, the five brethren, and would fain have Lazarus sent from the dead to convert them. But Abraham tells him, *that if their own Scriptures cannot convince them of their error, neither would they be persuaded though one rose from the dead.* And exactly so it proved in the event. For this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified by our Lord's raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason, since the supposed request of the rich man was fully answered by our Lord's raising another, and a real Lazarus, from the dead. But what was the consequence? Did this *notorious* miracle convince the rich man's brethren? no, truly. His visit to them from the dead was so far from convincing them, that they actually consulted together, that they might put Lazarus also to death; because that, by reason of him, many of the Jews went away and believed on Jesus. So much for the true sense of this parable."

The World's Crisis.

MILES GRANT......EDITOR.

BOSTON, FEBRUARY 2, 1859.

Office....167 Hanover street.

☞ Will correspondents sending us obituary notices, *condense* them as much as possible? This will prove a matter of necessity. Our paper is small, and space is precious.

The Soul.—No. 16.

Having examined the meaning of *psukee,* the word rendered *soul,* in the New Testament, and found that in its *primary* use it means the *whole being,* like *nephesh,* its corresponding word in the Old Testament, and that when it is rendered *life,* it represents the "animated principle" common to all living creatures, the same as in the Hebrew; we pass to notice its *third* and last sense, when it is used to indicate a *state of feeling.*

"But the unbelieving Jews stirred up the Gentiles, and made their *minds* (*psukee*) evil affected against the brethren." Acts 14: 2. In this case, the *feelings* of the Jews were aroused against the Gentiles. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your *minds,*" (*psukee.*) Heb. 12: 3. We are here exhorted against a *feeling* of exhaustion and discouragement in the work of the Lord. When Paul is instructing servants, he says, "Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the *heart,*" (*psukee.*) Eph. 6: 6. He would have the servant be interested, have his *feelings* enlisted, so as to engage in the work *heartily.* Paul seems to be opposed to all dronish feeling when we are engaged in a good cause, and would have servants be watchful against such. Again he says, when writing to the same class,—"And whatsoever ye do, do it *heartily,* (*psukee*) as to the Lord, and not to men." Col. 3: 23.

We think these examples show plainly [illegible] to represent a state of *mind or feeling.*

We have not yet found any intimation of an *immortal* soul, but there are two texts that are frequently presented as evidence that the soul never dies. One is in Rev. 6: 9, and the other in Matt. 10: 28. "And when he had opened the fifth seal, I saw under the altar the *souls* of them that were slain for the word of God, and for the testimony which they held." The two following verses read, "And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be *killed* as they were, should be fulfilled."

There are four points that should be noticed in the account.

1. *What* was seen?
2. *Where* seen?
3. Their *cry.*
4. Their *condition.*

1. *What was seen?* We are told by some that "it was their disembodied immortal spirits;" but that word *psukee,* here translated *soul,* is not rendered *spirit* once in the Bible. Another says, "it was their disembodied immortal *souls.*" We have not yet been able to find any proof that such exist as *conscious* entities, nor any evidence that such ever were seen, or can be seen, unless it is found in this passage. The souls say "our *blood,*" but do not speak as though their *bodies* had been *killed* and they, the souls, had escaped unharmed. We have many examples where *nephesh,* the Hebrew word corresponding with *psukee,* is rendered *person;* and in Prof. Whiting's translation of the New Testament, *psukee* is rendered *person* in this passage. Prof. Whiting has the reputation of being one of the best Greek and Hebrew scholars in America, and is now employed in the new translation by the American Bible Union. If this be rendered *person,* it will be in harmony with the whole Bible; whereas, if we use the word soul, in the popular sense, we make the Scriptures contradict themselves.

2. *Where were they seen?*—"Under the *altar.*" Where was the altar? Dr. Clarke, when speaking on this passage, says:—"The altar is upon *earth,* not in heaven." It could not have been either in heaven or hell (*hades*), for they were slain neither in the one nor the other. It seems that John saw in vision the great slaughter field, where the martyrs were to be slain upon earth, and calls it "the altar," on which millions were butchered for their testimony in favor of Jesus. Let it be remembered, these souls (persons) are seen about the altar, which was upon the *earth.*

3. *Their cry.* If they were alive, it appears they were in a very uneasy and suffering condition; in which case, it must have been their cry as they were led by the thousand to the altar for slaughter, but there is another sense in which they cry. As Dr. Clarke says, "Their *blood,* like that of Abel, cried for vengeance." Says the Lord to Cain, "The *voice* of thy brother's *blood* CRIETH unto me *from the ground.*" It is said of Christ that his "*blood.. speaketh* better things than that of Abel." Thus does the blood of the martyrs cry. It should be observed that the account is clothed more or less in symbolical language, and should not be so interpreted as to contradict plain and literal scripture; which would be the case, if this passage was made to teach that the souls of men are conscious, when the men themselves are *dead.*

4. *Their condition.* They are not only "under the altar," which is upon *earth,* but they are "*killed.*" It is that very part that John *saw;* that part which *cried* that was "*killed.*" This same class is mentioned again in Rev. 20: 4. "And I saw the souls (*persons,* Whiting's trans.) of them that were *beheaded* for the witness of Jesus . . . and they *lived* and reigned with Christ a thousand years. But the *rest of the* DEAD *lived not again* until the thousand years were finished." This is so plain it seems to need no comment. Some of these souls, or persons, had been *beheaded,* which of course *killed* them. Then they could not reign with Christ till made *alive;* hence we read they *lived,* and "this is the *first resurrection.*" "But the rest of the *dead* lived not again until the thousand years were finished." Why say they "lived not," if they were all alive in hades, in torment?

We think it plain that John saw in vision the martyred saints during the Papal persecutions, as they lay weltering in their blood, which like Abel's and [illegible] was a witness against their cruel tormentors. They remain in the embrace of death till the vision passes on to Rev. 20: 4, where he sees them live again and commence their reign with Christ, and are pronounced "blessed" because they have "part in the first resurrection."

The New Music Book.

Those interested in seeing the best collection of music for christian worship, are requested to send us any good tunes which they wish inserted, and they will be placed in the hands of the committee. They can send the *names* of the tunes, stating where they may be found, and we will endeavor to obtain them. The book is being prepared, but it requires considerable time to make it what is desired. If any have choice *hymns* they wish inserted, if they will forward them to the Crisis office, they will receive all due attention. Send *soon.*

☞ We are requested to state that the new Time argument, prepared by Dr. Decker and others, has been unavoidably delayed in its issue until the present time. Orders addressed to Dr. A. Decker, or A. Flavell, Newark, N. J., will receive prompt attention, without money and without price.

Morals of Paris.

This great and wicked city is becoming more and more like Sodom. Her cup seems to be about full. Says the Paris correspondent of the *Boston Traveller:*—

"It has been a week of crimes. There have been eight murders committed in Paris alone. Crime is increasing so rapidly throughout France that the government has forbidden the newspapers publishing the docket of the criminal courts, on the ground that the publication needlessly alarms public opinion as to the true state of the country."

The cities of our own free (?) country are not far in the rear. How can an honest Bible student believe the world is growing better, when Scripture and facts both prove the opposite? Let all who are indulging the false hope that the moral condition of the world will be any better than now, before the Lord comes, read 2 Tim. 3: 1–5.

☞ "Talk to me now in Scripture language alone," said a dying christian. "I can trust the words of God; but when they are the words of man, it costs me an effort to think whether I may trust to them." This was the testimony of one who died in the morning of life.

Approaching Crisis.

"Distress of nations with perplexity" still continues, and the tide of uneasiness and restless tossings in the minds of the great men keeps rising higher, and, we think, may be soon lashed into the awful tempest. The political aspect of Europe is very threatening. Every movement betokens that mighty revolutions are at hand. The dashing to pieces of earth's wicked kingdoms cannot be far off. We are standing upon the crumbling brink of time, *very near* the point where the everlasting kingdom of Christ is to be set up,—when "the kingdoms of this world" will become the kingdom of our Savior. We can say with John, "Come, Lord Jesus," and "come quickly." "The *end* of all things is at hand." Like the man sailing down the Niagara till near the great cataract, the wicked of this world have floated carelessly down the stream of time, till they are now in the mighty rapids, about to plunge into perdition. O that they would heed the last calls of mercy now so kindly proffered; if not, they must soon be left, like the antediluvians and inhabitants of the cities of the plain, to receive the vials of wrath from the hand of the Lord. Why will men be so foolish? Why will they not come to the Lord and have life? The prize is offered without money, so that the poor may come in all their poverty and be made joint heirs with Christ the King of Kings. What honor! what glory! awaits the faithful, humble soul that trusts in Jesus and keeps his commandments. Why will not all love and obey him? "Come, sinner, come."

The following articles show the present gloomy aspect of the old world.

SIGNS OF TROUBLE IN EUROPE.

The political system of Europe seems like a spider's web spun from Paris as a centre. When Louis Napoleon moves—moves only his tongue—all the threads, from London to Constantinople, from Madrid to St. Petersburg, tremble violently, like a reed shaken in the wind. He says, at a crowded levee, to the Austrian ambassador that he is sorry the relations between the two countries are not so good as they were, but still he retains his personal good will for the Emperor of Austria. This simple expression falls like a "voice for war" on all the auditors, and conveys fear [illegible] Europe, as it flashes on the telegraphic wires. Down goes the Bourse, and remains palpitating, as it were, three days. The London Stock Exchange feels the blow, and all the money circles of the continent show an unusual pertubation. Everybody fall to speculating—not financially, by any means—looking over the map of Europe, and calculating where outbreak is most imminent. Italy, already in a ferment, gives further signs of trouble; and Austria dispatches 30,000 more soldiers in that direction, holding it needful that she have within the Italian boundaries at the present time 100 000 men.

All these things indicate a most insecure posture of affairs in Europe. But whether they are the presage of war, or merely evanescent displays, remains to be seen. Many times have similar warnings passed off without result, while great events, like those of 1848, have sprung up in an instant. But there can be no doubt that the general situation of things on the continent is favorable to changes of a serious nature. For some reason, not yet clearly apparent, Louis Napoleon is dissatisfied with the course of Austria in Italy. Whether, as alleged, she prevents his more liberal policy in that quarter, or stands in the way of his aggrandizement, or whether he must do something more for his cormorant army, does not appear. But whatever his secret motive, it is all one to the Italians, so long as they feel that he will not aid the Austrian tyranny over them. Russia, also, it is intimated, discountenances Austria, because the latter stood aloof in the Crimean war, and, not unnaturally, is said to love her late foes better than her lukewarm friend. England has declared that in any continental embroglio, she will be "counted out"—having learned that this fighting for others costs too much as a steady policy. Sardinia, with her exceedingly able manager, Count Cavour, is thought to be ready to assist Italy against Austria. As to Italy herself, her wrongs are sufficient to stir her to a struggle in which contingencies shall be thrown to the winds. But bound hand and foot, without opportunity for concert and preparatory training, what can she do?

But with all these separate provocatives to quarrel, there is still a sense of common danger of which all the nations of Europe cannot get rid. Once let the torch of war be lighted, and no one can foretell the extent of the conflagration. From Italy the contagion of rebellion might be communicated to Hungary, to Poland, and to parts of the Prussian dominions. The barricades might go up again in the streets of Paris; and throughout the rule of the Porte, Christian and Turk might renew their old warfare. Even England might have fears of the Emerald Isle. We think it likely, therefore, that the government will act in concert to smooth down the ruffled spirits of the present crisis, to explain away the causes of irritation, and to renew "distinguished considerations" generally. The effort may succeed this time, but it will not always.—*Boston Journal.*

Says a correspondent of the *Boston Traveller,* writing from Paris, Jan. 9th, 1859:—

"It is believed in a good many circles here that we are to have war in the spring. Officers of the army talk of nothing else. The public funds fell nearly a franc Monday, in consequence of a rumor that Napoleon had said to his cousin: 'I am determined the Austrians shall be driven out of Italy in the Spring.' Italy is in a great ferment produced by the agents of Russia and France to precipitate a war if possible. While Mazzini is counselling all his friends to keep quiet, as agitation now is but playing into the hands of Louis Napoleon."

"I confess to you, however, I do not see how he can avoid a war and keep his throne. The system of extravagance he is pursuing here is insane beyond conception. Money is wasted in the idlest caprices."

Infidelity.

It is now so common to hear men express a disbelief in the inspiration of the Bible, that he, who really in earnest attempts to sustain his sentiments by the *Scriptures,* is thought to be weak minded and priest ridden. He is laughed to scorn by those who, a short time since, were active in prayer meetings, and even preached the gospel to others. How faithfully is the prophecy of Paul, in 1 Tim. 4: 1, fulfilling at the present time. "Now the Spirit speaketh *expressly,* that in the *latter times* some shall *depart from the faith,* giving heed to seducing spirits, and doctrines of devils." This prophecy is becoming more and more apparent from day to day. It seems that times like those in the days of Noah and Lot have actually arrived, and hence we know that the Son of Man will soon appear to gather his weary children to their promised home.

The following is clipped from the *Boston Herald:*

W. L. Garrison, in his discourse at the Music Hall, on Sunday, denied the inspiration of the Bible in toto, and declared that he "should a thousand times prefer to risk his chance of getting to Heaven by following Tom Paine, than the doctrines of the South-Side View."

Let every christian gird on his armor more closely, and stand firmly in the defence of the truth of the *Bible.* Show the gentleness of the dove, and meekness of the lamb, but the boldness of the lion. If we could see the cause of truth stand firm, we *must live holy lives.* Our success in the cause of Christ in this world, and salvation in the world to come, depend on this. There is a multitude of professors, but only a few *christians.* May the Lord raise up Luthers and Wesleys all over the land, who will dare tell the people the truth and show them their sins, if they starve to death in the attempt. *Live men* are wanted, who will bow to no party interest or church creeds that contradict the word of the Lord.

Solemn Facts.

A New York correspondent of the *Christian Intelligencer,* in speaking of Dr. Sanger's "History of Prostitution," says:—

"As the 'houses of pleasure' in New York—for this is the modern name for what Solomon called the 'doors of hell'—are largely recruited from country towns and farm houses, it ought to be known by every wretched girl who meditates a life in the brothel, that the average duration of the abandoned woman's life in New York is *just four years!* It requires only that brief space of wild revelry, champaigning and carousing—of drink, degradation and disease—to reduce a beautiful girl of eighteen into a loathsome corpse, flung out to the corruption of a 'Potter's Field.'"

It is said by a New York writer, who has taken much pains to ascertain the extent of licentiousness in this Sodom of America, that,

"It requires 6,000 fresh victims to supply the yearly demands created by the 'greatest of all social evils,' for this city . . and most of these unfortunates are brought to their infernal market by intrigue, deception, and force."

We can only think of Sodom, when we read such things, and inquire, how long before the wickedness of the wicked will come to an end? O Lord, hasten the time when the virtuous will be removed from the temptations of the vile seducer. The writer goes on to say that,

"Within three miles of the city Hall are four hundred houses of ill fame, containing not less than four thousand abandoned females; and the police returns show that the whole number of professedly dissolute women in New York cannot be short of *twenty thousand.*"

☞ There always exists within every effort which a man makes, the end he has in view, and the real, intrinsic value of the effect produced, is exactly correspondent and commensurate with the end proposed.

For the Crisis.

Query.

Will Bro. John Howell please explain through the Crisis, Acts 13: 48:—"And as many as were ordained to eternal life believed?"

H. J. Brown.

For the Crisis.

New Bedford.

There has been a good interest in this place for some time past, developing itself not only in the membership, but in the awakening and conversion of sinners. This church has realized the blessing of God, by evincing a willingness to labor for the cause of truth; and in putting their hand to the plough, God has prospered their efforts, and good has been the result.

About eight weeks ago, Bro. Munger commenced a series of meetings with this church, which continued for about seven weeks. Aided, as he was, during a great part of the time, by the untiring labors of Bro. Ross, the church at the same time acting in sympathy with their efforts, success was seen in every department. From the time the work commenced, the interest rose like the swelling of a mighty river after a rain, higher and still higher, going beyond its channels and over all its banks. It is said that nearly forty persons have been converted, and as many more reclaimed from a backslidden state; and that during the move, over two hundred have manifested a desire for religion, by coming on to the anxious seats. There is no doubt with regard to the genuineness of this work, and if these persons who have become interested, are sustained with good wholesome doctrine, and encouraged by the older members of the church, many of them will ultimately be instrumental in doing much good. Some of these converts may, on account of friends or outside influences, go to other meetings—this indeed is often the case—but there will be many who will join the church and be of much benefit in advancing its interests.

There is considerable interest manifested by the community. There seems to be an anxiety to hear the word preached, this fact being confirmed by the large number of persons who have attended the meetings while our brethren have labored for the good and welfare of this people. We see from this effort what might be effected in all our churches. Perhaps the same number would not, in every case, be converted, but good would attend the labors of the church. All, indeed, may not look for so great success as attends the labors of Bro. Munger, for he, from long and constant experience, has become an adept in angling with the "*alder fishing pole;*" but let each do the best he can, and Heaven will bless the effort.

F. H. B.

For the Crisis.

Conference Report.

Our second Quarterly Conference of the West Central District in Maine, commenced in South Livermore, Thursday, Jan. 17th, 1859. The weather was very unfavorable, it being extremely cold and stormy the most of the time during the meeting. There were but few brethren from various societies, consequently there were no regular reports made. Our Secretary (Eld. I. C. Wellcome) not being present, it was thought advisable to adjourn to a time and place to be appointed by the brethren. The meetings in connection with the conference were as follows: Thursday, P. M., prayer meeting. In the evening remarks were made from 2 Pet. 3: 18. Friday, P. M., Eld. D. M. Hanscome preached from 2 Cor. 10: 4. In the evening, Bro. J. Dudley spoke from the 1st Psalm; also Saturday, A. M., from 2 Pet. 3: 3, 4. P. M., discourse by Bro. T. Thompson, of Carthage, a F. W. Baptist minister. Sabbath morning, preaching by Eld. D. M. Hanscome, from Num. 14: 8. It was an able and interesting discourse. P. M., preaching by Bro. J. Dudley, at the close of which the Lord's Supper was administered. There were above forty communicants. It was a season of much interest. Sabbath evening, discourse by the writer, from 1 Cor. 15: 58. One arose and requested prayers. He is now rejoicing in a Savior's love. We hope the efforts put forth at that meeting will not prove unavailing. My earnest prayer is that the word preached may profit, being mixed with faith in them that heard it, and we be brought to enjoy everlasting life in the kingdom of God.

E. M. Haggett.

☞ Rashness is the error of youth, timidity of age; manhood is the isthmus between the two extremes; that period when we have the head to contrive and the firm hand to execute.

For the Crisis.

Report of the N. W. Penn. Conference.

Met according to appointment on the evening of the 13th, notwithstanding the weather was quite unfavorable. A good congregation was present and listened to the word, as presented by Bro. J. Marsh, of Rochester, N. Y., from the 17th chap. of John.

Friday, 11 o'clock, met again for worship. Some few brethren and sisters came in from a distance. Bro. Marsh spoke to the people from Rom. 1: 1–6, after which sixteen brethren and sisters spoke to the edification and comfort of each other. Evening discourse by Bro. Marsh, from Acts 3d chap.

Saturday, A. M., half-past 10, met for business. Meeting opened by calling J. T. Ongley to the chair, Ira R. Hall Secretary. Prayer by J. Marsh. The object of the meeting was stated by J. T. Ongley. A report from him of a meeting held at Oak Hill, Chautauque Co., N. Y., in which twenty gave in their names, identifying themselves with the church of God. Remarks by Bro. E. Goodrich and J. Campbell of Washington, Erie Co., Pa., and others. A motion was made to appoint a committee to confer with the different churches in this region of country, to devise means to further the promotion of the truth, by subscription, or otherwise. Also, that Bro. J. T. Ongley serve as corresponding Secretary, of said committee. Other business was attended to, and then a discourse was given by Bro. E. Goodrich, from Mark 1: 22. Evening discourse by J. Marsh, from Acts 3: 21.

Sunday, half-past 10, A. M., stirring remarks by Bro. Goodrich on, "Be ye holy," &c. 11, A. M., discourse by J. Marsh, from Num. 14: 21. After the discourse, Bro. Leonard Blackmer was ordained Elder among us. (Bro. B. has been a local preacher among the Baptists for about two years.) Remarks by brethren, and then quite a number partook of the Lord's Supper, in commemoration of the sufferings of Christ, and the promise of his coming again.

Elders present, J. Marsh, Rochester, N. Y.; Daniel Osborne, Findley's Lake, Chautauque Co.; George Bush, Busti, Chaut., Co., N. Y.; E. Goodrich, Washington, Erie Co., Pa.; Leonard Blackmer, Randolph, Crawford Co., Pa.; John T. Ongley, Blooming Valley, Crawford Co., Pa.

Evening. Bro. Osborne spoke from Matt. 6: 1–7, and other Scriptures relating to Life and Death, about three fourths of an hour. Bro. Marsh then followed in a discourse on the 15th of Cor., to a crowded house. The congregation increased both in interest and numbers to the end. We trust that good will result from the meeting, the cause of our blessed Master be advanced, and his children furthered on in the divine life, and prepared for an abundant entrance into the everlasting kingdom of our Heavenly Father.

Voted, that a report of this conference be sent to the *Crisis* and *Expositor*.

Conference adjourned to meet in April, time and place to be given hereafter.

JOHN T. ONGLEY, Chairman. IRA R HALL, Secretary.

P. S.—Should any of the brethren in other places wish to unite with us in the good work of our blessed Master, please correspond with Bro. J. T. Ongley, Blooming Valley, Crawford Co., Pa.

For the Crisis.

Help the Needy.

BRO. GRANT:—I write to inform the Brn. through the Crisis, of the situation of Bro. S. S. Brazee. He is now preaching the gospel, and feels that the Lord has called him into his service. He has formerly tried to preach and labor with his hands to support his family, which consists of his wife and five children; and by so doing he has got into debt, and is perplexed on every hand. He owes about $150, and if there are any brethren that have the means, and wish to lend to the Lord, here is a chance to do good. Bro. B. is tied and fettered on account of his debts, for, since he has given his whole time to the Lord, his debtors have come upon him like a rushing wind, and some have put their accounts into the hands of the lawyer to collect, and others have threatened the same, and he has not a dollar in the world towards paying his debts; for all he gets for preaching has to go for the support of his family, and they have to live very economically in order to get along. If there are any who wish to send Bro. Brazee anything, to relieve him from his trouble, direct to S. S. Brazee, Chester Factories, Mass.

P. S.—This is written by a sister who is acquainted with Bro. Brazee's situation, and sincerely believes that he is a minister sent by God. His labors are wonderfully blest, and many are led to believe in the true gospel by his labors.

A New Tract.

THE RIGHTS OF WRONG;

OR,

IS EVIL ETERNAL?

BY C. F. HUDSON.

Issued to-day, as one of Jewett & Co.'s series of "Tracts for Thinking Men and Women." A neat pamphlet, on fine paper, with a cover. Price 5 cents single. Five copies for 20 cents. Mailed post paid. $3.00 per hundred. To be had of J. P. Jewett and Co., 20 Washington Street, and at the Crisis office, Boston; of H. L. Hastings, 49 Arcade, Rochester, and 43 Centre Street, New York, and by any of the booksellers.

This tract replies to some of the points advanced by Prof. Hovey in his late work, "The State of the Impenitent Dead." We copy an extract.

"Now we assert, against all theories of immortal woe, that WICKEDNESS HAS NO RIGHTS. It has none because it is essentially and eternally *wrong*. It is just the thing in all the universe which ought not to be. It has, therefore, at the outset, no right to exist. And of course, where it starts into existence, it has no shadow of right but to come to an end; if not by reformation, then by execution and extirpation. It can come into being only by fraudulent or violent intrusion. It is an outlaw that knows no rule, and has no proper place in all the world. It has no right of possession anywhere. Its only possible pretence of right is at best a 'squatter's claim.' It can assert no such right by any title that is known or customary in the world. It has never created, nor inherited, nor received by grant or purchase, nor obtained by first discovery, nor gained by occupancy undisturbed, nor has it earned by honest labor, nor won in manly trial of strength or skill, a single cubic inch of space for a home in all the universe of God. Nor is there any supreme Law of Nations that should give it a right of conquest in any realm of the King of kings. It begins only as rebellion, and has only a rebel's right either of citizenship or of residence. It lives only as revolt from God; and 'what world shall receive any of those who run away from him?'"*

* Clement of Rome, Epistle to the Corinthians, c. 28.

Obituary Notices.

Died, in Blandford, Mass., Nov. 26th, 1858, MARYETTE BATES, eldest daughter of David and Elizabeth L. Bates, in the 19th year of her age.

I am under the painful necessity to announce to the readers of the Crisis the death of my dear daughter, which sad event has caused our hearts to bleed. In the prime of life and vigor of youth, who bid as fair to live as any of us, she, by that fell destroyer, Consumption, has been laid low beneath the cold clods of the valley, to rest till the last loud trump shall awake the sleeping dust to glory, honor, immortality and eternal life. We can say with the poet,

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

She has been a child of many prayers, and since she came to the years of understanding has been religiously inclined. She first made a profession of religion at the Winsted campmeeting in her 13th year, and lived for a time in the service of her Master; but from outside influences lost in a measure her peace. At a series of meetings held in Russell, by Elder Grant, she was much quickened, and went forward with a female friend from Ohio, with my brother and sister, (now in the far West) in baptism; and since, for the most part of the time, has been trying to serve the Lord, and especially since the Wilbraham campmeeting, has been ripening, and finishing her work on earth. The last time she attended meeting was at East Otis, the first Sunday in September; since then she has been failing rapidly. She had all done for her that could be done to arrest the disease by Dr. Fox, who attended by day and night, administering to her wants both spiritually and temporally. But her work is done. She rests in hope. Her Sunday school teacher called and conversed with her. She expressed her perfect readiness to live or die. The minister, Mr. Hinsdale, called twice, conversed and prayed with her. She told him she should sleep till Jesus comes.

Our house is lonely; our circle is broken. In her youth she is called to lie down in the dust, and bid farewell to friends so dear. We gather around the family altar—her place is vacant—her sweet voice is heard no more. She rests in hope, till the glorious morning dawns to be succeeded no more by night; when friends shall greet in a land where there is no more parting, no more sorrow, no more tears. Blessed day! long looked for by patriarchs, prophets, and the saints of every age and every land; when Jesus the great Life-Giver, shall come to make up his jewels; when that declaration of the word of God shall be fulfilled,—"This corruptible shall put on incorruption, and this mortal shall put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Two days before she died, she called her mother and wanted her Bible and pencil. After her death, there was found written on a blank leaf these words of our Savior,—"Blessed are the pure in heart, for they shall see God. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth." Her funeral was attended by Mr. Hinsdale of Blandford, when a large and attentive audience listened to a deeply interesting discourse from the passage found in her Bible—"Blessed are they that mourn, for they shall be comforted." A large concourse followed her to her last resting place, where we took the last lingering look of one so lovely, and committed her to the silent grave to rest till the glorious morn shall dawn; when the last enemy shall be destroyed, and the captive go free; when the ransomed of the Lord shall return and come to Zion, with songs of everlasting joy on their heads; when sorrow and sighing shall flee away forever.

DAVID BATES.

Blandford, Mass., Jan. 1st, 1859.

NANCY ALLEY departed this life Dec. the 12th ult.

She was a believer in the speedy coming of Jesus Christ. It pleased God to confine her upon a sick bed seven months; but she endured all patiently, saying, "I count it all joy if I may but win Christ.

G. W. ALLEY.

Foreign News.

HALIFAX, Jan. 23.

The Cunard steamship Arabia, Capt. Stone, from Liverpool 3 30 P M. of 15th inst., arrived at this port at 10 30 this morning.

The London Times, in an editorial upon the Munroe doctrine, points out the extraordinary liberties taken by America with that document, and says: "It is rather too much to say that we, with half of North America in our lawful possession, must abstain from meddling in North American affairs; and it is a still stranger measure to found such a doctrine on the simple principles of political fraternity propounded by Munroe."

The last European Times remarks:—The absorbing feeling is, the hopes and fears of an European war. Even the meeting of Parliament, which is now fixed for the 3d of February, is secondary in importance to the topic which has taken possession of men's minds. In London and Paris the excitement of the money market, a few days back, was intense, and it is calculated that the public securities in this country alone have suffered a depreciation of sixty millions sterling—the result of the panic. Efforts have been made to calm the public mind in France, but the explanation of the Moniteur is not regarded as satisfactory, although it is evident that the alarm is rapidly wearing itself out. Since Tuesday there has been a decided reaction, notwithstanding what is regarded as the hostile tone of the King of Sardinia's speech, and the approaching marriage of Prince Napoleon to the eldest daughter of that monarch.

The *Independance Belge* states that the English Cabinet had given pledges of neutrality to the French government in the event of a war between Austria and France, provided the latter Power renounces all projects of territorial aggrandizement.

The Vienna correspondent of the Times writes: "There are two causes for the ill temper which was displayed by the Emperor Napoleon on New Year's day. The one is, that the Papal government has recently repeatedly requested the French Cabinet to withdraw its troops from Rome; and the other, that this government a few days ago announced its intention to send troops to the assistance of the garrison of Belgrade if the fortress should be attacked by the Servians."

The Paris correspondent of the Times says that Marshals charged with commands in great military districts, and Generals commanding military divisions who were on leave of absence, have received orders to return to their posts. He also says that Walowski protested energetically against the ominous impression that appears to rule supreme, and it is said was determined on retiring from a scene where moderation is no longer listened to.

Amongst other unauthenticated rumors from Paris are the following: That orders have been given to prepare over 100 transports—that Gen. McMahon is to command the army of Italy—and that 30,000 of the African contingent are to cross over to Italy from the African coast.

Prince Napoleon left Paris on the 13th for Turin, to espouse the Princess Clotilde, daughter of the King of Sardinia. The impression prevailed that this marriage would secure the support of France to assist Victor Emanuel in becoming King of Italy.

The Paris Press, the organ of Prince Napoleon, continued to indulge in warlike articles.

ITALY.

Rumors of disaffection in Lombardy continue unabated. Many persons were leaving Milan.

Every morning the police had to efface from the walls of houses such inscriptions as, "Death to Germans."

Troops quartered at Milan were exceedingly excited, and very strict discipline was necessary to prevent excesses.

The Times' Turin and Vienna correspondents believe the accounts of recent events in Italy to have been, in several instances, much exaggerated, and state that it is not true that some of the troops joined the people in seditious cries.

The official Piedmontese Gazette publishes the following note: "The official Gazette of Vienna, having announced the dispatch of reinforcements to Italy, the Piedmontese government has thought it its duty to bring the distant garrisons near to the frontiers of Lombardy, without, however, calling out the contingent." Three steamers with troops had arrived at Venice.

The advanced guard of the Austrian reinforcements entered Milan on the 10th. The Archduke Maximillian had quitted Milan, and Gen. Gyulai, the Military Governor, commanded in his absence.

The Piedmontese Chamber of Deputies had elected its officers from the ranks of the Liberal party, Signor Racozi being chosen President of the Chamber. Additional guns had been mounted on the citadel of Milan all pointed against the city.

A Milan letter says the chances of revolt were diminishing daily.

The news of the alliance of Prince Napoleon with the Sardinian Princess had produced great excitement among the Italians, who regarded it as a pledge of the united action of France and Sardinia in the affairs of Italy. It was expected that Prince Napoleon's presence at Genoa and Turin would lead to demonstrations of unmistakable character.

A letter from Rome, dated the 7th, says:—"The Pontifical Government has never ceased for the last two years to demand the departure of the French and Austrian armies of occupation. It gave as its reasons the perfect tranquility which prevails at Rome, and throughout the States of the Church. Moreover, it desired to accomplish a saving in its War Budget, which is enormous for so small a State. Ocular witnesses, who arrived here yesterday from Pavia, and Milan, announce that great agitation prevails in those towns. The Austrian authorities have adopted imprudent measures, which have irritated the people. It is a miracle if Lombardy be not on fire before the spring, as it was in 1848."

AUSTRIA.

The correspondent of the Times at Vienna says that the spirit of the people in Austria has been aroused by the hectoring of Sardinia and the domineering of France, and they are well pleased with the spirit displayed by the Emperor. No fewer than ten thousand men were sent by railway from Vienna on Saturday the 8th, and by Wednesday seventeen thousand more, including cavalry, were on the way to Italy. Eight batteries, with a hundred horses to each battery, were sent off on Monday. The celerity and ease with which troops were moved from one extremity of the Empire to the other, had excited general astonishment.

At one of the theatres a patriotic demonstration had taken place, caused by some allusions in the piece.

It is stated that the Rear Admiral commanding the Austrian squadron in the Adriatic, who was about to proceed to the Levant, had been ordered to return to Trieste.

The Austrian corps of observation on the Servian frontier is not above four thousand strong, and will not be reinforced.

Rumors were current in Vienna of the discovery of a formidable conspiracy in Cracow. Numerous arrests had been made, and many of the prisoners are said to be Russians.

One of the reports states that the fortress of Cracow was to have been surrendered to the Russians. There is believed to have been considerable exaggeration in the reports.

A Vienna despatch of the 5th, says: "The report that Austria is likely to send troops to the fortress of Belgrade has caused a panic here; but you may be sure she will not do so, unless with the consent of the other parties to the treaty of Paris.

TURKEY.

The Turkey Telegraph Cable is successfully laid to Constantinople and the Dardanelles, and is to be extended to Candia and Egypt in the spring.

PRUSSIA.

Le Nord says that Prussia and Germany will remain merely spectators so long as Austria shall have only the Italians against her, and by that neutrality expect to force France to remain neutral also, and the more so that England will adopt a similar policy. As to Russia, she will take part neither for or against Austria.

SPAIN.

A Madrid telegraph of the 8th ult. to the Daily News says: "The ministry declare that Spain will never sell Cuba, and protest against the insulting hypothesis to the contrary implied in the American President's message.

The *Monarquia* considers Buchanan's message mere election claptrap, and a continuation of that which he made at Ostend, to obtain himself partisans for the Presidency, but thinks some other Democrat may outbid him, and that that may lead to serious complications. It believes that more fillibustering expeditions will be connived at, but argues if the little Republic of Costa Rica was able to defeat Walker, who took over to Nicaragua a much larger force than any likely to go to Cuba, but little fear need be entertained about Cuba, garrisoned by the flower of the Spanish Army, and provided with a flotilla large enough to cut off all supplies.

Appointments.

We would say to our preaching Bro., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I have appointments as follows:

At Loudon Ridge the first Sabbath in Feb.

At Warner, in the Universalist meeting house, the 2d Sabbath in Feb.

At Danbury, in the Town house, the 3d Sabbath in Feb. T. M. PREBLE.

S. S. Brazee appoints to preach in Goshen, Mass., (Sunday) - Feb. 6th.

I will preach (if the Lord will) in Tuftenborough, N. H., Sunday, Feb. 6th.

J. COUCH.

If the Lord will, I propose to preach at
Scitico, (New Chapel) Sunday, Feb. 6th.
Springfield, Tuesday evening, Feb. 8th.
Chester Factories, (evenings,) Feb. 9th and 10th.
Albany, N. Y., Sunday, Feb. 13th.
Rochester, (Bro. Cook's charge) evenings, Feb. 16th.

If these proposals conflict with previous arrangements, please write me at Worcester, till Feb. 4th. H. F. CARPENTER.

H. Munger will preach in Kennebunkport, - - - Feb. 6th.

Providence permitting, I will preach at Danielsonville, Conn., - - Feb. 6th.

J. HEMENWAY.

J W Crabtree appoints to be with the church in
Bristol, Ct., Lord's day, - - Feb. 13th.
Southington, (evenings) - Feb. 17th and 18th.
Waterbury, Lord's day, - - Feb. 20th.
Bro. Wm. Sutherland will be with him.

T. S. Canfield appoints to preach as follows;
Pine Swamp, Ct., - - Sunday, Feb. 6th.
North Lee, Mass., evening, - - Feb. 8th.
North Becket, evening, - - - Feb. 9th.
Goshen, Mass, eve., - - - Feb. 10th.
Buckland, Mass., Sunday, - - Feb. 13th.
Plainfield, Ct., (Pond School house, near Bro. Barton's) eve., - - - Feb. 15th.
Savoy, Mass., (at Bro. Myrick's) eve., Feb. 16th,
and through the week, or in vicinity.

The Lord willing, I will attend meeting at South Hope, Thursday, Feb. 3d, at half-past six. Also at the same hour, eve., at Camden Harbor, Feb. 4th.

Sunday, the 6th, at Lincolnville, (Young Town school house) over the Sabbath and evening.

Wednesday, the 9th, I will preach (if brethren wish) at North Searsport.

Saturday and Sunday, 12th and 13th, meetings at Holden, Me. Meeting of conference to commence at 2 P. M., Saturday the 12th.

THOMAS SMITH.

NOTICES.

☞ The Sacrament of the Lord's Supper will be celebrated at Mattituck, Ct., Feb. 6th.

T. L. S.

☞ A Conference will commence in Barnstead, N. H., (Clark's meeting house) on Friday, Feb. 11th, and continue over the Sabbath. J. COUCH.

Notice.

Providence permitting, there will be a Christian Conference held in the town of Fairfield, about one mile south of Russell's Corner, Sauk Co., Wis., to commence Friday evening, March 11th, 1859, and continue as long as thought best. A general attendance is desirable. Bro. Y. Higgins will be present to preach the word of life, and Bro. P. S. W. Deyo is invited to attend.

In behalf of the brethren,
G. W. BARNES.

Conference in Portland, Me.

Providence permitting, we will hold a conference at Clark's Hall, in the rear of the Stone Church on Congress street, Portland, commencing Wednesday, Feb. 16th, at 2 o'clock, P. M., and continuing through the week and over the Lord's day. Hours of meeting, after Wednesday, 10 A. M., 2 and 7 P. M. The brethren and sisters in the adjoining towns are invited to attend. We hope all interested will make this conference a subject of *special prayer*.

EDWIN BURNHAM.
MILES GRANT.

Notice.

There will be a quarterly conference holden with the church in Elkhart, Clayton Co., Iowa, to commence on Friday evening, Feb. 18th, 1859, and continue over the following Lord's day. Bro. L. Lyon, pastor of the church, will be in attendance, with the writer, to preach the word.

Y. HIGGINS, Evangelist.

Notice.

Providence permitting, there will be a quarterly conference held in the town of Algansa, near Bro. Wakeman's and Draper's, in Branch Co., some nine miles south of Quincy, commencing Feb. 11th, 1859. A general attendance is desirable. Brn. O R. I. Crosier, E. Miller, Jun., and J. A. Sober, will be present to preach the word of life.

In behalf of the brethren,
A. N. SEYMOUR.

☞ *Expositor* will please copy.

Business.

To Correspondents.

Bro. John G. Bennett's P. O. address is Brattleboro, Vt. Bro. Henry Pratt's is Wales, Mass. Bro. P. B. Morgan's is Ottawa, Lazelle Co., Ill.

☞ H. G.—Letter received.

Samuel Hoyt—Settles up to end of present vol.

T. D. Metcalf—All right.

Herman French—We cr. you $1.50, to No. 182.

J. W. Crabtree—The amount will be $1.13.

T. L. Saltonstall, $1.00.

Cash Receipts.

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The No. appended to each name is that of the CRISIS to which the money credited pays.

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Poetry.

For the Crisis.

THE NEW YEAR.

One more is past—how swiftly do they fly,
Like shadows frail that melt in air away;
Like clouds that flit o'er evening's troubled sky,
They still elude our gaze, they will not stay.
They pass away—these fleeting years—
Blended with gladness and with tears;
E'en like the summer's flowing stream,
Or like the night's bewildering dream.
And whither do we tend? Is it the way
Of Heaven's light wherein our footsteps go?
And is it Bethlehem's holy star whose ray
Guides us in this dark world of woe?
Or does a sunny pathway smile
Before us, and our thoughts beguile,
A broad way, vainly strewed with flowers,—
Is that smooth path of evil ours?
Thou God of love, whose years fail not,
Eternal, undecaying, mighty One,
Frail, frail are we, and changes mark our lot,
But changes reach not to thy high abode.
In light and deathless majesty
Thou ever wert, and shall be still;
But we—a moment sees us here,
The next—we're gone, we disappear.
O God, on thee we call, if years pass on,
To teach our hearts to number them aright;
Grant us the only hope that cannot die;
Flame our souls with pure, celestial light,
That leads by grace to an eternal day;
That we thy glorious face may see,
And praise thee better far than here,
Through bright, eternal, blissful years.
The day this one began—some took our hand,
And wished it happy unto us; and many more
The same they wished. And on, and on, they went.
But in return, the compliment we could not turn,
Our heart thrilled at the thought; yet years of sin
In this cold-hearted, bitter world of woe?
To one we answered no,—ere years have passed,
We hope to see and join the blood-washed band.

M. H. M.

New Glasgow, C. E., Jan., 1859.

Original Articles.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 10.

MY DEAR SISTER:—There are various opinions respecting the degree of moral perfection unto which the christian may attain in this life. Some believe that it is impossible for an individual to live without committing sin daily. They contend that all we do is mixed with sin. Others believe that an individual may be perfectly justified before God, and maintain this state, but yet the soul is constantly warring against inward depravity, from which there will be no release until death. This they denominate the "*christian warfare.*" Others take the ground that Jesus "is able to save unto the uttermost;" that there is power sufficient in the atonement to expiate for actual transgressions, and also to cleanse the soul from all unrighteousness. That the individual may not only be justified in regard to his offences, but also sanctified wholly, so that the native tendencies to evil may be removed, and the entire bent of the mind be turned toward that which is good, yet, like Adam and Eve, exposed to temptation from Satan, and liable to fall, and subject to error. Others contend that it is possible for the person to be so saved as to be in no further danger of falling into sin.

Now I purpose, dear sister, to examine these different phases of belief by the light of divine truth, and whichever harmonizes with that, to receive it. This was not my design when I wrote you last, but to bring one only to the test. I think now that it may be more instructive and profitable to examine them each, with a disposition to "buy the truth, and sell it not."

1st. Does the Bible represent the christian as being an habitual sinner? The question to be settled is not whether modern professed christians *do daily sin*; but we will come to the *Bible standard of christianity*. We will examine the proofs brought in support of this position—that all christians do habitually sin. 1. Kings 8: 46. Solomon prays: "If they sin against thee, (for there is no man that sinneth not,") &c. Eccl. 7: 20. "For there is not a just man upon earth that doeth good and sinneth not." It is certain from these texts that Solomon believed all men in his day to be sinners. Rom. 8: 10—"As it is written, There is none righteous, no, not one." Somebody wrote thus; let us turn to the original. "There is none that doeth good, no, not one." So wrote David, the inspired prophet of God. He is speaking of a class who "are corrupt," whose works are "abominable," and says, "there is none that doeth good. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who *eat up my people as they eat bread*, and call not upon the Lord." These "workers of iniquity" are, not the Lord's people, for they are oppressors of his people, *eating them up*, as it is figuratively represented.

These illustrations are taken from under the law, "which could not make the comers thereunto perfect;" and we will now refer to the proof texts taken from the New Testament. Rom. 7: 14–25.—"For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. Now then it is no more I that do it, but sin that dwelleth in me.... I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." Those who adduce this language of the apostle Paul, in proof that all christians do habitually sin, consider him as speaking of himself in a *regenerate* state. That, while with the mind he served God, with the flesh he served sin. That thus it is with all christians. When they would do good, evil is constantly present, and bringing them into bondage. Sin, dwelling in them, leads them to do what they wish not to do, and hence the warfare.

It seems, however, to be a warfare in which sin, and not *grace*, has the ascendancy. How strongly does the apostle express it by a metaphor; "I am carnal, sold under sin." As the slave is in bondage, and under the *dominion* of the man to whom he is sold, so Paul was under the dominion of sin, and contrary to his own will, made to do that which he had no desire to do, thus bringing him into a captivity so irksome that he exclaims, "O wretched man that I am! Who shall deliver me from the body of this death?" Sold to sin! Taken captive! All of his struggles were unavailing! He is a captive, and a slave, and to add to his wretchedness, is bound to a dead body, and forced to drag it about with him, a *putrid, rotten carcass*, until death relieves him from his misery.

Very strong are the metaphors employed by the apostle to represent his wretched condition, and then he closes by asking, "Who shall deliver me?" and exclaimed, "Thank God! through Jesus Christ our Lord!" What! has he found in *Christ* a deliverer from his bondage? Yes! and with a heart exultant at the thought, he at once changes his theme, and goes on to describe the *freedom* and *blessedness* of one who has been *emancipated* through Jesus Christ! Having shown in the boldest language the insufficiency of the law to save him from sin, he goes on to describe the power and efficiency of the gospel to save men. As these descriptions are antagonistic, they cannot refer to the same condition. But we must defer further comments until our next. In the meantime, allow me to request you to carefully and prayerfully examine this subject, for an error here would be a dangerous one. Yours as ever, M. D W.

☞ I have long ago been convinced that it was better to love men than to hate them; that one would be more likely to convince them of wrong belief by showing a cordial sympathy with their welfare, than by nipping and pinching them with logic. And although I do not disdain, but honor philosophy applied to religion, I think that the world just now needs the Christian Heart more than any thing else. And, even if the only and greatest question were the propagation of right theology, I am confident that right speculative views will grow up faster and firmer in the summer of true christian loving, than in the rigorous winter of solid, congealed orthodoxy, or the blustering March of controversy.—*Beecher.*

PROMISES TO GOD.—There is a tradition of Ovid, the poet, that when his father was about to punish him for writing poetry, he promised his father never to make a verse, and made a verse in his very promise. When I do solemnly promise my Heavenly Father to sin no more, I sin in my promise. I say my prayers as the Jew eats the passover, in haste. And although in bodily actions motion is the cause of warmth, the more speed I make in my prayers the colder I am in my devotion.—*Thos. Fuller.*

☞ Be wise; be willing to learn from every man; be acquainted with your lot.

For the Crisis.

Alcohol an Elixir of Life.

In the days of Alchemy there were three principal objects of scientific pursuit;—the Universal Solvent, the Philosopher's Stone, and the Elixir of Life. The two first have been given up as worthless if they were found. Upon the discovery of alcohol, with its wondrous effects upon the physical system, the hope was for some time cherished that immortality had been ever more brought to light. But the general opinion has long been settling against the tempting beverage, as making feeble life shorter instead of longer.

I think I can now prove that this popular verdict is a mistake. I have found logic for it, quite as good as that which performs certain marvelous feats with which collegians are familiar, and for which I find the sanction of the greatest of the Fathers,—Augustine. I will give the argument.

We know that it is often said that extinction of being cannot be the final penalty of sin, because the word *death* is sometimes used in a metaphorical sense. Death does not kill the soul, it is said, for men are said to be "dead in trespasses and sins" while they are yet alive; and hence, so far as the meaning of this word is concerned, they may live forever. This metaphorical sense of the word is claimed particularly in Eph. 2: 1–5; Col. 2: 13; 1 Tim. 5: 6; Rom. 6: 2; 8: 10: and, most important of all the passages, Gen. 2: 17.

To this I have already replied that in some, if not all of these passages, the future is anticipated as already present, by the figure of speech called *prolepsis*, which often occurs in the Bible, and which does not make any difference in the nature of the death spoken of in the passages in question. To support this view, I have already adduced nineteen commentators and ancient versions, and I am now prepared to add, for various instances, the names of Augustine, Chrysostom, Theodoret, Erasmus, Zanebius, Piscator, Calixtus, Calvin, Beza, Turretin, Grotius, Gomar, Zegerus, Estius, Parens, Toletus, Vitringa, Bengel, Michaelis, Wahl, Ruckert, Reiche, Uster, Fritzsche, Kauffer, Flatt, Meyer, Tholuck, Hammond, Clarke, Macknight.

"Midnight!" some one is ready to echo. Well, the army of authorities may frighten into silence some whom it does not enlighten.

I should say here, before I come to the great argument, that most of those who hold the immortality of "them that perish," do not offer the metaphorical sense of the word *death* as *proving* said immortality. They do not think of deducing immortal life directly out of "spiritual death." That would be so obviously a violent and unwarranted procedure, that it might cause some staggering and misgiving. They commonly offer their interpretation not as proving their whole case, but as a foil to meet the doctrine that the death of the wicked finally kills. And I expected until lately to find our opponents ever using their argument thus moderately and modestly. But I am quite disappointed. I have just found Augustine going further, and "carrying the war into Africa," as if that country were his own; as indeed it was, greatly to its honor. I honor him no less, though we may trust him less, for the following argument: "The life of thy body is thy soul; the life of thy soul is thy God. Just as the body dies when the soul is gone, which is its life, so the soul dies when sundered from God, who is its life. The soul is therefore certainly immortal, because it lives even when dead. For we may say of the soul when it has lost its God, that which Paul said of the woman that lives in pleasure, 'She is dead while she liveth.' (1 Tim. 5: 6.)"—*Essays on the Gospel of John, Essay xlvii.* 8.

Such is the argument, illustration and quotation. And now for the inferences.

1. Not only is the soul immortal, but if the illustration is good, the body is also immortal. For as the death of the one illustrates the death of the other, so the life of the other represents the life of the one. The soul parted from its life does not perish; so the body deprived of its life does not decay. Practical conclusion. We ought to die as soon as possible, and become wholly immortal.

2. The woman that lives in pleasure is immortal already. Hence, for those who prefer it, pleasure may be as good an elixir of life as suicide would be.

3. The drunkard is immortal. For it is proverbially said of him: "He has destroyed himself." But he is not dead yet, and he cannot be more than "destroyed;" so he will live forever—he will never sink to a drunkard's grave.—Q. E. D.

So I think that, *logically*, the Elixir of Life is discovered. And discovered, too, with conditions that must be very pleasing to multitudes; for nothing is required in the way of virtue, or spirituality, or any thing that pertains to the "soul's health."

This last phrase may suggest some reflection, whether the discovery is as good actually as it seems to be logically. For if the body's sickness threatens its life, so when there is no "soul's health," its very life may be in danger, for aught we know. At least we should not be too ready to infer its immortality because it is sick yet not dead. In fact, when we say that the drunkard has "destroyed" himself, we mean to say that his case is almost if not quite hopeless. His destruction completes itself in the drunkard's grave. So "spiritual death," granting the phrase, may naturally foreshadow and find its consummation in an eternal death that leaves no trace of life nor gleam of hope. C. F. H.

For the Crisis.

My Experience;

OR, WHAT I HAVE SEEN AND FELT OF SPIRITUALISM.—No. 3.

Spiritualism not only ignores the Lord Jesus Christ, as the Savior of men, and repudiates the Holy Scriptures, but is hostile to all ecclesiastical associations. This is seen in the efforts made by them, in every possible way, to prejudice the minds of men, and to destroy their confidence in them. Teaching men that such organizations consist of ignorant, superstitious and hypocritical men and women, who only seek to usurp authority over them for the purpose of dictating to them what they shall do, or not do, think, or not think; and hence deprive them of their rights as men and women.

Again; they refer them to the advantages of their creeds, which is in effect to do as their mediums and reasons dictate. Now as to the ignorance of those who are christians and the wisdom of Spiritualists, I think a few remarks will place that matter at rest.

The christian believes, and confides in, the sacred Scriptures, as a divine revelation from God, and as being the only one which has any claim to divine authority; and hence as being the only reliable guide, and containing the only reliable instructions necessary to be observed, in order to secure eternal life; and for this faith be is called a fool, and termed by them (Spiritualists) as ignorant. They ignore the whole thing. This is what they term "wisdom."

Christians confide in the death and resurrection and merits of Christ for eternal redemption, this being the only revealed method of salvation, and for this they are called ignorant.

Spiritualists ignore him as a Savior; herein they think is their wisdom. Now I ask who are the fools, and who are the ignorant? They teach that what their reason dictates as being morally right, is right to them. O! how men will resort to every kind of theories, and how hard they will labor to establish themselves in error. I ask, is it true that human reason alone can be relied upon as a safe moral guide? Nay, do we not know in our hearts that it is not? Have we not sufficient argument to establish this point?

Look at the calendar of crime, as committed among men in this country. Has not the murderer, the drunkard, the licentious and wicked, of every kind and grade, reason as well as they? Is reason to them a sure guide to morality and happiness? If it is not adequate to the task in them, what evidence have you that it will be in your case? I confess that reason would gladly lead us aright, would gladly perform her office, but she does not control, neither indeed can she. She cannot annul. She is in league with the passions, which she ought to control, or at least as one remarks, treats them with as much indulgence as a mother does her spoiled child. This treason is our misfortune, and evinces to us the frailty of human reason; hence to depend upon it as a moral guide, is in effect to depend upon our passions.

Again; when they speak of the ignorance of christians, I understand them as speaking of their inability to discern the light of Spiritualism (as they term it) which has made such great discoveries to them.

But I would here ask what real religious advantage have they gained by embracing their Spiritual philosophy, and what knowledge have they gained by it, which makes them wise above their fellows? This thought is worthy of passing notice, at least. Have they learned to know what is implied in the real enjoyment of christianity? Have they peace with God through our Lord Jesus Christ? Have they the spirit of adoption richly dwelling in their hearts, and its fruits, which are love, joy, peace, love to God and man, to saint and sinner, to friends and foes? In a word, what do they know of the joys of pardoned sin? Nothing. I repeat it, nothing. They are yet in their sins, and will remain in them as long as they ignore the Lord Jesus Christ as the Savior of sinners! and further, they know nothing of the joys and hope of which we speak. And yet they deem christians fools and ignorant. Judge ye who are the wise. Their light is darkness, and we need no better evidence of their loving it than they give us, in that they abide in it. True, there are those among them, possibly who, like myself, were drawn under its Satanic influence, and who, though they may see the light in the distance, yet have not moral power to reach it. To such let me say, pray! for prayer and faith in Christ can alone save you. Fly from the den of pollution into which you are fallen, by flying to Him who alone can save you.

This harmonial philosophy proposes to secure universal harmony and happiness. How, I ask, is it doing this work?

I answer, by sowing discord in families; by separating husbands and wives, and encouraging and abetting licentious conduct.

In proof of these facts, I propose to detail to you what I have seen while among them, also what they teach upon those subjects, and what I know to be the prevailing sentiment of Spiritualists concerning these points. ADOLPHUS.

For the Crisis.

Camp Meetings.

As the interest in community increases to hear on the second advent of Christ and attendant doctrines, as we hold them, we, as a people, occupy a position in the religious world that calls upon us to give the reasons for our hope, and let our light shine as it has not for a number of years. There are double the calls that can be headed. New doors are opening in every direction. What shall be done? is the inquiry from every honest laborer in this great field. The coming year is destined to be an important one, and an understanding effort ought to be made in harmony, as far as possible, to unite all the well meaning and laboring brethren in one combined and general effort. As some of the preaching brethren have requested my opinion, I have given it privately, which they wished me to make public for the brethren to think of. It is as follows:—

To have three *general campmeetings* in different localities; and unite all in the great work of spreading this subject before the world, with some general understanding one with another. This would be coming into some kind of order among those that are looking for the general good. As I travel around, I find many that bless God that they ever attended the campmeetings. They have taken new courage, and gone to work understandingly and effectually. I think the state of the cause in different localities requires three general campmeetings;—say, for instance, as there is one located at Wilbraham, have another in the vicinity of Rutland, Vt.; another in the vicinity of Fairfield, Me. These three points would accommodate many that would not be able to come to the Wilbraham meeting. By request, I drop these thoughts for the consideration of the brethren concerned, that wish for the general good. These remarks, thus early, I hope will set the brethren to thinking, acting and writing on this subject.

HIRAM MUNGER.

[This subject is worthy of consideration.—ED.

COMING TO CHRIST.—Come in, come in to Christ, and see what you want, and find it in him; he is the short cut, as we used to say, and the nearest way to an out-gate of all your burdens. I dare avouch, you shall be dearly welcome to him. Angels' pens, angels' tongues, nay, as many worlds of angels as there are drops of water in all the seas and fountains and rivers of the earth, cannot paint him out to you. I think his sweetness, since I was a prisoner, has swelled upon me to the greatness of two heavens. Oh for a soul as wide as the utmost circle of the highest heaven that containeth all, to contain his love!—*Rutherford.*

For the Crisis.

Scriptural Inscriptions.

In a letter just received from a friend in London, we have a brief description of a look through Westminster Abbey. It embraces some points, though not novel, are yet too good to be confined to the family circle. An extract reads as follows:

"We have at length visited the [illegible] of Great Britain—Westminster Abbey, where the coronation of all the Kings and Queens of England has taken place. Even when a monarch has been crowned elsewhere—as in the case of Henry III.—it was thought proper to have the ceremony repeated. Strange as it may appear, there is an opportunity for those who wish, to try the effect of sitting in the identical chair where the important offices of crowning and enthroning have taken place, and which is never removed from the Abbey. I do not think I quite appreciated the privilege, (of sitting in this seat of royalty) for there was such a multitude of thoughts crowding through my mind, that this seemed an unimportant affair. In order to estimate this noble specimen of architecture, it is necessary to see it; and it may then be justly said to be a study for months. There are two church services performed each day in the week, but there is a stereotyped chilliness connected with them that would never be in accordance with my feelings.

"The ground that encloses the building is paved with tombstones, while the structure itself is filled with chapels, bearing the names of the different sovereigns—their tombs, monumental effigies in all positions, tablets, medallions, niches filled with angels, heraldic devices and escutcheons—all of the finest and most perfect sculpture that the mind can conceive.

"I was much interested in reading some of the inscriptions—particularly in what is designated 'The Poet's Corner,'—many of which run as follows: 'Died in the full hope and with the blessed assurance of the SECOND COMING of our Lord and Savior Jesus Christ,' &c.

"This doctrine, though considered by some delusive, did not originate during the present age. Nay; this was the precise doctrine of the Apostles, stated scores of times: Heb. 9: 28: 1 Thess. 4: 13–18; Titus 2: 11–13; 1 Cor. 1: 47, &c. This was '*the* hope of the promise of God made to the fathers.' Acts 24: 6–8. This hope of the resurrection inspired all the worthies named. Heb. 11: 4–40.

"The patriarch Job prayed that his words, expressive of his hope, might 'be written in a book, and inscribed in the Book, by an iron pen, forever;' Job 10: 20–26. In 'the Book' of books, the Bible, they are written; and in the rocks of Ghoreb, some twenty-five feet high, this doctrine is inscribed, though in slightly varied language."

The point of interest in this extract lies here: This doctrine of Holy Scripture, so oft ignored, held vaguely or *denied*, has been, by the sculptor's imperishable pen, inscribed in marble, and placed among the most enduring monuments of royalty, in the very centre of all that is most honored, amid the highest scenes of christian civilization. This point, so suggestive and so replete with interest to all, deserves to be preserved. J. B. C.

☞ More than nine-tenths of the Bibles printed are printed in the English language.

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Poetry.

For the Crisis.

INVOCATION.

Thou God of Abraham,
And God of Isaac too,
Be thou our God in this our day,
And in the earth made new.

There is no God beside;
Eternal, thou art true;
Beneath thy wing may we abide,
And glory keep in view.

Long have the prophets slept
Who pointed out our day,
But yet how long, O Lord, ere they
With us thy glory see!

Shall we with them yet sleep,
And moulder back to clay,
Ere those bright glories on us beam,
That long, long looked for day?

May faith, and hope, and love,
Keep bright the flame within,
And patience all our graces prove—
Our light be made to shine.

D. D. CHAFFEE.

So. Wilbraham.

Original Articles.

For the Crisis.

Rome as it Was; Rome as it is Not; Rome as it Is.

BY ELDER S. S. BREWER.

NO. I.

BRO. GRANT:—I wish to present through the Crisis the reasons for dissenting from my former opinions concerning Rev. 17th, as I consider them at variance with facts too plain not to be seen by careful observation.

First. I did once believe that the Leopard beast of Rev. 13, with seven heads and ten horns, and the scarlet colored beast of Rev. 17, with seven heads and ten horns, were the same power. I do not believe it now.

Second. I did once believe that the beast that was, and is not, and yet is, was the Napoleonic dynasty. I most *emphatically* disbelieve it now, and because *facts* compel me to renounce it.

My reason for changing my opinion on the first is this: A beast *like* unto a leopard is not a *scarlet* beast. I tried to harmonize it with the idea of becoming scarlet through crime and slaughter. My present opinion is this, concerning the 10th and 11th verses. There had five kings, or forms of the PAGAN ROMAN government, fallen when John wrote; *one* was, the other was not yet come; and when he came he was to continue a short space. Permit me here to quote from DR. A. CLARKE. After a very critical examination of this subject, he remarks:

"The seven heads of the beast are, therefore, the following: 1. The *Regal Power.* 2. The Dictatorship. 3d. The power of the Prætors. 4. The Consulate. 2. Triumvirate. 6. The Imperial power, and the Patriciate, (*and when he cometh he must continue a short space,*) the seventh form of government as only to remain a short time, *which was* actually the case; for from its first rise to independent power to its utter extinction, there passed only about forty-five years,—a short time in comparison to the duration of several of the preceding forms of government."

It is, so far as I am acquainted with writers on the Apocalypse, a universally admitted fact that the great *Red* Dragon of Rev. 12: 3, symbolized Pagan Rome, and as the Revelator presents it with *seven heads,* when the act of transfer is made to the beast *like* unto a leopard, there is an end to that power in its pagan form. I shall now present what I most positively believe to be the plain, legitimate sense of the text.

When John wrote, five forms of government had passed away; one, the sixth, *was* in power, and the seventh did continue but a short space. And now we are to find in the ROMAN government another form, and that form is to be THE EIGHTH, and of the SEVEN. Is it not a fact that ROMAN CATHOLICISM is another form of Roman government? Please notice the 18th verse: "*The woman which thou sawest is that great city which reigneth over the kings of the earth.*"

There is an identity concerning the beast of Rev. 17: 3; namely, the scarlet colored beast. Prof. Murdock, in his Syriac translation, renders it thus: "I saw a woman sitting on a RED BEAST of prey." That red beast of prey is the Roman government, the eighth, and of the seven. The revelator in vision sees the *leopard* power with seven heads. Now, is it not *legitimate* to conclude that that power continues a leopard beast during all its time of receiving and losing its heads; that is, during its existence? *or does the leopard change his spots?* Is it not a leopard beast from beginning to end? I most conscientiously believe it is; if so, the scarlet is another beast.

The reader will bear in mind that the WOMAN is seen seated on the SCARLET or RED BEAST; a beast and a rider distinct from each other. That the pope of ROME has swayed a sceptre of tyranny over rulers, kings and emperors; that he has been a priest-king of the most desperate stamp, I will not stop here to discuss. And, likewise, it has been *Rome* that has *carried* the church, the *woman,* through all her bloody crusades; all her bishops, archbishops and functionaries receive their power from Rome. A Romanist glories in the name of Rome. Never did a Cæsar feel more pride in that talismanic name, than the pope, priests, bishops, archbishops and arch fiends of Rome do this very day. Rome is the Alpha and Omega, the beginning and the end of their faith.

There is one peculiar characteristic in the dress of the priest-king of Rome. Whether the revelator designed that we should obtain an identity from it or not, I will leave you, dear reader, to decide.

Says Albert Barnes, in his Notes on this subject:

"I caused this inquiry to be made of an intelligent gentleman, who had passed much time in Rome—without his knowing my design—what would strike a stranger on visiting Rome, or what would be likely particularly to arrest his attention as remarkable there; and he unhesitatingly replied, the scarlet color of the dress of the cardinals—of their hats, and cloaks, and stockings, being always of this color. It is the color of the carriages of the cardinals. The entire body of the carriage being scarlet, and the trappings of the horses the same. On occasions of public festivals and processions, scarlet is suspended from the windows of the houses along which processions pass. The inner color of the cloak of the pope is scarlet. The carriage is scarlet. The carpet on which he treads is scarlet. A large part of the dress of the body guard of the pope is scarlet; and no one can take up a picture of Rome without seeing that this color is predominant. I looked through a volume of engravings representing the principal officers and public persons of Rome. There were few in which the scarlet color was not found as constituting some part of their apparel; in not a few the scarlet color prevailed almost entirely. . . . I conclude, therefore, that if it be admitted that it was *intended* to represent Papal Rome in the vision, the precise description would have been adopted which is found here."

To say the least, there is a most striking coincidence in the matter.

Wakefield renders the 11th verse thus: "*And the beast that was, but is not, is* HIMSELF *both an eighth and one of the seven, and is going to destruction.*" There is a meaning in the expression—is going to *destruction;* or, as it reads in our translation,—and goeth into perdition. When pagan Rome is presented in the 12th chapter, it is there called that old *serpent.* And the reason is plain to my mind. Serpents change their skin, or crawl out of the same every season. So that serpentine government passed through seven changes. *But in this, the* EIGHTH, *he will go to perdition—to destruction.* Romanism claims infallibility—never has erred—cannot err. There is, to my mind, force in the expression, taken in the above sense. When John saw the woman seated on the scarlet colored beast, he *wondered* with great admiration; then he is told the mystery of the woman and the *beast that carrieth her.* Mark the *position* and the *time* in the wilderness; *not* after she comes out of the wilderness, but in the wilderness. *There and then* he sees the beast that was, and is not, and yet is. Before the Napoleonic dynasty had a being, there the eighth form of Rome, under the priest-king, statesman and warrior, the pope of Rome, is seen ruling the kingdoms of Europe, commanding kings to kiss his foot, and speaking LIKE A DRAGON. It was marvelous to John; he wondered to see a church, professing to believe the Scriptures, supported by such a political tyrant, and declared, that "they that dwell on the earth *shall wonder,* when they behold the beast that *was, and is not, and yet is.*" Now mark, the woman is seen seated on the beast in the wilderness. Is not that a fact? If so, the eighth was in existence. Consequently, by no method of reasoning whatever, can France under Napoleon fill the mould of prophecy. It is clear that in the SEVEN referred to by the revelator, he did not mean the seven heads of the leopard beast, which were all *different nations;* if he did, I shall prove in my next that France is not the eighth.

All wonder when they see Rome, once the mistress of the world in its political and religious power, *then is not,* having transferred its power to the GREEK EMPEROR; and then Rome *yet is;* in the eighth century, when the pope declared himself an independent monarch, which created more astonishment, in all probability, than ever Louis Napoleon did or can create.

For the Crisis.

"I Don't Believe in Covering Up Sin."

You don't, eh? Well, neither do I. But if you think it any great credit to you to act like the devil, and then pretend you do it to avoid hypocrisy, you will be mistaken. The fact is, friend, there are a great many things about you and I that *ought* to be covered up, yes, *buried* so deep that the devil never can dig them up with his longest hoe; and it is your business to cover them up till you can *kill them out.* Don't flatter yourself with the idea that when you have got the devil in you, it helps the matter to act it out. No, sir. Hold your tongue,—it's too hot to speak properly. Let those evil words die in your own heart. It is bad to have firebrands, arrows and death inside of you, but it is worse to scatter them all about. Keep your body under. Throw away those poisonous narcotics. Offer your tobacco a sacrifice to Satan, and never use it any more. Then live temperately, keep your nerves quiet, and learn to bear and endure. Swallow down a few of your little provocations, put a bridle on your *tongue,* and then *hold on to it.*

"Don't want to hide any thing?" You might as well lay aside your clothes as your common sense. The fact is, you *do* want to hide a great *many things.* And if all *your* faults were written on your tongue, you would n't open your mouth three times a day; and if they were marked on your forehead, you'd pull your hat down till you could n't see out of your eyes.

"Must let it all come out!" Why don't you aim a loaded gun right into the midst of your family, and "let it all come out?" Why don't you punch up an uncaged tiger and tell him to "let it all come out?" Why don't you stand before a loaded cannon and say, "Fire! let it all come out; don't keep back any thing; I hate hypocrisy?"

A tree is known by *its fruits.* He that doeth righteousness *is* righteous. You need not undertake to find fault with others who don't act worse than they *want to,* for fear some one will think them *better* than they *are.* Ah! friend, you are backslidden. How many motes you *do see* in others' eyes since you got that horrid beam in your *own.* Pull out the beam! Then go tell your brother your fault between *you* and *him alone.* Tut! tut! not a *word!* I don't want to hear any thing about your paltry squabbles! Go do *your* duty, and then you will find things nearer right. When you get sober, the trees and brick houses won't chase *you,* nor the ground fly up and strike you in the head.

H. L. H.

☞ We must ourselves first desire to have evil affections and thoughts separated from us, before we can be willing that others should aid us in the work.

For the Crisis.

Church Responses.

As I read in last week's *Crisis* an interesting letter from South Wilbraham, mentioning the spiritual practice of responding in prayer, I could but reflect how little understood and appreciated is this ancient and scriptural practice of God's people, both under the old and new dispensation.

Many who profess to love God, treat this matter, both by words and acts, with an air of disdain, as though it were a mere *human form,* wholly unauthorized by the God of the Bible. But if such would *carefully* look into that Word which is to judge us at the last day, they would find this practice originated with the "church in the wilderness," by a special and divine command. Deut. 27: 15. Macknight shows this practice was transferred to the christian church at its beginning; which plainly appears from the Apostle's argument in 1 Cor. 14: 16, 17, where he forbids praying in an unknown tongue in the church, unless there be an interpreter, and adduces the following, as a reason why they should pray in a language the entire church could understand; viz: the "unlearned," those not understanding the language, would not know *when* to say "Amen," or, as Macknight has it, would not know *where* to introduce the *audible* Amen!

Now this plainly shows that the Apostolic church *did practice* what the church in the wilderness were positively commanded to do; that is, the church, the lay members, gave their recognition not only to the word of God, when reiterated by God's servant, but to those prayers in keeping with his word. When God's ministers pronounced blessings, or repeated God's denunciations against certain sins, the church were not to sit like so many marble statues, or to appear as though Morpheus presided over them, or so fearful they should infringe upon popular etiquette they could not even move a muscle to manifest their interest in the cause. But by their gestures, as well as voice, they were to show they appreciated these spiritual blessings, and heartily concurred in the declarations of the Almighty.

Moses gave directions to the children of Israel relative to their mode of worship when they had passed over Jordan. He commanded the Levites to reiterate a code of divine laws, and at the close of each declaration, "all the people should answer and say Amen."

Then the same thing is repeated in Nehemiah, with the addition of very emphatic gestures. O read it, ye stiff, stereotyped, ice-bound professors, who are so fearful of innovations as to remind one of the manner of the contumacious Pharisee towards the Son of God. But I forget. Such will not probably read this. But, my brethren and sisters, let us read the 8th chapter of Nehemiah, where Ezra stood upon the pulpit of wood made for the purpose, and read the law of God to the men and women that could hear with understanding. Observe their reverence. As soon as "he opened it," (that is the book) "all the people *stood up.*" And theirs was not *physical* activity alone. See! "And the *ears* of all the people were *attentive* unto the book of the law":—"And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground."

Dear brethren and sisters, shall we ever again appear dull and inactive, when God's word is repeated, or prayer is offered to his divine Majesty? But, says one, if God's sheep do thus, they will be annoyed sometimes with the voice of goats. Well, what good cause has not been annoyed with a Judas? Have we not reason to believe very many receive the ordinance of baptism, and come around the table of the Lord, who are really unworthy? But shall God's children refuse to comply with his commands because some abuse his ordinances?

BEULAH MATHEWSON.

The present is the mouth of the future.

For the Crisis.

Reform.

"No man putteth new wine into old bottles."—LUKE 5: 37.

Reform, social, moral, and intellectual reform! Its need—its accomplishment—its benefits, are often presented to the reflective mind. It is needed, and has been ever since Adam partook of the forbidden fruit, and will be until the judgment day. Because it is needed, and because many benefits may be derived from a true reformation, it is certainly laudable to seek means to produce it. Therefore many strive, study, lecture, and write. And yet society is corrupt, morals are depraved, and intellects are dwarfed Time and talent are spent in suggesting and developing various improvements for the present benefit of mankind.

One says, "educate." But what is education? Simply power. And so they educate, and the result is, tricks and villainy, fraud and licentiousness, flow a perfect stream from our halls of learning. Another says, "govern." Then laws are put forth, and what then? Honesty and justice are dethroned, and bribery and corruption are in their stead. Another cries, "moral suasion," and others, "association," "spiritual progression," &c. And thus men of laudable desires, but weak in judgment, of benevolent hearts, but lacking true wisdom, study, invent, and introduce to society new schemes, founded upon new principles, and talk largely of reform and progress. Then they look for improvement in man's condition as a result of their labors, but behold an attendant curse ever follows. Being unable to account for this, they either renew their study to search out the defect, or give up the work in despair. And now, after years of laborious research and continued failure, while "men's hearts (are) failing them for fear," the cry comes up from perishing millions, "who can help?" Let us hold a council on the matter. Let us invoke Divine Wisdom to preside, while we retrospect the past, inquire into the present, and seek wisdom for the future.

In glancing at the past, we find society has continually undergone changes, which have been, either the result of schemes of evil minded men, or of social reformers. We follow through the many changes that have been wrought, down to the present, and we find that inventions and discoveries have been brought to bear upon man's condition, until such an acquired velocity has been obtained, and such an impetus given, that the whole civilized world stands breathless with anxiety, while the train of circumstances, drawn by the locomotive of human knowledge and invention, is urging them on to a swifter and as sure destruction as ever awaited a barbarous nation. The track is the same it ever has been. The condition therefore is just as bad, for the result will be the same.

No wonder the cry goes up, "who is sufficient for these things?" Let us see what reformers have been about meanwhile. Their object has been to overcome the evil tendency of things. But have they ever stopped to inquire into the origin of this evil? Surely if they had, their ardor would have abated somewhat, and they would have been less sanguine of success. For certain conditions of society which outwardly appeared beautiful to them, would have been found to be "full of dead men's bones, and all uncleanness," and they would not have needed the sad lessons of experience to tell them that their human efforts would be futile. We find discord in society. We wish to prevent it. We find imperfection. We wish to obviate it. We find sorrow and disquiet. We wish to bring relief. Let us seek the cause of these, that we may the more utterly remove them. "But," says a reformer, "it won't do. Evil exists. This is the starting point of every reformer, and the object has not been to destroy evil entirely, for it can not be done. It can only be kept in subjection." Not so fast, my friend. We wish to be thorough in the work, that it may remain, and our object not be defeated as you have been. You only sought to regulate. Now, in all common sense we inquire, how can you regulate an irregularity? This is the prime cause of your failure. You say evil cannot be eradicated. When I have come to this conclusion, I will do as you have done; give up in despair.

We started to search out the cause of evil. We find it exists in this world in consequence of Adam's yielding to temptation, and its sum is death. "There," exclaims our friend again, "you have your match now. Remove death if you can." True, it must be removed ere a thorough reform can be produced. And, as we have invoked Divine Wisdom to aid us, we will seek God's help in this matter. He is willing, and has already done much to bring to pass the very thing we seek. And what he has done remains fixed, and when the work is finished it will remain through all eternity. And here is another cause of your failure. There was no God in the work. You sought to educate, but for what purpose? To exalt men by giving them exalted ideas of themselves. So did Satan when he said, "ye shall be as gods knowing good and evil." Therefore a Boston preacher prayed in public not long since, "May we, O God, never think meanly of ourselves."

Educate! but let not ambition be the stimulus entirely—the ruling principle. Remember—"He that exalteth himself shall be abased." "The fear of the Lord is the beginning of wisdom." And because men have tried to control, or "govern," and not eradicate—to exalt, or "educate," and not to teach true wisdom, the past has been a failure—the present is evil, and the future is dark and threatening. But who is able to eradicate? Who can teach true wisdom? God alone. And here we have reached the root of the matter. Now we are ready to lay the foundation. But we find it already laid, and "other foundation can no man lay than that is laid, which is Jesus Christ." Now, let us be careful how we build.

"Well," says one, "we are ready to aid you with heart and hand. But we warn you that structures have already been reared on that same foundation, and although, in some individual instances, they may have accomplished their end, yet the great mass, and, I may say, the majority of those who have aided to rear them have not been benefited in the least." We thank you for the warning, and will heed it. Perhaps it was owing to the quality of the material they used that they failed, therefore let us have good material. We want nothing perishable, for we want the work to abide. We want a structure in which Death cannot be found; which shall be reared "under the whole heaven," and which shall include every particle of earth. To accomplish this work in man's heart, we want but one material, and that is, Truth. Truth is the word of God, therefore it will abide forever. Truth is good—error is evil. Truth and error cannot unite, for they are opposites; therefore wherever truth is, evil is not. Hence, if our entire structure is composed of truth, evil is eradicated, which is just what we desire. "But," says our friend, "do we not often see a union of the two?" Never, in reality. They may be *said* to be so in creeds and laws, but truth is of God—error is of Satan, and "ye cannot serve God and mammon." If the following of a course said to be marked out by uniting truth and error brings one to evil, he has followed error; if to God, he has followed truth—*never both.*

One more glance at the past to see what God has done for man, that we may work in the same manner, for the same end, and then we are ready for the work. We find he has laid the foundation, and given us the building material. He has also sent his Spirit to aid us, and his angels to guard us. He has also given us a "sure word of prophecy," to which, if we take heed, it will be like a "light that shineth in a dark place, until the day dawn, and the day-star arise in (our) hearts." Now, for the work. Let the foundation be laid so deeply in every man's heart, that nothing can undermine it. Then, let the Holy Spirit fill the *heart* (not the head) with the truth, and obedience to God's requirements will result. Then the man is a child of

God, and if a child, then an heir—a joint heir with Jesus Christ to eternal life. When this inheritance is received, Death will be banished, and the reform in man will be complete. But the *work of reformation* is not completed.

The earth and all things earthy, including unregenerate man, is imperfect, and shall these be the abode and society of immortal beings? "No man putteth a piece of new garment upon an old." "Neither do men put new wine into old bottles." No! God will complete the work he has begun. "For behold I create new heavens and a new earth." Then will be a renovated earth and pure and holy inhabitants. "That will be glorious indeed," says our friend. "That is more than we reformers ever looked for."

Yes, short sighted mortal! You talked of large hearts, but your own were not large enough to grasp God's eternal purpose. You talked of elevating men, when you yourselves looked no higher than this perishing earth. You poured forth enchanting words, and with metaphorical flourishes controlled the ear of man, but never the heart. You coined words that expressed nothing; you put forth fantastical ideas that could never be real. Cease your speechifying, and writing, and learn now this lesson—human effort avails nothing alone. "Our sufficiency is of God."

FRANK BURR.

Bakerville, Conn.

For the Crisis.

Homeward Bound!

Homeward bound! how the words thrill the heart of the weary mariner on life's tempestuous voyage. Long he may have wandered till the frosts of age have whitened the locks upon his brow; he has seen all the hopes of his life, one by one, perish and fade; those he has loved with that fond and enduring affection which the true heart feels, have passed away, and he has seen them laid in the cold and silent resting place of the dead. Spring's fair flowers have bloomed over their graves; summer's soft winds sighed round them, and winter's cold mantle covered them; still they sleep, silent and unconscious, and he is alone. Life's work seems almost done, and he seems, like one of old, to be waiting for the consolation of Israel. How these words thrill his heart. The wan cheek grows bright with the flush of expectation, and the dim eye glistens as he says, "We are *almost* there." Perhaps the pilgrim may have seen less years, and with the crown of early manhood still resting on his brow, he is fighting the stern battle of life, striving to overcome the "world, the flesh and the devil," and to preach, by action and words, the gospel of Jesus. As the words, "we are homeward bound," come to his ear, 'mid the confusion and strife, he pauses a moment, thanks God, and takes courage.

In the season of youth, when just beginning to taste the gilded joys of earth, we find them but empty dreams; and when the heart, faint and weary with its first disappointments and conflicts, longs for sympathy and rest, we bow to Jesus, and give our hearts to him, and rejoicing in his love, the heart longs to see him. Just beginning to feel the stern realities of life must be baffled with, we but begin to know that we *are* and *must* be pilgrims and strangers here; then the words,—"we're homeward bound," bring a thrill of joy to the heart, and awake a song of praise to Him who alone guides the affairs of this ruined earth.

Thank God! we are almost there; soon the storm-worn bark shall reach the haven. Long has this old earth groaned under the curse. Soon shall it be removed; soon shall life's trial be done, and we be at rest. Soon, very soon, shall we, if faithful, meet with the loved of earth; the mother shall meet with the child she loved, to part no more; the husband, who has laid the wife of his youth in the dark valley, shall meet her then in immortal beauty, to part no more forever. Those we fondly love here with the heart's best affections, but are separated from by stern circumstances, we shall meet then to dwell forever in the presence of the Lamb, around the throne of Him who hath said, "behold I make all things new."

The old ship of time is tossed and worn with the storm; her sails are rent, anp her timbers creaking with age, swept by the rude blasts; but "our Father's at the helm," and, thank God, it will soon outride the storm, and the cry, "We're homeward bound!" will be changed to "home at last, home, at last!" Thank God for the prospect! MARY E. SWEETLAND.

Springfield, Mass.

The World's Crisis.

MILES GRANT . . . . EDITOR.

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The Soul.—No. 17.

We think we have now given all the uses of *nephesh* and *psukee*; the Hebrew and Greek words rendered *soul* in the Old and New Testaments, but have not yet found anything about an *immortal* soul.

There is one more text that needs a passing notice,—Matt. 10: 28. If we accept the popular definition of soul, this Scripture would appear quite strong; but when we let the Bible explain itself and be in harmony with its own teachings, common sense, facts and philosophy; we think this passage is quite plain. The passage reads,—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to *destroy both* soul and body in hell." The same caution is given in Luke 12: 45, in the following language:—"And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear him, which after he has *killed* hath power to cast into hell; yea, I say unto you, fear him."

The word rendered *hell* in this passage is *gehenna*. This word originally represented "the valley of Hinnom," a place near Jerusalem, where sacrifices were offered by the Jews. It became a filthy place, and fires were kept burning to *destroy* or consume the filth there deposited. Worms assisted in devouring the carcasses left there for consumption. Nothing was thrown among this mass of corruption which they wished to preserve; and when the Savior would illustrate the final, future punishment of the wicked, he refers to this *gehenna* or the valley of Hinnom. Nothing could show more clearly that the wicked were not to be preserved alive eternally; for whatever was cast *alive* into the fire of *gehenna*, soon had its life destroyed. And to make the case as strong as possible and put their *entire destruction* beyond all doubt, he says, the fire shall not be quenched. An unquenchable fire always *consumes* the burning object. If the fire could be quenched, a part of the burning body might be saved from the "devouring fire;" but if *un*quenchable, it must be burnt up. All beings cast into an unquenchable fire, must lose their *lives* and have their bodies destroyed.

In Matt. 10: 28, we learn that we should "fear him which is able to DESTROY *both soul and body in hell.*" Does any one suppose that the bodies of wicked men would be *preserved* by being cast into a fire that could not be extinguished? Certainly not. But the *soul* is destroyed in the case as truly as the *body*. It reads, "destroy *both.*" This can not mean destroy the one, and preserve the other from the effects of the fire. Fire either *purifies* or *consumes*. It is employed in purifying gold and silver, and for consuming thorns, briars, stubble and tares. The wicked are compared with the last four objects mentioned, but never with any thing that would not be burnt up if cast into fire.

The inference from the passage under consideration is that, if we do not fear God, we shall live in such a way, that he will be under the necessity of destroying "both soul and body," as truly and literally as the life and body of animals and men were destroyed when cast into the fire in the valley of Hinnom.

The word rendered *soul* in this text is rendered *life* forty times out of the one hundred and five that occur in the New Testament. We know of no reason why it may not be translated *life* in this passage as well as in any other. In one translation, the "Emphatic Diaglott," I notice it is rendered *life*. This makes the passage harmonize with the whole Bible. Is it safe to put a construction upon this text which will be in opposition to all the rest of the Scriptures? This is the only passage we can find which *seems* to teach that there is any thing about man that cannot be killed by his fellow; but the question arises, what does the word *psukee* in Matt. 10: 28 represent? We think it does not mean *this* present *soul* or life, for the reason that the destruction threatened is not in this life, but in the world to come. Man can, and does take *this* life, according to many records in the Bible. Is there any other life?—"This is the promise that he hath promised us, even eternal life." 1 John 2: 25. Can *man* take that, or kill it? Nay, verily. "Be not afraid of them that kill the body, (or take this life) and *after* that have no more that they can do." It is certain, then, that *man* can not take from us our future life, now "hid with Christ in God." The christian has the *promise* of eternal life; and we have great reason for praising God, that those who martyred his saints, and cut them off from the land of the living in this world, could by no means reach their future life, which they are to receive at "the resurrection of life," "at the last day."

If we should attempt to put the popular construction on Matt. 10: 28, making soul mean the real man, it will be seen from examination, that it overthrows the position assumed, and makes the Bible contradict itself. Let us suppose that *soul* in this passage represents the real man,—the man David if you please; and in order to make the point plain, we will put the word David in the place of soul, promising that David and soul are synonymous. Then it will read, "fear not them which kill the body, but are not able to kill" David, "but rather fear him which is able to destroy both" David and his "body in hell." This makes a full destruction of the whole of David. No part escapes from the destruction.

But we return to the first clause of the verse. Admitting that soul and David are identical, permit Peter to say a word about this matter. "Men and brethren, let me freely speak unto you of the patriarch *David*, that *he* is both *dead* and *buried*... David is not ascended into the heavens." Acts 2: 29, 34. "For *David*, after he had served his own generation by the will of God, fell on *sleep* and was laid unto his fathers and saw corruption." Acts. 13: 36. If *soul* represents the *real man* David, then it is plain, according to the Bible, that "he is both dead and buried," and "is not ascended into the heavens." We think it plain, that the word *soul* in Matt. 10: 28, does not represent the *man*, but the *future life*, over which man has no power. He may cut us off from this present existence, but can not from the life to come, which is *promised* through Christ, as a gift, to be received when He "who is our life shall appear."

We find the words rendered die, death, dead, &c., occur twenty-five hundred and eighty-two times in the Bible, not one of which intimates that the being is alive between death and the resurrection, unless it be the one under consideration. Is it fair to interpret this *one* so as to make it contradict twenty-five hundred and eighty-one others? We leave the reader to judge.

In our next, we purpose to complete our series of articles on the soul.

Tracts and Books.

We have just received a new and large assortment of excellent tracts from Bro. Hastings, which should, like carrier doves, be flying to all parts of the land. They contain *important* truths adapted to the times in which we live. Every church should form a tract society for the distribution of these little messengers, which are so well adapted to the wants of the people. We are sorry we have not been able to fill orders sooner, but are thankful for the ability to do it now. It is a very favorable time to scatter the light and truth, and the opportunity should not be lost. The last days have fully come, and soon it will be too late to warn our fellow beings of their danger.

How we wish all our readers would exchange their tea, coffee, and tobacco money, for these words of warning, and scatter them among their neighbors. Such a sacrifice would be a great blessing to those who abandon the use of these narcotics, besides the good that might result from the tracts distributed in the neighborhood. Are there not many that will take hold of this good work?

If you drink but four cups a day, reckoning them at the low price of one cent a cup, including milk and sugar, it would amount to $14,60 per year, which would pay for about *fourteen thousand pages* of tracts. Dear Brn. and Srs., do not let these little treasures of truth lie on our shelves, when so many are anxious to read them, and when, by a little self denial, you can scatter them like leaves of the forest—as blessings to your fellow beings—and at the same time improve your own health and happiness, as all can testify who have made the experiment.

☞ Give work rather than alms to the poor; the former drives out indolence, the latter industry.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 11.

MY DEAR SISTER:—I heard a minister at one time publicly thank God that he had been converted out of the 7th chapter of Rom. into the 8th! We will soon pass in there, but first let me cite your attention to a few items more in the former. In the 5th verse, the apostle says that *when we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto death.*" Those "motions" he goes on most accurately to describe. Read the 13th verse, and observe its correspondence with the 5th, also the 23d verse—"*When we were in the flesh.*" Turn to the 8th chapt., verse 8,—"*So then they that are in the flesh, cannot please God.*" After assuming that freedom comes through Jesus Christ—freedom from the *law of sin or death*, respecting which he has been treating in the former chapter; and that now he is brought under the *law of the Spirit of life*, and that he is enabled by that law to do what by the former law he could not do, he contrasts the condition of those who are under the two laws in a condensed manner, and affirms that "to be carnally-minded is death, but to be spiritually-minded is life and peace. Because the carnal mind is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. *But ye are not in the flesh, but in the Spirit*, if so be that the Spirit of Christ dwell in you."

How clearly is it here taught that he has been describing in the former chapter the wretched condition of one who was in the flesh—minding the things of the flesh—subject to the law that was in his members, therefore not pleasing God; and in the 8th, the blessed condition of one who *through Christ* had been delivered from the law of sin and death, "that being dead wherein they were held," and that they were now enabled to walk after the *Spirit*, and to mind the things of the *Spirit*; and when they would do good, they *did it*, and when they would not do evil, they *did it not*. No longer a "wretched man," but possessing the spirit of adoption, he declares that nothing shall separate him from the love of God; neither tribulation, nor distress, or persecution, or famine, nakedness, peril, nor sword, but declares that in all these he is *more than conqueror* through Him that had loved him. O yes! Paul is now a free man! No longer a slave, but a conqueror—yea, "more than conqueror!" I have devoted considerable time to a consideration of this chapter, as it is the strong-hold of those who contend that a man cannot live sinless here, and compared it with the 8th in order to test its soundness.

The other strong proof text, as they suppose, has been commented on in a former letter, 2nd. Those who believe that an individual may live free from condemnation, but still have a constant warfare with the carnal mind, from which they are not delivered until death, quote this text frequently in support of this belief:—"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." This, they argue, teaches that these two conflicting principles exist in the heart of the truly regenerate, but while they "walk after the Spirit," obey its influence, they will not "fulfil the lusts of the flesh" so as to be thereby brought into captivity.

In opposition to this, it is argued that the apostle refers to the condition of those who had abandoned the gospel, and were striving to be justified by the works of the law, and were unable to overcome, because destitute of the power of the Spirit of life which is in Christ Jesus. This is thought to be sustained by the language; "so that ye cannot do the things that he would," corresponding with the ineffectual strivings against the flesh, brought to view by the apostle in the 7th of Rom. He tells them to "walk in the Spirit," as affording the only means of deliverance, and in the 13th verse assures them that if they are led by the Spirit, *they are under the law.*

By reference to the first part of the chapter, it is evident that he is addressing those who are disposed to resort to the law, and submit to the rite of circumcision. Many are sustained in this belief by their own experience. They know that in themselves there exist divers lusts of the flesh, against which they maintain continual strife, and by which they are often entangled, and brought into bondage, and, without carefully examining the word of God, in order to ascertain if that offers to them any deliverance, or minding the teachings of the Spirit, which again and again urge upon them the need of a deeper work of grace; they settle down into the belief that they will always have the warfare until the hour of death, and then they will be delivered and become victorious.

We will next examine the faith of those who maintain that the Bible offers to the believer entire deliverance from the guilt, power, and corruption of sin.

Yours for the truth, M. D. W.

For the Crisis.

Report of the East Central Maine Advent Conference.

Met in conference Saturday morning, Jan. 22d, with Eld. S. K. Partridge in the chair, and in the absence of the Secretary made choice of Thomas Smith as Scribe *pro tem.*

The subject and propriety of church organization was discussed by Brn. Harding, Dudley and Kennedy, and was approved by the most present. Proceeded to hear reports from the several churches represented within the bounds of this conference. Bro. Kennedy reported from the small church in Somerville. In this place they have church order, with prayer and conference meetings, and occasional preaching of the word. Bro. J. Partridge, from Whitefield, said that until within one year he had been opposed to organization, but now fully saw its propriety and importance. Small number of members, and no constant meeting.

Bro. M. Hemmingway, from South Hope, said they had no regular organization, but they were united and striving to live for the Lord, and wait for his Son from heaven. Constant meetings on the Sabbath, with occasional preaching and prayer meetings twice in the week. Prospects encouraging.

Bro. J. Dudley of Augusta said, in his field of labor, Crosses Hill and South Togus, &c., the people manifested much interest in hearing the word, and appeared anxious to learn what was THE TRUTH.

Eld. S. K. Partridge, of North Whitefield, said the small church in that place was in *gospel order*. Quite an interest was manifest in his vicinity. Some converted to God, and *men of mind* were investigating the subjects of the state of the dead and end of the wicked, as an important Scriptural question; some deciding in favor of the unconscious state and the destruction of the wicked. He also mentioned the death of two worthy sisters of the church of South Hope—Srs. Walker and Rowley, who fell on sleep in hope of a part in the *first resurrection.*

Voted to adjourn to the next conference, to be holden on the first Thursday of June, place to be hereafter designated.

Signed, S. K. PARTRIDGE, Chairman.
THOMAS SMITH, Scribe *pro tem.*

For the Crisis.

Cause in the West.

Left home Nov. 22d for Shabbona Grove, to attend my Quarterly Meeting. Arrived there in time to meet my appointment the 25th, 7 P. M. Continued meetings till one week from the next Monday, and the result was good—an increasing interest from the commencement. Many were waked up, and some converted to the truth. Our dear Bro. Spencer, who has been laboring with the church there as their pastor, for the last four years, has withdrawn from his charge on account of his health. He is quite ill, amd must give up preaching for the present. I hope the Lord will see fit to restore him soon to health. The field is large and the laborers are few. How soon the day will close, the gospel trump will cease to sound, and man's destiny be told! What a time we are living in! The last sand will soon drop from the glass, and the judgment is here!

"Fly, fly, on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell!"

Left Shabbona Grove for home on Monday, Dec. 6th. Had a very cold and stormy time; also the ague and fever on the way. Was very sick. Friday, 10th, left for my appointment in Iowa. Arrived at Wilton Saturday. Stayed there till Tuesday. Had a stirring time; good number turned out, and God blessed his word. Some embraced the love of the truth. The last evening after preaching, an elderly man, who had been a professed infidel, a merchant in the place, came up to me and gave me one dollar, and said, "I want you to come again; there is some sense in such preaching." I left there on Tuesday 14th, to meet my appointment in this place.

MOSES CHANDLER.

Mt. Sterling, Ill., Dec. 20th.

[The above has been accidentally delayed.—ED.

Correspondents.

Letter from H. L. Hastings.

DEAR BRO. GRANT:—By God's grace, I yet live and continue in the gospel work. As to my health, it is not established yet, my right lung still giving me some uneasiness, and preventing my laboring as extensively as I would like to do. Still I live in hope of perfect health, in the better land, if not here. As to work, I have to report progress. I have worked up something like a ton of paper into books, tracts, &c., and am now ready to fill orders for them. I regret that my delay has been so long, and am sorry that so many have been kept waiting, but hope their love and patience will endure the trial. I will notice a few works that I have on hand.

First, however, let me premise. I have no copies of the Unity of Man, nor but few of Dobney on Future Punishment. I do not expect to have any more, as the plates of the first part of Dobney, and the whole of the Unity of Man, have very unfortunately been melted up and destroyed—not annihilated, but destroyed. So brethren will have the kindness not to order Unity of Man any more of me,—and if they want Dobney *complete*, they must get it *soon*.

Now for what I have on hand.

1. Voice of the Church—4th thousand. Most of the readers of the Crisis know its value—those who don't, should read it. Price $1.

2. The Great Controversy, by H. L. H., second edition, on *thin* paper, neatly bound. Price 50 cents.

3. Pauline Theology—*tenth thousand.* This pamphlet speaks for itself, and no one has answered it to my knowledge. It has been out of print some months, but can now be furnished. 15 cents single; $10 per one hundred.

4. The Old Paths. Part I. Price 18 cents.

5. All my old standard Tracts, as on the list.

6. Man in Death, by *Bishop Law*, a selection of *references* taken from his appendix on the state of the dead. One of the strongest collections ever presented. Four pages. Price 1 cent single, 50 cents per 100.

7. Scripture Searchers. The old ones revised and enlarged, and three new ones added on the Judgment. The Resurrection, and Plain Truths. Price in *setts*, 3 cents single, $1 50 per 100.

8. Three New Olive Leaves: "Wondrous Love," "Abundant Grace," and "Go in Peace," making six numbers in all. Price of the sett, 5 cents single, $3.00 per 100.

9. Important Questions. 1. "Are you a Christian?" 2. "Why not now?" and "Are you pardoned?" 3 Nos., 4 pages each. Price per sett, 3 cts. single, $1.50 per 100.

10. Tracts on Prophecy—a neatly bound volume, containing Church not in Darkness, Three Worlds, Last Days, Plain Truths, Warning, New Heavens and Earth, Ancient Landmarks, Olive Leaves, Day of Judgment, Outline of the Coast, The Night Cometh, Important Questions, and Scripture Searchers, 4, 5 and 6. Making in all a volume of 224 closely printed pages. Sent by mail on receipt of 60 cts.

11. Tracts on Immortality, uniform with Tracts on Prophecy, containing Pauline Theology, Old Paths, State of the Dead, by Milton, Destiny of the Wicked, Man in Death, by Bishop Law, Forty Questions on Immortality, Scripture Searchers—220 pages. Price, sent by mail, post paid, 60 cents. Both volumes mailed to any address for $1.00. These two volumes comprise nearly all of my smaller publications. I have frequently been solicited to furnish these tracts in form suitable for preservation, and I have much pleasure in presenting these little volumes to such as wish to preserve their tracts in a compact and permanent form.

12. My Pilgrim Harp, containing seventeen tunes, fifteen of which are either original, or newly arranged; also more than forty hymns, nearly thirty of which are original, and twenty-five of which can be found in no other book. Price 10 cts. single, $6 per 100.

13. "Fables of Infidelity and Facts of Faith," by R. Patterson. The best work I know of for the popular reader to meet the many forms of infidelity prevalent throughout the land. This book will be a 12 mo. volume of 320 pages—a little larger than Dobney—neatly bound. It contains a large amount of matter, as it is printed in fine type on large pages. I shall send it by *mail*, post paid, for 75

cents, or will send it by *express*, at the expense of the buyer, for $6 *per dozen*.

☞ Any person who buys and reads this book, and does n't get 75 cents' worth out of it, may give the book to some infidel, and send me word, and I will refund him the cost of the volume.

Well, brethren, the books are at your service. They may be ordered from the Crisis office, or from me at Rochester, N. Y. The poor can have them *free*, and those who think them too dear, can have them at their own price. So let all be accommodated and suited. One thing more. Some who owe for books, cannot pay at present, if ever. If others will try and act as prompt as possible, we will try and keep the car moving. Good bye, dear brethren. Pray for me. Bro. D. T. Taylor writes me that he is "pretty well for a sick man," and adds, "Ah! those prayers have done good. Oh, praise the Lord!" I remember you before the throne. Let me be remembered there by you.

Your brother, H. L. Hastings.
New York City, Feb. 1st, 1859.

Letter from E. J. Marden.

Bro Grant:—As I read the last paper in the year, a sensation came over me such as I seldom have, but it stirred me to understand that a great conflict had commenced; and it stirred me to prayer, not only for those who stand in the front of the battle, but for all who know and love the truth, that they may be strengthened to do all the work assigned them by our great Leader, who is preparing not a small number, by severe discipline, to constitute "His army." How grand and awful is the time in which we live! All who know it must feel the importance of walking uprightly, girding on the whole armor, quitting themselves like men. Such mean what they say when they profess their attachment to the Bible,—have counted the cost—expect all sorts of treatment—are not ignorant of Satan's devices, who will not fail to use his weakest as well as his mightiest weapons.

"The glow in the East," that indicates the morning, captivates every faculty of the mind, and governs the entire being, while faith takes hold of the promise, "Whosoever liveth and believeth in me, shall never die." For the last six months, I have felt the importance, yea, the necessity of believing God, not only in some of his teachings, but in all he may be pleased to communicate. "The Scriptures saith, Abraham believed God, and it was counted to him for righteousness." At first, we find Abram believing and going out, at God's command, not knowing whither he went. How cheering it must have been to him to hear the voice of the Lord. At one time the work of the Lord came to him in a vision, saying, "Fear not, Abram, I am thy shield and thy exceeding great reward." At another time he appeared unto him and said, "I am the Almighty God; walk before me, and be thou perfect." Abram knew the Lord, and his manner of communicating to him, which I have supposed was peculiar to that dispensation. Afterward the Lord spoke unto his people by Moses and other prophets. Faith and obedience were required. The Apostle says, "In these last days, He hath spoken unto us by his Son."

By faith in Christ Jesus, we become the children of God; and they that be of faith, are blessed with faithful Abraham. But Jesus has gone into Heaven to appear in the presence of God for us. He told his disciples "it was necessary he should go away, that the Comforter might come, who should reprove the world of sin, of righteousness, and of judgment.—Howbeit . . He will guide you *into all truth* . . . and *He will show you things to come*." Again Jesus speaks of the Comforter as the Spirit of truth, "whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." It is just as important to believe God in his present manner of speaking, as it was for Noah, for Abraham, for Moses and the people. The effect of believing is the same. The effect of unbelief the same. "He that believeth on the Son, hath *life*; he that believeth not the Son, shall not see *life*, but the wrath of God abideth on him." Abraham "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed if we believe on Him who raised up Jesus, our Lord, from the dead."

How progressive the work of faith! How wondrous the plan of salvation by faith in Jesus Christ, for by Him all that believe are *justified from all things*, from which they could not be justified by the law of Moses. Here the great question is answered, How shall man be just with God? Believe God. "And the just shall *walk* by his faith." Believe God every day, and be just every day. "If we live in the Spirit, let us also walk in the Spirit." To walk implies a going forward. It won't do to settle down on some past good received, and become blind to truths which some dear child of God who is further advanced in the path of the just, is required to give to the church as meat in due season. Jesus says, "He that is of God, heareth God's words." He who knoweth the Spirit, having it dwelling in him, witnesseth with the same Spirit in others. This work will be the better understood as we approach the perfect day.

E. J. Marden.
No. Palermo, Me.

From Sr. M. H. Austin.

My Dear Brn. and Srs.:—As I left the East quite unexpectedly, I did not have the privilege of bidding many of you farewell; it grieved me much, and my prayer to-day is, that we all may be enabled to fight the good fight of faith, keep ourselves *unspotted* from the world, that at last we may be gathered with his chosen ones, where no farewell tear is shed. And now what word of exhortation or encouragement can I give you? None than be faithful, gird up the loins of your mind, "watch and be sober," hope to the end, for "behold the Judge standeth at the door."

My dear sisters, prize the precious privileges you now enjoy from time to time, speak often one to another, it will cheer and encourage the weak and fainting one. You have counted the cost, O, do not shrink at the cross; His strong arm will surely shield you, and His grace bring you off more than conquerors at last. For myself I would again say, I thank God for the hope of a literal resurrection, and to-day can say,

"I hail thy bright beams, O morn of Zion's glory!"

O let us cling to this blessed hope, continually striving to enter in at the strait gate. I feel myself that,

"Soon this toilsome strife will end,
Of sublunary care,
And life's dull vanities no more
This anxious breast ensnare.

Courage, my soul, on God rely,
Deliverance soon will come;
It is a strait and narrow way,
To bring believers home."

Dear brethren and sisters, though I be absent in the flesh, yet am I with you in spirit. Once again I am called to mourn. Within a few days the sad news of my dear mother's death has reached me; but I mourn not without hope, for those who sleep in Jesus will God bring with him. It is written by the finger of the Son of God, I will raise them up at the last day. No voice will be heard by the dead, no sound penetrate their silent mansion, until the trump of God shall arouse them from their quiet slumbers. Thanks, thanks be to God, the grave will not always confine them. Jesus has slept in the tomb, and has revealed to us the certainty of the resurrection. So farewell, my mother, thy Savior watches thy precious dust; thou art safe indeed!

"My mother! Oh, thy name is yet
A treasured thought, and long will be,
E'en till with parting life shall set
The pole-star of my memory!
For thou to me hast been while here,
A guide to warn, a light to guide,
To thy unceasing love I owe
More than to all the world beside.
Thy kindness now seems doubly dear,
Since thou art gone, and gone forever!
How bright affection's hues appear,
Which nought can dim, though death may sever."

Bro. Grant, truly our hope is a blessed hope. Do not shun to declare the whole counsel of God, whether men will hear or forbear. I thought when I heard of the revival in Poultney, Vt., that the truth was gaining ground. Surely, "The fiery pillar moves; we'll go on, we'll go on."

M. H. Austin.
Weyauwego, Wis.

From P. S. W. Deyo.

Bro. Grant:—About four weeks since, I commenced a series of meetings six miles from here, in Little York. The result is, nine have united with the Strawberry Point Church. And those that are acquainted with the state of things at this place, will be cheered to know that the little church that was organized after the Conference, now numbers twenty, and more will soon join, to hold up the gospel banner of liberty, and to maintain primitive faith and christianity.

My confidence in God is strengthened, and I love him more and more. Let us dwell in love, endure hardness as good soldiers, and win the crown laid up for all those that love his appearing.

Strawberry Pt., Iowa.

For the Crisis.

A New Discussion.

Bro. Grant:—Permit me to state to your readers that I have made arrangements for a discussion in the *Christian Freeman*, with the Editor, Rev. Sylvanus Cobb. His paper is known as the prominent Universalist organ of this city. Mr. C. is now replying to Dr. N. Adams' argument in support of the so-called orthodox view. My argument will be given in consecutive numbers of the paper, mostly if not wholly in the month of May. I have prepared the following outline:—

1. The prominent occasions of Universalist belief.
2. Are there radically bad men?
3. Do the Scriptures teach the immortality of man as a race, or of the good,—or those who shall become good,—as a class?
4. The historical argument, mainly as comment on the expression, "Life and immortality brought to light."
5. The rational argument; or, is the view I offer consistent with a sound philosophy and with the sentiments of humanity?

Mr. Cobb will reply in successive numbers, beginning soon after myself, and allowing me a rejoinder after he is done. The whole discussion will occupy about three months.

Mr. C. allows me to supply those who may wish to aid me. Fifty cents will be the probable expense for the period. Any who wish the paper for that time, may send this amount to me, care of J. P. Jewett & Co., or to your office, before May 1st.

I may add that the discussion will cost me considerable time and labor, with incidental expense. Yours truly,

C. F. Hudson.

For the Crisis.

Is all Punishment Reformatory?

Bro. Grant:—I have been much interested reading Bro. Burnham's article on "Eternal Torment." He says in proposition 24,—"All punishment is for the reformation of the offender and the good of others." Will he be so good as to show how the resurrection and destruction of the wicked can do anybody any good? Or is it in keeping with the character of God, to bring "the poor miserable creatures" to life just for the sake of killing them again? A Searcher for Truth.

Kingsbury, Ind., Jan. 25th.

For the Crisis.

Query.

Will some brother explain through the Crisis, Heb. 6: 15;—"And so, after he (Abraham) had patiently endured, he obtained the promise?" Mary.

Collinsville, Conn.

Editorial Notice.

Correction.—In the Crisis of Jan. 19th, 1859, near the end of the 14th article on the *soul*, in Class IV, the *comma* between *she* and *will* should be omitted. The two words are associated together, representing *one*, instead of *two* renderings of *nephesh*.

In the 13th article on "the soul," Jan. 12th, at the beginning of No. 37, for Gen. 23: 9, substitute Gen. 23: 8. In the same No. Ezk. 18: 22 and Ezk. 18: 28, should read Ezk. 23: 22 and Ezk. 23: 28.

Keeping the Teeth Clean.—Microscopical examinations have been made of the matter deposited on the teeth and gums of more than forty individuals, selected from all classes of society, in every variety of bodily condition, and in nearly every case animal and vegetable parasites in great numbers have been discovered. Of the animal parasites there were three or four species, and of the vegetable, one or two. In fact, the only persons whose mouths were found to be completely free from them, cleansed their teeth four times daily, using soap once. One or two of the individuals also passed a thread between the teeth to cleanse them more effectually. In all cases the number of parasites was greater in proportion to the neglect of cleanliness. The effect of the application of various agents was also noticed. Tobacco juice and smoking did not injure their vitality in the least. The same was true of the chlorine tooth wash, of pulverized bark, of soda, ammonia, and various other popular detergents. The application of soap, however, appeared to destroy them instantly. We may hence infer that this is the best and most proper specific for cleansing the teeth.

Obituary Notices.

Died, in East Douglas, Mass., Jan. 6th, of congestion of the lungs, occasioned by a painful surgical operation in taking a large tumor from the side of the neck, Bro. E. R. Converse, in the 28th year of his age.

In his last sickness he suffered intensely, but in the midst of it all he could confidingly trust in the great Redeemer, and find peace and consolation. He has left a loved companion, with a little one to miss the sweet smiles and caresses of a most tender father; and the counsel of an affectionate husband; with brothers and sisters who deeply feel the loss they have sustained; but while their hearts are bleeding, and they expect never to have the deep wound caused by the cruel shaft of death fully healed until God shall be the plague of death, and destroy the grave; yet they have consolation in their deepest affliction, with the strongest assurance, drawn from a life in strict conformity with the word of God; a heavenly-mindedness manifested in all his daily walk and conversation; as well as a joyous, buoyant hope, and triumphant, victorious faith in the hour of death; that he sleeps in the arms of the great Restorer; and when the glad morning of restitution shall break in beams of brightness o'er the darkness of the grave, Elthan will awake from the tomb to catch with expectant, joyous gaze, the first ray of its dawning glory, and in immortality live to die no more.

A large concourse of sympathizing friends, by the moistened eye and falling tear, as they gathered to the house of mourning, gave evidence how deeply he was beloved, and how much they felt the stroke of the monster's power. To many who had not the privilege of seeing how calmly, and with what steady faith and joyful hope he met the decisive hour, the sweet heavenly smile that sat, even in death, on his manly features, told with thrilling effect on their hearts, with what calm resignation and holy triumph the christian can meet the stern mandate of death, and bid him do his worst; knowing that ere long a more mighty conqueror will come, and the dreadful reign of the destroyer will end.

May God sanctify this deep affliction to the friends that mourn, and may they be prepared to meet the loved one in the pilgrim's everlasting home.

The writer attempted to speak words of exhortation, consolation and warning, to a densely crowded house, who listened with deep attention, from Prov. 14: 22.

S. W. Bishop.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in West Winsted, Ct., (probably at Humphrey Hall,) Lord's day, Feb. 13th, at the usual hours of worship. *Subject*, in the P. M., the *resurrection of the* DEAD; in the evening, the *morals* and *doctrines of Spiritualism*. MILES GRANT.

Bro. Geo. Champlin will preach in Springfield, Mass., (Central Hall) - Feb. 20th.

APPOINTMENTS FOR WATERBURY.

Sister E. S. Fenn will preach Sunday, Feb. 6th and Sunday, Feb. 13th.

Brn. J. W Crabtree and W Sutherland Sunday, Feb. 20th.

Bro. Gunn Sunday, Feb. 27th.

Sr. Fenn is expected to remain with us through all these meetings. Brethren from abroad we hope to see. For the Church, G. W. DENNEY.

The Lord willing, I will be with the church at
Lawrence, (Union Chapel,) - - Feb. 13th.
Portsmouth, N. H., - - Feb. 20th.
C. WHITNEY.

S. W. Bishop appoints to preach in
Auburn, N. H., - - - Feb. 13th.

T. S. Canfield appoints to preach as follows:
Buckland, Mass., Sunday, - - - Feb. 13th.
Plainfield, Ct., (Pond School house, near Bro. Barton's) eve., - - - - - Feb. 15th.
Savoy, Mass., (at Bro. Myrick's) eve., Feb. 16th, and through the week, or in vicinity.

Saturday and Sunday, 12th and 13th, meetings at Holden, Me. Meeting of conference to commence at 2 P. M., Saturday the 12th.
THOMAS SMITH.

J W Crabtree appoints to be with the church in
Bristol, Ct., Lord's day, - - Feb. 13th.
Southington, (evenings) - Feb. 17th and 16th.
Waterbury, Lord's day, - - Feb. 20th.
Bro. Wm. Sutherland will be with him.

I have appointments as follows:
At Warner, in the Universalist meeting house, the 2d Sabbath in Feb.
At Danbury, in the Town house, the 3d Sabbath in Feb. T. M. Preble.

If the Lord will, I propose to preach at
Albany, N. Y., Sunday, Feb. 13th.
Rochester, (Bro. Cook's charge) evenings, Feb. 16th.
H. F. Carpenter.

NOTICES.

☞ A Conference will commence in Barnstead, N. H., (Clark's meeting house) on Friday, Feb. 11th, and continue over the Sabbath. J. Couch.

Notice.

If the Lord is willing, Bro. S. G. Mathewson will preach in Worcester the last Sunday in Feb., and remain through the week, and over the following Sunday.

P. S. Bro. Moulton is very low, does not sit up any, probably will not live many days, unless the Lord shall raise him.

Notice.

Providence permitting, there will be a Christian Conference held in the town of Fairfield, about one mile south of Russell's Corner, Sauk Co., Wis., to commence Friday evening, March 11th, 1859, and continue as long as thought best. A general attendance is desirable. Bro. Y. Higgins will be present to preach the word of life, and Bro. P. S. W. Deyo is invited to attend.

In behalf of the brethren,
G. W. Barnes.

Conference in Portland, Me.

Providence permitting, we will hold a conference at Clark's Hall, in the rear of the Stone Church on Congress street, Portland, commencing Wednesday, Feb. 16th, at 2 o'clock, P. M., and continuing through the week and over the Lord's day. Hours of meeting, after Wednesday, 10 A. M., 2 and 7 P. M. The brethren and sisters in the adjoining towns are invited to attend. We hope all interested will make this conference a subject of *special prayer*.

Edwin Burnham.
Miles Grant.

Notice.

There will be a quarterly conference holden with the church in Elkhart, Clayton Co., Iowa, to commence on Friday evening, Feb. 18th, 1859, and continue over the following Lord's day. Bro. L. Lyon, pastor of the church, will be in attendance, with the writer, to preach the word.

Y. Higgins, Evangelist.

Notice.

Providence permitting, there will be a quarterly conference held in the town of Algansee, near Bro. Wakeman's and Draper's, in Branch Co., some nine miles south of Quincy, commencing Feb. 11th, 1859. A general attendance is desirable. Brn. O. R. L Crosier, E. Miller, Jun., and J. A. Sober, will be present to preach the word of life.

In behalf of the brethren,
A. N. Seymour.

☞ *Expositor* will please copy.

Business.

To Correspondents.

H. L. Hastings P. O. address during February will be Boston, Mass., care of Miles Grant. Letters to Rochester will also receive prompt attention.

R. R. York—All right.

Cash Receipts.

S Porter 237 $1.72, C Fleming 252 $1.72, J H Moulton 234 $2.16, A Bellows 187 $3,00, L Osgood 182, 78 cts, F W Dow 152, 19 cts.

J W Reed 190, J Peacock 190, Geo. Peacock 190, W D Hubbs 190, H French 183, 50 cts. each.

P Dow 208, C Cottle 208, T Williams 130, J Haskins 203, D Fowler 203, P P Brackett 203, E L Hough 203, D G Stiles 160, Mrs. P Green 203, W Lewis 203, D Curtis 203, B S Jackson 203, Mrs. L P Dunn 203, W Wright 203, I J Stedman 203, Eb. Calvin 203, G Crouse 182, H B Baldwin 184, D Vickery 203, Dr G S Stevens 200, I G Pettis 182, H Wilson 208, Eliza Skillens 202 $1.00 each.

S S Stetson 182, C Flint 234, L C Utley 240, J Stevens 208, D Platt 228,—$2.00 each.

For Books and Tracts.—J T Cornell $3.50, C York 30 cts, M L Nichols 75 cts, P Dow $1.00, J Pulsiver $1.00, C Flint 57 cts, M B Smith 27 cts, P Perham 27 cts, S Porter 28 cts, H T Warner 54 cts, S R Griffin 10 cts, R Way $1.12, J Lewis $1.25 C Fleming 28 cts, C B Turner $1.50, C Bliss $2.45, B Bussier 56 cts, A D Eastwood 60 cts, C W Law 25 cts, Eld. J B Cook $2.38, F W Dow 56 cts, W W Doughty 28 cts, T C Taylor $1.00, H W Pray $3.00.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street Boston Mass.

Evil not Eternal:—Are the Wicked Immortal?
"*Here, at least, let us hesitate and suspend our judgment.*"

Thus said an eminent orthodox divine, respecting the view that those who fail of Eternal Life, fail of Immortality. This is maintained in the late work:

DEBT AND GRACE,
AS RELATED TO
THE DOCTRINE OF A FUTURE LIFE.
BY C. F. HUDSON.

Fifth Edition in Press. Price $1.25. 480 pages, 12 mo. Published by

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Opinions of the Press—mostly from Opponents.

"We have here a work surpassing in elaborateness and completeness the most of modern theological productions. . . . The author is mild and candid in the statement of his views, correct in his representations of others, and exceedingly full and impartial in his exhibition of the various phases of belief and conjecture that have prevailed, both among philosophers and christian writers, from the Fathers down to the present time."—*Zion's Herald*.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $3.00 per hundred.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 2 cents. Bound, 40 cents; postage 8 cents.

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English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove *endless* misery are explained, and two hundred *for destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

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5.—Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.—Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

7.—Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.—post. 1c.

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1—Church not in Darkness; 2—The Three Worlds; 3—The Last Days; 4—Plain Truths; by Hastings. 5—Noah, his Age and Ours; 6—Desire of all Nations; 7—It is Done; by John Cumming. 8—A Voice of Warning; 9—New Heavens and Earth; by D. T. Taylor. 10—*Ancient Landmarks; 11—State of the Dead; by Milton. 12—Intermediate State; by Grew.

Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces.

1—Future Punishment; by Grew. 2—Scripture tract number one, Destiny of the Wicked. 3—Outline of the coast of Man; by Lenfest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—†Olive Leaves, by the sett.

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality. 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them; Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that feel poor also.

Address H. L. Hastings, Rochester, N. Y.

For sale also at this office,—and by N. Branch Moline, Ill.; G. W. Young, 109 Nassau street N. Y.

* The Landmarks are issued in setts of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by Baxter.

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Man's Destiny. Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., of St. Louis, Mo., reviewed by George Storrs. Price, in pamphlet, 38 cents: bound, 50 cts. Postage, 3 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.; The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

cents, or will send it by *express*, at the expense of the buyer, for $6 *per dozen*.

☞ Any person who buys and reads this book, and does n't get 75 cents' worth out of it, may give the book to some infidel, and send me word, and I will refund him the cost of the volume.

Well, brethren, the books are at your service. They may be ordered from the Crisis office, or from me at Rochester, N. Y. The poor can have them *free*, and those who think them too dear, can have them at their own price. So let all be accommodated and suited. One thing more. Some who owe for books, cannot pay at present, if ever. If others will try and act as prompt as possible, we will try and keep the car moving. Good bye, dear brethren. Pray for me. Bro. D. T. Taylor writes me that he is "pretty well for a sick man," and adds, "Ah! those prayers have done good. Oh, praise the Lord!" I remember you before the throne. Let me be remembered there by you.

Your brother, H. L. Hastings.

New York City, Feb. 1st, 1859.

Letter from E. J. Marden.

Bro Grant:—As I read the last paper in the year, a sensation came over me such as I seldom have, but it stirred me to understand that a great conflict had commenced; and it stirred me to prayer, not only for those who stand in the front of the battle, but for all who know and love the truth, that they may be strengthened to do all the work assigned them by our great Leader, who is preparing not a small number, by severe discipline, to constitute "His army." How grand and awful is the time in which we live! All who know it must feel the importance of walking uprightly, girding on the whole armor, quitting themselves like men. Such mean what they say when they profess their attachment to the Bible,—have counted the cost—expect all sorts of treatment—are not ignorant of Satan's devices, who will not fail to use his weakest as well as his mightiest weapons.

"The glow in the East," that indicates the morning, captivates every faculty of the mind, and governs the entire being, while faith takes hold of the promise, "Whosoever liveth and believeth in me, shall never die." For the last six months, I have felt the importance, yea, the necessity of believing God, not only in some of his teachings, but in all he may be pleased to communicate. "The Scriptures saith, Abraham believed God, and it was counted to him for righteousness." At first, we find Abram believing and going out, at God's command, not knowing whither he went. How cheering it must have been to him to hear the voice of the Lord. At one time the work of the Lord came to him in a vision, saying, "Fear not, Abram, I am thy shield and thy exceeding great reward." At another time he appeared unto him and said, "I am the Almighty God; walk before me, and be thou perfect." Abram knew the Lord, and his manner of communicating to him, which I have supposed was peculiar to that dispensation. Afterward the Lord spoke unto his people by Moses and other prophets. Faith and obedience were required. The Apostle says, "In these last days, He hath spoken unto us by his Son."

By faith in Christ Jesus, we become the children of God; and they that be of faith, are blessed with faithful Abraham. But Jesus has gone into Heaven to appear in the presence of God for us. He told his disciples "it was necessary he should go away, that the Comforter might come, who should reprove the world of sin, of righteousness, and of judgment.—Howbeit . . . He will guide you *into all truth* . . . and *He will show you things to come.*" Again Jesus speaks of the Comforter as the Spirit of truth, "whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." It is just as important to believe God in his present manner of speaking, as it was for Noah, for Abraham, for Moses and the people. The effect of believing is the same. The effect of unbelief the same. "He that believeth on the Son, hath *life*; he that believeth not the Son, shall not see *life*, but the wrath of God abideth on him." Abraham "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed if we believe on Him who raised up Jesus, our Lord, from the dead."

How progressive the work of faith! How wondrous the plan of salvation by faith in Jesus Christ, for by Him all that believe are *justified from all things*, from which they could not be justified by the law of Moses. Here the great question is answered, How shall man be just with God? Believe God. "And the just shall *walk* by his faith." Believe God every day, and be just every day. "If we live in the Spirit, let us also walk in the Spirit." To walk implies a going forward. It won't do to settle down on some past good received, and become blind to truths which some dear child of God who is further advanced in the path of the just, is required to give to the church as meat in due season. Jesus says, "He that is of God, heareth God's words." He who knoweth the Spirit, having it dwelling in him, witnesseth with the same Spirit in others. This work will be the better understood as we approach the perfect day.

E. J. Marden.

No. Palermo, Me.

From Sr. M. H. Austin.

My Dear Brn. and Srs.:—As I left the East quite unexpectedly, I did not have the privilege of bidding many of you farewell; it grieved me much, and my prayer to-day is, that we all may be enabled to fight the good fight of faith, keep ourselves *unspotted* from the world, that at last we may be gathered with his chosen ones, where no farewell tear is shed. And now what word of exhortation or encouragement can I give you? None than be faithful, gird up the loins of your mind, "watch and be sober," hope to the end, for "behold the Judge standeth at the door."

My dear sisters, prize the precious privileges you now enjoy from time to time, speak often one to another, it will cheer and encourage the weak and fainting one. You have counted the cost, O, do not shrink at the cross; His strong arm will surely shield you, and His grace bring you off more than conquerors at last. For myself I would again say, I thank God for the hope of a literal resurrection, and to-day can say,

"I hail thy bright beams, O morn of Zion's glory!"

O let us cling to this blessed hope, continually striving to enter in at the strait gate. I feel myself that,

"Soon this toilsome strife will end,
Of sublunary care,
And life's dull vanities no more
This anxious breast ensnare.

Courage, my soul, on God rely,
Deliverance soon will come;
It is a strait and narrow way,
To bring believers home."

Dear brethren and sisters, though I be absent in the flesh, yet am I with you in spirit. Once again I am called to mourn. Within a few days the sad news of my dear mother's death has reached me; but I mourn not without hope, for those who sleep in Jesus will God bring with him. It is written by the finger of the Son of God, I will raise them up at the last day. No voice will be heard by the dead, no sound penetrate their silent mansion, until the trump of God shall arouse them from their quiet slumbers. Thanks, thanks be to God, the grave will not always confine them. Jesus has slept in the tomb, and has revealed to us the certainty of the resurrection. So farewell, my mother, thy Savior watches thy precious dust; thou art safe indeed!

"My mother! Oh, thy name is yet
A treasured thought, and long will be,
E'en till with parting life shall set
The pole-star of my memory!
For thou to me hast been while here,
A guide to warn, a light to guide,
To thy unceasing love I owe
More than to all the world beside.
Thy kindness now seems doubly dear,
Since thou art gone, and gone forever!
How bright affection's hues appear,
Which nought can dim, though death may sever."

Bro. Grant, truly our hope is a blessed hope. Do not shun to declare the whole counsel of God, whether men will hear or forbear. I thought when I heard of the revival in Poultney, Vt., that the truth was gaining ground. Surely, "The fiery pillar moves; we'll go on, we'll go on."

M. H. Austin.

Weyauwego, Wis.

From P. S. W. Deyo.

Bro. Grant:—About four weeks since, I commenced a series of meetings six miles from here, in Little York. The result is, nine have united with the Strawberry Point Church. And those that are acquainted with the state of things at this place, will be cheered to know that the little church that was organized after the Conference, now numbers twenty, and more will soon join, to hold up the gospel banner of liberty, and to maintain primitive faith and christianity.

My confidence in God is strengthened, and I love him more and more. Let us dwell in love, endure hardness as good soldiers, and win the crown laid up for all those that love his appearing.

Strawberry Pt., Iowa.

For the Crisis.

A New Discussion.

Bro. Grant:—Permit me to state to your readers that I have made arrangements for a discussion in the *Christian Freeman*, with the Editor, Rev. Sylvanus Cobb. His paper is known as the prominent Universalist organ of this city. Mr. C. is now replying to Dr. N. Adams' argument in support of the so-called orthodox view. My argument will be given in consecutive numbers of the paper, mostly if not wholly in the month of May. I have prepared the following outline:—

1. The prominent occasions of Universalist belief.

2. Are there radically bad men?

3. Do the Scriptures teach the immortality of man as a race, or of the good,—or those who shall become good,—as a class?

4. The historical argument, mainly as comment on the expression, "Life and immortality brought to light."

5. The rational argument; or, is the view I offer consistent with a sound philosophy and with the sentiments of humanity?

Mr. Cobb will reply in successive numbers, beginning soon after myself, and allowing me a rejoinder after he is done. The whole discussion will occupy about three months.

Mr. C. allows me to supply those who may wish to aid me. Fifty cents will be the probable expense for the period. Any who wish the paper for that time, may send this amount to me, care of J. P. Jewett & Co., or to your office, before May 1st.

I may add that the discussion will cost me considerable time and labor, with incidental expense. Yours truly,

C. F. Hudson.

For the Crisis.

Is all Punishment Reformatory?

Bro. Grant:—I have been much interested reading Bro. Burnham's article on "Eternal Torment." He says in proposition 24,—"All punishment is for the reformation of the offender and the good of others." Will he be so good as to show how the resurrection and destruction of the wicked can do anybody any good? Or is it in keeping with the character of God, to bring "the poor miserable creatures" to life just for the sake of killing them again? A Searcher for Truth.

Kingsbury, Ind., Jan. 25th.

For the Crisis.

Query.

Will some brother explain through the Crisis, Heb. 6: 15;—"And so, after he (Abraham) had patiently endured, he obtained the promise?" Mary.

Collinsville, Conn.

Editorial Notice.

Correction.—In the Crisis of Jan. 19th, 1859, near the end of the 14th article on the *soul*, in Class IV, the *comma* between *she* and *will* should be omitted. The two words are associated together, representing *one*, instead of *two* renderings of *nephesh*.

In the 13th article on "the soul," Jan. 12th, at the beginning of No. 37, for Gen. 23: 9, substitute Gen. 23: 8. In the same No. Ezk. 18: 22 and Ezk. 18: 28, should read Ezk. 23: 22 and Ezk. 23: 28.

Keeping the Teeth Clean.—Microscopical examinations have been made of the matter deposited on the teeth and gums of more than forty individuals, selected from all classes of society, in every variety of bodily condition, and in nearly every case animal and vegetable parasites in great numbers have been discovered. Of the animal parasites there were three or four species, and of the vegetable, one or two. In fact, the only persons whose mouths were found to be completely free from them, cleansed their teeth four times daily, using soap once. One or two of the individuals also passed a thread between the teeth to cleanse them more effectually. In all cases the number of parasites was greater in proportion to the neglect of cleanliness. The effect of the application of various agents was also noticed. Tobacco juice and smoking did not injure their vitality in the least. The same was true of the chlorine tooth wash, of pulverized bark, of soda, ammonia, and various other popular detergents. The application of soap, however, appeared to destroy them instantly. We may hence infer that this is the best and most proper specific for cleansing the teeth.

Obituary Notices.

Died, in East Douglas, Mass., Jan. 6th, of congestion of the lungs, occasioned by a painful surgical operation in taking a large tumor from the side of the neck, Bro. E. R. Converse, in the 28th year of his age.

In his last sickness he suffered intensely, but in the midst of it all he could confidingly trust in the great Redeemer, and find peace and consolation. He has left a loved companion, with a little one to miss the sweet smiles and caresses of a most tender father; and the counsel of an affectionate husband; with brothers and sisters who deeply feel the loss they have sustained; but while their hearts are bleeding, and they expect never to have the deep wound caused by the cruel shaft of death fully healed until God shall be the plague of death, and destroy the grave; yet they have consolation in their deepest affliction, with the strongest assurance, drawn from a life in strict conformity with the word of God; a heavenly-mindedness manifested in all his daily walk and conversation; as well as a joyous, buoyant hope, and triumphant, victorious faith in the hour of death; that he sleeps in the arms of the great Restorer; and when the glad morning of restitution shall break in beams of brightness o'er the darkness of the grave, Elthan will awake from the tomb to catch with expectant, joyous gaze, the first ray of its dawning glory, and in immortality live to die no more.

A large concourse of sympathizing friends, by the moistened eye and falling tear, as they gathered to the house of mourning, gave evidence how deeply he was beloved, and how much they felt the stroke of the monster's power. To many who had not the privilege of seeing how calmly, and with what steady faith and joyful hope he met the decisive hour, the sweet heavenly smile that sat, even in death, on his manly features, told with thrilling effect on their hearts, with what calm resignation and holy triumph the christian can meet the stern mandate of death, and bid him do his worst; knowing that ere long a more mighty conqueror will come, and the dreadful reign of the destroyer will end.

May God sanctify this deep affliction to the friends that mourn, and may they be prepared to meet the loved one in the pilgrim's everlasting home.

The writer attempted to speak words of exhortation, consolation and warning, to a densely crowded house, who listened with deep attention, from Prov. 14: 22.

S. W. Bishop.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in West Winsted, Ct., (probably at Humphrey Hall,) Lord's day, Feb. 13th, at the usual hours of worship. *Subject*, in the P. M., the *resurrection of the* dead; in the evening, the *morals* and *doctrines of Spiritualism*. MILES GRANT.

Bro. Geo. Champlin will preach in Springfield, Mass., (Central Hall) - Feb. 20th.

APPOINTMENTS FOR WATERBURY.

Sister E. S. Fenn will preach Sunday, Feb. 6th and Sunday, Feb. 13th.

Brn. J. W Crabtree and W Sutherland Sunday, Feb. 20th.

Bro. Gunn Sunday, Feb. 27th.

Sr. Fenn is expected to remain with us through all these meetings. Brethren from abroad we hope to see. For the Church, G. W. DENNEY.

The Lord willing, I will be with the church at
Lawrence, (Union Chapel,) - - - Feb. 13th.
Portsmouth, N. H., - - - Feb. 20th.
C. WHITNEY.

S. W. Bishop appoints to preach in
Auburn, N. H., - - - - Feb. 13th.

T. S. Canfield appoints to preach as follows:
Buckland, Mass., Sunday, - - - Feb. 13th.
Plainfield, Ct., (Pond School house, near Bro. Barton's) eve., - - - - Feb. 15th.
Savoy, Mass., (at Bro. Myrick's) eve., Feb. 16th, and through the week, or in vicinity.

Saturday and Sunday, 12th and 13th, meetings at Holden, Me. Meeting of conference to commence at 2 P. M., Saturday the 12th.
THOMAS SMITH.

J W Crabtree appoints to be with the church in
Bristol, Ct., Lord's day, - - - Feb. 13th.
Southington, (evenings) - Feb. 17th and 18th.
Waterbury, Lord's day, - - - Feb. 20th.
Bro. Wm. Sutherland will be with him.

I have appointments as follows:
At Warner, in the Universalist meeting house, the 2d Sabbath in Feb.
At Danbury, in the Town house, the 3d Sabbath in Feb. T. M. Preble.

If the Lord will, I propose to preach at
Albany, N. Y., Sunday, Feb. 13th.
Rochester, (Bro. Cook's charge) evenings, Feb. 16th.
H. F. Carpenter.

NOTICES.

☞ A Conference will commence in Barnstead, N. H., (Clark's meeting house) on Friday, Feb. 11th, and continue over the Sabbath. J. Couch.

Notice.

If the Lord is willing, Bro. S. G. Mathewson will preach in Worcester the last Sunday in Feb., and remain through the week, and over the following Sunday.

P. S. Bro. Moulton is very low, does not sit up any, probably will not live many days, unless the Lord shall raise him.

Notice.

Providence permitting, there will be a Christian Conference held in the town of Fairfield, about one mile south of Russell's Corner, Sauk Co., Wis., to commence Friday evening, March 11th, 1859, and continue as long as thought best. A general attendance is desirable. Bro. Y. Higgins will be present to preach the word of life, and Bro. P. S. W. Deyo is invited to attend.

In behalf of the brethren,
G. W. Barnes.

Conference in Portland, Me.

Providence permitting, we will hold a conference at Clark's Hall, in the rear of the Stone Church on Congress street, Portland, commencing Wednesday, Feb. 16th, at 2 o'clock, P. M., and continuing through the week and over the Lord's day. Hours of meeting, after Wednesday, 10 A. M., 2 and 7 P. M. The brethren and sisters in the adjoining towns are invited to attend. We hope all interested will make this conference a subject of *special prayer*.

Edwin Burnham.
Miles Grant.

Notice.

There will be a quarterly conference holden with the church in Elkhart, Clayton Co., Iowa, to commence on Friday evening, Feb. 18th, 1859, and continue over the following Lord's day. Bro. L. Lyon, pastor of the church, will be in attendance, with the writer, to preach the word.

Y. Higgins, Evangelist.

Notice.

Providence permitting, there will be a quarterly conference held in the town of Algansa, near Bro. Wakeman's and Draper's, in Branch Co., some nine miles south of Quincy, commencing Feb. 11th, 1859. A general attendance is desirable. Brn. O. R. L. Crosier, E. Miller, Jun., and J. A. Sober, will be present to preach the word of life.

In behalf of the brethren,
A. N. Seymour.

☞ *Expositor* will please copy.

Business.

To Correspondents.

H. L. Hastings P. O. address during February will be Boston, Mass., care of Miles Grant. Letters to Rochester will also receive prompt attention.

R. R. York—All right.

Cash Receipts.

S Porter 227 $1.72, C Fleming 252 $1.72, J H Moulton 234 $2.16, A Bellows 187 $3,00, L Osgood 182, 78 cts, F W Dow 152, 19 cts.

J W Reed 190, J Peacock 190, Geo. Peacock 190, W D Hubbs 190, H French 182, 50 cts. each.

P Dow 208, C Cottle 208, T Williams 130, J Haskins 203, D Fowler 203, P P Brackett 203, E L Hough 203, D G Stiles 160, Mrs. P Green 203, W Lewis 203, D Curtis 203, B S Jackson 203, Mrs. L P Dunn 203, W Wright 203, I J Stedman 203, Eb. Calvin 203, G Crouse 182, H B Baldwin 184, D Vickery 203, Dr G S Stevens 200, I G Pettis 182, H Wilson 208, Eliza Skillens 202 $1.00 each.

S S Stetson 182, C Flint 234, L C Utley 240, J Stevens 206, D Platt 228,—$2.00 each.

For Books and Tracts.—J T Cornell $3.50, C York 30 cts, M L Nichols 75 cts, P Dow $1.00, J Pulsiver $1.00, C Flint 57 cts, M R Smith 27 cts, P Perham 27 cts, S Porter 28 cts, H T Warner 54 cts, S R Griffin 10 cts, R Way $1.12, J Lewis $1.25 C Fleming 28 cts, C B Turner $1.50, C Bliss $2.45, B Bussier 56 cts, A D Eastwood 60 cts, C W Law 25 cts, Eld. J B Cook $2.38, F W Dow 56 cts, W W Doughty 28 cts, T C Taylor $1.00, H W Pray $3.00.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street Boston Mass.

Evil not Eternal:—Are the Wicked Immortal? "*Here, at least, let us hesitate and suspend our judgment.*"

Thus said an eminent orthodox divine, respecting the view that those who fail of Eternal Life, fail of Immortality. This is maintained in the late work:

DEBT AND GRACE,
AS RELATED TO
THE DOCTRINE OF A FUTURE LIFE.
BY C. F. HUDSON.

Fifth Edition in Press. Price $1.25. 480 pages, 12 mo. Published by
John P. Jewett & Co., 20 Washington Street, Boston.

Opinions of the Press—mostly from Opponents.

"We have here a work surpassing in elaborateness and completeness the most of modern theological productions. . . . The author is mild and candid in the statement of his views, correct in his representations of others, and exceedingly full and impartial in his exhibition of the various phases of belief and conjecture that have prevailed, both among philosophers and christian writers, from the Fathers down to the present time."—*Zion's Herald*.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $3.00 per hundred.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price [illegible] cents—pos. 9 cts.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger. Including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work, and will be read with interest by all. Price 60 cts.—postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

The Plain Way, or Conviction and Conversion, and the New Birth. By J. Lenfest. Price 12 cts.—pos. 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove *endless* misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

The following Works are published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 16 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

4—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity, by a converted Infidel. 1 vol. 18 mo. pp. 175, cloth gilt, 25 cents—post-paid.

5.—Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.—Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

7.—Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.—post. 1c.

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1—Church not in Darkness; 2—The Three Worlds; 3—The Last Days; 4—Plain Truths; by Hastings. 5—Noah, his Age and Ours; 6—Desire of all Nations; 7—It is Done; by John Cumming. 8—A Voice of Warning; 9—New Heavens and Earth; by D. T. Taylor. 10—*Ancient Landmarks; 11—State of the Dead; by Milton. 12—Intermediate State; by Grew.

Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces.

1—Future Punishment; by Grew. 2—Scripture tract number one, Destiny of the Wicked. 3—Outline of the coast of Man; by Lenfest. 4—Key of Truth; 5—Man's Future State; by Sheldon. 6—†Olive Leaves, by the sett.

Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality. 4—Scripture Searchers, one, two, and three.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them; Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that feel poor also.

Address H. L. Hastings,
Rochester, N. Y.

For sale also at this office,—and by N. Branch Moline, Ill.; G. W. Young, 109 Nassau street N. Y.

* The Landmarks are issued in setts of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by Baxter.

† The Olive Leaves are three neat four page tracts, that can be separated for distribution. No. one Little Children, Love one Another; two, The One Resting Place; three, My Friend; by Hastings. Just the thing to distribute among all classes of saints and sinners.

Man's Destiny. Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., of St. Louis, Mo., reviewed by George Storrs. Price, in pamphlet, 38 cents: bound, 50 cts. Postage, 3 cts.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price [illegible] per hundred, 10 cts. per dozen, 10 cts. single. Postage [illegible].

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.: The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

Poetry.

THE PEACE OF GOD.

We ask for Peace, oh Lord!
Thy children ask thy Peace;
Not what the world calls rest,
That toil and care should cease,
That through bright sunny hours
Calm life should fleet away,
And tranquil night should fade
In smiling day;
It is not for such Peace that we would pray.

We ask for Peace, oh Lord!
Yet not to stand secure,
Girt round with iron pride,
Contented to endure—
Crushing the gentle strings
That human hearts should know,
Untouched by others' joys
Or others' woe,
Thou, oh dear Lord, wilt never teach us so.

We ask thy Peace, oh Lord!
Through storm and fear and strife,
To light and guide us on,
Through a long struggling life;
While no success or gain
Shall cheer the desperate fight,
Or nerve what the world calls
Our wasted might;
Yet pressing through the darkness to the light.

It is thine own, oh Lord,
Who toil while others sleep;
Who sow with living care
What other hands shall reap;
They lean on thee entranced
In calm and perfect rest:
Give us that Peace, oh Lord!
Divine and blest,
Thou keepest for those hearts who love Thee best.
—*A. A. Procter.*

Original Articles.

For the Crisis.

The Vale of Tears.

"Oh, think what crowds in every land
Are wretched and forlorn;
Through weary life this lesson learn—
That *man was made to mourn!*"

Upon a survey of the history of man in all ages; the records of oppressive government; of war; of the slave trade and slavery; of idolatry; of persecutions for opinion's sake; of sensualism, licentiousness and debauchery; in short, of the countless miseries resulting from dishonesty, intemperance, gambling, robbery, murder, and the thousand minor shades of guilt and guilty sorrows;—we feel that "the whole hemisphere of contemplation is inexpressibly dark and mysterious." The full record of Man would be like the Prophet's Scroll, a volume whose entries would all be,—"*lamentation, mourning and woe!*"

Once, a happy, unsorrowing pair ambulated the green groves of Eden, that Paradise of delight in a world of beauty and enjoyment, canopied with heaven's serenest blue, and carpeted with living green, inwrought with nature's rich mosaic of virgin bloom; but "sin entered," and our venerable ancestors were exiled from the "garden of God," and doomed to sighing and sorrow till the winter of death should forever freeze the fountains of grief! And since Adam and Eve purloined the noxious fruit "of that forbidden tree," and mantled in mourning, became outcasts from the Divine presence, and travelers toward the tomb—

"Scarce ever morning wore
To evening, but some heart did break."

The blightings of sin have tempest-swept the world, and it has become "a wilderness of woe." It is no longer a delectable clime, but a vast scorched Sahara; its fountains few, its palms withering, and the great caravans of nations moving through its stifling siroccos, and over its burning sands, to the desolations of the grave. The flickering lights of ancient history are thrown, in their dim reflections, across the lapse of ages, from the crimson surface of "oceans of blood," which have been kept brimming over by the red Amazons of mediæval and modern war.

The silken bonds of love and the tenderest friendships are rudely severed by death. A kind father to-day caresses his playful children; but anon faints in life's pilgrimage, breathes a farewell to "the loved ones at home," and sinks into the dreamless sleep. Somewhere on life's thorny pathway the warm pulses of the true heart of that kindest and best of human friends—the mother—stand still. Some "bow drawn at a venture" in the great "battle of life," sends an arrow to the manly breast of the doated son and trusted brother, and the turf-counterpane covers the parent's hope and the sister's pride. The crimson bloom is bleached by disease from the sister's fair cheek, and succeeded by the paleness of death, and the petals of that stately flower, the admired and loved of the family group, blend with the dust. And, "alas for love!"

"To-day, while hearts with rapture spring,
The youth to beauty's lips may cling;
To-morrow, and that heart of bliss
May throb unconscious of his kiss."

The infant's cradle is to-day oscillated by the hand of love—to-morrow a little coffin encloses the miniature of man. An untimely frost chilled the tiny bud, and the blossom never unfolds. True, a few oases may checker the wildest desert; a single temple may grace, with its enchanting loveliness, the wastes of a continent; a few flowery islets may stud the red seas of history; so life may be iradiated with a few transient, fleeting smiles;—still it is a fact, as one well observes, "that every man or woman, well advanced in years, has one expression, giving tone to the others, vanishing it may be for an hour, but always returning, and that an—*expression of sorrow.*"

"The fool hath said there is no God,
But none, there is no sorrow."

"I will restore thy daughter to life again," said an Eastern sage to a prince, who grieved immoderately for the loss of a beloved daughter, "provided thou art able to engrave on her tomb-stone the names of three persons who have never mourned." The prince anxiously inquired for such, found the inquiry vain, and was silent.

Strange as it may seem, suffering is a part of the christian's legacy. "In the world ye shall have tribulation," were the words of Jesus to his disciples; while they in turn assure the early believers that it is "through much tribulation we must enter into the kingdom of God;" and that "unto you it is given in behalf of Christ, not only to believe on him, but to suffer for his name's sake." Of the innumerable multitude of the redeemed "of all nations, and kindreds, and people, and tongues," in their robes of white, with their palms of victory, and crowns of glory, it is said, "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

Bless the Lord, "sighing and sorrow" shall end in "everlasting joy and gladness" at the return of the Lord, and the "restitution of all things." Then, for the wailings of grief, will be heard the alleluias of the redeemed; then all the heart aches and agonies climbing from an overflowing heart to pour from the eyes in floods of tears, will give place to the "ecstasies unalloyed" of immortal existence. In the "inheritance, incorruptible, undefiled, and unfading," "the inhabitant shall no more say I am sick." If "saved with an everlasting salvation," we shall bid an eternal farewell to death-beds, funeral processions, and grave-yards. No fine linen is made into shrouds; no marble is worked into monuments; no picturesque landscapes are laid out into cemeteries, in the sweet Eden home. Its stately trees are never cut for coffins! Then, since "these light afflictions work out for us a far more exceeding and eternal weight of glory," let us press forward, and soon "the Lord God will wipe away tears from off all faces."

"Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eternal day."

S. A. Chaplin.

Pierceton, Ind.

The Bible.—To the more wise and thinking, to the more considerative and contemplative, the Bible recommends itself by those innate excellences which are self-evident characteristics of its divine original. If we look attentively, we shall soon be aware of God's image and superscription upon it. A mind rightly disposed by an humble, sincere subjection to its Maker, will easily discover the image of his wisdom in the awful depth of its mysteries; the image of his sovereignty in the commanding majesty of its style; the image of his unity in the wonderful harmony and symmetry of all its parts; the image of his holiness in the unspotted purity of its precepts; and the image of his goodness in the manifest tendency of the whole to the welfare and happiness of mankind in both worlds; in short, it is a work that fathers itself.—*Matthew Henry.*

☞ When we do what is good, or speak what is true, we should acknowledge the Lord as speaking through us, and we should claim no more merit to ourselves than we should if he had done these things without using us as instruments.

☞ When we rightly understand the nature of dependence, there is no more opposition between dependence upon the Lord and dependence upon the neighbor, than there is between love to the Lord and towards the neighbor.

☞ To keep your own secrets is wisdom, but to expect others to keep them for you is folly.

For the Crisis.

Hindrances to Religion.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

For some reason the religion of the Bible is regarded by many as disgraceful. It has been so regarded by the wicked in all ages. Pride rejects it, and refuses to confess, and sue for mercy. Many who really feel its necessity, will not comply with its conditions; they know their duty, but self-adoring pride restrains them from doing it. Christ comes to them through some unpopular sect, and demands their hearts. He commands that they come out from the world, and follow him. They understand the requisition, and are almost persuaded to submit; but pride resists it. The contest is often sharp, and the issue doubtful. The sinner feels that something must be done, and yet he is unwilling to do just the right thing. At length a compromise is suggested, and he turns away to other teachers and other forms, where less humiliation is required, and settles into a lifeless system, in the vain hope of gaining the kingdom without the proper means. This change of position does not change the heart. Christ required him to take up the cross; but he has evaded it, and is the same sinner that he was before. His attempt to climb into the kingdom some other way, to accommodate his pride and self-conceit, will not succeed. "Except a man be born again, he cannot see the kingdom of God."

Prejudice is another source of danger; few escape its influence; no state of society is free from it, and especially in relation to religion. Even under the best examples and instructions, it presents a formidable obstacle to right action. Its power over the Jews, in relation to Christ, is but a fair illustration of its general influence. The early christians were also hated and persecuted by it, even unto death. The fact that they struck out upon a new course of life, and brought strange things to the ears of the people, was insufferable. Prejudice could brook no such invasion. Their perfect harmlessness of life was no protection.

Thus many of the present day contemn religion without giving it a hearing. They reject it "at sight," from sheer prejudice, no matter what it teaches, or what are its vouchers; they will not regard it; their education has been such, or they have suffered themselves to be so duped by false reports, and ridiculous anecdotes and jokes prejudicial to religion, that they have a sort of monomaniac aversion to the whole subject. They can believe anything against religion without evidence, but nothing in its favor, though supported by the strongest evidence. They will not, therefore, examine the subject; they "will not consider;" they shut their eyes against the light. They will neither read nor hear in any way to get good, but hardening themselves in pride and prejudice, they rush on, reckless, to perdition.

The fear of man is another obstacle. It has been truly said that it "bringeth a snare." Though without the least reason, its influence is unbounded. It makes the strongest hearts quake, even where it is known there is no danger. It is the most effective police force of hell in keeping sinners from Christ. God forbid that the reader should allow himself to lie under this moral nightmare for a single hour! It is a bondage, against which we ought to declare a war of extermination. It "hath torment;" no one can call himself a man, while under its power. Break away, reader! dare to do right! "Fear not them that kill the body," much less the scoffer; let men revile you if they will—let them call you fool, knave, madman—let them treat you as a robber or a thief; but do not let them scare you to perdition! Be a man! God's free man! free to do your duty—to do right, and that before the gaze of the universe.

We might mention other hindrances, but our limits will not allow of it; if these can be overcome, there is not much to fear from what remains.

S. H. Dunn.

☞ Dr. Steane, in his reminiscences of a visit to Sweden, describes the mode of saying grace. The company stand round the table, and at some considerable distance from it, the gentlemen, for the most part, if not always, with their hands clasped and held on their breasts. Profound silence ensues perhaps for a minute, or it may be two, when the ladies drop a curtesy, and the gentlemen make a bow, and then the company take their seats. After dinner there is sometimes an addition, one of the parties striking up a verse of some well-known hymn, when all join in singing it.

He that hath no money, needeth no purse.

For the Crisis.

"The Bane and Antidote are both before Me."—*Shakspeare.*

For every disease there is a cure. For every evil there is a remedy. For every error there is, in the word of God, a truth to oppose and root it out. Hence the constant contest that has ever existed in this world between good and evil, since the day when sin first entered to mar the beauty of creation, and prepare the way for the display of the power and goodness of God; to bring good out of evil; and, ultimately, to overcome evil with good, in the restoration of all things by Jesus Christ. The final victory is *sure*, though long delayed; the seed of the woman (Christ) *shall crush* the head of the serpent; when death shall be swallowed up in victory, at the resurrection of the just, in the kingdom of Christ, to be established at his second advent, in the new heavens and the new earth, the blessed abode of the righteous.

In the meantime, the contest between truth and error is still going on; and whenever the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him; saying, hitherto shalt thou come, and no further; and here shall thy proud waves be stayed! The great difficulty is to discover and apply the true remedy for the evils flesh is heir to. There are some remedies that are worse than the disease, and only increase the evils they would cure. The vast multitude of infallible nostrums for prevailing diseases, only show that the true remedy is yet undiscovered; and that the *doctors* are only practicing on the credulity of their patients, or trying experiments with them for their own advantage. Quacks and empirics are by no means confined to physical diseases; there are any quantity of them who profess to have discovered infallible remedies for all moral and mental maladies; and with *equal* success; they only make bad worse. The great and good Physician has, in his sacred word, a sovereign remedy for every evil sin and Satan ever have or ever can invent to draw men away from the truth as it is in Jesus, and make them believe a lie.

In God's word there are treasures yet unexplored, heights and depths yet unfathomed; kept in store for the time of need, when they will be brought to light, to expose and frustrate the crafty designs of the enemy, and prepare a way for the child of God to escape the snare of the fowler, and secure a refuge in the hour of trial, that is to come upon all the earth. The man of sin, the son of perdition, the great infidel antichrist, whose advent is to be ushered in with signs and lying wonders, and all deceivableness of unrighteousness; to deceive the nations of the earth, and make them ripe for destruction. What if, in our day, this last manifestation of Satanic craft and malice should be developed in the universal spread of "Spiritualism," in all its corrupting influences; is the church of Christ prepared to contend against it? Have they any weapons, in such a contest, that will not recoil back upon themselves with double force? Is not this very system the natural fruit and legitimate offspring of the *orthodox* creed of centuries?—the immortality of the soul? If the dead are in a state of conscious existence between death and the resurrection, it is vain to deny the truth of Spiritualism; in fact, it is not attempted by those who hold this doctrine. They are obliged to acknowledge the theory is correct and true; but deny the practice, which only serves to stimulate a vain curiosity to investigate prohibited mysteries; as may be clearly seen by the rapid spread and development of this diabolical system throughout the world. Is there no antidote in the word of God for this strong delusion? Are there no means of escape from this overwhelming flood of modern witchcraft and demonology? Yes, blessed be God, in his word we have an all-sufficient remedy for this malignant disease; and it is the *only remedy* that can effect a *radical* cure.—"The dead know not any thing," they sleep in hades till the resurrection: "no work, nor device, nor knowledge" there! To those who believe the Bible, this ought to settle the question; that it is not dead men, but demons, evil spirits who personate the dead, to deceive the living. Just as Satan, their great leader, personates an angel of light for a like purpose.

It is not to be wondered at that Spiritualists hate the Bible, and treat it as an old almanac, of no authority in this enlightened age! It is the only book that exposes their system, and calls it by its real name, "Spiritual wickedness," "doctrines of demons." It may not be long before we shall need the whole armor of God, to contend against these wiles of the devil; and what will become of those who still cling to the long cherished error of man's immortality, in opposition to the word of God? Are they not in constant danger of falling over the precipice, on the brink of which they stand? One step more in the course they have taken may be a fatal one, and leave them in the power of the enemy, to lead them captive at his will; as is the case with thousands, who have renounced their own reason, and the word of God, and given themselves up to this fatal delusion, till they have proved the truth of the declaration, "he maketh diviners mad."

We live in fearful times. Never before was witchcraft so popular, so open and barefaced, as at this day. Men of talent and influence in society are amongst its zealous advocates; women of fascinating address and manners publicly display their talents, to gain proselytes to their system, and no means are left untried to induce the thoughtless, and those who have recently lost friends, to enter the "circles," and thus become entangled in the wiles of the adversary, who goeth about as a roaring lion seeking whom he may devour.

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J. Parry.

LIFE.

'Tis not for man to trifle; life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours.

Not many lives, but only one have we;
One, only one—
How sacred should that one life ever be—
That narrow span?
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

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First. He knows his work is great, and he feels inefficient.

Second. He knows that there are many other ministers more capable of teaching than himself; have had more experience, more study, greater advantages, and perhaps greater talent. He knows the people have heard good, able preaching, and many of them are not willing to hear anything else; that they take little notice of small men, either to hear, feed or support them. How can a man surmount all these difficulties without a mighty struggle of human nature? They never would do it, if the Lord had not some fathers and mothers in Israel.

I wish to call attention to this subject. How came there to be such strong able ministers as we now have? They were young once, diffident, slow of speech, perhaps, of small reading in the beginning, illiterate, perhaps awkward withal. But God called them to preach; they obeyed, some listened, gave them sympathy, counsel and a living, perhaps. It may have been some good old mother who cared for the servants of God. They improve; God disciplined them in his church and by his people.—And now they are able, fluent or powerful speakers, "mighty in the Scriptures." You who would have turned from them with derision, and scorned to support them in youth, now delight to hear them, and talk freely of the importance of supporting them, while other young ministers, of equal promise, you think little of, and those you would never had but for more considerate persons than yourselves.

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Many a church has starved out and died while making efforts to secure the labors of an efficient speaker, waiting months and years without a minister, because they could not get such as suited their controlling member's fancy. Young men might have been obtained and sustained, to the mutual benefit of all, but for this desire to gratify self, "the old man."

How often it has been said, "I don't care about going to meeting to hear that stripling preach. He is not much of a preacher—I can get more information reading." Or, "I don't want to hear a man preach, unless he knows more than I do. What do they think that young fellow can do here?"

All such remarks are made and many stay at home. The young man knows the state of the case, feels as though he had rather die; but God calls, the world is perishing, church-members are sleeping. He is determined to obey the Lord, yet he can do but little, because the Aarons and Hurs are scarce to stay up his hands. A living, active, consistent church, will do more with a mere stripling for their preacher, than a cold, theological, critical, speculative church under the labors of a D. D.

Consider the beautiful granite or marble pillars of a splendid temple, chiseled, and polished, and fitted for its place. It was once an uncomely, rough block, taken from the quarry. An experienced person in that art would think but little of it in that state; but now it has been hammered, chiseled, and polished. They look upon it with great delight, noticing its great beauty and its great utility. Yet all its excellent properties were in it when it was but the rough block. It only took the energetic, patient labor to prepare it for its present use and beauty. So it is with the servants whom the Lord calls to preach the gospel. They are not hewn, squared, chiseled, polished, and finished for the heavenly temple at the beginning of their ministry. It takes study, experience, trial, labor, counsel of brethren, the co-operation of the church, with the grace of God, to do it. Men often try to do it by school education, but as often fail. It is not obtained there. God's minister-school is the church,—His church.

Therefore, let us all consider that they should encourage the young men who give evidence that God has called them to the ministry.—Be ready to hear them preach, and feel interested in their discourses, even if they do not present anything new to you—nor present that as well as you could yourself. He is doing his best, and will improve by practice. Encourage him to come again. Tell him where to make improvement in his work; give also of your means to support him. He must live, and be clothed, as well as older ones. Many have been discouraged and left the work, because they were neglected and starved out. The church needs many more laborers. God has them to call, and will do it, if the church will sustain and take care of them. Shall it be done?

I. C. Wellcome.

Richmond Me., Dec. 4th, 1858.

☞ In loving others, we must be careful to love only that in them which is good and true, and not regard them as perfect men.

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Poetry.

THE PEACE OF GOD.

We ask for Peace, oh Lord!
Thy children ask thy Peace;
Not what the world calls rest,
That toil and care should cease,
That through bright sunny hours
Calm life should fleet away,
And tranquil night should fade
In smiling day;
It is not for such Peace that we would pray.

We ask for Peace, oh Lord!
Yet not to stand secure,
Girt round with iron pride,
Contented to endure—
Crushing the gentle strings
That human hearts should know,
Untouched by others' joys
Or others' woe,
Thou, oh dear Lord, wilt never teach us so.

We ask thy Peace, oh Lord!
Through storm and fear and strife,
To light and guide us on,
Through a long struggling life;
While no success or gain
Shall cheer the desperate flight,
Or nerve what the world calls
Our wasted might;
Yet pressing through the darkness to the light.

It is thine own, oh Lord,
Who toil while others sleep;
Who sow with living care
What other hands shall reap;
They lean on thee entranced
In calm and perfect rest:
Give us that Peace, oh Lord!
Divine and blest,
Thou keepest for those hearts who love Thee best.
—*A. A. Proctor.*

Original Articles.

For the Crisis.

The Vale of Tears.

"Oh, think what crowds in every land
Are wretched and forlorn;
Through weary life this lesson learn—
That man *was made to mourn!*"

Upon a survey of the history of man in all ages; the records of oppressive government; of war; of the slave trade and slavery; of idolatry; of persecutions for opinion's sake; of sensualism, licentiousness and debauchery; in short, of the countless miseries resulting from dishonesty, intemperance, gambling, robbery, murder, and the thousand minor shades of guilt and guilty sorrows;—we feel that "the whole hemisphere of contemplation is inexpressibly dark and mysterious." The full record of MAN would be like the Prophet's Scroll, a volume whose entries would all be,—"*lamentation, mourning and woe!*"

Once, a happy, unsorrowing pair ambulated the green groves of Eden, that Paradise of delight in a world of beauty and enjoyment, canopied with heaven's serenest blue, and carpeted with living green, inwrought with nature's rich mosaic of virgin bloom; but "sin entered," and our venerable ancestors were exiled from the "garden of God," and doomed to sighing and sorrow till the winter of death should forever freeze the fountains of grief! And since Adam and Eve purloined the noxious fruit "of that forbidden tree," and, mantled in mourning, became outcasts from the Divine presence, and travelers toward the tomb—

"Scarce ever morning wore
To evening, but some heart did break."

The blightings of sin have tempest-swept the world, and it has become "a wilderness of woe." It is no longer a delectable clime, but a vast scorched Sahara; its fountains few, its palms withering, and the great caravans of nations moving through its stifling siroccos, and over its burning sands, to the desolations of the grave. The flickering lights of ancient history are thrown, in their dim reflections, across the lapse of ages, from the crimson surface of "oceans of blood," which have been kept brimming over by the red Amazons of mediæval and modern war.

The silken bonds of love and the tenderest friendships are rudely severed by death. A kind father to-day caresses his playful children; but anon faints in life's pilgrimage, breathes a farewell to "the loved ones at home," and sinks into the dreamless sleep. Somewhere on life's thorny pathway the warm pulses of the true heart of that kindest and best of human friends—the mother—stand still. Some "bow drawn at a venture" in the great "battle of life," sends an arrow to the manly breast of the doated son and trusted brother, and the turf-counterpane covers the parent's hope and the sister's pride. The crimson bloom is blanched by disease from the sister's fair cheek, and succeeded by the paleness of death, and the petals of that stately flower, the admired and loved of the family group, blend with the dust. And, "alas for love!"

"To-day, while hearts with rapture spring,
The youth to beauty's lips may cling;
To-morrow, and that heart of bliss
May sleep unconscious of his kiss."

The infant's cradle is to-day oscillated by the hand of love—to-morrow a little coffin encloses the miniature of man. An untimely frost chilled the tiny bud, and the blossom never unfolds. True, a few oases may checker the wildest desert; a single temple may grace, with its enchanting loveliness, the wastes of a continent; a few flowery islets may stud the red seas of history; so life may be irradiated with a few transient, fleeting smiles;—still it is a fact, as one well observes, "that every man or woman, well advanced in years, has one expression, giving tone to the others, vanishing it may be for an hour, but always returning, and that an—*expression of sorrow.*"

"The fool hath said there is no God,
But none, there is no sorrow."

"I will restore thy daughter to life again," said an Eastern sage to a prince, who grieved immoderately for the loss of a beloved daughter, "provided thou art able to engrave on her tomb-stone the names of three persons who have never mourned." The prince anxiously inquired for such, found the inquiry vain, and was silent.

Strange as it may seem, suffering is a part of the christian's legacy. "In the world ye shall have tribulation," were the words of Jesus to his disciples; while they in turn assure the early believers that it is "through much tribulation we must enter into the kingdom of God;" and that "unto you it is given in behalf of Christ, not only to believe on him, but to suffer for his name's sake." Of the innumerable multitude of the redeemed "of all nations, and kindreds, and people, and tongues," in their robes of white, with their palms of victory, and crowns of glory, it is said, "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

Bless the Lord, "sighing and sorrow" shall end in "everlasting joy and gladness" at the return of the Lord, and the "restitution of all things." Then, for the wailings of grief, will be heard the alleluias of the redeemed; then all the heart aches and agonies climbing from an overflowing heart to pour from the eyes in floods of tears, will give place to the "ecstasies unalloyed" of immortal existence. In the "inheritance, incorruptible, undefiled, and unfading," "the inhabitant shall no more say I am sick." If "saved with an everlasting salvation," we shall bid an eternal farewell to death-beds, funeral processions, and grave-yards. No fine linen is made into shrouds; no marble is worked into monuments; no picturesque landscapes are laid out into cemeteries, in the sweet Eden home. Its stately trees are never cut for coffins! Then, since "these light afflictions work out for us a far more exceeding and eternal weight of glory," let us press forward, and soon "the Lord God will wipe away tears from off all faces."

"Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eternal day."

S. A. CHAPLIN.

Pierceton, Ind.

THE BIBLE.—To the more wise and thinking, to the more considerative and contemplative, the Bible recommends itself by those innate excellences which are self-evident characteristics of its divine original. If we look attentively, we shall soon be aware of God's image and superscription upon it. A mind rightly disposed by an humble, sincere subjection to its Maker, will easily discover the image of his wisdom in the awful depth of its mysteries; the image of his sovereignty in the commanding majesty of its style; the image of his unity in the wonderful harmony and symmetry of all its parts; the image of his holiness in the unspotted purity of its precepts; and the image of his goodness in the manifest tendency of the whole to the welfare and happiness of mankind in both worlds; in short, it is a work that fathers itself.—*Matthew Henry.*

☞ When we do what is good, or speak what is true, we should acknowledge the Lord as speaking through us, and we should claim no more merit to ourselves than we should if he had done these things without using us as instruments.

☞ When we rightly understand the nature of dependence, there is no more opposition between dependence upon the Lord and dependence upon the neighbor, than there is between love to the Lord and towards the neighbor.

☞ To keep your own secrets is wisdom, but to expect others to keep them for you is folly.

For the Crisis.

Hindrances to Religion.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

For some reason the religion of the Bible is regarded by many as disgraceful. It has been so regarded by the wicked in all ages. Pride rejects it, and refuses to confess, and sue for mercy. Many who really feel its necessity, will not comply with its conditions; they know their duty, but self-adoring pride restrains them from doing it. Christ comes to them through some unpopular sect, and demands their hearts. He commands that they come out from the world, and follow him. They understand the requisition, and are almost persuaded to submit; but pride resists it. The contest is often sharp, and the issue doubtful. The sinner feels that something must be done, and yet he is unwilling to do just the right thing. At length a compromise is suggested, and he turns away to other teachers and other forms, where less humiliation is required, and settles into a lifeless system, in the vain hope of gaining the kingdom without the proper means. This change of position does not change the heart. Christ required him to take up the cross; but he has evaded it, and is the same sinner that he was before. His attempt to climb into the kingdom some other way, to accommodate his pride and self-conceit, will not succeed. "Except a man be born again, he cannot see the kingdom of God."

Prejudice is another source of danger; few escape its influence; no state of society is free from it, and especially in relation to religion. Even under the best examples and instructions, it presents a formidable obstacle to right action. Its power over the Jews, in relation to Christ, is but a fair illustration of its general influence. The early christians were also hated and persecuted by it, even unto death. The fact that they struck out upon a new course of life, and brought strange things to the ears of the people, was insufferable. Prejudice could brook no such invasion. Their perfect harmlessness of life was no protection.

Thus many of the present day contemn religion without giving it a hearing. They reject it "at sight," from sheer prejudice, no matter what it teaches, or what are its vouchers; they will not regard it; their education has been such, or they have suffered themselves to be so duped by false reports, and ridiculous anecdotes and jokes prejudicial to religion, that they have a sort of monomaniac aversion to the whole subject. They can believe anything against religion without evidence, but nothing in its favor, though supported by the strongest evidence. They will not, therefore, examine the subject; they "will not consider;" they shut their eyes against the light. They will neither read nor hear in any way to get good, but hardening themselves in pride and prejudice, they rush on, reckless, to perdition.

The fear of man is another obstacle. It has been truly said that it "bringeth a snare." Though without the least reason, its influence is unbounded. It makes the strongest hearts quake, even where it is known there is no danger. It is the most effective police force of hell in keeping sinners from Christ. God forbid that the reader should allow himself to lie under this moral nightmare for a single hour! It is a bondage, against which we ought to declare a war of extermination. It "hath torment;" no one can call himself a man, while under its power. Break away, reader! dare to do right! "Fear not them that kill the body," much less the scoffer; let men revile you if they will—let them call you fool, knave, madman—let them treat you as a robber or a thief; but do not let them scare you to perdition! Be a man! God's free man! free to do your duty—to do right, and that before the gaze of the universe.

We might mention other hindrances, but our limits will not allow of it; if these can be overcome, there is not much to fear from what remains.

S. H. DUNN.

☞ Dr. Steane, in his reminiscences of a visit to Sweden, describes the mode of saying grace. The company stand round the table, and at some considerable distance from it, the gentlemen, for the most part, if not always, with their hands clasped and held on their breasts. Profound silence ensues perhaps for a minute, or it may be two, when the ladies drop a courtesy, and the gentlemen make a bow, and then the company take their seats. After dinner there is sometimes an addition, one of the parties striking up a verse of some well-known hymn, when all join in singing it.

He that hath no money, needeth no purse.

For the Crisis.

"THE BANE AND ANTIDOTE ARE BOTH BEFORE ME."—*Shakspeare.*

For every disease there is a cure. For every evil there is a remedy. For every error there is, in the word of God, a truth to oppose and root it out. Hence the constant contest that has ever existed in this world between good and evil, since the day when sin first entered to mar the beauty of creation, and prepare the way for the display of the power and goodness of God; to bring good out of evil; and, ultimately, to overcome evil with good, in the restoration of all things by Jesus Christ. The final victory is *sure*, though long delayed; the seed of the woman (Christ) *shall crush* the head of the serpent; when death shall be swallowed up in victory, at the resurrection of the just, in the kingdom of Christ, to be established at his second advent, in the new heavens and the new earth, the blessed abode of the righteous.

In the meantime, the contest between truth and error is still going on; and whenever the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him; saying, hitherto shalt thou come, and no further; and here shall thy proud waves be stayed! The great difficulty is to discover and apply the true remedy for the evils flesh is heir to. There are some remedies that are worse than the disease, and only increase the evils they would cure. The vast multitude of infallible nostrums for prevailing diseases, only show that the true remedy is yet undiscovered; and that the *doctors* are only practicing on the credulity of their patients, or trying experiments with them for their own advantage. Quacks and empirics are by no means confined to physical diseases; there are any quantity of them who profess to have discovered infallible remedies for all moral and mental maladies; and with *equal* success; they only make bad worse. The great and good Physician has, in his sacred word, a sovereign remedy for every evil sin and Satan ever have or ever can invent to draw men away from the truth as it is in Jesus, and make them believe a lie.

In God's word there are treasures yet unexplored, heights and depths yet unfathomed; kept in store for the time of need, when they will be brought to light, to expose and frustrate the crafty designs of the enemy, and prepare a way for the child of God to escape the snare of the fowler, and secure a refuge in the hour of trial, that is to come upon all the earth. The man of sin, the son of perdition, the great infidel antichrist, whose advent is to be ushered in with signs and lying wonders, and all deceivableness of unrighteousness; to deceive the nations of the earth, and make them ripe for destruction. What if, in our day, this last manifestation of Satanic craft and malice should be developed in the universal spread of "Spiritualism," in all its corrupting influences; is the church of Christ prepared to contend against it? Have they any weapons, in such a contest, that will not recoil back upon themselves with double force? Is not this very system the natural fruit and legitimate offspring of the *orthodox* creed of centuries?—the immortality of the soul? If the dead are in a state of conscious existence between death and the resurrection, it is vain to deny the truth of Spiritualism; in fact, it is not attempted by those who hold this doctrine. They are obliged to acknowledge the theory is correct and true; but deny the practice, which only serves to stimulate a vain curiosity to investigate prohibited mysteries; as may be clearly seen by the rapid spread and development of this diabolical system throughout the world. Is there no antidote in the word of God for this strong delusion? Are there no means of escape from this overwhelming flood of modern witchcraft and demonology? Yes, blessed be God, in his word we have an all-sufficient remedy for this malignant disease; and it is the *only remedy* that can effect a *radical* cure.—"The dead know not any thing," they sleep in hades till the resurrection: "no work, nor device, nor knowledge" there! To those who believe the Bible, this ought to settle the question; that it is not dead men, but demons, evil spirits who personate the dead, to deceive the living. Just as Satan, their great leader, personates an angel of light for a like purpose.

It is not to be wondered at that Spiritualists hate the Bible, and treat it as an old almanac, of no authority in this enlightened age! It is the only book that exposes their system, and calls it by its real name, "Spiritual wickedness," "doctrines of demons." It may not be long before we shall need the whole armor of God, to contend against these wiles of the devil; and what will become of those who still cling to the long cherished error of man's immortality, in opposition to the word of God? Are they not in constant danger of falling over the precipice, on the brink of which they stand? One step more in the course they have taken may be a fatal one, and leave them in the power of the enemy, to lead them captive at his will; as is the case with thousands, who have renounced their own reason, and the word of God, and given themselves up to this fatal delusion, till they have proved the truth of the declaration, "he maketh diviners mad."

We live in fearful times. Never before was witchcraft so popular, so open and barefaced, as at this day. Men of talent and influence in society are amongst its zealous advocates; women of fascinating address and manners publicly display their talents, to gain proselytes to their system, and no means are left untried to induce the thoughtless, and those who have recently lost friends, to enter the "circles," and thus become entangled in the wiles of the adversary, who goeth about as a roaring lion seeking whom he may devour.

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J. PARRY.

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Second. He knows that there are many other ministers more capable of teaching than himself; have had more experience, more study, greater advantages, and perhaps greater talent. He knows the people have heard good, able preaching, and many of them are not willing to hear anything else; that they take little notice of small men, either to hear, feed or support them. How can a man surmount all these difficulties without a mighty struggle of human nature? They never would do it, if the Lord had not some fathers and mothers in Israel.

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Many a church has starved out and died while making efforts to secure the labors of an efficient speaker, waiting months and years without a minister, because they could not get such as suited their controlling member's fancy. Young men might have been obtained and sustained, to the mutual benefit of all, but for this desire to gratify self, "the old man."

How often it has been said, "I don't care about going to meeting to hear that stripling preach. He is not much of a preacher—I can get more information reading." Or, "I don't want to hear a man preach, unless he knows more than I do. What do they think that young fellow can do here?"

All such remarks are made and many stay at home. The young man knows the state of the case, feels as though he had rather die; but God calls, the world is perishing, church-members are sleeping. He is determined to obey the Lord, yet he can do but little, because the Aarons and Hurs are scarce to stay up his hands. A living, active, consistent church, will do more with a mere stripling for their preacher, than a cold, theological, critical, speculative church under the labors of a *D. D.*

Consider the beautiful granite or marble pillars of a splendid temple, chiseled, and polished, and fitted for its place. It was once an uncomely, rough block, taken from the quarry. An experienced person in that art would think but little of it in that state; but now it has been hammered, chiseled, and polished. They look upon it with great delight, noticing its great beauty and its great utility. Yet all its excellent properties were in it when it was but the rough block. It only took the energetic, patient labor to prepare it for its present use and beauty. So it is with the servants whom the Lord calls to preach the gospel. They are not hewn, squared, chiseled, polished, and finished for the heavenly temple at the beginning of their ministry. It takes study, experience, trial, labor, counsel of brethren, the co-operation of the church, with the grace of God, to do it. Men often try to do it by school education, but as often fail. It is not obtained there. God's minister-school is the church,—His church.

Therefore, let us all consider that they should encourage the young men who give evidence that God has called them to the ministry.—Be ready to hear them preach, and feel interested in their discourses, even if they do not present anything new to you—nor present that as well as you could yourself. He is doing his best, and will improve by practice. Encourage him to come again. Tell him where to make improvement in his work; give also of your means to support him. He must live, and be clothed, as well as older ones. Many have been discouraged and left the work, because they were neglected and starved out. The church needs many more laborers. God has them to call, and will do it, if the church will sustain and take care of them. Shall it be done?

I. C. WELLCOME.

Richmond Me., Dec. 4th, 1858.

☞ In loving others, we must be careful to love only that in them which is good and true, and not regard them as perfect men.

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THE WORLD'S CRISIS.

PUBLISHED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

WHOLE NO. 180. BOSTON, MASS., FEBRUARY 16, 1859. VOL. VIII. NO. 24.

Poetry.

[Selected for the Crisis by Charles M. Barick.]

Would'st thou a wanderer reclaim,
A wild and restless spirit tame;
Check the warm flow of youthful blood,
And lead a lost one back to God?
Pause, if the spirit's wrath be stirred,
Speak not to him a bitter word,
Speak not,—that bitter word may be
The stamp that seals his destiny.

If widely he has gone astray,
And dark excess has marked his way;
'Tis pitiful,—but yet beware,
Reform must come from kindly care.
Forbid thy parting lips to move,
But in the gentle tones of love;
Though sadly his young heart hath erred,
Speak not to him a bitter word.

The lowering frown he will not bear,
The venomed chidings will not hear;
The ardent spirit will not brook
The stinging tooth of sharp rebuke;
Thou would'st not goad the fiery steed,
To calm his rage or check his speed;
Then let no angry tones be heard,
Speak not to him a bitter word.

Go kindly to him—make him feel
Your heart yearns deeply for his weal;
Tell him the dangers thick that lay
Around his "widely devious way;"
So shalt thou win him, call him back
From pleasure's smooth, seductive track,
And warnings thou hast mildly given,
May guide the wanderer back to heaven.

Kingsbury, Ind.

That very law which molds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course.
—*Rogers.*

Original Articles.

For the Crisis.

Rome as it Was; Rome as it is Not; Rome as it Is.

BY ELDER S. S. BREWER.

NO. II.

First Head. Please read Gibbon, Vol. 8, p. 512.

"An epistle was addressed by their unanimous decree, to the Emperor Zeno, . . . who had lately been restored, after a short rebellion, to the Byzantine (Greek) throne. They solemnly disclaim the necessity, or even the wish, of continuing any longer the Imperial succession in Italy, since, in their opinion, *the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master*, THE ONLY VESTIGE THAT YET REMAINED OF THE AUTHORITY WHICH HAD GIVEN LAWS TO THE WORLD."

Thus we have a certainty concerning the first head. There can be no reasonable doubt on this point.

The Second Head. Hear one of the greatest historians.

"It was after the Nyceno Synod, and under the reign of the pious Irene, that the popes consummated the separation of Rome and Italy, by the translation of the empire to the less *Orthodox Charlemagne*. . . . By this decisive measure they would finally eradicate the claims of the Greeks; *the majesty of Rome would be restored; the Latin Christians would be united, under a supreme head, in their ancient metropolis; and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate; and, under the shadow of the Carlovingian power, the bishops might exercise, with honor and safety, the government of the city.*" See Gibbon, Vol. 5, pp. 40, 41.

Speaking of the departure of this once mighty power, the above historian remarks:—

"The dregs of the Carlovingian race no longer exhibited any symptoms of virtue or power, and the ridiculous epithets of the *bard*, the *stammerer*, the *fat*, and the *simple*, distinguished the tame and uniform features of a crowd of kings alike deserving of oblivion. By the failure of the collateral branches, the whole inheritance devolved to Charles the Fat, the last emperor of his family; his insanity authorized the desertion of Germany, Italy, and France: he was deposed in a diet, and solicited his bread from the rebels by whose contempt his life and liberty had been spared. According to the measure of their force, the governors, the bishops, and the lords, usurped the fragments of the *falling empire*; and some preference was shown to the female or illegitimate blood of Charlemagne. Of the greater part, the title and possession were alike doubtful, and the merit was adequate to the contracted scale of their dominions. Those who could appear with an army at the gates of Rome, were crowned emperors in the Vatican; but their modesty was more frequently satisfied with the appellation of Kings of Italy: and the whole term of seventy-four years may be deemed a vacancy, from the abdication of Charles the Fat to *the establishment of Otho the First.*"

The Third Head. See Gibbon, Vol. 5, p. 55:—

Otho was of the noble race of the dukes of Saxony; and if he truly descended from Witikind, the adversary and proselyte of Charlemagne, the posterity of a vanquished people was exalted to reign over their conquerors. His father, Henry the Fowler, was elected by the suffrage of the nation, to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, *the first and greatest of the Othos*. . . . In the North, Christianity was propagated by the sword of Otho, the conqueror and apostle of the Slavic nations of the Elbe and the Oder: the marches of Brandenburgh and Heswick were fortified with German colonies; and the king of Denmark, the dukes of Poland and Bohemia, confessed themselves his tributary vassals. At the head of a victorious army, he passed the Alps, subdued the kingdom of Italy, delivered the pope, and forever fixed the Imperial crown in the name and nation of Germany. From that memorable era, two maxims of public jurisprudence were introduced by force and ratified by time. 1. That the prince, who was elected in the German diet, acquired, from that instant, the subject kingdoms of Italy and Rome. 2. But that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the *Roman pontiff.*"

Permit me to introduce a short extract from Hallam's *Middle Ages*, pp. 227, 228.

"The conquest of Italy, and the recovery of the imperial title, are indeed the most brilliant trophies of Otho the great; but he conferred far more unequivocal benefits upon his own country by completing what his father had begun, her liberation from the inroads of the Hungarians. Two marches, that of Misnia, erected by Henry the Fowler, and that of Austria, by Otho, were added to the Germanic territories by their victories.

A lineal succession of four descents, without the least opposition, seems to show that the Germans were disposed to consider their monarchy as fixed in the Saxon family. Otho II. and III. had been chosen each in his father's life-time, and during infancy. The formality of election subsisted at that time in every European kingdom; and the imperfect rights of birth required a ratification by public assent. If at least France and England were hereditary monarchies in the tenth century, the same may surely be said of Germany; since we find the lineal succession fully as well observed in the latter as in the former. But upon the immature and unexpected death of Otho III., a momentous opposition was offered to Henry, duke of Bavaria, (A. D. 1002,) a collateral branch of the reigning family. He obtained the crown, however, by what contemporary historians call an hereditary title, *and it was not till his death*, in 1024, *the house of Saxony was deemed to be extinguished.*"

There is no difficulty, thus far, in finding a correct succession of heads in Europe, or, in plain terms, *heads of the leopard beast*.

Fourth Head. Professor Kohlrausch chief counsellor of the Board of Education of the Kingdom of Hanover, and late Prof. of History in the Polytechnic School, says: "Henry the Saxon died in the year 1024 aged 52, . . . near Gottengen, which had often been the seat of the Saxon emperors." See p. 137. "On his death the Germanic States, each under its duke, assembled for the election of a new emperor, upon the vast plains along both banks of the Rhine, between Mentz and Oppenheim. They were eight dukes; *Conrad* the younger, who exercised the ducal powers in Franconia, being still regarded as the king's country; *Frederick* of Upper Lorraine; *Gonzelo* of Lower Lorraine; *Bernard* of Saxony; *Henry* of Bavaria; Adelbert of Corinthia; young *Ernest* of Swabia, and Ulric of Bohemia. The Saxons, the eastern Franks, the Bavarians, and the Swabians, together with the Bohemians, encamped themselves on this side of the Rhine. The Rhenish Franks, and those of Lower and Upper Lorraine on the other side. Thus a splendid and numerous assembly of electors was here reflected on the *waves of the great German stream* . . . The voices after a long deliberation inclined in favor of the Frankish race, from which the two Conrads, surpassing all the rest in virtue and consideration, presented themselves. . . . *Conrad the elder was elected. No king since Charlemagne had so well merited to occupy the imperial throne.*"

"Conrad, who died A. D. 1038, was succeeded by his son, Henry III., or, the the Black Prince, whom the Germans had chosen during his father's life. He was twenty-two years of age. The hopes formed of him were great, and they proved not unfounded; like his father, he was of a high mind and determined will."

The historian says,—

"No emperor, since the days of Charlemagne, maintained more vigorously the imperial dignity in *Italy, Germany, and the neighboring lands, or ruled more powerfully within the limits of his extensive empire*. . . . He died suddenly in A. D. 1056, aged thirty-seven years. . . . The princes recognized the succession of Henry's son immediately. He died A. D. 1106. . . . He was succeeded by Henry V., who, on the 13th day of April, A. D. 1111, was solemnly crowned emperor. Henry V. reigned till A. D. 1125, when he died suddenly. at Utrect, childless, and with him the *House of Franconia became extinct.*"—*Kohlrausch's History of Germany.*

Says Hallam, in his *Middle Ages*,—

"A general assembly was determined by merit to elect Conrad, surnamed the Salic, a nobleman of Franconia. From this prince sprung three successive emperors, Henry III., Henry IV. and V. . . . At his death, in A D. 1125, the male line of the *Franconian emperors was at an end.*"

Thus we see no difficulty in finding *four heads to the leopard beast*; no want of evidence to prove the legitimate succession thus far. With such conclusive evidence, we will now proceed to find a fifth.

The Fifth Head.—"On the death of Lothaire in 1138, the partisans of the house of Swabia made a hasty and irregular election of Conrad, in which the Saxon faction found itself obliged to acquiesce." *Hallam, p.* 230.

"Conrad died 1152, at Bamberg. He was a valiant, high-minded and noble-hearted man; and was universally esteemed. He recommended, as his successor, not his own son, too young to rule the nation, but his valiant nephew, *Frederick Barbarrossa*, one of the most powerful of all the German emperors. The whole bearing of his presence displayed the prince bound to rule and command. *Frederick went to Rome and was crowned Emperor in St. Peter's*, on the 18th of June, 1155. Frederick was drowned in the river Seleph, on the 10th day of June, 1190." "His eldest son, Frederick, Duke of Swabia, died at the siege of Acre."

The grief which the Emperor Frederick's death occasioned caused a French writer thus to speak:

"The news so deadly piercing even to the very marrow and bone, has wounded me so mortally that all hope and desire of life have passed from me. For I have heard that that immovable pillar of the Empire, Germany's tower of strength and its very foundation, and that morning star which surpassed all other stars in splendor, Frederick the mighty, has ended his life in the East. Thus no longer exists that strong lion whose majestic countenance and powerful arm frightened savage animals from devastation, subjected rebels, and made robbers live in peace and order."

And the degree to which the imperial dignity in general was raised by him, is expressed in the words of his chancellor, Raynald, at a diet at Besanion, where he said—"*Germany possesses an emperor, but the rest of Europe only petty kings.*"

With the death of the emperor, Frederick Barbarrossa, which took place in A.D. 1190, commenced the grand interregnum which lasted until the time of the Emperor Charles I. of Spain, in A. D. 1516."

☞ By continual meditation on the Sacred Writings, a man naturally improves and advances in holiness, as a tree thrives and flourishes in a kindly and well-watered soil. All the fruits of righteousness show themselves at the proper season, as opportunity calls for them; and the words, which are to his actions what the leaves are to the fruit, fall not on the ground, but are profitable as well as ornamental. Everything *in* him and *about* him serves the purpose for which it was intended. His brethren are benefited by him, and his Maker is glorified.—*Horne.*

☞ The reason why he who truly loves his neighbor, loves also his enemy, is because his love is destitute of personality. It does not spring from self, nor does it attach to the person of another, nor require a personal return.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 12.

My Dear Sister:—We purpose now to examine those portions of Scripture that are quoted as proof of an entire sanctification of the whole being to God—a perfect cleansing from the guilt and pollution of sin, and complete deliverance from its power and indwelling.

The Savior pronounces a blessing upon the "*pure in heart.*" Not those who, like the Pharisees, were pure only without, but upon those who were pure within, "pure in *heart.*" Turn to Rom. 6: 1, 2,—"Shall we continue in sin, that grace may abound? God forbid. How shall we that are *dead to sin, live any longer therein?*" Verse 6,—"Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Old man"—sinful and corrupt nature "is *crucified*"—"that the body of sin might be *destroyed*," for what? "That thenceforth we should not serve sin. For he that is dead is *freed from sin.*" Not temporally "dead," for the apostle adds, "*Now if we be dead with Christ,*" &c. "Dead to sin," verse 2. Also, verse 11,—"Likewise reckon ye also yourselves *to be dead indeed unto sin*, but alive unto God, through Jesus Christ our Lord. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*"

The whole argument goes to show that the apostle refers to a "death" experienced in this "mortal" state of existence, and a resurrection to spiritual life. "Yield yourselves unto God, as those that are *alive from the dead.*" By the crucifixion of the "old man," the "carnal mind," with its "affections and lusts," is "*destroyed*;" as truly *slain* as was Christ, when crucified "*for*" sin, "*for the expiation of sin*;" and by the putting on of the "new man," Christ Jesus, the soul is quickened to life, and being "made *free from sin*, and become servants to God," the individual brings forth "fruit unto *holiness*, and the end" will be "everlasting life." Verse 22. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1. Here we find an entire cleansing from the "*filthiness of the flesh and spirit*," urged upon the christian, in order that the work of "*holiness*" may be *perfectly* wrought in them. In Paul's letter to the Galatians, he speaks of himself as having experienced that *crucifixion* or *death with Christ* referred to in Rom. 6th,—nevertheless he lives, yet not he, but Christ liveth in him, and the life he now lives in the flesh, is sustained by the faith of the Son of God. See chap. 2, verse 20. In the 5th chap. of Gal. he describes the "works of the flesh," and the "fruit of the Spirit," and then adds, "And they that are Christ's have *crucified the flesh with its affections and lusts.*" If the "affections and lusts" of the "flesh" are "crucified," they no longer work; their "motions" are no longer felt; for that which is dead, has no longer motion, but is inactive.

In Ephesians we find the apostle exhorting those whom he addressed to "put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of" their "minds, and put on the new man, which, after God, is created in righteousness and true holiness." The "new man, created in righteousness and true holiness, after God," an image of God, is to be put on, instead of the "old man which is corrupt." They are not to be each "put on," but one is first "put off," and then the other "put on."

In Paul's address to his Thessalonian brethren, he prays thus: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Did the apostle pray in accordance with the divine will, when he asked that the Thessalonian brethren might be *sanctified wholly*; their "spirit, soul, and body," and not only "sanctified," but *preserved* in this pure and "*blameless*" condition, unto the coming of Jesus Christ? Yea, verily! or he would not have added, "Faithful is he who hath called you, who also *will do it*." "*Be ye holy.*"—1 Pet. 1: 16. "The blood of Jesus Christ his Son cleanseth us from *all sin.*" "If we confess our sins, he is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness.*" "Sin is the transgression of the law." "He was manifested to *take away our sins.*" "Whosoever abideth in him *sinneth not.*"

Other Scriptures might be cited, to the same effect, but we have not room for them, even were it necessary to give them. Enough have been given for examination, and the question to be settled is not whether professed christians are thus "wholly sanctified," whether those who bear the name of Christ are "made free from sin, and have their fruit unto holiness," whether this is your or my experience; but does the Bible offer such a salvation to us, through Jesus Christ, and enjoin it upon us as our duty to attain unto this moral crucifixion—this death to sin? It is for the evidences we are to search, and that in God's book: if we find them, believe them, whether "any of the rulers" believe them or not.

Has God called us unto *holiness*? Is it the will of God, even our *sanctification*? Let the Bible answer.

Yours as ever, M. D. W.

For the Crisis.

A Swarm of Be's.

HIVED BY J. F. B.

Be Agreeable.
Be Bold.
Be Cheerful.
Be Diligent.
Be Established.
Be Faithful.
Be Gentle.
Be Humble.
Be Industrious.
Be Joyful.
Be Kind.
Be Lowly.
Be Meek.
Be Noble.
Be Peaceable.
Be Quiet.
Be Righteous.
Be Strong.
Be Temperate.
Be Upright.
Be Virtuous.
Be Watchful.
Be Excellent.
Be Yielding.
Be Zealous.
And the King of Peace
Be with you.
Even so mote it
Be.

Winsted, Jan., 1859.

The Necessity of Exercise.—The benefit of exercise to those whose occupation does not lead them to make any physical exertion, cannot be too highly estimated. The body must undergo a certain amount of fatigue to preserve its natural strength, and maintain all the muscles and organs in proper vigor. This activity equalizes the circulation, and distributes the blood more effectually through every part. Cold feet or a chill anywhere, shows that the circulation is languid there. The muscles, during exercise, press on the veins, and help forward the currents by quickening every vessel into activity. The valves of the heart are in this way aided in the work of sending on this stream, and relieved of a certain amount of labor. When exercise is neglected, the blood gathers too much about this central region, and the oppression about the heart, difficulty of breathing, lowness of spirit, anxiety and heaviness, numerous aches and stitches, are evidences of this stagnation. People are afraid to take exercise, because they fancy they want breath and feel weak, but the very effort would free the heart from this burden, by urging the blood forward to the extremities; it would ease their breathing by liberating the lungs from the same superabundance; it would make the frame feel active and light as the effect of equalized circulation and free action.—*Laws of Health.*

☞ Money in your purse will credit you,—wisdom in your head will adorn you,—but both in your necessity will save you.

Dr. Hatch on Spiritualism.

Dr. B. F. Hatch, husband of Cora V. Hatch, the famous medium, has commenced a series of articles upon modern Spiritualism in the *New York Herald*. We copy the concluding portion of the first one:—

"The believers in Spiritual intercourse can now be numbered by millions, and embrace all classes of society among its votaries. Whether their faith has any basis in truth, or is the mere working of overwrought imagination, becomes a theme worthy of candid consideration and close criticism. There are various opinions of its utility or its practical workings upon society. The extensive opportunity which I have had, and that too among the first class of Spiritualists, of learning its nature and results, I think will enable me to lay just claims to being a competent witness in the matter.

I am aware that what I have to say will offend many who are less acquainted with the whole phenomena than myself, and such as may feel themselves involved, and will please others; but it is for neither purpose that I write, but that the inexperienced may more fully comprehend the dangers attending it. I am frequently asked if I still believe in the phenomena of Spiritualism? I answer, Yes. I should deem it more than a waste of time to write about what does not exist. Were I asked again, 'Do you know that spirits do actually communicate with mortals?' I answer, No; and I have not found a candid man who would give any other response. Knowledge is better than belief. What passes current as Spiritualism among its believers, I think may be set down as fifty per cent self-delusion, twenty five per cent psychology, fifteen per cent international imposition, and the remaining ten per cent is yet a matter of uncertainty. But through it all, I believe that there is a powerful influx of an infernal error into nearly all mediumistic minds which greatly corrupts the moral sensibility and proves almost universally most disastrous to its victims.

I have heard much of the improvement in individuals in consequence of a belief in Spiritualism. With such I have had no acquaintance. But I have known many whose integrity of character and uprightness of purpose rendered them worthy examples to all around, but who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent Spiritualists who will agree with me that it is no slander in saying that the inculcation of no doctrines in this country has ever shown such disastrous moral and social results as the spiritual theories.—Like all destructive pestilential miasma, which almost imperceptibly poisons the soul, it has made victims of tens of thousands of its votaries, and secretly crept into many other avenues of society, until it is almost popularizing these social conditions which every good citizen must most deeply deplore. Iniquities which have justly received the condemnation of centuries are openly upheld; vices which would destroy every wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom; love evanescent, and, like the bee, should sip the sweets wherever found; bastards are claimed to be spiritually begotten.—All change, of whatever nature, is believed to be an improvement, as there is no retrogression. Iniquity is only the effervescence of the outworkings of a heavenly destiny. God is shorn of his personality and becomes simply a permeating principle, the Bible a libel on common sense, and Christ a mere medium, hardly equal to the spiritual babies of 'this more progressive age.'

With such doctrines before us what have we to hope? That they are rapidly increasing no one can deny. The end is not yet. One thing is favorable: many of the more upright and intelligent among them are beginning to see this condition of things, and are setting their faces against it. But they are the exceptions, and not the rule. A blind infatuation appears to drive them headlong into the whirlpool of passion, and in their wild delirium they mistake and foondly read upon their banner damnation for 'liberty.'"

Idleness.—Said the distinguished Chatham to his son: "I would have inscribed upon the curtains of your bed, and the walls of your chamber 'If you do not rise early you can never make progress in any thing. If you do not set apart your hours of reading; if you suffer yourself or any one else to break in upon them, your days will slip through your hands unprofitable, and frivolous, and really unenjoyed by yourself.'"

☞ The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*

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A wild and restless spirit tame;
Check the warm flow of youthful blood,
And lead a lost one back to God?
Pause, if the spirit's wrath be stirred,
Speak not to him a bitter word,
Speak not,—that bitter word may be
The stamp that seals his destiny.

If widely he has gone astray,
And dark excess has marked his way;
'Tis pitiful,—but yet beware,
Reform must come from kindly care.
Forbid thy parting lips to move,
But in the gentle tones of love;
Though sadly his young heart hath erred,
Speak not to him a bitter word.

The lowering frown he will not bear,
The venomed chidings will not hear;
The ardent spirit will not brook
The stinging tooth of sharp rebuke;
Thou would'st not goad the fiery steed,
To calm his rage or check his speed;
Then let no angry tones be heard,
Speak not to him a bitter word.

Go kindly to him—make him feel
Your heart yearns deeply for his weal;
Tell him the dangers thick that lay
Around his "widely devious way;"
So shalt thou win him, call him back
From pleasure's smooth, seductive track,
And warnings thou hast mildly given,
May guide the wanderer back to heaven.

Kingsbury, Ind.

That very law which molds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course.
—*Rogers.*

Original Articles.

For the Crisis.

Rome as it Was; Rome as it is Not; Rome as it Is.

BY ELDER S. S. BREWER.

NO. II.

First Head. Please read Gibbon, Vol. 8, p. 512.

"An epistle was addressed by their unanimous decree, to the Emperor Zeno, . . . who had lately been restored, after a short rebellion, to the Byzantine (Greek) throne. They solemnly disclaim the necessity, or even the wish, of continuing any longer the Imperial succession in Italy, since, in their opinion, *the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master,* THE ONLY VESTIGE THAT YET REMAINED OF THE AUTHORITY WHICH HAD GIVEN LAWS TO THE WORLD."

Thus we have a certainty concerning the first head. There can be no reasonable doubt on this point.

The Second Head. Hear one of the greatest historians.

"It was after the Nycene Synod, and under the reign of the pious Irene, that the popes consummated the separation of Rome and Italy, by the translation of the empire to the less *Orthodox Charlemagne.* . . . By this decisive measure they would finally eradicate the claims of the Greeks; *the majesty of Rome would be restored; the Latin Christians would be united, under a supreme head, in their ancient metropolis; and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate; and, under the shadow of the Carlovingian power, the bishops might exercise, with honor and safety, the government of the city.*" See Gibbon, Vol. 5, pp. 40, 41.

Speaking of the departure of this once mighty power, the above historian remarks:—

"The dregs of the Carlovingian race no longer exhibited any symptoms of virtue or power, and the ridiculous epithets of the *bard*, the *stammerer*, the *fat*, and the *simple*, distinguished the tame and uniform features of a crowd of kings alike deserving of oblivion. By the failure of the collateral branches, the whole inheritance devolved to Charles the Fat, the last emperor of his family; his insanity authorized the desertion of Germany, Italy, and France: he was deposed in a diet, and solicited his bread from the rebels by whose contempt his life and liberty had been spared. According to the measure of their force, the governors, the bishops, and the lords, usurped the fragments of the *falling empire*; and some preference was shown to the female or illegitimate blood of Charlemagne. Of the greater part, the title and possession were alike doubtful, and the merit was adequate to the contracted scale of their dominions. Those who could appear with an army at the gates of Rome, were crowned emperors in the Vatican; but their modesty was more frequently satisfied with the appellation of Kings of Italy: and the whole term of seventy-four years may be deemed a vacancy, from the abdication of Charles the Fat to *the establishment of Otho the First.*"

The Third Head. See Gibbon, Vol. 5, p. 55:—

Otho was of the noble race of the dukes of Saxony; and if he truly descended from Witikind, the adversary and proselyte of Charlemagne, the posterity of a vanquished people was exalted to reign over their conquerors. His father, Henry the Fowler, was elected by the suffrage of the nation, to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, *the first and greatest of the Othos.* . . . In the North, Christianity was propagated by the sword of Otho, the conqueror and apostle of the Slavic nations of the Elbe and the Oder: the marches of Brandenburgh and Heswick were fortified with German colonies; and the king of Denmark, the dukes of Poland and Bohemia, confessed themselves his tributary vassals. At the head of a victorious army, he passed the Alps, subdued the kingdom of Italy, delivered the pope, and forever fixed the Imperial crown in the name and nation of Germany. From that memorable era, two maxims of public jurisprudence were introduced by force and ratified by time. 1. That the prince, who was elected in the German diet, acquired, from that instant, the subject kingdoms of Italy and Rome. 2. But that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the *Roman pontiff.*"

Permit me to introduce a short extract from Hallam's *Middle Ages*, pp. 227, 228.

"The conquest of Italy, and the recovery of the imperial title, are indeed the most brilliant trophies of Otho the great; but he conferred far more unequivocal benefits upon his own country by completing what his father had begun, her liberation from the inroads of the Hungarians. Two marches, that of Misnia, erected by Henry the Fowler, and that of Austria, by Otho, were added to the Germanic territories by their victories.

A lineal succession of four descents, without the least opposition, seems to show that the Germans were disposed to consider their monarchy as fixed in the Saxon family. Otho II. and III. had been chosen each in his father's life-time, and during infancy. The formality of election subsisted at that time in every European kingdom; and the imperfect rights of birth required a ratification by public assent. If at least France and England were hereditary monarchies in the tenth century, the same may surely be said of Germany; since we find the lineal succession fully as well observed in the latter as in the former. But upon the immature and unexpected death of Otho III., a momentous opposition was offered to Henry, duke of Bavaria, (A. D. 1002,) a collateral branch of the reigning family. He obtained the crown, however, by what contemporary historians call an hereditary title, *and it was not till his death*, in 1024, *the house of Saxony was deemed to be extinguished.*"

There is no difficulty, thus far, in finding a correct succession of heads in Europe, or, in plain terms, *heads of the leopard beast.*

Fourth Head. Professor Kohlrausch chief counsellor of the Board of Education of the Kingdom of Hanover, and late Prof. of History in the Polytechnic School, says: "Henry the Saxon died in the year 1024 aged 52, . . . near Gottengen, which had often been the seat of the Saxon emperors." See p. 137. "On his death the Germanic States, each under its duke, assembled for the election of a new emperor, upon the vast plains along both banks of the Rhine, between Mentz and Oppenheim. They were eight dukes; *Conrad* the younger, who exercised the ducal powers in Franconia, being still regarded as the king's country; *Frederick* of Upper Lorraine; *Gonzelo* of Lower Lorraine; *Bernard* of Saxony; *Henry* of Bavaria; Adelbert of Corinthia; young *Ernest* of Swabia, and Ulric of Bohemia. The Saxons, the eastern Franks, the Bavarians, and the Swabians, together with the Bohemians, encamped themselves on this side of the Rhine. The Rhenish Franks, and those of Lower and Upper Lorraine on the other side. Thus a splendid and numerous assembly of electors was here reflected on the *waves of the great German stream* . . . The voices after a long deliberation inclined in favor of the Frankish race, from which the two Conrads, surpassing all the rest in virtue and consideration, presented themselves. . . . *Conrad the elder was elected. No king since Charlemagne had so well merited to occupy the imperial throne.*"

"Conrad, who died A. D. 1038, was succeeded by his son, Henry III., or, the the Black Prince, whom the Germans had chosen during his father's life. He was twenty-two years of age. The hopes formed of him were great, and they proved not unfounded; like his father, he was of a high mind and determined will."

The historian says,—

"No emperor, since the days of Charlemagne, maintained more vigorously the imperial dignity in *Italy, Germany, and the neighboring lands, or ruled more powerfully within the limits of his extensive empire.* . . . He died suddenly in A. D. 1056, aged thirty-seven years. . . . The princes recognized the succession of Henry's son immediately. He died A. D. 1106. . . . He was succeeded by Henry V., who, on the 13th day of April, A. D. 1111, was solemnly crowned emperor. Henry V. reigned till A. D. 1125, when he died suddenly, at Utrect, childless, and with him the *House of Franconia became extinct.*"—*Kohlraush's History of Germany.*

Says Hallam, in his *Middle Ages*,—

"A general assembly was determined by merit to elect Conrad, surnamed the Salic, a nobleman of Franconia. From this prince sprung three successive emperors, Henry III., Henry IV. and V. . . . At his death, in A. D. 1125, the male line of the *Franconian emperors was at an end.*"

Thus we see no difficulty in finding *four heads to the leopard beast*; no want of evidence to prove the legitimate succession thus far. With such conclusive evidence, we will now proceed to find a fifth.

The Fifth Head.—"On the death of Lothaire in 1138, the partisans of the house of Swabia made a hasty and irregular election of Conrad, in which the Saxon faction found itself obliged to acquiesce." *Hallam, p. 230.*

"Conrad died 1152, at Bamberg. He was a valiant, high-minded and noble-hearted man; and was universally esteemed. He recommended, as his successor, not his own son, too young to rule the nation, but his valiant nephew, *Frederick Barbarrossa*, one of the most powerful of all the German emperors. The whole bearing of his presence displayed the prince bound to rule and command. *Frederick went to Rome and was crowned Emperor in St. Peter's*, on the 18th of June, 1155. Frederick was drowned in the river Seleph, on the 10th day of June, 1190." "His eldest son, Frederick, Duke of Swabia, died at the siege of Acre."

The grief which the Emperor Frederick's death occasioned caused a French writer thus to speak:

"The news so deadly piercing even to the very marrow and bone, has wounded me so mortally that all hope and desire of life have passed from me. For I have heard that that immovable pillar of the Empire, Germany's tower of strength and its very foundation, and that morning star which surpassed all other stars in splendor, Frederick the mighty, has ended his life in the East. Thus no longer exists that strong lion whose majestic countenance and powerful arm frightened savage animals from devastation, subjected rebels, and made robbers live in peace and order."

And the degree to which the imperial dignity in general was raised by him, is expressed in the words of his chancellor, Raynald, at a diet at Besanion, where he said—"*Germany possesses an emperor, but the rest of Europe only petty kings.*"

With the death of the emperor, Frederick Barbarrossa, which took place in A.D. 1190, commenced the grand interregnum which lasted until the time of the Emperor Charles I. of Spain, in A. D. 1516."

☞ By continual meditation on the Sacred Writings, a man naturally improves and advances in holiness, as a tree thrives and flourishes in a kindly and well-watered soil. All the fruits of righteousness show themselves at the proper season, as opportunity calls for them; and the words, which are to his actions what the leaves are to the fruit, fall not on the ground, but are profitable as well as ornamental. Everything *in* him and *about* him serves the purpose for which it was intended. His brethren are benefited by him, and his Maker is glorified.—*Horne.*

☞ The reason why he who truly loves his neighbor, loves also his enemy, is because his love is destitute of personality. It does not spring from self, nor does it attach to the person of another, nor require a personal return.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 12.

My Dear Sister:—We purpose now to examine those portions of Scripture that are quoted as proof of an entire sanctification of the whole being to God—a perfect cleansing from the guilt and pollution of sin, and complete deliverance from its power and indwelling.

The Savior pronounces a blessing upon the "*pure in heart.*" Not those who, like the Pharisees, were pure only without, but upon those who were pure within, "pure in *heart.*" Turn to Rom. 6: 1, 2,—"Shall we continue in sin, that grace may abound? God forbid. How shall we that are *dead to sin, live any longer therein?*" Verse 6, —"Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Old man"—sinful and corrupt nature "is *crucified*"—"that the body of sin might be *destroyed*," for what? "That thenceforth we should not serve sin. For he that is dead is *freed from sin.*" Not temporally "dead," for the apostle adds, "*Now if we be dead with Christ*," &c. "Dead to sin," verse 2. Also, verse 11,—"Likewise reckon ye also yourselves *to be dead indeed unto sin*, but alive unto God, through Jesus Christ our Lord. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*"

The whole argument goes to show that the apostle refers to a "death" experienced in this "mortal" state of existence, and a resurrection to spiritual life. "Yield yourselves unto God, as those that are *alive from the dead.*" By the crucifixion of the "old man," the "carnal mind," with its "affections and lusts," is "*destroyed*;" as truly *slain* as was Christ, when crucified "*for*" sin, "*for the expiation of sin*;" and by the putting on of the "new man," Christ Jesus, the soul is quickened to life, and being "made *free from sin*, and become servants to God," the individual brings forth "fruit unto *holiness*, and the end" will be "everlasting life." Verse 22. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1. Here we find an entire cleansing from the "*filthiness of the flesh and spirit*," urged upon the christian, in order that the work of "*holiness*" may be *perfectly* wrought in them. In Paul's letter to the Galatians, he speaks of himself as having experienced that *crucifixion* or *death with Christ* referred to in Rom. 6th,—nevertheless he lives, yet not he, but Christ liveth in him, and the life he now lives in the flesh, is sustained by the faith of the Son of God. See chap. 2, verse 20. In the 5th chap. of Gal. he describes the "works of the flesh," and the "fruit of the Spirit," and then adds, "And they that are Christ's have *crucified the flesh with its affections and lusts.*" If the "affections and lusts" of the "flesh" are "crucified," they no longer work; their "motions" are no longer felt; for that which is dead, has no longer motion, but is inactive.

In Ephesians we find the apostle exhorting those whom he addressed to "put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of" their "minds, and put on the new man, which, after God, is created in righteousness and true holiness." The "new man, created in righteousness and true holiness, after God," an image of God, is to be put on, instead of the "old man which is corrupt." They are not to be each "put on," but one is first "put off," and then the other "put on."

In Paul's address to his Thessalonian brethren, he prays thus: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Did the apostle pray in accordance with the divine will, when he asked that the Thessalonian brethren might be *sanctified wholly*, their "spirit, soul, and body," and not only "sanctified," but *preserved* in this pure and "*blameless*" condition, unto the coming of Jesus Christ? Yes, verily! or he would not have added, "Faithful is he who hath called you, who also *will do it*" "*Be ye holy*"—1 Pet. 1: 16. "The blood of Jesus Christ his Son cleanseth us from *all sin.*" "If we confess our sins, he is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness.*" "Sin is the transgression of the law." "He was manifested to *take away our sins.*" "Whosoever abideth in him *sinneth not.*"

Other Scriptures might be cited, to the same effect, but we have not room for them, even were it necessary to give them. Enough have been given for examination, and the question to be settled is not whether professed christians are thus "wholly sanctified," whether those who bear the name of Christ are "made free from sin, and have their fruit unto holiness," whether this is your or my experience; but does the Bible offer such a salvation to us, through Jesus Christ, and enjoin it upon us as our duty to attain unto this moral crucifixion—this death to sin? It is for the evidences we are to search, and that in God's book: if we find them, believe them, whether "any of the rulers" believe them or not.

Has God called us unto *holiness*? Is it the will of God, even our *sanctification*? Let the Bible answer.

Yours as ever, M. D. W.

For the Crisis.

A Swarm of Be's.

HIVED BY J. F. B.

Be Agreeable.
Be Bold.
Be Cheerful.
Be Diligent.
Be Established.
Be Faithful.
Be Gentle.
Be Humble.
Be Industrious.
Be Joyful.
Be Kind.
Be Lowly.
Be Meek.
Be Noble.
Be Peaceable.
Be Quiet.
Be Righteous.
Be Strong.
Be Temperate.
Be Upright.
Be Virtuous.
Be Watchful.
Be Excellent.
Be Yielding.
Be Zealous.
And the King of Peace
Be with you.
Even so mote it
Be.

Winsted, Jan., 1859.

The Necessity of Exercise.—The benefit of exercise to those whose occupation does not lead them to make any physical exertion, cannot be too highly estimated. The body must undergo a certain amount of fatigue to preserve its natural strength, and maintain all the muscles and organs in proper vigor. This activity equalizes the circulation, and distributes the blood more effectually through every part. Cold feet or a chill anywhere, shows that the circulation is languid there. The muscles, during exercise, press on the veins, and help forward the currents by quickening every vessel into activity. The valves of the heart are in this way aided in the work of sending on this stream, and relieved of a certain amount of labor. When exercise is neglected, the blood gathers too much about this central region, and the oppression about the heart, difficulty of breathing, lowness of spirit, anxiety and heaviness, numerous aches and stitches, are evidences of this stagnation. People are afraid to take exercise, because they fancy they want breath and feel weak, but the very effort would free the heart from this burden, by urging the blood forward to the extremities; it would ease their breathing by liberating the lungs from the same superabundance; it would make the frame feel active and light as the effect of equalized circulation and free action.—*Laws of Health.*

☞ Money in your purse will credit you,—wisdom in your head will adorn you,—but both in your necessity will save you.

Dr. Hatch on Spiritualism.

Dr. B. F. Hatch, husband of Cora V. Hatch, the famous medium, has commenced a series of articles upon modern Spiritualism in the *New York Herald.* We copy the concluding portion of the first one:—

"The believers in Spiritual intercourse can now be numbered by millions, and embrace all classes of society among its votaries. Whether their faith has any basis in truth, or is the mere working of overwrought imagination, becomes a theme worthy of candid consideration and close criticism. There are various opinions of its utility or its practical workings upon society. The extensive opportunity which I have had, and that too among the first class of Spiritualists, of learning its nature and results, I think will enable me to lay just claims to being a competent witness in the matter.

I am aware that what I have to say will offend many who are less acquainted with the whole phenomena than myself, and such as may feel themselves involved, and will please others; but it is for neither purpose that I write, but that the inexperienced may more fully comprehend the dangers attending it. I am frequently asked if I still believe in the phenomena of Spiritualism? I answer, Yes. I should deem it more than a waste of time to write about what does not exist. Were I asked again, 'Do you know that spirits do actually communicate with mortals?' I answer, No; and I have not found a candid man who would give any other response. Knowledge is better than belief. What passes current as Spiritualism among its believers, I think may be set down as fifty per cent self-delusion, twenty five per cent psychology, fifteen per cent international imposition, and the remaining ten per cent is yet a matter of uncertainty. But through it all, I believe that there is a powerful influx of an infernal error into nearly all mediumistic minds which greatly corrupts the moral sensibility and proves almost universally most disastrous to its victims.

I have heard much of the improvement in individuals in consequence of a belief in Spiritualism. With such I have had no acquaintance. But I have known many whose integrity of character and uprightness of purpose rendered them worthy examples to all around, but who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent Spiritualists who will agree with me that it is no slander in saying that the inculcation of no doctrines in this country has ever shown such disastrous moral and social results as the spiritual theories.—Like all destructive pestilential miasma, which almost imperceptibly poisons the soul, it has made victims of tens of thousands of its votaries, and secretly crept into many other avenues of society, until it is almost popularizing these social conditions which every good citizen must most deeply deplore. Iniquities which have justly received the condemnation of centuries are openly upheld; vices which would destroy every wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom; love evanescent, and, like the bee, should sip the sweets wherever found; bastards are claimed to be spiritually begotten.—All change, of whatever nature, is believed to be an improvement, as there is no retrogression. Iniquity is only the effervescence of the outworkings of a heavenly destiny. God is shorn of his personality and becomes simply a permeating principle, the Bible a libel on common sense, and Christ a mere medium, hardly equal to the spiritual babies of 'this more progressive age.'

With such doctrines before us what have we to hope? That they are rapidly increasing no one can deny. The end is not yet. One thing is favorable: many of the more upright and intelligent among them are beginning to see this condition of things, and are setting their faces against it. But they are the exceptions, and not the rule. A blind infatuation appears to drive them headlong into the whirlpool of passion, and in their wild delirium they mistake and fondly read upon their banner damnation for 'liberty.'"

Idleness.—Said the distinguished Chatham to his son: "I would have inscribed upon the curtains of your bed, and the walls of your chamber 'If you do not rise early you can never make progress in any thing. If you do not set apart your hours of reading; if you suffer yourself or any one else to break in upon them, your days will slip through your hands, unprofitable, and frivolous, and really unenjoyed by yourself.'"

☞ The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*

For the Crisis.

Restoration.

When God created this world, he pronounced it good; it was radiant with glory. Then man was holy, and every thing was peace, happiness and harmony; there was no sickness, no pain, grief nor sorrow. Death was not known in all the world before the fall of man. Man was in sweet companionship with angels, and in harmony with his Maker.

But, alas! a change has come over this world. Man disobeyed; sin entered, and death by sin, therefore death is passed upon all, for all have sinned. God called unto Adam and said to him, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee—saying, thou shalt not eat of it; *cursed* is the *ground* for thy sake; in *sorrow* shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return. So the Lord God drove out the man from the garden of Eden.

A dark eclipse then came over this world. What was once bright and beautiful, has been blighted and darkened by the enemy of man. The garden, which was once the abode of happiness, is now desolate, and a place of thorns, corruption and graves. What a sad, lamentable sight this entire world presents! Disorder, suffering and death. Cold storms, earthquakes, volcanoes, barren fields, and pestilential air. And man has become wicked, an alien from God by nature. All the elements seem to have been jarred into disorder. Like Cain in his wanderings, we must now walk this fitful earth in continual fear, lest we should find our death in everything we meet. Plague is in the food we eat, the water we drink, and in the air we breathe. Death comes in at our windows, and creeps through all the crevices of our dwellings, and, however long we may maintain the fight, the end of each one is to fall at last, and to decay.

Such is man, and the system with which he is connected. We contemplate it with sadness. We can find much in this world that is lovely, but it is marred. Nature groans for deliverance.

But this world is *not* an *utter wreck*—not a hopeless ruin. It shall yet be restored. God shall send Jesus Christ, whom the apostles preached, who suffered on the cross for our sins, and died, and was buried; and who arose on the third day, as the ever living and immortal Son of God and Redeemer of fallen man. He is to restore all things spoken by the mouth of all the holy prophets since the world began, and he shall create new heavens and a new earth.

We claim the earth abideth forever, and the redeemed of the Lord shall abide therein forever and ever, but the wicked shall be rooted out of it; they shall be burned up root and branch. Hear what the Psalmist David says;—"Let the sun and the moon, and all the stars of light, praise the Lord! for he commanded and they were created. He hath also established them forever and ever." Solomon says,—"*The earth abideth forever* ..... the righteous shall inherit *the land* and dwell therein forever." Daniel in vision of the last days and things, *after* the descent of the Son of man in the clouds of heaven, saw the kingdom and dominion and greatness of the kingdom, *under the whole heaven*, given to the saints of the Most High, whose kingdom is *an everlasting kingdom*.

Thus the ancient prophets speak; neither does the language of the New Testament on this subject differ from the Old; Jesus said,—"Blessed are the meek; for they shall inherit the earth." According to the apostle Paul, (Rom. 4: 13,) the promise to Abraham and to all his seed is, that they shall be heirs of the world. Peter gives it as the promise of God and the hope of the saints, that the earth, though the fires of the last day will pass over it, is yet to be the home of the saints. The *earth* is not to pass away. According to John,—"*We shall reign on the earth.*" And as John looked down the pathway of futurity, beyond the day of judgment, he saw a new heaven and a new earth, and the New Jerusalem descending upon it. "And I heard a great voice out of heaven saying—"Behold the tabernacle of God is with men, and he will dwell with them and be their God. And he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." Amen.

Now what is there in all this that looks like the everlasting disappearance of the globe itself, as some suppose? Joel has spoken otherwise. You remember the miracle at the marriage in Cana. Jesus could just as easily have filled the water pots with wine without requiring them first to be filled with water. But he preferred to take a present element, and from that to develop the fruits of his power. So in feeding the five thousand in the wilderness; he, could just as easily have dispensed with the few scanty loaves and fishes; but he chose to take what they had; and to make that the basis of his wonderful provisions. It would not be more difficult for him to create a new race of men upon earth than to redeem its present ones; but it seems best to him to take the old materials and out of them to effect his great ends of goodness.

He is not prodigal in the use of his power. Every fragment must be gathered that nothing be lost. He always takes the sinner to make the saint, and the dying corrupt body to make an immortal one. It is argued thus as he brings the new man out of the old Adam, and the glorified body out of the natural body, and the new harvest out of the old seed. So he will also bring the new heavens and new earth out of the old heavens and old earth, and thus make a paradise of God out of this very wilderness our present dwelling-place. Yes, these very hills and valleys shall yet be made glad with the songs of a finished *Redemption*; and this groaning earth shall yet become the blessed and everlasting home of man made immortal.

J. E. Clark.

Fairhaven, Ct.

For the Crisis.

Queries for the Editor.

To Bro. Grant.—1. Do you not concede too much in your discussion with Dr. Litch, p. 10, when you admit that *man* is *composed* of body, soul, and spirit?

2. Does not your own reasoning contradict this admission, when you prove that the being whom God formed, whose "*distinctive parts*" were made of the dust, was *man* before he had *life or mind*?

3. Was not soul and spirit (life and mind) the result of the breath breathed into man's nostrils, as the *motion* and *time* of a watch are the *result* of winding the watch, and not a part of its composition?

With much deference, H. Pratt.

Reply to Bro. H. Pratt.—Dear Bro.,—We cheerfully answer your inquiries, as we see that there is a misapprehension of our position. When we admitted on p. 10 of the discussion that man is composed of "body, soul and spirit," we did not mean by *spirit*, the *mind*, but "the breath of life" which was breathed into Adam's nostrils; and when we make this admission, we have reference only to a *living* man. This "breath of life" leaves man at death. Hence we read in Ps. 104: 29, "Thou hidest thy face, they are troubled; thou takest away their *breath*, or spirit, they die, and return to their dust." The word here rendered *breath* is the same that is rendered spirit in Eccl. 12: 7, where it is said, "the *spirit* shall return unto God who gave *it*." When we made the admission, it would have been better had we given an explanation as above. The word spirit is *sometimes* used to represent a state of *feeling*; as, "haughty spirit," "humble spirit."—"The Spirit itself beareth witness with our spirit (or feeling) that we are the children of God." What is the feeling when we have this witness? "The fruit of the Spirit is *love*, joy, peace," &c. These fruits are known and manifested by *feeling*. When spirit is thus used, it does not represent breath which is essential to sustain the life of all living creatures on this planet, and without which, the life and mind cease, and the being dies; but a state of feeling in the living being.

In short, we would say in the language of David, man's "*breath* goeth forth, he *returneth* to his earth; in that very day his thoughts perish." Ps. 146: 4.

For the Crisis.

Strong *versus* Hudson.—For the benefit of several readers of the *Crisis*, I would like to inquire, through its columns, if Mr. Hudson, or any one else, has yet replied to Dr. Strong's Review of "Hudson on a Future Life," in the Methodist Quarterly Review for July, 1858.

G. S. Stevens.

Providence, R. I.

The World's Crisis.

MILES GRANT.....EDITOR.

BOSTON, FEBRUARY 16, 1859.

Office....167 Hanover street.

☞ The earnest attention of our readers is directed to our article in the first column of the next page, relating to the enlargement and improvement of the *Crisis*.

The Soul.—No. 18.

In this, our last article on the soul, we purpose to give all the passages in the New Testament where *psukee* is used and not rendered soul. It is rendered soul fifty-eight times; and if any of our readers think of any passages not explained which appear to conflict with the position we have taken, or any that are left in obscurity, that they wish explained, if they will send them to us, we will gladly notice them.

Psukee is rendered *life* and *lives* forty times. 'They are dead which sought the young child's *life*.' Matt. 2: 20. 'Take no thought for your *life*, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on; is not the *life* more than meat, and the body than raiment?' Matt. 6: 25. 'He that findeth his *life* shall lose it; and he that loseth his *life* for my sake, shall find it.' Matt. 10: 39. 'For whosoever will save his *life* shall lose it; and whosoever will lose his *life* for my sake, shall find it.' Matt. 16: 25. 'The Son of man came ... to give his *life* a ransom for many.' Matt. 20: 28. 'Is it lawful ... to save *life* or to kill?' Mk. 3: 4. 'For whosoever will save his *life* shall lose it; but whosoever shall lose his *life* for my sake and the gospel's, the same shall save it.' Mk. 8: 35. "The Son of man came ... to give his *life* a ransom for many.' Mk. 10: 45. 'Is it lawful ... to save *life*, or to destroy it?' Lk. 6: 9. 'Whosoever will save his *life* shall lose it; but whosoever will lose his *life* for my sake, the same shall save it.' Lk. 9: 24. 'The Son of man is not come to destroy men's *lives*, but to save them.' Lk. 9: 56. 'Take no thought for your *life*, what ye shall eat; neither for the body, what ye shall put on. The *life* is more than meat, and the body is more than raiment.' Lk. 12: 22, 23. "If any man come to me, and hate not his ... own *life* also, he cannot be my disciple.' Lk. 14: 26. 'Whosoever shall seek to save his *life* shall lose it.' Lk. 17: 33. 'The good shepherd giveth his *life* for the sheep.' John 10: 11. 'I lay down my *life*, that I might take it again.' John 10: 15. 'Therefore doth my Father love me, because I lay down my *life*, that I might take it again.' John 10: 17. 'He that loveth his *life* shall lose it; and he that hateth his *life* in this world, shall keep it unto life eternal.' John 12: 25. 'I will lay down my *life* for thy sake. Jesus answered him, wilt thou lay down thy *life* for my sake?' John 13: 37, 38. 'Greater love hath no man than this, that a man lay down his *life* for his friends.' John 15: 13.

'Men that hazarded their *lives* for the name of our Lord Jesus Christ.' Acts 15: 26. 'Trouble not yourselves; for his *life* is in him.' Acts 20: 10. 'Neither count I my *life* dear unto myself.' Acts 20: 24. 'I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our *lives*.' Acts 27: 10. 'There shall be no loss of any man's *life* among you, but of the ship.' Acts 27: 22. 'I am left alone, and they seek my *life*.' Rom. 11: 3. 'Who have for my *life* laid down their own necks.' Rom. 16: 4. 'Because for the work of Christ he was nigh unto death, not regarding his *life* to supply your lack of service toward me.' Phil. 2: 30. 'He laid down his *life* for us; and we ought to lay down our *lives* for the brethren.' 1 John 3: 16. 'The creatures which were in the sea, and had *life*, died.' Rev. 8: 9. 'They loved not their *lives* unto the death.' Rev. 12: 11. *Total*, 40.

Psukee is rendered *mind* three times. 'The unbelieving Jews stirred up the Gentiles, and made their *minds* evil affected against the brethren.' Acts 14: 2. 'Stand fast in one spirit with one *mind*.' Phil. 1: 27. 'Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your *minds*.' Heb. 12: 3.

Psukee is rendered *you* once. 'I will very gladly spend and be spent for *you*.' 2 Cor. 12: 15.

Psukee is rendered *heart* once. 'Doing the will of God from the *heart*.' Eph. 6: 6.

Psukee is rendered *us* once. 'How long dost thou make *us* to doubt.' John 10: 24.

Psukee is rendered *heartily* once. 'And whatsoever ye do, do it *heartily*, as to the Lord, and not unto man.' Col. 3: 23.

In conclusion, we would remark that, after surveying the whole Bible on this subject, in our honesty, we can come to no other decision than that soul *no where* represents, in the Bible, a conscious part of man existing as such when the physical organism is sleeping in death. We are *fully* satisfied that the popular theology of the day, on this point, is sustained neither by *facts*, *true philosophy*, *common sense*, *nor the* Bible.

Poultney.

We have more good news to give about the people in this place. The Lord is doing a great work here. Notwithstanding the earnest efforts that some have made to hedge up the way of truth, and turn light into darkness, the cause of Christ is advancing gloriously. New testimonies are heard every evening. About one hundred have been converted or reclaimed. Lord's day morning, Feb. 6th, we met at 9 1-2 o'clock for a love feast, and in one hour there were one hundred and four witnesses who testified for Jesus, and about twenty-five more who rose expressing a desire to speak if there was time. Truly it was a *love feast* in a heavenly place. In the afternoon, eight more were baptized, making sixty in all. Several others are intending to be buried with Christ in baptism at the next opportunity. In the evening, we sat down to the table of the Lord to commemorate the death and sufferings of our Savior. It was a heavenly place. After the sacrament, the seats about the table were vacated, and twenty-eight mourners came forward and occupied them, requesting prayers. Several of them found peace in believing. The Methodists are now holding meetings every evening, and we learn that happy results attend their labors. The Congregationalists and Baptists in East Poultney are also holding extra meetings, which are characterized with an increasing interest, and it is hoped a general revival will be enjoyed throughout the town and those adjoining.

Monday and Wednesday evenings, 7th and 9th, we had meetings in the M. E. Church at Wells, about eight miles from Poultney. The house was very full of attentive listeners. We spoke the first evening on the reward of the righteous, and the second on the punishment of the wicked. Several clergymen were present, some of whom asked questions at the close of the meeting. There were seven different individuals who asked questions the last evening, which assisted in bringing out the truth. Some intelligent men remarked that the doctrine of eternal misery had been the cause of their leaving the worship of God, and turning to infidelity.

The more we observe the sad effects of that God-dishonoring doctrine, the better satisfied we become that it is the most fruitful source of infidelity; and we are resolved, in the strength of the Lord, to wage a perpetual war against it, so long as we have power to do so. We see the most happy results arising from preaching and believing the Bible doctrine, that the wicked are to be literally destroyed, and "be as though they had not been."

For the Crisis.

Three Things.

1.—*Campmeetings.*

If our friends, in different parts of the country, wish for several campmeetings this year, let them begin *now* to prepare to sustain them above board. Do not let them be a *flat!* Lay by all the loose change *you can* from *this time* till campmeeting time, and then you will have something to go with, and feel free.

2.—"*Church Order.*"

Our friends, in the different states, are coming into gospel order, and, as a consequence, God is blessing them greatly. God will bless His own order! Let this work go on. Let those all alone who growl and find fault; God will handle them in due time. Stick to God, truth, and Bible order!

3.—"*Time.*"

I have examined the new "time argument" that is being sent to our friends. *It is not true.* If you trust it, you will regret it sorely. "Take heed." "Cease from man."

Edwin Burnham.

☞ Genuine neighborly love knows no distinction of persons: it is like the sun, which does not ask on what it shall shine, or what it shall warm, but shines and warms by the very laws of its own being; so there is nothing hidden from its light and its heat.

For the Crisis.

Questions in behalf of the Church.

TO THOS. L. SALTONSTALL.

1. As the "*dwellers on the earth*" are *deceived* by the two-horned beast's miracles, does it not follow that the *undeceived ones* are the *ones* threatened—even "as many as *would not worship* the image of the beast should be killed?"

As those who do not worship the beast and his image, or receive his mark, are the ones to be killed, does it not follow that they are of *another class*, even the "sea-glass victors?" Rev. 15: 2.

2. Does not John see equally plain a "bloody power" in this two-horned beast, who causeth all, or as many as would not worship the image *should be* KILLED, as he does that of the dragon or leopard?

3. Though "the two-horned beast does not get the seat or great authority *from the Leopard*," does that prove "that he is much *weaker* than the Leopard," when God declares that he *exerciseth* ALL *the power* of the first beast before him?"

4. Does "the church encounter a power to consume and destroy" unto the end, in Dan. 7: 26, as you quote; or is it the Leopard beast power that is to consume after the forty-two months are past?

5. Is it certain proof that the two-horned beast and the false prophet are distinct powers, because that the miracles performed are *before* and *after* the *image* is made? Is it not rather supposable that the power which worked "wonders" *to cause* the image to be made, would persist in his deceivable course *after* the image was made? Yours desiring instruction,

H. Pratt.

For the Crisis.

Work! Work!

How much is said, sung, printed, read and thought about work. Bro. A. would have all at *work* in some vocation. Bro. B. would have them work in no way but pray and preach *Sundays*; while C. thinks it should be reversed. D. steps up and says it is only *certain persons* that should *work*, while *he* and his family live at ease. But what says the old Book? Addressing the church *as a whole*, they are commanded to work, and I have come to the conclusion that *every* day is a working day. I don't mean *house* work, but *heart* and *tongue* work. And here I must acknowledge my own deficiency in this work.

Here are a few enlightened souls,—lambs 'mid wolves. They need to build one another up in their most holy faith. Well, those who *ought* to speak, and weep Sunday nights because they don't, are looked upon in this light:—"There is Sr. So and So,—she has an education, *is* somebody,—*she* don't speak, and what can *I* say to edify *her*?" Thus you see the might-be *star* becomes a will-be stumbling block,—the "city on a hill," a "light under a bushel." In this way the church goes on Sabbath succeeding Sabbath,—the same old song is sung continually. The human mind requires *variety*,—must have it, or will lose all interest. The *Elder*, too wants to hear an echo from every corner of his field,—wants every string belonging to the great life-harp to vibrate to his comfort, and to the honor of the cause.

Nothing looks more pitiful in a church than to see its pastor, worn out with toil and care, sitting in the midst of those whom he has been instrumental in enlightening, and urging them almost in tears to testify of the love of God. O, dear pilgrims, I believe that God watches us, and will not smile if we fail to say a word for Jesus. Who will deny the assertion?

God has given us mind, and the power of speech—enough to talk about, and *we must overcome the flesh*, and "confess" him with our *lips*. Here is a rule that *my nature* cannot abide by; but what is impossible for the power of divine grace? It *is* a cross,—so will the *crown* be something weighty,—an "*eternal* weight of *glory!*" Who would *lose* it? Who will win it? The "faithful to the end" sort.—Faithful in what? In the "all things,"—talking, and every other christian duty. Says one, "Speaking in public is not essential to salvation." Granted,—nor is baptism *alone*; but take *every* observance together, and you have what was given for us. Let us not separate God's rules and regulations.

This is the time for fight. Come out boldly and take a seat in the second class car, bound for the Kingdom, through the city of Much Tribulation. No gloves, no dainties. Each to his post, but not to sleep. Let religion be every thing. It is but for a moment. Jesus is *soon* coming. Do you only *say* so, or do you actually *believe* it? If so, *fight for truth*. *Now* is the time, right down here in 1859. Don't wait till *next year*. Look about you, and see what the world knows, and compare it with what *you* have received, and then—work! May God grant the writer this grace. It is easier to *say* than to do.

M. Mathews.

Danville, C. E.

For the Crisis.

This World is not our Home.

This world is beautiful, and yet all that tends to make it beautiful decays. The flowers that spring up around us are perpetually withering, and ruin and desolation mark continually our pathway. The hand of death rests not on the aged and infirm only, but the young, the gifted and the noble alike fall victims to the destroyer. The wealthy and the proud too must die. In this life we are subject to every variety of change, and no true and lasting happiness can be found save in the religion of Jesus. Upon all things here are written the solemn words, Passing away! Oh, yes—wealth, beauty, fame, honor, and even friendship fades. Nothing save the love of God is unchanging. But we rejoice in the hope of a change which is to take place at the appearing of Jesus—a change which to the saints will be glorious, for then will our conflicts be over, and the warfare be ended; then will the blighting curse be removed, and earth again bloom with unfading verdure in all its Eden-like beauty.

This is truly a blessed hope that Jesus at his coming will change these vile bodies, and fashion them like unto his glorious body. Then shall the jewels beneath the church-yard mounds come forth; and methinks I can see the rising myriads, the holy throng, without one spot or stain, on which death cannot again fasten. Thank God, no more heart-treasures can be his spoil, and the deadly arrows can no more touch the immortal ones. And as memory wanders over the days that are past, I see a happy household band. Ah! yes, too happy for the enemy to pass unnoticed, and he laid his finger upon the loved one, the mother of that group, and she sleeps in the churchyard. And while I sometimes weep at the thoughts of that loss, I rejoice for the evidence I have of again meeting her in immortal beauty. The same sweet voice that soothed my sorrows here, I expect to hear on the new earth, blending with the music of the golden harps in anthems of praise.

And how heart cheering to the pilgrim, who has long been tossed on time's surges, are the visions of the new earth. And then, after the toils of the day, having the assurance that we are heirs to the promised land! Oh! then to behold the beauteous scenes of that bright world of bliss. To view the river of life meandering amid the flower-clad vales, its crystal waves sparkling in the sunlight; while the tree of life stands on its fair banks, yielding its fruits to the innumerable company assembled beneath its shade. Peace and love every where meet the admiring gaze. But just as it seems to be a reality, the vision vanishes like a vapor-wreath before the morning sun; and the beauty of the new earth is exchanged for this vale of tears, and life's sorrows before us.

But when shall we realize all this? Oh, when Jesus comes, this will be real. Then cheer up, ye weary ones, if faithful, the glories of the kingdom shall be ours; we shall see the King in his beauty. Oh! let us try to be enduring ones, that we may be saved finally; and that we may be preserved blameless and spotless unto his coming is my prayer.

Danielsonville.

☞ Books have multiplied to such an extent in our country, that it now takes 750 paper-mills, with 2000 engines in constant operation, to supply the printers, who work day and night, endeavoring to keep their engagements with publishers. These tireless mills produced 270,000,000 pounds of paper the past year, which immense supply has been sold for about $27,000,000. A pound and a quarter of rags are required for a pound of paper; and 400,000,000 pounds were therefore consumed in this way last year.

☞ He that holds himself in reverence and due esteem, both for the dignity of God's image upon him, and for the price of his redemption, which he thinks is visibly marked upon his forehead, accounts himself both a fit person to do the noblest and godliest deeds, and much better worth than to object and defile, with such a debasement and pollution as sin is, himself so highly ransomed and ennobled, to a new friendship and filial relation with God.—*Milton.*

Our New Volume.

The Crisis Enlarged and Improved.

With the next number will close the eighth volume of the *Crisis*. The materials for printing our paper have now been in use more than three years, and, as a consequence, it does not present that neat and mechanical appearance which should characterize a religious paper. The number of our paying subscribers has at no time been large; and taking into account our *free list*, we have barely made the *Crisis*, by the strictest economy, sustain itself. Hence, we have never felt justified in making any improvements not warranted by its income.

Desiring, however, to enlarge the bounds of its influence, and introduce it among those who are not familiar with the doctrine it advocates, as well as at the solicitation of many of our brethren and friends, we contemplate enlarging and improving the *Crisis*, commencing with the first number of volume nine.

It is proposed to give twenty-eight columns, instead of twenty-four as now, increasing their length proportionably, which will make it considerably larger than its present size. We also propose to furnish new type, dress it in an entire new suit, and print it upon a better quality of paper—thus making it in all respects equal to any of our religious journals.

Our readers will see at once that the cost of new materials, the additional expense of mechanical labor, and a larger size and better quality of paper, will proportionably add to the already heavy outlay of issuing the *Crisis*. The improvements thus suggested cannot be made without the earnest and active aid and co-operation of our brethren and friends everywhere. To accomplish this, and continue the publication of our paper at the present subscription price, we not only require all back arrearages to be paid in, but also large additions of *paying subscribers*.

In furtherance of this object, therefore, we earnestly call upon all indebted to us to forward the amount immediately, as by so doing we shall be cheered and encouraged in our undertaking, and enter upon the duties of the new volume with renewed vigor and larger hopes.

But this is not all. We call upon our brethren to make earnest efforts to increase the circulation of our paper. In our humble sheet we repudiate the popular theology of the day; assert that the doctrine we advocate is founded upon the Bible and truth. If this assertion be correct, what an incentive we have to arouse to action; to do all that in us lies to spread the light of truth and love throughout our land; to hold up before the world a doctrine in which God can be viewed with affection. The question we now advocate assumes a practical form; and the appeal is made, whether, in love of our doctrine, and in the sincerity of *your* faith in that doctrine, one fourth of our subscribers will make the effort, and each send in a *new* name to be added to our list? If our doctrine is true, it is worth spreading, and in what manner can it be so effectually and cheaply done, as by increasing the circulation of our paper? Not for pecuniary reward, but for truth's sake, do we make the appeal. Will you respond to this appeal?

The additional expense of getting new type, better paper and larger size, will be about four hundred dollars for the year. Are there not forty of our subscribers who will give ten dollars each for this important enterprise? If there are not so many who can give ten, let *all* give what they can. Shall it be done?

Please write *immediately*, stating what you can give for this object. Let us do the best we can, and make our family paper second to none. Please sit down at once, and drop us a line. Will not our preaching brethren take hold of this work in earnest?

☞ Bethlehem at present contains about two hundred houses, occupied by Christians and Mohammedans. In the eastern part of the village there is a church and convent, beneath which is an underground chapel, lighted by thirty-two lamps, which is said to be the spot where the stable was in which Jesus was born; but that is a matter of doubt.

☞ Language is a solemn thing. It grows out of life,—out of its agonies and ecstasies, its wants and its weariness.—Every language is a temple, in which the soul of those who speak it is enshrined.

☞ A man has sometimes more public than private merit.

For the Crisis.

State of the Cause.

Many are inquiring, how is the work going on? Going as it always did when it goes at all, i. e., when the church feel the need of a reformation sufficient to go to work on the personal effort principle. God owns and blesses their efforts in proportion to this kind of labor. God always did and will approve of our laboring for the salvation of others. A revival in a church is an impossible thing until the church will work. Paul nor Gabriel could preach the blessing down; yet the simple working faith of the church, ever so small, claim it on these conditions.

There is a good work in many places this winter. I will mention some that I have witnessed. New Bedford and East Boston have just taken to working, and God is converting. Portsmouth just commencing to work; God has converted a number, in spite of the opposing influence that believe in and act out a cross, willful, truculent disposition, which has kept them bound for months. Other churches suffer in the same way, and from these same dispositions, in other places. Kennebunkport is trying to rise and go to work in unison. God blessed the first effort this winter, last Sabbath, the 6th. If they will work, they will eat.

I have attended a protracted meeting about six days in the town of Rye, N. H. God is at work in very deed. Bro. Timothy Cole commenced a protracted meeting the first of Feb. with the church. First they had a mind to work, for they went to work and left all other business, and attended three meetings a day. Some came three miles, and many brought their dinners and acted out their faith. As soon as they got into working order, God gave them work to do. Sinners were convicted. As soon as they got strong enough, were converted. The converts came out strong, and went to work for others; and the work has been increasing. I left last evening, the 11th, after witnessing over fifty at the altar for prayers. Many came out into liberty. Probably one hundred have been liberated from the bondage of sin already, in two weeks. This looks like the work of God. Men and women were so convicted, that twenty were crying at once for mercy. Stout hearted men quaked and trembled under the power of God.

There are two other churches in the place, and no opposition. The preachers both attend and help. Bro. Cole thinks of continuing next week. God help him to shake the whole town. Come! God and the world want you all to go to work.

HIRAM MUNGER.

Chickopee Falls, Feb. 12th.

For the Crisis.

Thoughts on the Seven Last Plagues.

BRO GRANT:—As I have been of the belief for about twelve years that the seven last plagues are yet to come, I thought I would give, with your permission, a few thoughts concerning them.

In Rev. 15th, chapter, we have these plagues brought to view, and we are told in them is filled up the wrath of God; and as they are the last plagues, I suppose they must be fulfilled in the last days. I do not see as the saints suffer in the least by these plagues, at the same time I believe that they will remain on the earth until the pouring out of the sixth vial, and then we shall have seen fulfilled the 91st Psalm. I think the plagues will all be poured out in one prophetic day or literal year.

In the 17th chapter of Rev. we have the woman brought to view on the scarlet beast sitting on many waters. The waters we are told are people, and multitudes, nations, and tongues, and John sees this woman, (in company with one of the angels having the vials,) and she is called mystical Babylon, and the last plagues are to be poured out on the earth where people and nations live; and in the 18th chapter we read that her plagues will come in one day, and I think the last plagues must be the ones that the other angel meant John should understand.

If the sores in Rev. 16: 2–11, are the same sores, it appears that the plagues must follow each other in quick succession.

THOS. L. SALTONSTALL.

Litchfield, Conn.

☞ It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We doat upon this world as if it were never to have an end, and we neglect the next as if it were never to have a beginning.—*Fenelon.*

Correspondents.

From Bro. Geo. Bliss.

BRO. GRANT:—I should like to say to our brethren and friends through the *Crisis*, that we are located for the present in the west part of Coventry, (Narrow Lane, so called.) We have none here to sympathize with us in our views respecting the final end of the wicked, and the shortness of time, although we find some warm hearted christians. We desire to be kept by the power of God from the snares and temptations of this wicked world, as we are under severe trials of almost every kind. Satan stands ready to buffet; and unbelief sometimes seems to claim the victory. We *earnestly* desire the prayers of all God's children, who may read this, that God may look down upon us in mercy. Sometimes we feel, as the Psalmist says, "I am like a pelican of the wilderness. I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top."

We would earnestly invite Bro. Geo. Champlin and Bro. E. Bellows, who are in this town, (although some miles from us.) if they should come this way to call upon us, or any of the brethren who might happen to be near us. And to the brethren in Roxbury we would say, we have not forgotten them, nor their brotherly love, kindness and hospitality which has been shown to us. And we deeply sympathize with Bro. A. J. Maglue in the loss of his beloved wife, and may his deep bereavement be sanctified to him and his little family, and to the church.

To the brethren who enjoy the privileges of which we are deprived, we would say, pray much, and remember the lonely ones of the flock who are struggling against the wind and tide of this uncharitable world. We want to be prepared to live here, and to discharge our obligations to our fellow men, and then we shall be prepared to meet our blessed Lord and Master.

GEO. BLISS.

Coventry, Summit P. O., R. I.

Foreign News.

NEW YORK, Feb. 7.

The Asia arrived at her dock about 7 o'clock.

Warlike preparations continued in France.

It is again reported, but not believed, that Persigny would soon succeed Walewski in the French Foreign Ministry.

There had been a partial recurrence of the panic on the Paris Bourse.

It is reported an offensive and defensive alliance has been concluded between France and Sardinia.

It is said the British government has resolved to take sufficient measures to protect English interests in Mexico.

The King of Naples is ill. The London Post of the 21st announced his death, but it was not confirmed.

It is denied that Prince Napoleon was received with enthusiasm in Turin. His marriage is said to be unpopular there.

Quiet prevailed in Lombardy.

The Swiss National Council voted half a million to immediately convert all guns into the percussion principle.

Another peaceful article in the Constitutional says Austria has issued a conciliatory note on the Servian question, which would serve to calm the public mind. Notwithstanding the pacific turn of events, warlike and contradictory rumors were still circulated. Many steamers and transports were preparing for sea in France.

The British Minister at Washington is instructed to urge the opening of American coasting trade to British vessels, in return for a like concession by Britain.

It is reported that Parliament is to be asked for a considerable increase in the Naval estimates.

Accounts from Lombardy still speak of dissatisfaction, but no outbreak. Austrian reinforcements were pouring in.

The amnesty of political prisoners at Naples has been modified to require their banishment to America. An edict provides that all persons taken in any flagrant attempt against the safety of the State, be immediately tried by a Council of War.

Bombay dates of Dec. 24 have been received by telegraph. The news is unimportant. The subjugation of disturbed districts is rapidly progressing. Ismael Kahn, a rebel chief, has surrendered.

The widow of the poet Wordsworth died January 17th.

Rev. Mr. Spurgeon is to go to America, but the alleged contract for £10,000 with transatlantic churches is untrue, he having declined the offer.

The Paris *Debats* thinks there are excellent reasons for trusting in the preservation of general peace.

On the 6th the *Patrie* had an article to the effect that the avoidance of war is not to be considered certain. This, with false reports of insurrection in Milan and Venice, and a collision between the Austrian and Sardinian troops, caused a reaction on the Bourse and a decline of three-fourths per cent. The following day the market was more steady, closing at a fractional improvement. On the 21st the market opened firm and animated, but subsequently declined and closed flat.

The expedition against the insurgents of Algeria was successful, the tribes having made a complete submission.

The French garrison at Rome is shortly to be reinforced by two regiments of the line.

At Turin the belief in a coming war was decidedly increasing.

Letters from reliable authority at Milan, say there was not the least change of an insurrection.

It was stated that the sending of troops from Austria had been suspended.

The leading journals of Germany were exceedingly violent in attacks on the French government, and urged the necessity of a perfect understanding between Prussia, Austria, and the German States.

A popular demonstration of sympathy and loyalty greeted the Emperor of Austria whenever he appeared in public.

The Bombay mail of Dec. 24th reached England Jan. 20th.

Nana Sahib had fled to the Jungle.

Miss Remond of Salem, Mass., had delivered a strong anti-slavery lecture before a crowded audience at Liverpool. Rev. W. H. Channing presided, and introduced the lady, who was received with much enthusiasm.

LATEST.

LONDON, Saturday.—The Times City Article quotes the funds heavy and inanimate, and after regular hours experienced a further fall, owing to the statements about the Austrian loan, and the contemplated augmentation of the Navy estimates. A contract for the purchase of the Great Eastern was concluded yesterday; £300,000 has been subscribed, which is thought enough to purchase and complete the ship, and provide a working capital.

The Daily News says Prussia has signified to France that she would look not with indifference but great anxiety on any unprovoked attack on Austria by France.

The Spiritualist's Register for 1859 puts the total of believers in the United States at 1,284,000. It also gives the names and addresses of 349 public speakers and 238 professional mediums.

Obituary Notices.

Died, at Brookfield, Dec. 13th, 1858, Miss LAURA M. PERHAM, aged 20 years.

Sister Perham experienced religion only a short time before her death; but she left a bright evidence of her acceptance with God. The humble, unassuming, virtuous life of Sr. Perham endeared her much to her friends and acquaintances, and also prepared her thus in the morn of life to watch with composure the shades of death as they approached, and bid adieu to dear friends and associations, saying, "Weep not; all his well!"

L. M. HUCKINS.

Died, in Salem, N. H., Dec. 30th, 1858, of scarlet fever, GEORGE W. ROBIE, youngest son of Daniel and Harriet Robie, aged 5 months and 25 days.

May the afflicted be prepared to meet their little one, when Christ the great Life-Giver shall bring it again from the dark grave.

O weep not that his fragile form
Is in the grave so deep,
For George will yet in beauty bloom,
No more in death to sleep.

N. L. ROBIE.

Died, in Kennebunk, Me., Feb. 3d, Bro. EBENEZER GOOCH, aged 74 years.

Bro. Gooch experienced religion in 1817, united with the Christian Church in 1833, embraced the Advent doctrine about '42, and until the day of his death the coming of Christ was his theme. His funeral was attended by Wm. H. Mitchell, in connection with a large concourse of brethren and friends.

ELISHA MITCHELL.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in Poultney, Vt., the last Lord's day in Feb. and the first in March, and during the intervening week.

MILES GRANT.

☞ Brn. in Rutland, Vt., may expect Bro. H. L. Hastings to be with them in a few days.

J. W. Crabtree is expected to preach in Scitico, Ct., - - - - Feb. 27th.

S. W. Bishop appoints to preach in Cornish, N. H., - - - Feb. 20th. Rawsonville, (Jamaica,) Vt., - - Feb. 27th.

If the Lord will, I intend to be at South Livermore, (Me.) to commence a protracted meeting Thursday evening, Feb. 24th, as Bro. Haggett and Hanscomb shall arrange. I. C. WELLCOME.

H Pratt will meet with the church in Goshen, Mass., - - - - Feb. 20th and continue over the following Sabbath.

Bro. Geo. Champlin will preach in Springfield, Mass., (Central Hall) - Feb. 20th.

APPOINTMENTS FOR WATERBURY.

Brn. J. W Crabtree and W Sutherland Sunday, Feb 20th.

Bro. Gunn Sunday, Feb. 27th.

For the Church, G. W. DENNEY.

The Lord willing, I will be with the church at Portsmouth, N. H., - Feb. 20th.

C. WHITNEY.

J W Crabtree appoints to be with the church in Southington, (evenings) - Feb. 17th and 18th. Waterbury, Lord's day, - - Feb. 20th.

I have appointments as follows:

At Danbury, in the Town house, the 3d Sabbath in Feb. T. M. PREBLE.

NOTICES.

Notice.

Providence permitting, there will be a Christian Conference held in the town of Fairfield, about one mile south of Russell's Corner, Sauk Co., Wis., to commence Friday evening, March 11th, 1859, and continue as long as thought best. A general attendance is desirable. Bro. Y. Higgins will be present to preach the word of life, and Bro. P. S. W. Deyo is invited to attend.

In behalf of the brethren,
G. W. BARNES.

Conference in Portland, Me.

Providence permitting, we will hold a conference at Clark's Hall, in the rear of the Stone Church on Congress street, Portland, commencing Wednesday, Feb. 16th, at 2 o'clock, P. M., and continuing through the week and over the Lord's day. Hours of meeting, after Wednesday, 10 A. M., 2 and 7 P. M. The brethren and sisters in the adjoining towns are invited to attend. We hope all interested will make this conference a subject of *special prayer*.

EDWIN BURNHAM.
MILES GRANT.

Notice.

There will be a quarterly conference holden with the church in Elkhart, Clayton Co., Iowa, to commence on Friday evening, Feb. 18th, 1859, and continue over the following Lord's day. Bro. L Lyon, pastor of the church, will be in attendance, with the writer, to preach the word.

Y. HIGGINS, Evangelist.

Notice.

If the Lord is willing, Bro. S G. Mathewson will preach in Worcester the last Sunday in Feb., and remain through the week, and over the following Sunday.

P. S. Bro. Moulton is very low, does not sit up any, probably will not live many days, unless the Lord shall raise him.

Business.

☞ We cannot supply orders for the "Time Messenger."

To Correspondents.

H. L. Hastings P. O. address during February will be Boston, Mass., care of Miles Grant. Letters to Rochester will also receive prompt attention.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received: otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the CRISIS to which the money credited pays.

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Poetry.

PRECIOUS FAITH.

[Translated from the German of Count Zinzendorf, "Ich weiss an wen ich glaube."]

I know in whom I trust,
The Holy and the Just;
The Father's image pure and bright,
The Lord of mercy and of might.

I know in whom I trust,
Though yield to death I must,
Thou wilt not leave me in the grave,
But from its dark dominion save.

I know in whom I trust,
When Thou shalt raise the just,
I too shall in thine image shine,
In bliss and purity divine.

Holy and precious Faith!
Thou Conqueror of death!
My present joy, my pledge of bliss,
Lord, evermore my faith increase.

Original Articles.

For the Crisis.

Which; Dead or Alive?

IS THERE A PARADISE IN SHEOL?

BY D. T. TAYLOR.

Heretics are always asking questions about the Bible. And sometimes scholastic lore finds it no easy task to furnish the answers. So it was with Luther. So it was with Latimer. If they had only possessed the grace of silence, how nicely the old scarlet-colored hag might perhaps have been gracing the back of her crimson steed to-day. How quietly and queenly she would have handed around the golden cup. Bless me, if that Luther and his coadjutors had only stopped thinking, and held their tongues, Christendom would probably to this day have been as dark as—Hades. But the bold man would think, and talk, and act as he pleased, and the world is thereby in the condition of a humorous patient who told his physician that he was beginning "to complain of getting better."

Speaking of Hades, brings me back to my subject. If any body got any light from my former letter on this old castle of death, I am glad of it, for I did n't. Unfathomable Sheol! I wonder if there was such a thing as Sheol before our mundane world was created? Think not. Good old Jacob appears to be the first Bible man who ever used the strange term. So Moses says. Three times he tells about his gray hairs going "down to Sheol," and once spoke of "going down himself." Gen. 37: 35, with 42: 38, and 44: 29–31. So it must be *down* somewhere. This the book amply proves. But what about the aged patriarch's "gray hairs" going into Sheol? I thought that was the place for souls or spirits, while the gray hairs, head and all, rested in *kever*. Have spirits or souls got gray hairs? Where's Judge Edmonds? I think I begin now to see through it. Israel says, "I will go down to Sheol," &c., and the "*I*" means his body. But the "I" was to go down "mourning." Do bodies mourn? But the "I" means his soul or spirit. Well, then, of course "my" means the same—the intelligent inside man who "mourned" and "sorrowed." Please now tell us whose "gray hairs" went into Sheol along with the "I"—eh? O, you dolt, you, says one, too ready to sacrifice theology to grammar, Sheol is here used figuratively to denote the grave, as the translators render it. Y-e-a-s. So you *think*. I wonder, then, if that glorious old man represented by the single, convenient, personal pronoun "I," is really in the grave! Speak, cave of Machpelah! Now I don't say that Sheol is but another name for the tomb, but I do say Jacob talks as though he thought it was. Ah, Jacob, this is a primary use of the term, and you should not have used it figuratively the first time it was ever penned down from your lips, and so leave us Gentiles, three thousand years afterwards, to quarrel over the meaning of your words. Then again, we always thought the primary use of words was the literal usage, and from them we learned the original sense; but, alas! who knows anything in these shifting times?

But they say Paradise is in Sheol. Shades of Job and Jacob! Whose Paradise is it? God's, the fantastical Jews, or Satan's? If there *is* a Paradise in Sheol for the good, what means all this world-wide ado about the pale horse and his rider? Why nickname the latter the king of terrors? Why did Hezekiah make such a fuss when this king came for him, and beg of God to be excused from going to Paradise? Reader, the other world, like Noah's ark, has only one window,—the Bible. Suppose we take another peep in through it, and, as we gaze, inquire—

1. If some little corner or upper story of Sheol or Hades is really partitioned off by its divine architect into a paradise, why do the inspired writers of the Bible in all the seventy-six places where Sheol and Hades are mentioned by them, fail to inform us of it? Was it not a proper time and place to inform us of the fact, if fact it be, and not leave us to find it out from "old wives' fables" and the notional, whimsical Rabbis?

2. If Paradise is in Hades—with a little tautology we ask—why does the theory (like another) possess the inequality of the lame man's legs, Prov. 26: 7, in not affording even a passage where Sheol and Paradise are spoken of together? Luke 16 mentions Hades, and dead ones in it, but don't mention Paradise. Luke 23: 43, mentions Paradise, but don't put it in Hades, or even name that abode. And it will require a very wise man to prove a paradise in Hades from 2 Cor. 12: 4, and Rev. 2: 7.

3. If it is important for christians to know that one half of Hades, more or less, is a Paradise, and that these incongruous two, to which are assigned the souls or spirits of the dead, are separated by an impassable gulf, why are they, instead of learning this supposed truth from the plain, literal, didactic teachings of our Lord, obliged to *infer* it from his parabolic teaching, and even then not be informed by the Savior in person, but is left to be told by a dead man in Hades, who a very wise man out of Hades says did n't know anything. Mark, we do not arraign Jesus, but his interpreters.

4. If the Hades of Luke 16 does positively refer to the condition of the truly dead, and good Lazarus while yet dead is "comforted" in that apartment of Hades called Paradise, or Abraham's bosom, (capacious bosom, if this be a narrative of literal facts!) why is it not true that wicked Pharaoh—a second Egyptian vessel of wrath—equally dead, is just as truly and really "comforted," Ezk. 32: 31, while on the other side of the gulf and in grim Sheol?—provided both accounts relate to actual events, and cannot be interpreted as a drama or figure.

5. If one half of Hades is a real Paradise, why do the Scriptures in general represent it as being such a "cruel," (Cant. 8: 6,) grasping (Prov. 27: 20,) and abominable place, where "beauty consumes," (Psa. 49: 14,) and why should it be such "sorrowful" (Psa. 18: 5,) and "painful" (Psa. 116: 3) work for even good men to go there? Are not the just sure of the Edenic portion thereof? Does beauty consume in their bright half of that unseen realm? And where is the text drawing the boundary lines between the two?

6. If Jacob, (Job 17: 13–16) David, (Psa. 30: 1–3) Hezekiah and the Hebrews generally ever imagined that there existed some grand stairway or side-door leading out of Sheol into Paradise, through which there would be easy egress, why did these righteous souls profess themselves so reluctant about going there? Were these "ignorant" (?) saints afraid they would be so afflicted with deadly *weakness* (Isa. 14: 10) that they would not be able to mount the stairway, or find the door aforesaid, or wrench it open when they had found it? After all, don't it look as though they thought the resurrection was the only gateway and avenue out of the proper Sheol?

7. If there really is a Paradise in Sheol for good dead men to live in from death till the resurrection, (what an idea I have penned!) why should the Bible—blessed be God for the Bible!—always without exceptions speak of Sheol in the aggregate as being a loathsome, detestable, tyrannical power, from which alone through the glorious Life-Giver the just shall at last exultingly escape?

Thou wilt not leave my soul in Sheol!—*David.*
O Sheol, I will be thy destruction!—*Hosea.*
O Hades, where is thy victory?—*Paul.*

8. If the souls of the pious are "with Christ," Phil. 1: 23, "with the Lord," 2 Cor. 5: 8, (I interpret these differently,) in the New Jerusalem, and yet in Hades, pray tell us how and when "the city of the living God" ever got moved out of heaven into the terrestrial abode of the dead, and how and when the dear Lord Jesus ever got back into that old prison where he declared the Father would "not leave his soul," Acts 2: 27, and from which, on a glorious morning, helped of God and the angels, he triumphantly went forth to die no more? Will anybody say Jesus is *now* in Hades? Will anybody say that Heaven and Hades are all one? Will anybody say the tabernacle of Jehovah is in Hades? Who says it?

9. If there is such an elysium—we can't call it empyrean—in such a place for the good alone, why don't the Bible plainly say so, and not turn faithful Jacob, pious Job, holy David, the saints generally, and even the spotless Jesus, pell-mell together into Hades along with Korah and his company, (Num. 16: 33,) the tyrant of Babylon, (Isa. 14: 9,) strange women, (Prov. 5: 5,) proud Pharaoh and his crew, (Ezek. 32,) all the wicked in general, (Psa. 9: 17) and even weapons of war, (Ezek. 32: 27) and dead sheep in the bargain! (Psa. 49: 14,) and so leave them there without any "wisdom" to pick themselves out of the rubbish, or "knowledge" (Eccl. 9: 10,) to find the path to Paradise? Admit that these texts *do not* prove a paradise in Sheol, then what *do* they prove?

10. If 2 Cor. 12: 4 may properly refer to the heavenly Jerusalem—as Rev. 2: 7 most certainly does; if the frequent use of the phrase "to-day" and "this day," in previous Scripture, to indicate the time of making a promise or command, and not the time of fulfilling it, affords a fair and reasonable precedent for, and solution of, Luke 23: 43—why can't the sapient commentators accept the vexed passage in this sense, and not make God and Satan equal share-holders of that ugly domain, by locating Paradise in what is called, by the lexicographers, (Dr. Robinson) *"a dreary prison with gates and bars,"* and what is by inspiration made the realms of the king of terrors; and then, to cap the climax of this absurdity and blasphemy, make the Lord and the Devil "hale fellows well met" in introducing just souls into it! And so practically the popular faith exclaims, "Good Lord and good Devil!" Dr. Edward Young echoes the sentiment of millions, when he styles death "the crown of life—the Prince of Peace!"

I sicken at the thought of such pernicious theology proclaimed from not a few pulpits as the very gospel of God. Paradise—God's paradise—must be a desirable place. I always wanted to go there,—I do still. But how can there be any condition or place truly desirable in death—a divinely inflicted penalty for what God hates—the awful curse for sin? And then, by permission, Death is monarch in Sheol. A paradise in the realm of the king of terrors! Kingly palaces in the depth of the ocean! Grapes at the north pole! Flowers in the crater of Etna! Earth's deadliest curse a blessing! That blight which the whole economy of grace aims to extirpate, made, as some do make it, man's chief good! A man must possess an imagination of ten thousand horse power to ever fancy such notions from God's book. I wonder if we shan't hear pretty soon that the blessed angels of heaven are down in Sheol? If paradise *is* in such a dismal hole, then where is it not? If there was one there to lighten up the gloom, it might be pleasant to step aboard the King's phantom bark, and glide to the unseen shore.

But did the prophets and apostles and good men love to die? Nay, verily. Jacob saw only gloom in Sheol. Moses would fain tarry a little longer. David exulted when rescued from the gates of death. Job spoke mournfully of dying. Hezekiah wept and pleaded for dear life. Lazarus sprang joyously from the open tomb. Paul's wish in plain English was, I do not desire to die, but to live and see Jesus come. John was envied when supposed to be told he should not taste death, but wait his Lord's return. Peter heard his decease announced in sad silence. Baxter said he hated and abhorred death. Irving styles it an unloved enemy. Chalmers said it was a condition of unnatural violence. All nature flees death's loathsome embrace. Are you in love with it? A truth is true even on the tongue of the devil; and the ancient liar never uttered a greater truth than when he said, "all that a man hath will he give for his life." Is it not rather doubtful, after all, about there being a paradise in Sheol? especially as our Lord, in the only instance where he uses the term, failed to tell us so?

☞ I know of but one Paradise of God, and that is the New Jerusalem, in its metropolitan connection with the times of restitution, or new heavens and new earth. And for the dead to pass its golden portals, there is no escape or avenue for them out of Sheol save by the royal gateway through which came the Master. Amen and amen. Then welcome the First Resurrection!

P. S.—Brethren, there *is* virtue in the prayer of faith. I am better, but not yet well. Will you still hold me on the altar? D. T. T.

Rouse's Point, Feb., 1859.

For the Crisis.

More of my Experience.

There are some, even amongst Adventists, who think that too great prominence has been given to the question of the state of the dead, immortality only through Christ, and the destruction of the wicked; and that articles for the papers should more immediately relate to the second coming of our Lord. Now, to my mind, these great truths of divine revelation are so blended and interwoven, that I cannot separate them without impairing each and all of them; and I do believe they are designed to go together.

I am indebted (under God) to the doctrine of life and death for my *hearty* belief in the literal personal coming of our Lord the second time "without sin (or without a sin offering) unto salvation;" and from the first of my embracing these truths I have, I think, clearly seen that a belief of the Bible truth of life and death has led me as it were naturally and directly into the doctrine of the second advent; without a conversion to the former, I should not believe in the latter so fully as I now do. With my former "Orthodox" belief, I may have assented to the idea of the second coming of Christ, and even of a literal personal coming—indeed, I had some confused ideas on the subject, but somehow it was so mixed up with the *immortal soul* idea, that it had no definiteness, and but little practical influence. My faith on this point (if faith it might be called) was, as is expressed by a writer,* like "wind at rest," but now it is like "wind in motion." I had some idea about the new earth as the abode of the righteous, for I saw that the Scriptures plainly declare it, but whether the *same* righteous who did and do now live on this earth, or some other righteous—perhaps angels—I had no settled belief; there was an *immateriality* about it, in my confused view. I supposed the new earth would be one of the planets, which the saints would sometimes visit; but as for staying and dwelling on terra firma, I did not see it as I now do. I supposed the soul would fly away from "heaven above" on a visit to the new earth, as to other worlds; but it was quite too gross and *material* to suppose the saints were to have their *home* on the new earth. But now I see that no other was ever promised.

The promise first made to Abraham was "that he should be the heir of the world." See Rom. 4: 13. And that promise having as yet never been fulfilled, Abraham must in the future inherit the earth—for he has never by inheritance had "so much as to set his foot on;" "yet he promised that he would give it to him for a possession and to his seed after him." See Acts 7: 5. If Abraham has (as the popular theory says he has) gone to his inheritance in heaven, I do not see how this promise is to be fulfilled to him and to those who are his seed by faith, for "to Abraham and his seed were the promises made." Gal. 3: 16, and Gal. 3: 29, tell us that, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." But when I see by the Scriptures that Abraham is dead, and that Abraham and all his righteous seed are to be raised from the dead, I can comprehend that the promise is sure to him and to his seed in the future, and all *will* receive the reward of the inheritance at the coming of our Lord, for we read in Rev. 22: 12,—"Behold I come quickly, and *my reward is with me*," &c.

Just so with the resurrection. It seemed to me to be of little consequence, for why should the soul come back and be imprisoned again in a body! To be sure the resurrection body would be more like a palace than is this mortal body; but, as the soul is in prison here, it did not seem so desirable, after being free, to be imprisoned again even in a palace; to me, it looked more like being free for the soul to be absent from the body; hence, the doctrine of the resurrection had little or no practical influence—indeed, I cared but little about it, and why should I? I hoped at death to fly away and live forever, and if it was freedom to be disencumbered of the body, why should I feel very much interested or desirous to come back into another body! And so it was with most all Bible doctrines—there was an indefiniteness, an immateriality about them. I expected or hoped for an *immortality of happiness* through Christ, but I had not a hope of *immortality itself*. I was already immortal; the question with me then was not life or death—it was happiness or misery. Now it is (bless God for it) a question of life or death, to live or not to live. Existence eternal, or eternal non-existence—"to be, or not to be?" that is the question now, and it is like fire shut up in my bones. I want every body to see the glory, the beauty and harmony there is in the Bible view of man's future.

Again. I believed in Christ as fully as I could believe with the belief in an immortal soul; but I did not, could not, the thing with me is impossible, to believe in Christ *fully* as he is presented in the Scriptures, while I was holding on to the belief of the immortal soul; for instance, I read that *he* died for our sins—that *he* was laid away in the sepulchre, where *he* remained until on the third day *he* rose from the dead; but did I believe this? No. Could I believe it, and at the same time believe that *he* went to heaven, or paradise? No. However it may be with others, I frankly confess that with me it is impossible to believe at the same time that *he* died and that *he* went to heaven or to paradise. Well, what was my belief? It was this; I believed that his human body died, and that this was all the death there was of Christ—a human body only offered for the sins of the world! True, I was told that his divinity gave an infinite value to his death as an atonement for sin; but I never could see it so—this view never did satisfy me, therefore I adopted the idea that his divinity suffered. I read that "he poured out his *soul* unto death," that "his *soul* was made an offering for sin;" but the most that I could admit, with my belief of immortality, was that his soul *suffered* for our sins, and that this suffering was in fact *the* satisfaction for sin. Well, then, my belief amounted to this; that the demands of the law required suffering, and that the sufferings of Christ met that demand of the law; therefore the sufferings of Christ were accepted as a satisfaction for sin. My belief now relieves me from the monstrous absurdity that *suffering* was acceptable to God as an atonement.

I see, as I never could see before, that death (not suffering) was the penalty for sin, although suffering was incident to mortality and death; and it became necessary, as a satisfaction for our sins, that the Lord Jesus Christ should take upon himself the penalty due to our sins—which penalty was death; and now I see that "he poured out his soul unto death"—"his soul was made an offering for sin." But if Christ be not raised, we are told in 1 Cor. 15: 17,—"Your (own) faith is vain," and in verse 18,—"Then they also which are fallen asleep in Christ are perished," and in verse 19,—"If in this life only we have hope in Christ, we are of all men the most miserable." Why so? Can't be so if the soul is immortal—for it is gone away to

"Heaven above,
Where all is love,"
"And there will be no more sorrow there,"

as the hymn reads.

So we see how the immortal soul theory involves the person who believes it in an inextricable labyrinth of absurdities and contradictions of the Scriptures; and I do not see how it is possible for one to believe in the immortality of the soul, and at the same time believe in Christ according to the Scriptures, and other important truths which are so closely connected with our salvation. Not that I would say that salvation or eternal life is impossible on the immortal soul theory, for God is very merciful to our short sightedness and ignorance; but as regards myself, it does seem to me that the great truths of immortality only through Christ, and those other kindred truths above alluded to, have led me into the position where I now am, as identified with the second advent people; that without this faith, I never should have seen my way clear to come out from the church where I was; and that if I had rejected these doctrines, after having seen them so clearly, I should have greatly sinned, and proved myself "unworthy of everlasting life." Acts 13: 46.

I would not for all this world deliberately reject these truths, or hide them under a bushel; for if ever truth was impressed with a divine conviction by the Holy Spirit on my mind, it is the great truths of immortality or eternal life only through Christ, by a literal resurrection from the dead, and I will add his speedy second coming to consummate the great gospel plan—give eternal life on the new earth to his saints, and destroy the wicked *root and branch*; and all that is within me says, Praise the Lord that ever I was led to see the truth and to "love his appearing." W. S. C.

Hartford, Jan. 22, 1859.

* Caughey.

For the Crisis.

Charity.

Charity is *love*;—supreme to God, and universal to man. "Love is the fulfilling of the law." Our Savior says, "*Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.* This is the first and great commandment. The second is like unto it: *Thou shalt love thy neighbor as thyself.* On these (two principles) hang all the law and the prophets." "Charity is the bond of perfectness." It is the *Queen of the graces* and *gifts*.

"The greatest of these is charity."

1st. *Charity*, in value and power, is above *eloquence*, either human or angelic. "Though I speak with the *tongues* of men and of angels, and have not *charity*, I am become as sounding brass, or a tinkling cymbal." There is scarcely any gift, natural or acquired, which gives to persons such power and influence over the human mind as that of eloquence. Demosthenes and Cicero, those unrivalled orators of ancient time, had an influence and power over their auditors almost unbounded, and their orations are read with the greatest interest to the present day. Calhoun, Adams, Clay, and Webster, of the American Senate, have made the halls of the Capitol in former days to resound with their eloquence on subjects of great national interest, and their influence was felt to the remotest sections of our land and world, and yet survive. What, then, must be the eloquence of an angel with intellect unimpaired, with knowledge almost unlimited, with language uncorrupt, with vocal organs perfect, and voice beautifully modulated and capable of any power! Yet what would all human or angelic eloquence be without *charity*? It would be a mere jargon of sounds. Like a beautiful and well-toned musical instrument, when played by a novice, or unskillful musician. Such is the Bible in the hands of some pretended expounders; all its beautiful tones and exquisite harmonies are put into the most disagreeable jargon and confusion. Doctrine conflicts with doctrine,—precept with precept,—promise with promise, and no harmonies are brought forth to ravish the ear and mind of man, listening for the melodious voices of God, angels, and inspired men. And all because they are unskillful in the word, and often "wrest the Scriptures to their own destruction," and them who hear them. *Love* is truly eloquent, and is the foundation of all true eloquence. O. R. Fassett.

"No Time."—We complain that we have "no time." An Indian Chief of the Six Nations, once said a wiser thing than any philosopher. A white man remarked in his hearing, that he had not time enough. Well, replied Red Jacket, gruffly, I suppose you have *all there is!* He is the wisest and best man who can crowd the most good actions into NOW.—*Emerson.*

☞ True love towards the neighbor is entirely distinct from mere friendship.

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Poetry.

For the Crisis.

OUR PRAYER.

Savior, still we wait thy coming,
Often sorrowing in tears;
Though we've oft been disappointed,
Yet thy promise quells all fears.

Oft we've listened for thy footsteps,
Hoping that thou wast thus near;
But the sequel comes with sorrow,
Making Eden still more dear.

We remember thy past mercies,
We have proved thy dying love;
Bitter thought! that we should grieve thee,
Holy Spirit! heavenly dove!

Do not, do not let us leave thee,
Though so prone to miss the "road;"
Deal with us as sons and daughters,
Chasten us, and keep us good.

J. K. Lombard.

Original Articles.

For the Crisis.

Rome as it Was; Rome as it is Not; Rome as it Is.

BY ELDER S. S. BREWER.

NO. III.

I will now quote from Proctor's History of Italy concerning this period, during which there was *no ruling head in Europe.* And here, let me state, was the mistake in trying to make one out of the kingdom of Naples, during that period. Let the historian speak.

"From the middle of the thirteenth century the unhappy divisions of faction which raged without principle or object, had the effect of depriving Italian history of all general and determinate connection. For above two hundred years, we shall be at a loss to discover among the numerous states of Italy any moment of common action and union, on which it is possible to rest as an epoch in her annals: we are thrown on a wide and tempestuous sea of endless revolution and bloodshed and crime; and yet these are not the storms of barbarism. The refulgence of intellectual light, the revival of poetry and literature, the dawn and noonday of immortal art, play over the troubled scene in strange contrast with its gloomy horrors; with the atrocities of implacable factions, the din of unceasing want, the appalling silence of domestic tragedy."

Koch in his History of Europe, remarks as follows on this period:

"The numerous republics which had sprung up in Italy, in the 12th and 13th centuries, were torn to pieces by contending factions, and a prey to mutual and incessant hostilities. What contributed to augment the trouble and confusion in that unhappy country was, that, during a long series of years, no emperor had repaired thither in person, or made the smallest attempt to restore the imperial authority in these states."

The Sixth Head.—Says Taylor, in his Manual of History, p. 500:—

"In the midst of the civil and ecclesiastical changes produced by the progress of intelligence, a system of policy for regulating the external relations of states was gradually formed, and attention began to be paid to what was called *the balance of power;* that is, the arrangement of the European states in such a system, that the weak might be protected from the aggressions of the powerful and the ambitious. This system first *began in Italy, which was divided into a number of petty states.*" Page 512. "The political idea of maintaining a balance of power, which was first formed in Italy, began to spread north of the Alps in consequence of the rapid and overwhelming increase of the Austrian power. Maximilian of Austria, son of the Emperor Frederick the Third, married Mary of Burgundy, A. D. 1477, as has been already related, and in her right obtained possession of the fertile and wealthy province of the Netherlands. His son Philip the Fair was united to Joanna, infanta of Spain, daughter of Ferdinand and Isabella, whose union had joined the kingdoms of Arragon and Castile. The fruit of Philip's marriage with Joanna was two sons, Charles and Ferdinand; and the elder of these, at the age of sixteen, inherited the crown of Spain and its colonies, in addition to his paternal dominions in the Netherlands. The death of his grandfather Maximilian transmitted to him the Austrian territories and the other dominions of the House of Hapsburgh; and the *electors chose him to fill the vacant throne of the empire. Thus Charles the First of Spain and fifth of the empire, possessed greater power than any sovereign that had flourished in Europe since the days of Charlemagne.*"

A few remarks on the departure of the power of this head. Please turn and read pp. 534, 535 of Taylor's Manual of History. After speaking of the destruction of the *Invincible Armada,* which blasted the hopes of Spain, he says:

"This glorious success was deservedly regarded, not so much as the triumph of England, as of the Protestant cause throughout Europe. It virtually established the independence of the Dutch, and it raised the courage of the Hugenots in France. *It completely destroyed the decisive influence that Spain had acquired in the affairs of Europe.* Ever since the shipwreck of the Armada, the Spanish state and people seem to have lost all energy, and sunk into almost hopeless decay."

Thus ended the power of the sixth head, between the 21st and 27th of July, 1558. No break in the chain of succession thus far, as I can find. We will now proceed to find the seventh and *last head of the leopard beast.*

The Seventh Head. I will now refer you to the Encyclopedia Americana, Vol. 8, pp. 282, 285.

"After the death of Fleury, Jan. 9th, 1743, *the cause of Austria triumphed throughout all Europe.* England granted new subsidies, and Sardinia received £200,000 in order to support the Queen of Hungary. The states general supplied 6000 auxiliary troops. *The French* were now driven out of the Upper Palatinate by Prince Charles of Lorraine, and the Bavarians beaten in their own territories a short time before conquered by him. The emperor Charles VII. concluded, therefore, with the Queen of Hungary, a treaty of neutrality, according to her, until a general peace, his hereditary states, and renounced *his right of succession to the Austrian territories. After the conclusion of this unfortunate war, Maria Theresa's son, the* Archduke Joseph, was chosen Roman King, March 27, 1764, by which means the imperial Queen confirmed her family in the possession of the German Imperial dignity."

I see no break in the chain of evidence, thus far, to disprove that the above are not the seven heads of the *leopard beast.*

Let me introduce a short item on the departure of the Austrian power. Says Van Rotteck, in his History of the World, speaking of Napoleon:

"*In the course of the Austrian war he had annihilated in the most violent manner the temporal power of the pope.* . . . Napoleon fell with the impetuosity of a tempest upon the army which was progressing auspiciously. In five days' battle, called with greater truth a five days' campaign, Napoleon, that thunder-bolt of war, shivered the Austrian power."

Thus ended the union of the temporal powers of the imperial governments with the church of Rome. And there is not now, to my mind, any proof in existence that can substantiate the fact that France is an eighth head, more than Austria. After the defeat of Napoleon at Waterloo, the pope admitted that he was indebted to the Allies for his restoration, namely, *Russia, England, Prussia and Sweden.* Yes, to these anti-Catholic powers the pope owes his restoration. I have just as good reason to believe that the restoration of the Bourbon dynasty in 1814 was as *legitimate a head* as *Napoleon the Third.*

The Bourbons were expelled in A. D. 1830, during the memorable days of July in that year, and *Louis Philippe* (*Lodovicus,* 666—*his number.*) was made *emperor. A true and faithful Romanist.* Why not make him a head? Because that would be nine, one too many; and if any one since the days of Joseph of Austria should be chosen, I should select him before either of the Napoleons. He was both an emperor and a devoted subject of Rome, and did many favors for the Pontiff. He is as truthfully and as legitimately a head as either of the Corsicans.

If Napoleon is a head, he is a tenth, and not an eighth. I see no way of escape from these *facts.* I must confess I was too credulous entirely in embracing the idea concerning Napoleon, after reading an article on the re-establishing of the Napoleonic dynasty. The expression—*The uncle that was, The nephew that is, Long live a dead man,* is now too vague, on a careful examination, to be entitled to any credit whatever.

The positive testimony of historians, cited above, is too plain to be set aside, concerning this question. I see consistency now in the idea of making all the *eight heads* Roman heads. The great red dragon had seven heads, and under the seventh head he gave his seat to the beast that rose out of the sea, and then *he was not* a ruling power.

But, behold! Rome comes up again, an iron, political, ecclesiastical monarchy, an eighth form of Roman government. Here is an *eighth and of the seven.* See Dan. 2: 43, 44. God declares the iron should exist until he set up the everlasting kingdom. Here is testimony on this point:

"A new and powerful monarchy rose on the ruins of the German empire, that of the Roman pontiffs; which monopolized both spiritual and temporal dominions, and extended its influence over all the kingdoms of Christendom. This supremacy, whose artful and complicated mechanism is still an object of astonishment to the most subtle politicians, was the work of Pope Gregory VII. . . . While occupied with the means of extending his power over the clergy, Gregory did not let slip any opportunity of making encroachments on the authority of princes and sovereigns, which he represented as subordinate to that of the Church and the Pope. As supreme head of the church, he claimed a right of inspection over all kings and their governments. He deemed himself authorized to address admonitions to them, as to the method of ruling their kingdoms; and to demand of them an account of their conduct. By and by, he presumed to listen to the complaints of subjects against their princes, and claimed the right of being a judge or arbiter between them."—*Koch.*

The *Red Dragon* made laws for the world under its seven changes or forms of government. I will here introduce some of the great words that the horn hath spoken, or, the Red Beast of Prey, as Prof. Murdock (Syriac) renders it. The following is from Taylor's Manual of History, p. 409, and shows a most striking fulfillment of the words of the Revelator.

"Soon afterward, Gregory VII. cited the emperor to appear before the council at Rome, to answer to the charge of protecting excommunicated bishops, and granting investitures without the sanction of the holy see. Henry, enraged by the insult, and relieved from his anxieties in Germany by a recent victory over the Saxons, resolved to temporize no longer. He assembled a synod at Worms, of the princes and prelates devoted to his cause, and procured sentence of deposition against Gregory, on a charge of simony, murder and atheism.

Gregory was far from being disheartened by the emperor's violence; he assembled a council at Rome, solemnly excommunicated Henry, absolved his subjects in Germany and Italy from their oath of allegiance, deposed several prelates in Germany, France, and Lombardy, and published a series of papal constitutions, in which the claims of the Roman pontiffs to supremacy over all the sovereigns of the earth were asserted in the plainest terms.

The most important of these resolutions, which form the basis of the political system of popery, were—

That the *Roman pontiff alone can be called universal.*

That he alone has a right to depose bishops.

That his legates have a right to preside over all bishops assembled in a general council.

That the pope can depose absent prelates.

That he alone has a right to use imperial ornaments.

That princes are bound to kiss his feet, and his only.

That he has a right to depose emperors.

That no synod or council summoned without his commission can be called general.

That no book can be called canonical without his authority.

That his sentence can be annulled by none, but that he may annul the decrees of all.

That the Roman church has been, is, and will continue, infallible.

That whoever dissents from the Romish church ceases to be a Catholic christian.

And that subjects may be absolved from their allegiance to wicked princes.

Some cautious prelates advised Gregory not to be too hasty in excommunicating his sovereign; to their remonstrances he made the following memorable reply: 'When Christ trusted his flock to St. Peter, saying, "Feed my sheep," did he except kings? Or when he gave him the power to bind and loose, did he withdraw any one from his visitation? He, therefore, who says that he cannot be bound by the bonds of the church, must confess that he cannot be absolved by it; and he who denies that doctrine, separates himself from Christ and his church.'

Both parties now prepared for war; but all the advantages were on the side of Gregory.

While the papal power *increased,* that of monarchs *declined.*"

Truly he spoke *like a dragon;* and he acted like a dragon. The above looks like a fulfillment of Rev. 13: 7.—"And power was given him over all kindreds and tongues and nations." *He spoke like the Dragon.*—Prof. Murdock, on the 11th verse. What a striking resemblance between Rome pagan, and Rome papal; between the seven that were once mistress of the world, and for a time were not, and yet again Rome papal is mistress of the world. Dr. Baird, in a recent lecture in New York, remarked concerning Rome,—

"One is *astonished* to read in this land of religious liberty, the language of these rules. Take that for example of the bull of Pope Sixtus V. against Henry, King of Navarre. It contains the following assertions: 'The authority given to St. Peter and his successors, by the immense power of the Eternal King, excels all the power of earthly kings and princes. We deprive them and their posterity forever of their dominions and kingdoms. By the authority of these presents, we do absolve and set free all persons, as well jointly as severally, from any such oath and from all allegiance whatever, in regard to dominion, fealty and obedience; and do charge and forbid all and every one of them, that they do not dare to obey them or any of their admonitions, laws and commands.' This bull in the original Latin is before me."

Truly, it is very dragonic! The prophet either meant the prediction for Rome papal, or, in matters of fact, Rome papal has most strikingly filled the mould. If the Revelator intended a duplicate fulfillment of the prophecy, I cannot imagine how we are to discern the legitimate *eighth head;* for there is such a striking resemblance that I dare not look for any other power in the future; and I find it an impossibility to obtain it in the past history of any other.

For the Crisis.

The Ten-Horned and Two-Horned Beasts.

There are some writers who admit that imperial Rome was the 6th headship or form of Roman government, which form they extend down to the days of Napoleon I., and then assume that his rule was the 7th head. In thus doing, they extend the dragon or imperial form over the entire period allotted by the God of heaven to the dominion of the ten-horned beast, described in verses 1–10 of Rev. 13, in which verses we are informed, definitely, that the dragon (imperial Rome, the 6th headship) gave to the ten horned beast "*his power, throne, and great authority*"—that he had power "over all kindred, tongues, and nations," which power (thus derived from the 6th headship) was to continue forty-two months. History informs us that this power and authority (including the "eternal city," the former seat of the dragon power) was imparted by imperial Rome, located at Constantinople, to Papal Rome, and was exercised by papal Rome to the close of the last century, being a period of 1260 literal years.

As revelation declares, and history affirms, that papal Rome had the dominion of the earth, and that, too, by the authority of imperial Rome, for this period, I can see no possible ground for the extension of the 6th head, or imperial form, to the days of Napoleon. The facts are against such a conclusion.

Again, if the imperial form could be thus extended, I see not how Napoleon's government, or rule, can be considered another form, or the 7th head, for this reason: his reign was imperial, the same as the 6th form, and, as is claimed by some, was a revival or restoration of the dynasty of the Cæsars; and certain it is, from the history of that wonderful man, such were his ambitious designs, which, if he had accomplished, would have been a continuation of the 6th form to the end of his career. Consequently the imperial form could only have ended with his overthrow, leaving, at that time, the two remaining dynasties, viz.: the 7th and 8th forms in the then future.

In verses 3 and 10, the Revelator speaks of a "wounding of one of his heads," of "killing by a sword," and of "carrying into captivity;" which wounding, killing, and carrying into captivity, was to be inflicted upon the ten-horned beast, and most evidently was fulfilled at the end of the forty-two months, by the hands of Napoleon upon papal Rome. Now by a reference to the last clause of verses 12 and 14, it will be seen that this wounding and killing, of verses 3 and 10, inflicted upon the ten-horned beast, is to be healed—is "*to live*" again, under and by virtue of the acts of the two-horned beast. Now I see but this alternative; that at or near the close of the last century, the imperial or 6th form must have ended, and was succeeded by another imperial form, called the 7th, under Bonaparte, and that when Bonaparte fell by the hands of the Allies, then was fulfilled *the wounding, killing,* &c., of verses 3 and 10; which would carry us right back into the events of papal Rome, instead of forward to the Napoleonic dynasty. Hence, my mind has become so confused, as to make apparent light look very much like darkness, which I should be very glad to have dispelled. I am confident that no theory can be correct, which makes one portion of Revelation conflict with another, or with history. Harmony is indispensable to truth.

P. Alkino.

Norwalk, O., Feb., 1859.

A LITTLE WORD.

A little word in love expressed,
A motion or a tear,
Has often healed a heart depressed,
And made a friend sincere.

A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,

For the Crisis.

Christian Character.

What is it to have christian character, but to be like Christ? This all will admit; and as all will also admit that christian character is to be fellowshiped, then there must be a Bible basis or standard. And can we find anything definite on which to rely? Suppose we introduce this text,—"By their fruits ye shall know them." Now the same character that Jesus Christ had, will bring forth the same fruit. If it should not bring as much, it will be the same kind.

In Christ we find a sweet submission to the will of his Father. Secondly, we find him obedient at all times to do the will of his Father. Hence he says, "I come not to do mine own will, but the will of Him that sent me."

Now christian character will develop itself in us, in the same sweet joyful submission and strong desire to obey our Lord and Master. To give constant heed to his sayings, his wishes, his will. Not to think a little deviation from it will do as *well.* Hence a faith that unites us to Christ, the living vine, makes us one with him, gives us the same *mind,* the same interest, and brings forth the same fruit. This is the good tree. It brings forth the good fruit. It is known by its fruit. We have the mind, therefore the character of Jesus Christ. His plan of redemption is our plan of redemption. His love for the salvation of men will be ours. He was rich, but for our sakes became poor. Christian character stoops to the wants of the poor, and becomes poor also by making many rich. Jesus Christ gave his life for the *world.* Christianity walks in the same footsteps, denying self, taking up the cross. Christ's life was spent in going about doing good to all who would receive good at his hands. So with the christian. It is his meat and drink to do good to all. If his brother hunger, he feeds him; if he thirsts, he gives him drink; sick, he visits him. This is the *fruit.* Can anything be plainer? Who cannot decide christian character?

If these characteristics are visible, with but a partial knowledge of divine revelation, who that has christian character can but fellowship and admire? "By their fruits shall ye know them." To be sure, faith, truth, love, and eternal life as the reward, go together. Hence, the first principle in christianity is the living, saving "one faith." What follows is the fruit.

It is a matter of grief to see many heads so full of Bible truth, with so little *good religion or gospel fruit.* There is a wrong somewhere. Christian character is wanting where there is no fruit. "Bear ye one another's burthens." The good love to do it; they have ears to hear as well as eyes to see, and a hearty good will which accomplishes the work.

Christ visits all in the administration of blessings. The just and the unjust have the sun and rain. Life eternal is freely offered, and can be had by all. Christianity says, Amen. "The Spirit and the Bride say, Come." Christ has promised to come again the second time, bringing his reward with him to give every man according to his deeds. Real christianity loves this, and responds, Amen. Even so, come, Lord Jesus, and come quickly. And nought but christian character will find a resting place in the kingdom of God. "Therefore be ye perfect, even as your Father in heaven is perfect." "*By their fruit shall ye know them.*"

L. Boutell.

Groton, Mass.

For the Crisis.

Conversation.

THE RICH MAN AND THE BEGGAR.

Elder A.—How do you reconcile the case of the rich man and Lazarus with your views of the unconscious state of the dead?

Pilgrim.—I find no difficulty, when carefully read; the greatest trouble I find is to make men *stick* to the common sense reading of the text, and lay aside tradition.

Pilg.—"And it came to pass, that the beggar *died,* and was carried by the angels into Abraham's bosom.

Eld.—That is the way I always read it.

Pilg.—Do you believe it just as it reads?

Eld.—To be sure I do.

Pilg.—Do you believe that *Lazarus died,* and *was carried?*

Eld.—I believe that his *body* died and his *soul* was carried.

Pilg.—But there is not one word about soul in the whole subject; why not read it right, just as it stands recorded?

Eld.—I think that it implies the soul was carried.

Pilg.—Your theology requires it, but the Scriptures say that the beggar—that man that lay at the rich man's gate, covered with sores—*died,* and *was carried.*

Eld.—Well, I think that it is necessarily implied that it was the soul of the beggar that was carried.

Pilg.—As you have the oversight of our schools, you of course understand the grammar of our English language. What does the conjunction *and,* in the sentence, "*died* and *was carried,*" connect? Does it connect *died,* and *was carried?*

Eld.—Well, suppose we admit it for argument's sake.

Pilg.—I do not wish to talk for argument's sake. I want to know if the language positively declares that the same beggar that died was carried?

Eld.—Yes, it does.

Pilg.—Now will you tell me whether this Lazarus, that *died* and *was carried* by angels to Abraham's bosom, was carried *dead,* or *alive?*

Eld.—What do you do with it?

Pilg.—I inquire when it is that the angels come after the saints—the poor in this world, rich in faith, and I learn that it is *when Christ comes* he sends forth his angels to gather his elect; again, the harvest is the end of the world, the reapers are the angels. Therefore there is no one carried by angels till harvest time. Then they that are his are made alive, and are caught up to meet the Lord in the air; hence none will go or be carried *dead* to Abraham's bosom.

Eld.—That looks reasonable; but how is it about the rich man being in torment, unless there be consciousness in death?

Pilg.—Who was it that died and was buried? was it not the rich man that

fared sumptuously every day, before whose gate the poor man was laid?

Eld.—Yes.

Pilg.—Well, then, was it not the same rich man *that died*, who lifted up his eyes in hades, who was in torment?

Eld.—Yes; but was not this before the resurrection?

Pilg.—You have admitted that Lazarus could not have been carried till the resurrection, therefore it is certain the rich man could not have seen him there before he got there, neither could he have lifted up his eyes in hades after he was buried there, being dead, till he had come to life again. Thus far all is plain.

Eld.—But what was the object of this illustration, as it seems from your exposition?

Pilg.—It was another means which the Savior used to show the Jews that *they* were not the *heirs* to the promise made to Abraham; but, as Paul says, "*If ye be Christ's, then are ye Abraham's seed, and heirs* according to the promise." 2. That instead of themselves enjoying the felicity of the world to come, they were getting their good things in this life; and when that promise to Abraham and his seed should come, they would be in anguish, while the meek would be "comforted." 3. The Lord endeavors to show them that their unbelief was so great that they would reject him and his doctrine, "though one should be raised from the dead" to declare it.

Eld.—But how could he wish Lazarus to go to his brethren and warn them, lest they came to that place of torment, unless himself had first gone there, and that too while there was yet opportunity for benefitting his brethren?

Pilg.—The Savior, in order to give the Jews an opportunity to condemn themselves, that out of their "own mouths" he might judge them, introduces the judgment scene in these individual cases. The man whom they condemned was seen "comforted," and the one they esteemed, and who in fact was a representative of themselves, was tormented.—"*The kingdom of heaven shall be taken from you and given to a people bringing forth the fruits thereof.*" Here in this judgment scene, presented by these two individuals as then present before them, the rich man first parched—he looks for help; soon he discovers Lazarus and wishes his aid for *his own* relief, but he is informed that his doom is unalterably fixed, the gulf of separation is impassable. If Lazarus should desire to aid you he cannot, neither can you pass hither; the die is cast forever. Seeing the true state of things, which his blind unbelief had hid from him till then, he earnestly requests that his brethren may be informed of their danger, lest they too should fall as their representative had done. He requests that Lazarus may be sent to them and warn them. But no; "they have Moses and the prophets; let them hear them." Nay, father Abraham, if one should rise from the dead, they would believe. This was *their* language, and this is the language of thousands at the present time. Again comes the reply: "If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead." By this illustration, the way is prepared for them to fill up their cup of iniquity, and accordingly a Lazarus is raised from the grave, or "from the dead," as they desired, and instead of believing, as their representations affirmed, and as themselves, no doubt, had ofttimes declared, they seek to put Lazarus to death, lest this gospel of the kingdom, to *all in Christ*, might spread, and uproot their haughty schemes of worldly aggrandizement, and blast their cherished hopes of future bliss. "*They will not be persuaded, though one rose from the dead.*"

Eld. In doing away the conscious state of the dead, you have established conscious punishment; for you say that this parable is illustrative of their destiny, and the Bible declares that he, the rich man, was tormented in the flames.

Pilg. That there will be *weeping* and *gnashing of teeth*, when men see their ruined condition, the Scriptures abundantly teach; but instead of its being continuous, it is declared that "*they shall drink, they shall swallow down;*" and, finally, "*they shall be as though they had not been.*"

H. PRATT.

PURITY.—We find felicity in a pure and untainted mind, which, if it were not holy, were fit to entertain the Deity.—*Seneca.*

☞ The good done to the neighbor by those who are under the influence of the love of self, is good only in appearance.

The World's Crisis.

MILES GRANT.....EDITOR.

BOSTON, FEBRUARY 23, 1859.

Office....167 Hanover street.

Our New Volume.

This is the last No. of the present Vol., and we hope our faithful friends and patrons will remember that we shall need the *advance* pay more than ever to meet the necessary expenses of new type, better and larger paper. We think the time has come to make an *extra* effort to spread the great and glorious truths committed to our trust. Doors are opening in all directions to welcome the glad tidings of our coming Savior to set up the righteous kingdom, putting an *end* to sin and misery and, giving eternal life to as many as have obeyed him. Shall we let these soul stirring truths lie buried in our own bosoms, or shall we publish them to the *world* and exert all our powers to make them as public as possible? They are worth more than life to us, and would be prized as highly by others should they see and embrace them. Then let us show our love for Jesus and his word by taking hold of this work in *earnest*. Get your neighbor to read and take the paper. Let each patron resolve to obtain, at least, *one* new subscriber. It may be easily done. We propose that our enlarged sheet shall contain more *reading* matter than any other religious paper in the country, from the fact that we allow no advertisements. We also design that it shall not only contain a greater amount of reading, but that which is more *important* for this generation than can be found in any other periodical of the day. Come, brethren, let us scatter our family paper among all classes, that the light may shine forth to the joy of thousands now walking in darkness. These truths *must* be laid before the people, and as the Lord has given us a medium, by which, with a little effort, it may be done, we once more, for the truth's sake, entreat the friends of Jesus to improve the opportunity.

To Our Contributors.

We are thankful for the many favors from our interesting and faithful contributors, who have enriched our columns with their pithy articles, and trust they are willing to redouble their efforts to make our paper the most instructive and entertaining known to the religious community. *Short, condensed* articles are read with the most interest. These are fast times, and but few will stop to read long communications. If the subject requires several articles, let each, as far as possible, be independent of itself. Baptize your productions with *prayer*, writing only for the glory of God. Do not try to say something great, but *good*. When our readers rise from the perusal of our paper, we wish them to feel as when they return from a good prayer meeting; and not as when they leave an intellectual entertainment, of some popular lecturer; hence let each visit his closet before he writes, and then dip his pen in the love of God and send us the warm, glowing thoughts, fresh from the humble heart, bounding with ardent zeal to benefit our fallen race, and spread a knowledge of Him to whom we owe all hopes of future happiness and glory.

Way-Side Notes.

We left Wells, Vt., Thursday morning, Feb. 10th, and passed our time very pleasantly, on the way to Albany, in company with Dea. Joslyn from Poultney, and Bro. Richardson, a young convert, who has just started for New Orleans, La. On our way the engine ran off the track, but the good Lord preserved us from all harm. After some delay, we arrived in Albany in season to take the cars for Westfield, Mass., where we found a hearty welcome at the house of Sr. Stocking, widow of the late dear Bro. D. N. Stocking, whose funeral we attended one year since. We found her confined to her bed in company with her youngest daughter; and besides these, another little child in their care was very sick, requiring the closest watch-care to save it from the cold embrace of death. These anxious, sighing ones, over whom the waves of affliction are passing their deep waters, made us long for the time when the inhabitants shall no more say I am sick, and when the poor will be rich inhabitants of the everlasting kingdom.

The next morning we started for the pilgrim's home in Bakersville—Bro. S. G. Mathewson's quiet abode. When we arrived at Plainville, Ct., we found Bro. Gilbert, engineer on the Collinsville R. R., with whom we had a very pleasant visit at the depot. He is one who has counted the cost, and is resolved, in the strength of the Lord, to endure to the end. He kindly conveyed us to Bro. Mathewson's, where we enjoyed a short but delightful visit. From there we were taken by Bro. M—— to see our aged mother, now nearly eighty-six years of age. She is comforted with the blessed hope of the gospel, which is the staff of her declining years. Thank the Lord for a christian mother, and the hope of seeing her in the land of glory.

After visiting my boyhood home, we went to Winsted, and received a hearty greeting from our numerous friends. Lord's day was beautiful, and our meetings, at Camp's Hall, were large and interesting. It was very comforting to see our brethren and sisters assembled from the towns around, and hear their testimony in a most interesting love feast at noon. Many hearts were warm with the love of God, which burst forth in shouts, tears and songs.

In the afternoon, it became necessary to bring in boards and make several extra seats to accommodate the people, and in the evening many had to stand up. The cause of truth is evidently advancing in this place.

Our Bro. have just hired a hall, (Clarke's) near the depot, where they purpose to hold meetings every Lord's day. When preachers are passing near Winsted, they are requested to write to Bro. Ira T. Neal, in season to make an appointment, or to return an answer if they are supplied. We hope the ministers of Christ will see that this flock is fed with meat in due season. May the Lord bless the people in Winsted.

THIS NUMBER completes the present volume of the Crisis. It will be recollected that we omitted one number at the time of the Wilbraham campmeeting last fall; and that the omission was made in favor of the *poor*, who are not able to pay for the paper; thus making only twenty-five numbers in this volume. We feel anxious to supply those with good reading matter, who are not able to pay anything. If our paying subscribers will be prompt, we hope it will not be necessary to repeat the omission.

EAST BOSTON.—The church in this place are having a refreshing from the presence of the Lord. They have been holding extra meetings, and the result has been blessed. Last Tuesday, six were buried with Christ in baptism, and came out rejoicing. It was a happy time for the obedient ones. Several others intend to follow their worthy example, at the earliest opportunity.

DISCUSSION.—According to arrangement, we are to discuss the subject of Spiritualism with Dr. Danforth, formerly a Methodist preacher, at Newburyport, Mass., evenings of Feb. 22nd, 23d, 24th. *Question*—"Does the Bible teach that human spirits exist in a conscious state out of the body, and communicate with their friends in this world?"

☞ We are now prepared to supply all orders for the tract—"*What is man?*"

See book and tract list on third page.

Bro. Jno. F. Cotton's new tract, "The Speechless Guest at the Marriage Feast," will be ready next week. Price 5 cts. each, postage 1 ct. Per hundred, $3.00.

From Bro. D. Butler.

BRO. GRANT:—At a meeting held in Pleasant Valley, Ct., Nov. 8th, 1858, the brethren made choice of our beloved Bro. William Ripley, who has been the means, in the hand of God, of turning many to righteousness, to serve the church in the office of Elder; and Bro. Franklin Oatley as Deacon.

Some remarks being made as to their respective duty officially, it was voted to inquire through the Crisis, the opinion of Bro. Burnham relative to the duty of an Elder and Deacon. DAVID BUTLER.

THE PARADISE-TREE ON THE SCULPTURES OF NINEVAH.—The solution pointed out by the author of "Yahveh Christ," that the "Sacred Tree" of the Ninevite Sculptures is the "Paradise Tree" of oriental tradition, is confirmed by an elaborate work lately put forth at Berlin, by Carl Boetticher, dedicated to the King of Prussia, and also by Sir Henry Rawlinson, the modern father of Assyrian History, in "Rawlinson's Heroditus," the first volume of which is just issued by Murray, London. The Prussian entitles his work "Baum-baltus," or "Tree Worship," as it existed historically in Greece and Rome, in Scandinavia among the old Norseman, in Persia and Upper Assyria at Nineveh, in Egypt and India. Sir Henry Rawlinson emphasizes the same thing.

For the Crisis.

The Symbols.

Are the symbols of Holy Scripture susceptible of apprehension by the believing and obedient? Or are they all a mass of disorder and darkness, and only adapted to derange the good understanding we may have as to other things? Or are they to be applied as varying imagination may dictate, sometimes, for instance, making "the beast" the great political organization of its time, and then again making it a delusive spirit—a senseless mysticism; and no political organization at all? It is painful to see the levity or recklessness with which these loftiest but simplest themes of Revelation are treated.

The symbols of Holy Scripture are the most intelligible forms by which Divine Wisdom would teach mankind. "The four beasts" of Dan. 7 are explained. They symbolize, signify, "FOUR kingdoms that shall arise out of the earth." They are all selfish and satanic, being organized by "the spirit of the power of the air." They are oppressive and destructive—like raging beasts in their sphere. "The fourth" reaches on to "the judgment"—the kingdom of God. Dan. 7: 9–11, 18–27; Rev. 17. They are *not*, as seen in vision, contemporaneous, but successive. They follow each other like the days of the week, the seasons of the year, or the several dispensations of Divine Grace—Patriarchal, Mosaic and Christian.

Then during the career of any one dynasty, the several symbols embraced as parts or appendages of one beast, express its *successive* stages, as it advances onward to its destiny. Thus it is with each of these beasts. First, for instance, the fourth is one great resistless power, prevailing in its unity and integrity!

Again, the young and vigorous races that rise, invade the Roman empire, and instead of establishing their own laws, religion and titles of power, they adopt the Roman! Hence they are horns—developments of one and the same Romish system. Further on, "a little horn" arises among these ten horns. *Papacy prevails* over the nationalized divisions of Rome, through its appointed period, and to "the time of the end." Succession, and not confusion, (of events and times,) is here most plainly taught. But many seem never to be settled as to the precise number or succession of these symbols, though divinely explained, and also historically fulfilled. Rome, the fourth, prevails, until "the judgment sets."

Thus in Revelation. This *one* beastly power—the 4th and last of Daniel 7th; 8th; 9th; 11th and 17th;—only exhibits its varied aspects as it advances along in its predicted course, towards "the judgment." Hence the symbols of these successive stages of Rome, as they evolve and exhaust in history, are *not confused*, nor contemporaneous. The dragon, Rome pagan, is succeeded by "the beast" forty-two months; Papal Rome, (though civil and ecclesiastical.) Then *one such* warring, overpowering beastly system is *enough!* There is no scripture nor common sense in confounding other symbols of other periods here. All the symbols of earthly dominion, during this period of Rome, apply *here*, (save that other symbols of other contemporaneous powers, like the Turkish "Locusts," Rev. 9, perform their episodes.) "The two-horned beast" must then *succeed* the forty-two months, just as the seventh head, (Rev. 17,) follows the *sixth*. "ONE at a time," brethren, is all that the nature of the case admits.

THIS LAST symbol must signify the prevailing political organization of its time, as really as did the first, else we have no rule or reason in the promises; and all assumed faith is *folly!*

Note; there was sorcery, satanic subtlety, and deadly delusions, as to philosophy and religion, in old Babylon, and all through the times of the Gentiles, as there are now. The Babylonish political system embodied them all. So now, the *Romish* symbols embody all the old serpent's arts and influences, as fully as did the Babylonian.

J. B. C.

☞ Those who are under the influence of self-love often suppose they have love towards their neighbor, though in reality they have none; but, on the contrary, look upon the neighbor with internal hatred, and with a desire to make him serve them.

☞ It is worthy of notice, that while second thoughts are best in matters of judgment, first thoughts are always to be preferred in matters that relate to morality.—*Rush.*

For the Crisis.

The Promise to Abraham.

REPLY TO "MARY."

A correspondent of the Crisis asks for an explanation of Heb. 6: 15.—"And so after he (Abraham) had patiently endured, *he obtained the promise.*" By comparing this Scripture with Heb. 11: 13, there seems to be a contradiction, which says; "These all (including Abraham) died in faith, *not having received the promises.*" The promises of God to Abraham may be divided into three classes.

First. The literal promises made to *himself:* which were fulfilled to him in his life time. Heb. 6: 13–15 is of this class; ". . . . Saying, surely blessing I will bless thee, and multiplying I will multiply thee;" The multiplying referring to the promised seed. See Gen. 12: 7; 15: 18; 17: 1–6, and vs. 15–17. It is said, after he had patiently *endured* he obtained the promise. He *endured the trial of his faith* in this promise. It is also said, Rom. 4: 18,—"Who against hope believed in hope, that he might become the father of many nations." The circumstances which caused the trial of his faith in this promise were these; 1. Sarah was barren. Gen. 11: 30. 2. The time from the first promise of a seed, Gen. 12: 7, to its fulfillment, was about twenty-five years. Gen. 21: 1–3. 3. Abraham was one hundred years old, and Sarah ninety, when Isaac was born. Gen. 17: 17. In view of the natural difficulties that stood in the way of the fulfillment of this promise, he might have been tempted to think that God did not intend a literal fulfillment of it, which the following passages intimate. Gen. 15: 2–3. 17: 17–18. This promise was gradually unfolded to his mind; and when the time of its fulfillment drew near, God told him in the most direct and literal terms—"But my covenant will I establish with Isaac, which Sarah shall bear unto thee, at this set time in the next year." Gen. 17: 21. After this he could believe in its fulfillment *without a doubt*. Paul in commenting on this promise, Rom. 4: 17–22, says,—"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." The blessing spoken of (Heb. 6: 14,) as a part of this promise, was in a sense fulfilled to him in the gift of this son. He was also blessed in all things.—Gen. 24: 1.

Second. This class of promises, of the *literal land* to his *literal seed*, in which Abraham has no part, was fulfilled to his seed.—Gen. 12: 7; 15: 18; Deut. 34: 1–4; Neh. 9: 7–8.

Third. This class of promises was made to *Abraham and his faithful seed;* the substance of them is contained in the following quotation: "And I will give *unto thee, and to thy seed* after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession;* and I will be their God." Gen. 13: 14–17, 15: 7, 17: 7–8. These promises are founded upon the promises of the literal land of Canaan, to the literal seed of Abraham: the literal promises are typical of the spiritual, Heb. 3: 16–19; 4: 1–2, and are to be fulfilled in the future.

These promises contain the gospel preached unto Abraham, Gal. 3: 8, and also the promise that he and his seed should be heirs of the world. Rom. 4: 13. All christians are heirs to this promise. Gal. 3: 29. All they which are of the faith of Abraham, are included. Gal. 3: 6–8. The list of worthies named in Heb. 11, beginning with Abel, are included. "And these all, having obtained a good report through faith, *received not the promise.*" v. 39.

Abraham was a prophet.—Gen. 20: 7. Through these promises God revealed to him eternal life, through his seed, (Christ) in the New Earth. See Isa. 65: 17–18; 2. Pet. 3: 13; Rev. 21: 1.

F. S. A.

THE TONGUE.—Give your tongue to be governed by wisdom and piety. Let it not be as a thorny bush, pricking and hurting those that are about you—nor altogether a barren tree, yielding nothing; but a fruitful tree, as Solomon calls the tongue of the righteous, "a tree of life to your neighbor." Let your heart be possessed with those two excellent graces, *humility* and *charity*, and then with your tongue you will not be in danger of hurting others. It may help you too to the right using and often to the *not* using of your tongue, to remember that God hath said, "If any man seemeth to be religious, and bridleth not his tongue, that man's religion is vain."

☞ If there be no faith in our words, of what use are they?

For the Crisis.

How Long, O Lord?

This inquiry is not, how long is it to the day of death; for, as I read the word, we are not taught by it to pray for death, but, how long is it to the time of final deliverance of the whole body of Christ? And those that have the Spirit that moved holy men to write the word, know by experience what Paul expressed in Rom. 8: 21; and they are groanings that cannot be uttered; but they are for the adoption, to wit, the redemption of the body; not our bodies, but the whole "body." Every such heart can and will respond to the Savior—"Behold I come quickly"—"Even so, come, Lord Jesus." Amen. If we never were educated to respond in public when this spirit enters the heart, we shall again say Amen, and Amen.

There are many saying now in our day, how long, O Lord, to the end of these wonders? Things are growing fearful in the church and world. Treachery, covetousness and pride are on the increase, with every other vice, and death is on every hand. When will the wickedness of the wicked come to an end, and the just be established? Are there no tokens by which we can know where we are as to our nearness to home? To my mind, as I read Roman history, together with God's prophecies, we shall soon see the land of promise. Then there will be rest.

The eighth form which is one of the seven, which goeth into perdition, is now in existence. The 17th of Rev. has generally been presented to the church, by Bible expounders, as the history of Rome in its papal state, through its 1260 years of triumph. But the angel says to John, "Come, I will show thee the judgment of the great whore," &c. This chapter shows her judgment position. It is not ecclesiastical and civil power blended, as in Rev. 15. Here the mother of harlots is a mere passenger; she has no reins, no bits, in the mouth of the beast. He carries her at will; though she says, "I sit a queen and am no widow;" but it is here her plagues come.

There is no question in my mind but that the French empire is that beast that is carrying her. This to me is the beast that was, is not, and yet is, and will end in perdition; and will bring the end of Gentile rule, and the time that the saints shall possess the kingdom. Praise the Lord. Amen.

Things are working up to a crisis fast. The end is near. It is now coming on to forty-five years since the council of Vienna met and confirmed what Napoleon I. did in taking away the power or dominion of papacy; and shall we not come to the end of 1335 days, (Dan. 12,) when Daniel will stand in his lot? Are we not almost there? Is not deliverance at hand? Mourning ones, lift up your heads; redemption is near! Amen. Lovers of the world cannot enter into this spirit; they say, where is the promise of his coming? and are putting off the day—to them an evil day.

M. BATCHELOR.

Luther's Prayer for Melancthon.

On a certain occasion a message was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him; and, sobbing, gave utterance to a sorrowful exclamation. It roused Melancthon from his stupor—he looked into the face of Luther, and said, "O, Luther, is this you? Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply. And turning round, he threw himself upon his knees, and wrestled with God for his recovery for upwards of an hour. He went from his knees to the bed, and took his friend by the hand. Again he said, "Dear Luther, why don't you let me depart in peace?" "No, no, Philip, we cannot spare you yet," was the reply. He then ordered some soup, and when pressed to take it he declined, again saying, "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you." He took the soup; he commenced to grow better; he soon regained his wonted health, and labored for years after-afterwards, in the cause of the Reformation. And when Luther returned home, he said to his wife with joy, "God gave me my brother Melancthon back in direct answer to prayer."

☞ He who can take advice is sometimes superior to him who can give it.

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☞ If the sun is down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promises, a man or child may be cheerful.

Foreign News.

St. John's, N. F., Feb. 17.

The Galway steamship Prince Albert, from Galway 5th inst., with Liverpool advices per mail of the 4th and by telegraph of the 5th inst., has arrived at this port.

The political disquietude throughout Europe is increasing.

The steamship city of Manchester left Liverpool for New York on the 2d.

The features of her news were as follows:—Warlike preparations were going forward actively throughout France, but the Ministerial journals were recommended to keep silent on the subject.

The treaties with China and Japan are mentioned as promising great commercial advantages.

It is rumored that the Duke of Malakoff will soon return, and will be succeeded at London by the Duke de Montainbello.

Letters speak of war symptoms being decidedly on the increase. Great anxiety is manifested for the Emperor's speech at the opening of the legislature on the 7th. It is rumored that he is preparing a surprise for the world, and that war is certain.

The Minister of Colonies has decided that the immigration of Africans shall be superceded by that of Chinese.

Rumors are current in England of extensive warlike preparations, including an increase of 3000 men for the navy.

A Turin letter says that matters look slightly more pacific there.

The Brazilian Mail at Lisbon, brings news that the Brazilian Government had offered to act as mediator between Paraguay and the United States. The American Commander had accepted the mediation and the Brazilian Admiral had gone to Paraguay on the Mission.

It is stated that considerable agitation prevails in Austria, Poland and Hungary.

The Globe's Paris correspondent says: "Fermentation in Gallicia is such that 80,000 troops have been concentrated along that frontier and Lemberg."

RUSSIA.

Advices from St. Petersburg represent as nearly concluded the loan which has been under negotiation with the Rothschilds for some time past. It is to amount to 30,000,000 roubles, and the basis of the transaction is said to be agreed upon.

Obituary Notices.

Fell asleep in New Britain, (or Kensington,) Conn., Jan. 19th, Sr. Mary Bradley, wife of Bro. Wm. Bradley, aged 47.

Our sister embraced the gospel ten or twelve years since, and has maintained her profession by a godly life, firm unto the end. She leaves two sons, also one little daughter, to mourn her loss. May they look to Jesus and there find a balm for all the wounds the enemy has made. A few remarks were made by the writer from 1 Cor. 15: 21.

John W. Crabtree.

Time's Progress.

Time speeds away—away—away;
Like torrents in a stormy day;
He undermines the stately tower,
Uproots the tree and snaps the flower;
And sweeps from our distracted breast
The friends that loved, the friends that blessed;
And leaves us weeping on the shore,
To which they can return no more.

MEMENTO.

My son, be this thy simple plan;
Serve God, and love thy fellow man;
Forget not in temptation's hour,
That sin lends sorrow double power;
Count life a stage upon thy way,
And follow conscience, come what may;
Alike with heaven and earth sincere,
With hand and brow and bosom clear,
"Fear God—and know no other fear."

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Edwin Burnham will preach in Yarmouth, Me., the first four evenings in March.
R. R. YORK.

T. W. Piper appoints to preach in West Ossipee - - - - Feb. 27th.
Madison, (where Bro. White may appoint,) - - - March 13th.

Providence permitting, I will preach in Poultney, Vt., the last Lord's day in Feb. and the first in March, and during the intervening week.
MILES GRANT.

J. W. Crabtree is expected to preach in Scitico, Ct., - - - - Feb. 27th.

S. W. Bishop appoints to preach in Rawsonville, (Jamaica,) Vt., - Feb. 27th.

If the Lord will, I intend to be at South Livermore, (Me.) to commence a protracted meeting Thursday evening, Feb. 24th, as Bro. Haggett and Hanscomb shall arrange. I. C. WELLCOME.

Sr. E. S. Fenn appoints to preach in the Advent Hall, Clark's Block, Winsted, Ct., Feb. 27th.

APPOINTMENTS FOR WATERBURY.
Bro. Gunn Sunday, Feb. 27th.
For the Church, G. W. DENNEY.

NOTICES.

Notice.

If the Lord is willing, Bro. S. G. Mathewson will preach in Worcester the last Sunday in Feb., and remain through the week, and over the following Sunday.

P. S. Bro. Moulton is very low, does not sit up any, probably will not live many days, unless the Lord shall raise him.

Notice.

Providence permitting, there will be a meeting of days held in the Advent Chapel, Exeter, N. H., to begin on Wednesday evening, Feb. 23d. Brn. Munger and Ross are expected to be present and preach the word.
CHARLES HALEY,
For the Brethren.

Notice.

Providence permitting, there will be a Christian Conference held in the town of Fairfield, about one mile south of Russell's Corner, Sauk Co., Wis., to commence Friday evening, March 11th, 1859, and continue as long as thought best. A general attendance is desirable. Bro. Y. Higgins will be present to preach the word of life, and Bro. P. S. W. Deyo is invited to attend.
In behalf of the brethren,
G. W. Barnes.

Business.

☞ We cannot supply orders for the "Time Messenger."

To Correspondents.

Bro. Grew—We send you all the copies of that No. we can spare. The tracts have been sent.

S. F. Mathews, for Bro. Moulton, 74 cts.

"Private"—All right.

Wm. Evans—All right.

D. D. Chaffee—Package received—sent you tracts, and credited 50 cts., as you desired.

Susan A. Isbell's P. O. address is Elizabeth, Jo Davis Co., Ill.

Donation for the enlargement of the Crisis.—A Friend, $5.00.

H. L. Hastings P. O. address during February will be Boston, Mass., care of Miles Grant. Letters to Rochester will also receive prompt attention.

Adam Wagner—All right.

T. Smith—Money received.

D. T. Taylor, 18 cents.

J. Narramore—for poor, 25 cts.

For Bro. S. S. Brazee, from J. and L. Dudley, $3.00.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

Ed *Brown* 195, C H Silver 193, C N *Barnard* 182, R Hatch 182, S Fisk 194, Rachel Dixon 194—50 cts. each.

S. Hale 155, *B* Herrick 156, $1.00 each.

S *L* Searle 168 72 cts, *L* C Johnson 208 $1.08, S F Mathews 234 $2.26, R R *Bullen* 72 cts, E S Emerson 156, $4.00, M *L* Clark 208, $15.00. Jon. Trato 205, A Pinney 182, O Jones 208, *L* Tibbals 205, D Hoskins 208, A D Smith 208, R Eggleston 206, G S Hastings 208, P Jones 158, R O White 156, J Pinkins 171, W Evans 203, Z Ford 206, S N *Langley* 208, J Allen 208, W C *Sargeant* 162, W *B* Safford 208, C Underwood 208, *L* Whitcomb 204, H Wheeler 205, Mrs. R Price 208, J S Douglas 208, A Pearce 195, T K Butler 195, Jno. *Brown* 208, O P Redington 209, J E *Baker* 182, M Scammon 167, H Drake 208, J H Cox 204, J Kibby 208, C H Daglo 202, G W Gillespie 161, *L* W Pierce 208, R Allen 208, $1.00 each.

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☞ If the sun is down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promises, a man or child may be cheerful.

Foreign News.

St. John's, N. F., Feb. 17.

The Galway steamship Prince Albert, from Galway 5th inst., with Liverpool advices per mail of the 4th and by telegraph of the 5th inst., has arrived at this port.

The political disquietude throughout Europe is increasing.

The steamship city of Manchester left Liverpool for New York on the 2d.

The features of her news were as follows:—Warlike preparations were going forward actively throughout France, but the Ministerial journals were recommended to keep silent on the subject.

The treaties with China and Japan are mentioned as promising great commercial advantages.

It is rumored that the Duke of Malakoff will soon return, and will be succeeded at London by the Duke de Montainbello.

Letters speak of war symptoms being decidedly on the increase. Great anxiety is manifested for the Emperor's speech at the opening of the legislature on the 7th. It is rumored that he is preparing a surprise for the world, and that war is certain.

The Minister of Colonies has decided that the immigration of Africans shall be superceded by that of Chinese.

Rumors are current in England of extensive warlike preparations, including an increase of 3000 men for the navy.

A Turin letter says that matters look slightly more pacific there.

The Brazilian Mail at Lisbon, brings news that the Brazilian Government had offered to act as mediator between Paraguay and the United States. The American Commander had accepted the mediation and the Brazilian Admiral had gone to Paraguay on the Mission.

It is stated that considerable agitation prevails in Austria, Poland and Hungary.

The Globe's Paris correspondent says: "Fermentation in Gallicia is such that 80,000 troops have been concentrated along that frontier and Lemberg."

RUSSIA.

Advices from St. Petersburg represent as nearly concluded the loan which has been under negotiation with the Rothschilds for some time past. It is to amount to 30,000,000 roubles, and the basis of the transaction is said to be agreed upon.

Obituary Notices.

Fell asleep in New Britain, (or Kensington,) Conn., Jan. 19th, Sr. Mary Bradley, wife of Bro. Wm. Bradley, aged 47.

Our sister embraced the gospel ten or twelve years since, and has maintained her profession by a godly life, firm unto the end. She leaves two sons, also one little daughter, to mourn her loss. May they look to Jesus and there find a balm for all the wounds the enemy has made. A few remarks were made by the writer from 1 Cor. 15: 21.

John W. Crabtree.

Time's Progress.

Time speeds away—away—away;
Like torrents in a stormy day;
He undermines the stately tower,
Uproots the tree and snaps the flower;
And sweeps from our distracted breast
The friends that loved, the friends that blessed;
And leaves us weeping on the shore,
To which they can return no more.

MEMENTO.

My son, be this thy simple plan;
Serve God, and love thy fellow man;
Forget not in temptation's hour,
That sin lends sorrow double power;
Count life a stage upon thy way,
And follow conscience, come what may;
Alike with heaven and earth sincere,
With hand and brow and bosom clear,
"Fear God—and know no other fear."

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Edwin Burnham will preach in Yarmouth, Me., the first four evenings in March.
R. R. YORK.

T. W. Piper appoints to preach in West Ossipee - - - - Feb. 27th.
Madison, (where Bro. White may appoint,) - - - March 13th.

Providence permitting, I will preach in Poultney, Vt., the last Lord's day in Feb. and the first in March, and during the intervening week.
MILES GRANT.

J. W. Crabtree is expected to preach in Scitico, Ct., - - - - Feb. 27th.

S. W. Bishop appoints to preach in Rawsonville, (Jamaica,) Vt., - Feb. 27th.

If the Lord will, I intend to be at South Livermore, (Me.) to commence a protracted meeting Thursday evening, Feb. 24th, as Bro. Haggett and Hanscomb shall arrange. I. C. WELLCOME.

Sr. E. S. Fenn appoints to preach in the Advent Hall, Clark's Block, Winsted, Ct., Feb. 27th.

APPOINTMENTS FOR WATERBURY.
Bro. Gunn Sunday, Feb. 27th.
For the Church, G. W. DENNEY.

NOTICES.

Notice.

If the Lord is willing, Bro. S. G. Mathewson will preach in Worcester the last Sunday in Feb., and remain through the week, and over the following Sunday.

P. S. Bro. Moulton is very low, does not sit up any, probably will not live many days, unless the Lord shall raise him.

Notice.

Providence permitting, there will be a meeting of days held in the Advent Chapel, Exeter, N. H., to begin on Wednesday evening, Feb. 23d. Brn. Munger and Ross are expected to be present and preach the word.
CHARLES HALEY,
For the Brethren.

Notice.

Providence permitting, there will be a Christian Conference held in the town of Fairfield, about one mile south of Russell's Corner, Sauk Co., Wis., to commence Friday evening, March 11th, 1859, and continue as long as thought best. A general attendance is desirable. Bro. Y. Higgins will be present to preach the word of life, and Bro. P. S. W. Deyo is invited to attend.
In behalf of the brethren,
G. W. Barnes.

Business.

☞ We cannot supply orders for the "Time Messenger."

To Correspondents.

Bro. Grew—We send you all the copies of that No. we can spare. The tracts have been sent.

S. F. Mathews, for Bro. Moulton, 74 cts.

"Private"—All right.

Wm. Evans—All right.

D. D. Chaffee—Package received—sent you tracts, and credited 50 cts., as you desired.

Susan A. Isbell's P. O. address is Elizabeth, Jo Davis Co., Ill.

Donation for the enlargement of the Crisis.—A Friend, $5.00.

H. L. Hastings P. O. address during February will be Boston, Mass., care of Miles Grant. Letters to Rochester will also receive prompt attention.

Adam Wagner—All right.

T. Smith—Money received.

D. T. Taylor, 18 cents.

J. Narramore—for poor, 25 cts.

For Bro. S. S. Brazee, from J. and L. Dudley, $3.00.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the Crisis to which the money credited pays.

Ed *B*rown 195, C H Silver 193, C N *B*arnard 182, R Hatch 182, S Fisk 194, Rachel Dixon 194—50 cts. each.

S. Hale 155, *B* Herrick 156, $1.00 each.

S *L* Searle 168 72 cts, *L* C Johnson 208 $1.08, S F Mathews 234 $2.26, R R *B*ullen 72 cts, E S Emerson 156, $4.00, M *L* Clark 208, $15.00. Jon. Trato 205, A Pinney 182, O Jones 208, *L* Tibbals 205, D Hoskins 208, A D Smith 208, R Eggleston 206, G S Hastings 208, P Jones 158, R O White 156, J Pinkins 171, W Evans 203, Z Ford 206, S N *L*angley 208, J Allen 208, W C Sargeant 152, W *B* Safford 208, C Underwood 208, *L* Whitcomb 204, H Wheeler 205, Mrs. R Price 208, J S Douglas 208, A Pearce 195, T K Butler 196, Jno. *B*rown 208, O P Redington 200, J E *B*aker 182, M Scammon 167, H Drake 208, J H Cox 204, J Kibby 208, C H Dagle 202, G W Gillespie 161, *L* W Pierce 208, R Allen 208, $1.00 each.

Esther *L*oomis 221, W Parsons 232, S Rose 208, M A Taylor 232, Jno. *B*rackett 156, D D Hathaway 208, R Pendleton 224, A Williams, Truman Richards 234, $2.00 each.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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Thus said an eminent orthodox divine, respecting the view that those who fail of Eternal Life, fail of Immortality. This is maintained in the late work:

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☞ If the sun is down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promises, a man or child may be cheerful.

Foreign News.

St. John's, N. F., Feb. 17.

The Galway steamship Prince Albert, from Galway 5th inst., with Liverpool advices per mail of the 4th and by telegraph of the 5th inst., has arrived at this port.

The political disquietude throughout Europe is increasing.

The steamship city of Manchester left Liverpool for New York on the 2d.

The features of her news were as follows:—Warlike preparations were going forward actively throughout France, but the Ministerial journals were recommended to keep silent on the subject.

The treaties with China and Japan are mentioned as promising great commercial advantages.

It is rumored that the Duke of Malakoff will soon return, and will be succeeded at London by the Duke de Montainbello.

Letters speak of war symptoms being decidedly on the increase. Great anxiety is manifested for the Emperor's speech at the opening of the legislature on the 7th. It is rumored that he is preparing a surprise for the world, and that war is certain.

The Minister of Colonies has decided that the immigration of Africans shall be superceded by that of Chinese.

Rumors are current in England of extensive warlike preparations, including an increase of 3000 men for the navy.

A Turin letter says that matters look slightly more pacific there.

The Brazilian Mail at Lisbon, brings news that the Brazilian Government had offered to act as mediator between Paraguay and the United States. The American Commander had accepted the mediation and the Brazilian Admiral had gone to Paraguay on the Mission.

It is stated that considerable agitation prevails in Austria, Poland and Hungary.

The Globe's Paris correspondent says: "Fermentation in Gallicia is such that 80,000 troops have been concentrated along that frontier and Lemberg."

RUSSIA.

Advices from St. Petersburg represent as nearly concluded the loan which has been under negotiation with the Rothschilds for some time past. It is to amount to 30,000,000 roubles, and the basis of the transaction is said to be agreed upon.

Obituary Notices.

Fell asleep in New Britain, (or Kensington,) Conn., Jan. 19th, Sr. Mary Bradley, wife of Bro. Wm. Bradley, aged 47.

Our sister embraced the gospel ten or twelve years since, and has maintained her profession by a godly life, firm unto the end. She leaves two sons, also one little daughter, to mourn her loss. May they look to Jesus and there find a balm for all the wounds the enemy has made. A few remarks were made by the writer from 1 Cor. 15: 21.

John W. Crabtree.

Time's Progress.

Time speeds away—away—away;
Like torrents in a stormy day;
He undermines the stately tower,
Uproots the tree and snaps the flower,
And sweeps from our distracted breast
The friends that loved, the friends that blessed;
And leaves us weeping on the shore,
To which they can return no more.

MEMENTO.

My son, be this thy simple plan;
Serve God, and love thy fellow man;
Forget not in temptation's hour,
That sin lends sorrow double power;
Count life a stage upon thy way,
And follow conscience, come what may;
Alike with heaven and earth sincere,
With hand and brow and bosom clear,
"Fear God—and know no other fear."

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Edwin Burnham will preach in Yarmouth, Me., the first four evenings in March.
R. R. YORK.

T. W. Piper appoints to preach in West Ossipee - - - - Feb. 27th.
Madison, (where Bro. White may appoint,) - - - March 13th.

Providence permitting, I will preach in Poultney, Vt., the last Lord's day in Feb. and the first in March, and during the intervening week.
MILES GRANT.

J. W. Crabtree is expected to preach in Scitico, Ct., - - - - Feb. 27th.

S. W. Bishop appoints to preach in Rawsonville, (Jamaica,) Vt., - Feb. 27th

If the Lord will, I intend to be at South Livermore, (Me.) to commence a protracted meeting Thursday evening, Feb. 24th, as Bro. Haggett and Hanscomb shall arrange. I. C. WELLCOME.

Sr. E. S. Fenn appoints to preach in the Advent Hall, Clark's Block, Winsted, Ct., Feb. 27th.

APPOINTMENTS FOR WATERBURY.
Bro. Gunn Sunday, Feb. 27th.
For the Church, G. W. DENNEY.

NOTICES.

Notice.

If the Lord is willing, Bro. S. G. Mathewson will preach in Worcester the last Sunday in Feb., and remain through the week, and over the following Sunday.

P. S. Bro. Moulton is very low, does not sit up any, probably will not live many days, unless the Lord shall raise him.

Notice.

Providence permitting, there will be a meeting of days held in the Advent Chapel, Exeter, N. H., to begin on Wednesday evening, Feb. 23d. Brn. Munger and Ross are expected to be present and preach the word.
CHARLES HALEY,
For the Brethren.

Notice.

Providence permitting, there will be a Christian Conference held in the town of Fairfield, about one mile south of Russell's Corner, Sauk Co., Wis., to commence Friday evening, March 11th, 1859, and continue as long as thought best. A general attendance is desirable. Bro. Y. Higgins will be present to preach the word of life, and Bro. P. S. W. Deyo is invited to attend.
In behalf of the brethren,
G. W. Barnes.

Business.

☞ We cannot supply orders for the "Time Messenger."

To Correspondents.

Bro. Grew—We send you all the copies of that No. we can spare. The tracts have been sent.

S. F. Mathews, for Bro. Moulton, 74 cts.

"Private"—All right.

Wm. Evans—All right.

D. D. Chaffee—Package received—sent you tracts, and credited 50 cts., as you desired.

Susan A. Isbell's P. O. address is Elizabeth, Jo Davis Co., Ill.

Donation for the enlargement of the Crisis.—A Friend, $5.00.

H. L. Hastings P. O. address during February will be Boston, Mass., care of Miles Grant. Letters to Rochester will also receive prompt attention.

Adam Wagner—All right.

T. Smith—Money received.

D. T. Taylor, 18 cents.

J. Narramore—for poor, 25 cts.

For Bro. S. S. Brazee, from J. and L. Dudley, $3.00.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received; otherwise it may be known there is a mistake, some where.

The No. appended to each name is that of the Crisis to which the money credited pays.

Ed *Brown* 196, C H Silver 193, C N *Barnard* 182, R Hatch 182, S Fisk 194, Rachel Dixon 194—50 cts. each.

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Poetry.

DISCOURAGED, BECAUSE OF THE WAY.

Oh weary, murmuring soul!
Yearning in spirit for the Lord's release,
Impatient for thy pilgrimage to cease,
While yet far from the goal!

This strengthening word of cheer—
A sunbeam, gladdening Earth's lone desert waste,—
"He who believes on me shall not make haste,"
Falls on thy listening ear.

Earth's laborers may repine,
When tardy nightfall lengthens out the day;
Their weary eyes may chide the long delay,—
But, oh my soul, not thine!

They may despond; but thou,
The servant, nay, the *child* of God, the heir
Of glory everlasting,—shouldst thou wear
Such gloom upon thy brow?

Thy wistful glances trace
The nearer path to heaven which some have trod,—
The path baptized by their tears and blood,
Who ran the martyr's race.

What! couldst thou, fearless, drink
That cup of mortal agony and woe!
'Neath the dread terror of the severing blow,
Would flesh nor spirit shrink?

Presumptuous, sinful thought!
E'en now thou faintest, when thy eager lips
Find sorrow in joy's cup. One hour's eclipse
Of light to thee is fraught

With horror and dismay!
And couldst thou walk serene through death's dark vale?
Would not thy footsteps falter, and thy spirit fail,
Without one gladdening ray!

Nay, leave to God, Allwise,
The ordering of the path. Be thine alone
The earnest care, to walk as he hath shown,
With heaven-directed eyes.

The promise standeth sure!
Seest not the glorious crown hung at the goal!
Fear not! In patient strength possess thy soul;
Firm to the end endure!

[*Presb. Mag.*

Original Articles.

For the Crisis.

The Commencement of the Seventy Weeks.

The seventy weeks were to begin when the command went forth to restore and build Jerusalem. At the time they were given, Jerusalem had been desolate, and her people in captivity nearly seventy years. During their captivity in the third year of Belshazzar, Daniel had a vision of the rise of the Medo-Persian, Grecian, and Roman kingdoms. Time rolled on, and in a few years after, Babylon was overthrown, and Darius the Median took the kingdom.—Dan. 5: 31. Daniel might then have naturally supposed that his vision had begun to be fulfilled, for he says; "In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."—Dan. 9: 2. And in view of the termination of the captivity, he prays long and fervently for the restoration of Jerusalem, and says;

"While I was speaking in prayer, the man Gabriel, whom I had seen *in the vision* at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am now come to show thee; for thou art greatly beloved: therefore understand the matter and consider *the vision.* Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."—Dan. 9: 21–24.

That "the vision" he was told to understand and consider, is the vision of the eighth chapter is evident; first, because the vision was then about commencing; for the Medes and Persians had already conquered Babylon, and hence, the angel very properly told him to "consider the vision." And secondly, in the 11th and 12th chapters of Daniel, the vision is explained at length; and Daniel in speaking of it uses these words: "In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, . . . and the thing was true, but *the time appointed was* LONG: and he understood the thing, and had understanding of the vision." The identity of the language used by Daniel and Gabriel, shows that the vision Daniel had explained to him, was the same one Gabriel told him to understand and consider; and so it can only be the vision of the eighth chapter.

Now, as the seventy weeks were given to seal up the commencement of the vision, to find its commencement, we must first find when the seventy weeks began. Said the angel to Daniel, "Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." Accordingly, soon after, in the first year of Cyrus, a command went forth to this effect; and is thus recorded:

"Now in the first year of Cyrus king of Persia, (that the word of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah: who is there among you of all his people? his God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem."—Ezra 1: 1–4.

There is evidence strong and conclusive that the seventy weeks began at this time.

1. Because the seventy weeks were given in answer to Daniel's prayer, made in reference to the ending of the seventy years' captivity, foretold by Jeremiah; and this command of Cyrus was to fulfill this prophecy; for this fact is stated expressly in 2 Chron. 36: 21, 22.

2. The seventy weeks were given to seal up the vision and prophecy; and the vision began with the Medo-Persian kingdom, and the Medo-Persian kingdom began with the reign of Cyrus; therefore the seventy weeks began then. And this view of the commencement of the vision, is confirmed by the explanation of it in chapter 11, as the explanation begins with the reign of Cyrus. Furthermore, the vision is represented in its commencement by a ram with two horns, one higher than the other, and the highest is said to have come up last.—Dan. 8: 3. The first horn representing the Median, and the last or highest, the Persian line of kings. And the Medes and Persians under Cyrus conquered other kingdoms, represented by the ram, "pushing westward, and northward, and southward; so that no beasts might stand before it;" which can only refer to the conquests of Cyrus.

3. The seventy weeks were given a very short time before the reign of Cyrus, and as a command went forth from him restoring the Jews again to their own land, restoring their worship, restoring the gold and silver vessels of the first temple, commanding them to build again the temple, it was, to all intents and purposes, a command to restore and build Jerusalem. And that the city began to be built by virtue of this command, is shown conclusively by Ezra 4: 12 to 6: 14. A complaint is made there by the enemies of the Jews, to the successors of Cyrus, that they were "building Jerusalem; and had set up the walls thereof, and joined the foundations;" and by command of the king, the work ceased until the second year of Darius. And on petition of the Jews, (in which they refer to the original command of Cyrus,) which Darius having found among the records of Cyrus, he commanded the Jews to resume their work, and forbid their enemies to molest them.

Again, the prophet Haggai shows that the city had begun to be built, for he says; "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord, by Haggai the prophet, unto Zerrubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste?"—Chapter 1: 1–4. The chronology of this event is only sixteen years after the command of Cyrus.

4. A command of this kind must have gone forth from Cyrus, to fulfill the prophecy of Isaiah concerning this very thing. And this prophecy seems appropriate to the occasion, and here it is:

"Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone; and spreadeth abroad the earth by myself; that frustrateth the tokens of the liars; and maketh diviners mad; that turneth wise men backward; and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, thou shalt be inhabited; and to the cities of Judah, ye shall be built; and I will raise up the decayed places thereof: that saith to the deep be dry, and I will dry up thy rivers; that saith of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundations shall be laid."—Isa. 44: 24–28.

5. After this command of Cyrus had gone forth, Daniel said he understood the thing, and had understanding of the vision; which he could not have understood unless the seventy weeks had begun; for it was by this that he was to understand the matter and consider the vision. And again, he was to "know and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, should be seven weeks and threescore and two weeks;" which he could not have known and understood, unless it went forth at that time, as he died soon after.—See Dan. 12: 13.

These evidences cannot be refuted by Bible testimony; it is outside of the Bible that evidence is sought for to rebut this testimony of God's word. The objection is, that it does not agree with the chronology of "profane history." Well may such a history be called "profane," that denies evidence of this character—a turning away from the truth unto fables. Faith in God's prophetic truth requires us to impeach such profane history as that. And, by the help of God, we make the attempt; and to do it we take the testimony of the Bible, and that of Josephus the Jewish historian.

Turn to Dan. 2: 2–4, and you read the testimony of an angel of God, thus: "And now I will show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion which he rules: for his kingdom shall be plucked up, for others besides those." In regard to this last king, there can be no dispute but that it was Alexander, the first king of Grecia. But the above prophecy recognizes but five *legal* kings of Persia before the rise of Alexander. Three kings after Cyrus, and a fourth, that was to be far richer than they all. Josephus informs us who they were. The first, Cyrus; the second, Cambyses; the third, Darius; the fourth, Xerxes; the fifth, Artaxerxes; the latter being the fifth, including Cyrus, or the fourth king after Cyrus.

The Xerxes of Josephus being the Artaxerxes of our Bible, as he locates the same events under Xerxes that are located in Ezra and Nehemiah under Artaxerxes. See Antiquities of the Jews, book 11, ch. 5. And the Artaxerxes of Josephus is the Ahasuerus of Esther; for he locates the history of Esther under him; and he, according to Josephus, was the fourth king after Cyrus. And according to Daniel, the fourth was to be far richer than all his predecessors; and so his riches are noted particularly by Josephus, and in our book of Esther. See ch. 1: 1–8, and Antiq., book 11, chap. 6. Josephus, after giving this history of Esther, under this Artaxerxes or Ahasuerus, devotes a short chapter to events concerning the high priests, without the least intimation that those events were subsequent to the reign of this same king; but on the contrary, that the events occurred during his reign; for in the same chapter he speaks of the general of Artaxerxes' army, without any allusion at all to its being any other king. He finishes this brief record of those events, and says: "About this time it was that Philip king of Macedon was treacherously assaulted and slain at Egea, by Pausanias, the son of Cerastes, who was derived from the family of Orestæ, and his son Alexander succeeded him in the kingdom."—Book 11, chap. 8.

Now, this history of Josephus, in regard to the kings of Medo-Persia, and the rise of Alexander, agrees with the prophecy of Daniel 11: 1–4, and agrees with the Bible history; for those same kings are mentioned in the same order in the Bible. Therefore, as the prophecy and the Bible history, and that of Josephus, do not recognize only five *legal* kings of Medo-Persia, before the rise of Alexander; the logic of faith requires us to consider any history opposed to this, as indeed, "profane history." And by thus disposing of fabulous kings, the seventy weeks beginning with the reign of Cyrus; the sixty-nine weeks of years may reach to the public manifestation of the Messiah—Jesus the Nazarene.

This view is further confirmed by what Josephus says of "Sanballat;" as he gives a history of this individual, and says he died under the reign of Alexander.—Antiq. book 11: ch. 8, sec. 4. He is also spoken of in Neh. 4: 1, and the chronology of the events, in which he took a prominent part, is given there as B. C. 445. Suppose for instance that he was only thirty years old then, his birth would have been B. C. 470, and dying under the reign of Alexander B. C. 331, his age would have been 139 years; almost double what the Psalmist said; "the days of our years are threescore years and ten," &c. It is not probable that he, Sanballat, lived to such an extreme old age as that; and the evidence which has been presented in reference to the commencement of the seventy weeks, would reduce his age to a proper limit. That he did not live to such an extreme age is evident; because, Josephus represents him as taking an active part in the events of Alexander's reign, a short time before his death. He speaks of him as taking "seven thousand of his subjects," and going to Alexander and acknowledging allegiance to him, which shows that he had not arrived to that age when the natural powers of the mind begin to fail; hence, it shows a great chronological error.

Chronological errors are not anything strange, as chronologists differ widely from each other, and it is not to be wondered at, that their time is ahead of God's Regulator. It would be wisdom in them to regulate their time by His, instead of attempting to regulate His time with theirs, as their time may be too fast, while His does not vary. His time-piece is perfectly adjusted, and all of its movements are perfect, and when its hands indicate the last hour of this world's history, "time will be no longer." We may look at the hands of His clock, but we cannot move them backward or forward: and although we are dependent on other chronological clocks, to determine what time it is by His; it is best not to put too much dependence on them, lest we get mistaken, and leave off work before the time.

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This is all the evidence in the case, which the writer has to present now, in favor of the commencement of the seventy weeks in the first year of the reign of Cyrus. If there are any *incorrect* statements made by the writer, let any one call attention to them. "Prove all things; and hold fast that which is good." No one should be so sensitive as not to be willing to have their errors exposed.

Wm. Hobbs.

Cambridgeport, Mass.

For the Crisis.

Pull Them from the Fire.

Where is the man or woman who would think it beneath their dignity to pull from the fire a gold dollar, or an article of clothing, half its value, perchance they saw it come in contact with the devouring element? And yet how unmoved the majority of professed christians are, who see their fellow beings pursuing a course which must land them in the fires of perdition at last, unless the spirit of reform shall be so brought to bear upon them as to rescue them from vice and immorality.

Never did the miseries of fallen humanity open to the philanthropist a more extensive field of labor than at the present age of time. Laborers are wanted. There are those who are now swallowed up in the fires of human passion, and the gratification of sensual desire, who would gladly escape from those haunts of vice, could they find the hand of a friend to guide them, or one who would speak a respectful word to them. Many of them are friendless and homeless, and know not where to fly, should they make good their escape.

Since cold winter commenced, a female discharged from the house of correction, in one of our seaport towns, was found the next morning in an old shed, where she had taken shelter for the night, weeping as if her heart would break. In relating her story, she said she could not bear the thoughts of returning to her former associates and practices, and had chosen to perish rather than do so. Noble girl! the Lord reward her a hundred fold in this life, and in the world to come, eternal life. Suffice it to say, the good people of the town soon saw her well provided for.

Another circumstance I will here insert, copied from one of our daily journals. It is the letter of an unfortunate female of Cincinnati connected with a house of ill fame. One day last week the house was destroyed by fire, in which she perished. The following letter was found among the ruins of the building:

"Home! O, home, magical, all powerful word, home! Oft have I wished for a home—one that I could return to after a long absence, when as now wearied and perplexed with many cares of this cold world. I could find retirement there, and be welcomed by kind friends; be greeted by those I have known in innocent childhood. But, alas! those joys are not for me. I have heard others talk of their pretty homes and aristocratic palaces, but I wish not for these, nor could wish for a proud palace for my home, only for a humble one, yet I have not this. I have never known a kind father's or mother's care—a sister's or a brother's love. These have all been lost to me. My infant steps were not guarded by a mother's hand, or my infant lips taught by a mother's gentle voice to lisp a prayer to God. I am all alone, without a friend in the world; for I have placed an insurmountable barrier between me and all that is good and pure. I can never associate with those that are respected and esteemed. My home is in the vile haunts of the abandoned; my companions are the depraved ones whose voices are ever mingled with oaths. Oft times I have heard others say this is a gay life, with all its hellish excitement and all its would-be luxuriousness, but God has said 'the wages of sin is death.' They do not think that when they come to be poor, forsaken outcasts, without a friend—for when their beauty has failed and their health is gone, even their vile companions will forsake them, and leave them to die in the hospital, and be buried in the Potter's field. It makes me wretched to think that this may soon be my fate.

A few more short years and I will be forgotten by those who now call themselves my friends. There are many who profess to be my friends, but I would give naught for their friendship. Too oft have I seen the look of pity mingled with scorn cast upon me by those who think me far beneath them. They too have often laid their heads upon my breast and swore by the God that gave them life that they loved me; but little do they know how I regarded their oaths. I have met kind and generous men who I have liked very much; yet when I think under what circumstances I have met them, I cannot think of them with a pleasant thought, but remember them with a bitter feeling which makes me miserable. I will soon leave this place, and I hope to find a home where I will be more happy, and will try to forget many, many things, and look upward to put my trust in my Father which is in Heaven, and he will not desert me, although earthly friends may vanish like the dew before the morning sun."

The above is but one of many such circumstances that might be recorded, were facts known. O God! How long shall thy justice slumber? When will it awake to redress the wrongs of injured humanity? When will christian communities so far recover from the intoxication of their own pleasure-seeking, as to be alive to the woes of others, and be willing to lay their own advantage by to seek their neighbor's good? There are many who stand ready to speak of and speculate upon the misfortunes of others, while they are dead to the unholiness of their own hearts! but few to say to the fallen, "there's a balm in Gilead" for you, and a physician there.

Now what shall be done? Here are men women, and children all around us, who are slaves to lust. 1. Let us remember that Christ died for them *all.* 2. That he lets his Spirit strive with them all. 3. That, as christians, there are duties binding upon us that we owe to them all. Such as carrying to them the word of life, and showing to them that we are their friends. Hide not thine eyes from thine own flesh, is the injunction of Jehovah by the mouth of his prophet. Could we always know the circumstances which have contributed to the downfall of our fellow beings, there are thousands of instances where our sympathies would be enlisted in their behalf.

City and state government, expend thousands of dollars annually for the punishment of offenders. If the same amount was expended in supplying the wants of many such persons, they would not be driven to desperation and crime. In the city of New York, and that right under the eye of christian associations, such as Bible societies, American tract, and missionary societies, thousands of vagrant children, hardly in their teens, are subjected to the vilest practices, for a morsel of *bread,* and subject to the sneers of some professors of religion, who carry about their person ornaments enough to comfortably clothe twenty such children.

But I forbear saying more upon the subject. I sigh for a world as chaste and pure in principle as this is, gross and selfish, over which custom and prejudice bears no sway, which govern all things here.

A Friend to Humanity.

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Poetry.

DISCOURAGED, BECAUSE OF THE WAY.

Oh weary, murmuring soul!
Yearning in spirit for the Lord's release,
Impatient for thy pilgrimage to cease,
While yet far from the goal!

This strengthening word of cheer—
A sunbeam, gladdening Earth's lone desert waste,—
"He who believes on me shall not make haste,"
Falls on thy listening ear.

Earth's laborers may repine,
When tardy nightfall lengthens out the day;
Their weary eyes may chide the long delay,—
But, oh my soul, not thine!

They may despond; but thou,
The servant, nay, the *child* of God, the heir
Of glory everlasting,—shouldst thou wear
Such gloom upon thy brow?

Thy wistful glances trace
The nearer path to heaven which some have trod,—
The path baptized by their tears and blood,
Who ran the martyr's race.

What! couldst thou, fearless, drink
That cup of mortal agony and woe!
'Neath the dread terror of the severing blow,
Would flesh nor spirit shrink?

Presumptuous, sinful thought!
E'en now thou faintest, when thy eager lips
Find sorrow in joy's cup. One hour's eclipse
Of light to thee is fraught

With horror and dismay!
And couldst thou walk serene through death's dark vale?
Would not thy footsteps falter, and thy spirit fail,
Without one gladdening ray!

Nay, leave to God, Allwise,
The ordering of the path. Be thine alone
The earnest care, to walk as he hath shown,
With heaven-directed eyes.

The promise standeth sure!
Seest not the glorious crown hung at the goal!
Fear not! In patient strength possess thy soul;
Firm to the end endure!

[*Presb. Mag.*

Original Articles.

For the Crisis.

The Commencement of the Seventy Weeks.

The seventy weeks were to begin when the command went forth to restore and build Jerusalem. At the time they were given, Jerusalem had been desolate, and her people in captivity nearly seventy years. During their captivity in the third year of Belshazzar, Daniel had a vision of the rise of the Medo-Persian, Grecian, and Roman kingdoms. Time rolled on, and in a few years after, Babylon was overthrown, and Darius the Median took the kingdom.—Dan. 5: 31. Daniel might then have naturally supposed that his vision had begun to be fulfilled, for he says; "In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."—Dan. 9: 2. And in view of the termination of the captivity, he prays long and fervently for the restoration of Jerusalem, and says;

"While I was speaking in prayer, the man Gabriel, whom I had seen *in the vision* at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am now come to show thee; for thou art greatly beloved: therefore understand the matter and consider *the vision*. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."—Dan. 9: 21–24.

That "the vision" he was told to understand and consider, is the vision of the eighth chapter is evident; first, because the vision was then about commencing; for the Medes and Persians had already conquered Babylon, and hence, the angel very properly told him to "consider the vision." And secondly, in the 11th and 12th chapters of Daniel, the vision is explained at length; and Daniel in speaking of it uses these words: "In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, . . . and the thing was true, but *the time appointed was* LONG: and he understood the thing, and had understanding of the vision." The identity of the language used by Daniel and Gabriel, shows that the vision Daniel had explained to him, was the same one Gabriel told him to understand and consider; and so it can only be the vision of the eighth chapter.

Now, as the seventy weeks were given to seal up the commencement of the vision, to find its commencement, we must first find when the seventy weeks began. Said the angel to Daniel, "Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." Accordingly, soon after, in the first year of Cyrus, a command went forth to this effect; and is thus recorded;

"Now in the first year of Cyrus king of Persia, (that the word of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah: who is there among you of all his people? his God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem."—Ezra 1: 1–4.

There is evidence strong and conclusive that the seventy weeks began at this time.

1. Because the seventy weeks were given in answer to Daniel's prayer, made in reference to the ending of the seventy years' captivity, foretold by Jeremiah; and this command of Cyrus was to fulfill this prophecy; for this fact is stated expressly in 2 Chron. 36: 21, 22.

2. The seventy weeks were given to seal up the vision and prophecy; and the vision began with the Medo-Persian kingdom, and the Medo-Persian kingdom began with the reign of Cyrus; therefore the seventy weeks began then. And this view of the commencement of the vision, is confirmed by the explanation of it in chapter 11, as the explanation begins with the reign of Cyrus. Furthermore, the vision is represented in its commencement by a ram with two horns, one higher than the other, and the highest is said to have come up last.—Dan. 8: 3. The first horn representing the Median, and the last or highest, the Persian line of kings. And the Medes and Persians under Cyrus conquered other kingdoms, represented by the ram, "pushing westward, and northward, and southward; so that no beasts might stand before it;" which can only refer to the conquests of Cyrus.

3. The seventy weeks were given a very short time before the reign of Cyrus, and as a command went forth from him restoring the Jews again to their own land, restoring their worship, restoring the gold and silver vessels of the first temple, commanding them to build again the temple, it was, to all intents and purposes, a command to restore and build Jerusalem. And that the city began to be built by virtue of this command, is shown conclusively by Ezra 4: 12 to 6: 14. A complaint is made there by the enemies of the Jews, to the successors of Cyrus, that they were "building Jerusalem; and had set up the walls thereof, and joined the foundations;" and by command of the king, the work ceased until the second year of Darius. And on petition of the Jews, (in which they refer to the original command of Cyrus,) which Darius having found among the records of Cyrus, he commanded the Jews to resume their work, and forbid their enemies to molest them.

Again, the prophet Haggai shows that the city had begun to be built, for he says; "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord, by Haggai the prophet, unto Zerrubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste?"—Chapter 1: 1–4. The chronology of this event is only sixteen years after the command of Cyrus.

4. A command of this kind must have gone forth from Cyrus, to fulfill the prophecy of Isaiah concerning this very thing. And this prophecy seems appropriate to the occasion, and here it is:

"Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone; and spreadeth abroad the earth by myself; that frustrateth the tokens of the liars; and maketh diviners mad; that turneth wise men backward; and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, thou shalt be inhabited; and to the cities of Judah, ye shall be built; and I will raise up the decayed places thereof: that saith to the deep be dry, and I will dry up thy rivers: that saith of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundations shall be laid."—Isa. 44: 24–28.

5. After this command of Cyrus had gone forth, Daniel said he understood the thing, and had understanding of the vision; which he could not have understood unless the seventy weeks had begun; for it was by this that he was to understand the matter and consider the vision. And again, he was to "know and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, should be seven weeks and threescore and two weeks;" which he could not have known and understood, unless it went forth at that time, as he died soon after.—See Dan. 12: 13.

These evidences cannot be refuted by Bible testimony; it is outside of the Bible that evidence is sought for to rebut this testimony of God's word. The objection is, that it does not agree with the chronology of "profane history." Well may such a history be called "profane," that denies evidence of this character—a turning away from the truth unto fables. Faith in God's prophetic truth requires us to impeach such profane history as that. And, by the help of God, we make the attempt; and to do it we take the testimony of the Bible, and that of Josephus the Jewish historian.

Turn to Dan. 2: 2–4, and you read the testimony of an angel of God, thus: "And now I will show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion which he rules: for his kingdom shall be plucked up, for others besides those." In regard to this last king, there can be no dispute but that it was Alexander, the first king of Grecia. But the above prophecy recognizes but five *legal* kings of Persia before the rise of Alexander. Three kings after Cyrus, and a fourth, that was to be far richer than they all. Josephus informs us who they were. The first, Cyrus; the second, Cambyses; the third, Darius; the fourth, Xerxes; the fifth, Artaxerxes; the latter being the fifth, including Cyrus, or the fourth king after Cyrus.

The Xerxes of Josephus being the Artaxerxes of our Bible, as he locates the same events under Xerxes that are located in Ezra and Nehemiah under Artaxerxes. See Antiquities of the Jews, book 11, ch. 5. And the Artaxerxes of Josephus is the Ahasuerus of Esther; for he locates the history of Esther under him; and he, according to Josephus, was the fourth king after Cyrus. And according to Daniel, the fourth was to be far richer than all his predecessors; and so his riches are noted particularly by Josephus, and in our book of Esther. See ch. 1: 1–8, and Antiq., book 11, chap. 6. Josephus, after giving this history of Esther, under this Artaxerxes or Ahasuerus, devotes a short chapter to events concerning the high priests, without the least intimation that those events were subsequent to the reign of this same king; but on the contrary, that the events occurred during his reign; for in the same chapter he speaks of the general of Artaxerxes' army, without any allusion at all to its being any other king. He finishes this brief record of those events, and says: "About this time it was that Philip king of Macedon was treacherously assaulted and slain at Egea, by Pausanias, the son of Cerastes, who was derived from the family of Orestæ, and his son Alexander succeeded him in the kingdom."—Book 11, chap. 8.

Now, this history of Josephus, in regard to the kings of Medo-Persia, and the rise of Alexander, agrees with the prophecy of Daniel 11: 1–4, and agrees with the Bible history; for those same kings are mentioned in the same order in the Bible. Therefore, as the prophecy and the Bible history, and that of Josephus, do not recognize only five *legal* kings of Medo-Persia, before the rise of Alexander; the logic of faith requires us to consider any history opposed to this, as indeed, "profane history." And by thus disposing of fabulous kings, the seventy weeks beginning with the reign of Cyrus; the sixty-nine weeks of years may reach to the public manifestation of the Messiah—Jesus the Nazarene.

This view is further confirmed by what Josephus says of "Sanballat;" as he gives a history of this individual, and says he died under the reign of Alexander.—Antiq. book 11: ch. 8, sec. 4. He is also spoken of in Neh. 4: 1, and the chronology of the events, in which he took a prominent part, is given there as B. C. 445. Suppose for instance that he was only thirty years old then, his birth would have been B. C. 470, and dying under the reign of Alexander B. C. 331, his age would have been 139 years; almost double what the Psalmist said; "the days of our years are threescore years and ten," &c. It is not probable that he, Sanballat, lived to such an extreme old age as that; and the evidence which has been presented in reference to the commencement of the seventy weeks, would reduce his age to a proper limit. That he did not live to such an extreme age is evident; because, Josephus represents him as taking an active part in the events of Alexander's reign, a short time before his death. He speaks of him as taking "seven thousand of his subjects," and going to Alexander and acknowledging allegiance to him, which shows that he had not arrived to that age when the natural powers of the mind begin to fail; hence, it shows a great chronological error.

Chronological errors are not anything strange, as chronologists differ widely from each other, and it is not to be wondered at, that their time is ahead of God's Regulator. It would be wisdom in them to regulate their time by His, instead of attempting to regulate His time with theirs, as their time may be too fast, while His does not vary. His time-piece is perfectly adjusted, and all of its movements are perfect, and when its hands indicate the last hour of this world's history, "time will be no longer." We may look at the hands of His clock, but we cannot move them backward or forward: and although we are dependent on other chronological clocks, to determine what time it is by His; it is best not to put too much dependence on them, lest we get mistaken, and leave off work before the time.

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WM. HOBBS.

Cambridgeport, Mass.

For the Crisis.

Pull Them from the Fire.

Where is the man or woman who would think it beneath their dignity to pull from the fire a gold dollar, or an article of clothing, half its value, perchance they saw it come in contact with the devouring element? And yet how unmoved the majority of professed christians are, who see their fellow beings pursuing a course which must land them in the fires of perdition at last, unless the spirit of reform shall be so brought to bear upon them as to rescue them from vice and immorality.

Never did the miseries of fallen humanity open to the philanthropist a more extensive field of labor than at the present age of time. Laborers are wanted. There are those who are now swallowed up in the fires of human passion, and the gratification of sensual desire, who would gladly escape from those haunts of vice, could they find the hand of a friend to guide them, or one who would speak a respectful word to them. Many of them are friendless and homeless, and know not where to fly, should they make good their escape.

Since cold winter commenced, a female discharged from the house of correction, in one of our seaport towns, was found the next morning in an old shed, where she had taken shelter for the night, weeping as if her heart would break. In relating her story, she said she could not bear the thoughts of returning to her former associates and practices, and had chosen to perish rather than do so. Noble girl! the Lord reward her a hundred fold in this life, and in the world to come, eternal life. Suffice it to say, the good people of the town soon saw her well provided for.

Another circumstance I will here insert, copied from one of our daily journals. It is the letter of an unfortunate female of Cincinnati connected with a house of ill fame. One day last week the house was destroyed by fire, in which she perished. The following letter was found among the ruins of the building:

"Home! O, home, magical, all powerful word, home! Oft have I wished for a home—one that I could return to after a long absence, when as now wearied and perplexed with many cares of this cold world. I could find retirement there, and be welcomed by kind friends; be greeted by those I have known in innocent childhood. But, alas! those joys are not for me. I have heard others talk of their pretty homes and aristocratic palaces, but I wish not for these, nor could wish for a proud palace for my home, only for a humble one, yet I have not this. I have never known a kind father's or mother's care—a sister's or a brother's love. These have all been lost to me. My infant steps were not guarded by a mother's hand, or my infant lips taught by a mother's gentle voice to lisp a prayer to God. I am all alone, without a friend in the world; for I have placed an insurmountable barrier between me and all that is good and pure. I can never associate with those that are respected and esteemed. My home is in the vile haunts of the abandoned; my companions are the depraved ones whose voices are ever mingled with oaths. Oft times I have heard others say this is a gay life, with all its hellish excitement and all its would-be luxuriousness, but God has said 'the wages of sin is death.' They do not think that when they come to be poor, forsaken outcasts, without a friend—for when their beauty has failed and their health is gone, even their vile companions will forsake them, and leave them to die in the hospital, and be buried in the Potter's field. It makes me wretched to think that this may soon be my fate.

A few more short years and I will be forgotten by those who now call themselves my friends. There are many who profess to be my friends, but I would give naught for their friendship. Too oft have I seen the look of pity mingled with scorn cast upon me by those who think me far beneath them. They too have often laid their heads upon my breast and swore by the God that gave them life that they loved me; but little do they know how I regarded their oaths. I have met kind and generous men who I have liked very much; yet when I think under what circumstances I have met them, I cannot think of them with a pleasant thought, but remember them with a bitter feeling which makes me miserable. I will soon leave this place, and I hope to find a home where I will be more happy, and will try to forget many, many things, and look upward to put my trust in my Father which is in Heaven, and he will not desert me, although earthly friends may vanish like the dew before the morning sun."

The above is but one of many such circumstances that might be recorded, were facts known. O God! How long shall thy justice slumber? When will it awake to redress the wrongs of injured humanity? When will christian communities so far recover from the intoxication of their own pleasure-seeking, as to be alive to the woes of others, and be willing to lay their own advantage by to seek their neighbor's good? There are many who stand ready to speak of and speculate upon the misfortunes of others, while they are dead to the unholiness of their own hearts! but few to say to the fallen, "there's a balm in Gilead" for you, and a physician there.

Now what shall be done? Here are men women, and children all around us, who are slaves to lust. 1. Let us remember that Christ died for them *all*. 2. That he lets his Spirit strive with them all. 3. That, as christians, there are duties binding upon us that we owe to them all. Such as carrying to them the word of life, and showing to them that we are their friends. Hide not thine eyes from thine own flesh, is the injunction of Jehovah by the mouth of his prophet. Could we always know the circumstances which have contributed to the downfall of our fellow beings, there are thousands of instances where our sympathies would be enlisted in their behalf.

City and state government, expend thousands of dollars annually for the punishment of offenders. If the same amount was expended in supplying the wants of many such persons, they would not be driven to desperation and crime. In the city of New York, and that right under the eye of christian associations, such as Bible societies, American tract, and missionary societies, thousands of vagrant children, hardly in their teens, are subjected to the vilest practices, for a morsel of *bread*, and subject to the sneers of some professors of religion, who carry about their person ornaments enough to comfortably clothe twenty such children.

But I forbear saying more upon the subject. I sigh for a world as chaste and pure in principle as this is, gross and selfish, over which custom and prejudice bears no sway, which govern all things here.

A FRIEND TO HUMANITY.

The World's Crisis

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PUBLISHING COMMITTEE,

HENRY V. DAVIS, | MILES GRANT,
JOHN COUCH, | GEO. T. ADAMS.

MILES GRANT, EDITOR.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 182. BOSTON, WEDNESDAY, MARCH 2, 1859. VOL. IX. NO. [illegible]

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

"The Best of all is, God is with us!"

It has been the custom to record the last words of our illustrious men, thereby raising a monument in our hearts to their greatness, or goodness, or both, perhaps, which we regret to say are seldom united in man. The memorable words which head this article were twice uttered by the dying Wesley, after sixty-five years' experience, in which, since the days of Paul, there was no minister who had labored more faithfully and under more untoward circumstances than he. That Wesley was a devoted christian, who shall dispute? And that his walk and conversation were such as to extort admiration from his most strenuous opposers, we have abundance of proof; yet his clear perception of the truths of the Bible were greatly obscured by the dimmed medium of early education and consequent prejudice through which he saw them. Besides, the opaque slime of popery yet lay upon the bright speculum, from which it had recently dragged its hideous carcass. And added to these, his more than childish credulity upon some things made him advance doctrines which he conceived were true, but which his candor, had he lived in our day, would probably have repudiated as strongly as we do. At the time when he took his stand, Episcopacy was very closely fraternizing with its friend of Rome, and her ministers were more anxious about the breed of hounds and horses than the conversion of sinners; and he, taking his life in his hands, prepared to do battle for the Lord. Through many privations and hair-breadth escapes, the God whom he served preserved him to a good old age; and when about to lay aside his armor and refresh himself with his last long sleep, he raised his dying arm in an attitude of triumph, and shouted, "But the best of all is, God is with us!"

Since then, luxury and its demoralizing influence have crept in among those who yet bear the name of their immortal founder; and could the mouldered brain of the dead reformer become conscious of the melancholy change, his sleep would be less sound. It is a wonder to me that, as they believe he is living now and regarding them, they would go on as they sometimes do, lest it should mar the happiness of him for whose memory they affect so much reverence. But he is dead, and happily *knows not anything*. So long as a church retains its gospel purity, so long will it be subject to persecution; and when it becomes popular with the world, it retrogrades from God. Thus the name of Methodist, which, in its primitive state, was a brand of opprobrium and secular contempt, has now become as popular and fashionable as the aristocratic Episcopalian. Why? Because the holders thereof are become worldly [illegible] proud and intolerant.

[illegible] opposition which Wesley had to con[illegible] with was at no time so great as that [illegible] true Adventists have to bear up [illegible] at the present. Neither had the daunt[illegible] Luther, when he raised his standard of revolt against the monstrous independencies of the papacy, greater obstacles to overcome than we have who defend the doctrine of the unconscious state of the dead, the literal and speedy coming of Jesus Christ, and the destruction of the wicked. [illegible] tin beat down the gilded lath of papal [illegible] ibility and supremacy with [illegible] Spirit; and the paste- [illegible] the bloated giant of [illegible] allow beneath the [illegible] We [illegible] profess [illegible] stand-point, yet [illegible] and consistent of [illegible] *denomination* of [illegible] Methodist [illegible] univer- [illegible] spiritu- [illegible] charging [illegible] on our [illegible] But [illegible] God [illegible]

levelled against our reputation and our life, with the Almighty at our side, it is like

"Marching a bulrush against our breast;"

and the spears and darts of the wicked one are splintered upon the triple armor of our Bible faith. Are we in doubt and darkness,—His word is a lamp to our feet and light unto our path. Are our hands weary and drooping, and our knees trembling,—He will strengthen the hands which hang down, and confirm the feeble knees. Are any groaning under a weight of sin, and laboring to be free,—then hearken to his invitation and promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Does the arch-fiend, failing in his "time-enough-yet" deception to lull you into security, endeavor to persuade you that your offences are too numerous and aggravated to be forgiven,—heed him not, for God has said, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Does your faith waver through the desertion of your best beloved and dearest friends, and you are anxious to keep them almost at the expense of a clear conscience,—you must let them go, for Christ says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Are any in poverty and want,—you are not more unsheltered than He who said, "the foxes have holes, and the birds of the air have nests, but the Son of man has not where to lay his head."

With the blessed assurance that the Lord is on our side, we may learn to defy the most malignant and deadly persecution. And if we lose friends, property and reputation, for the sake of the gospel, we may count them as the dust of the balance when compared with that "far more exceeding and eternal weight of glory," which awaits the faithful on the coming of their long-looked for and long-prayed for Emmanuel. Yet to have the Almighty with us, we must be not only hearers of the word, but doers also, as it will have the *reverse* of a saving power if we know all the truths of the Bible and do not live up to them. It is in vain for us to *talk* religion, if we are strangers to its purifying influence in our hearts; for the amount of our abused light and knowledge will determine the severity and extent of our punishment. He that knoweth the will of God, and doeth it not, shall be beaten with many stripes. We may be profoundly read in the Sacred Book, and capable of discussing its darkest points with wondrous perspicuity, and by our eloquence and argument cast out the devils of unbelief; yet if we do not order our ways in strict accordance with the Scriptures, Christ will say in that day—which shall lay bare the heart of every man—"I never knew you: depart from me, ye that work iniquity." O! if we were alive to the awful importance of improving our time, and the light and talent which is intrusted to our care, how eager would we be to make our calling and election sure. We would find no time for the loud laugh and the jest. Our greatest anxiety would not be for the gathering of money, but bringing sinners to God. Our riches would only be regarded as held in trust for the furtherance of the gospel of Christ, not hoarded up with all the stingy greed of the worldling and the sinner.

The Adventists claim more light than others, and, in consequence, have drawn all eyes upon them. Outside their own ranks they have very few, if any, friends among other denominations of christians. Therefore it behooves them to be perpetually on their guard; for the slightest false step or indiscretion will be magnified to their discredit, and that which would be regarded as a slight offence among others, would be an indelible stain upon our snowy banner. And justly so. Do we not profess to await the speedy and literal coming of our Lord Jesus Christ? That Jesus is holy, and so must be his followers. What dreadful mockery, then, if those who say they are expecting him indulge in jest and laugh, in worldly pleasure, and in pursuit of gain! Those glorious Bible truths which have been revived after so many years of dark obscurity, and are being promulgated by Advent preachers and writers, are listened to with increasing interest and delight. And it is unseemly in a minister to indulge in any word which may create a laugh, when he holds forth upon the dealings and purposes of God toward man. The subject is far too solemn to warrant, at any time, buffoonery or jest. The scorner will laugh, and the seeker after truth turn away sick and disappointed.

If we have more light, let us show it in our acts. Let us be more forbearing and less bigoted than others. Let us be fervent in spirit, patient under tribulation; when we are reviled, revile not again; kind to the oppressed, loving one another, even under reproval, serving God with our whole heart. Then let the world frown, let friends forsake, let hunger pinch, let the wind and the storm beat upon our unsheltered head, let the wicked revile and persecute, let the devil overflood us with his evils, we can raise our heads above the dark, dark wave, and looking up to heaven exclaim with confidence, "*The best of all is*, GOD IS WITH US!"

JNO. F. COTTON.

For the Crisis.

Time.

A FEW CONSIDERATIONS.

BY F. H. B.

Having read, no less than three times, what has recently been published on the question of time, it may not be altogether inconsistent for me to express a few thoughts on the subject.

It is supposed, from certain passages of Scripture, that there is a striking analogy between the position occupied by the ancient Israelites, and that maintained by ourselves. Hence, we are often admonished, that we may not fall after the same example of unbelief. Now all this instruction, counsel and reproof is good, and may be necessary under most circumstances; but what connection there is between the disposition manifested by the Israelites in rejecting Jehovah, and desiring to go back into Egypt, and a want of faith in an argument on time, has not yet transpired; and, of course, no such principle can obtain, except with those who regard time, or a belief in time, essential to salvation.

It may be said that time is in the Bible, and that to believe in the Bible we must believe in time. That there is a truth in this remark, is conceded; but is there not quite a difference between believing and understanding the Bible? I claim to believe the Scriptures, but I do not believe every interpretation of them that men may choose to give. It is the privilege of the simple-hearted, yea, the most illiterate, to say, in all confidence, "I believe the Bible to be the word of God," while, indeed, they may understand but very little of it. But we are met at this very point, with the passage so often quoted, "The wise shall understand." This, it is supposed, is sufficient to encourage an investigation of the subject, and justify the most sanguine hopes in every point of time the simple-hearted and inexperienced may choose to specify. But wisdom must be exercised with regard to these matters, and men must not be led on blindly, believing the *ipse dixit* of all who set themselves up as exponents of prophecy. That it is written, "The wise shall understand," we freely admit, but does it follow, from this declaration, that every notion advanced on this subject is a fulfillment of that passage?

At the present time, there are no less than four theories as it regards the time of the Lord's coming, viz., '59, '60, '64 and '66. Now which of the above is the one, in reference to which it is said, "The wise shall understand?" Who is to determine this matter? Who is capable of going into the merit or merits of these arguments, brought to sustain these various and conflicting conclusions? Who is to investigate the history teaching this subject, or enter this labyrinthian department and discover among its windings or intricacies the important truth? Who? A mere reference to the passage in Dan. 12: 10, does not answer the question. We do not question the word of God; whatever it contains is true; but the question is, which of the time theories is the true one? While there are so many conflicting opinions and doubts hanging about this subject, let no one be over sanguine in his expectations, or reflect on the motive of his brother on account of a want of faith in what may or may not be human speculations. The day to impugn motives, and rank among the foolish virgins those who may not believe in these peculiar arguments on time, is gone by, and farewell to it forever.

In turning, then, our minds to a brief consideration of this subject, we may remark that our disappointments in the past, though they should not produce an unbelief in the word of truth, should, nevertheless, lead us to carefulness, not only in our investigations, but especially in our annunciations. The subject may look clear to us and we may feel confident, but we are admonished by the past to be cautious. I look back to '39, when, for the first time, the voice of the Low Hampton farmer was heard in Massachusetts announcing the coming of the Just One. I listened with attention; the message made an impression on my mind, and I became convinced that the argument was true. The speaker had shown that "Justinian, emperor of Constantinople, (called the dragon,) gave the pope of Rome his power—meaning a code of laws on which his power was established, and which were continued until the French abolished them, when Italy was made a republic in 1798—and his seat, the city of Rome, the capital of the Roman empire—'and great authority;' he made the bishop, or pope, head over all others, both in the Greek as well as the Latin churches."

How easy, if the above were true, that is, if such an event marked the commencement of the 1260 years, to run to 1798, when the French entered Italy, and thence forty-five years to the end. It was this arrangement of the prophetic periods that caused joy and gladness. But defeat and disappointment were to ensue, the bitterness of which is not yet forgotten. From the disappointment experienced, we plainly see that the events of 538 had nothing to do with the commencing terminus of [illegible] periods; the position was erroneous, and must be relinquished. Being [illegible] our expectations, we were led [illegible] ourselves to discover the [illegible] disappointment, and, if possible [illegible]. After searching thoroughly, we came to the conclusion that the events which marked the rise of the little horn was the *nationalization of the Catholic Church* by the government of the Eastern empire—instead of the kingdoms of Western Europe—and the persecution of dissenters. This event—the nationalization of the Catholic Church—it was believed, took place in A. D. 519; thence, 1335 carried us to the point when we supposed the glorious event would take place; but again we were disappointed. We conclude then, in this instance, that though the above events took place in 519, they were not the events which marked the setting up of the abomination of desolation, otherwise there would have been no mistake.

There is probably no good ground to suppose that the edict of justice published subsequently against the Arians, had anything to do with marking the commencement of any prophetic period. This warfare against the Arians was a part of the proceeding which commenced as early as 519. The emperor in commencing this work of persecution, began with the weakest sects of dissenters, and the Arians being the strongest and most influential were not attacked until the last. The persecution of these sects, however, cannot mark the date of the prophetic periods. Nor can we suppose that the Arians were the peculiar people of God in contradistinction to others. To suppose they were christians simply because they believed the Son was totally and essentially distinct from the Father, that he was the first and noblest of the creation of God, is certainly a very inconclusive argument. Admitting the sentiment they held to be true, did holding an opposite sentiment unchristianize the other sects?

Now it is a fact that the Arians have no more claim to the peculiar appellation of saints, or people of God, than the Nestorians or the Catholics. The majority of those called Catholics, Nestorians, and Arians, were undoubtedly devoted christians. It was their leaders, their bishops, and distinguished men, who acted more like Satan than anything else, of which the history speaks. The Catholics of those days were quite different from the Roman Catholics of modern date; and, although the emperors, and most of the bishops and priests, manifested a persecuting spirit, yet the mass of the people were sincere followers of Christ. This was also true of the Nestorians as a body, the only exceptions being found with the leaders. They were as orthodox in their sentiments as the Arians. "It is observed," says Buck, "to the lasting honor of the Nestorians, that of all the christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches."

To attempt to select any one of these sects as christians in contradistinction to the others, because the one may have believed a little more truth, or because of a more perfect understanding with regard to Christ's nature, seems the height of folly. Is it not true that the great error into which men have fallen, in almost every age, is this judging of men's christianity by their religious sentiments? Has it not been productive of more evil than anything else combined? Does not the past, the history of which has been written in blood, answer with a thousand voices, yes! Is this not the very ground upon which the Roman Catholics proceeded against the Waldenses and Vaudois? Has not the same principle led the more modern sects to disfellowship each other, with a sectarianism and bigotry almost unparalleled in the history of the world?

And where, O where will this blind zeal end, if permitted to become rampant? How many societies have been broken up through its influence! How many whose hearts were knit together in love, have been divided and driven asunder, as far as [illegible] evil against which we should guard with more diligence and watchfulness, than this one. It's a fiend in an angel's garb; a traitor in Messiah's camp! That we should be jealous for the truth is right, it is duty. We should seek, not only to understand the truth, but to communicate to others. But all our efforts should be characterised by christian courtesy and kindness, ever realizing that our brethren are as honest as ourselves, and would be equally glad to know the truth. We should always remember, that our brethren do not differ from us any more than we do from them, and that they may be as capable of understanding the truth as ourselves.

A mere difference of opinion with regard to religious matters should not destroy our fellowship for one another. We should ever guard against quite a common evil, that of applying false epithets to those who differ with us, or, allow ourselves to reflect on the motives of others, simply because of a difference of opinion, while they sustain an upright walk with God. To pursue such a course, is disastrous—is ruinous! It is a tree whose fruit is evil, and only evil continually, whose ultimate fate is to be hewn down and cast into the fire. There are no two things more diametrically opposed to each other than this spirit and pure christianity! Should we not then cultivate brotherly love, especially when it is true that we differ with each other to as great an extent as other denominations differ from us?

For the Crisis.

Thoughts on Temptations.

"Blessed is the man who endureth temptation."

There are times when the soul is peculiarly susceptible to the assaults of the devil. When the blessing of God descends upon the soul, in the baptism of the Spirit, and all is light and peace within, then the thoughts are intently fixed on the subject of redeeming love, and the affections all actively engaged in cherishing Jesus, and faith is so strong that it opens the massive gate that leads into the mysteries of God's salvation; then it is that the temptations which beset us are, as far as effects are concerned, no temptations at all; and it is no work to resist them. But hours will come, when tribulations and temptations come up like a mighty army; when the brain is weary, and perhaps perplexing thoughts are crowding into the soul, and some care or anxiety distracts the mind; then it is that the "tug of war" comes; then "Christian" needs his trustiest weapon, and skill to wield it successfully; then the work of enduring temptation is a work. The army of satan moves forward, and places itself in battle array, and its hellish commander appears with his command, to charge and rush upon the soul of that single Christian, and they are soon in the heat of the battle, enveloped in clouds of dust and smoke, and nothing is known of the prospects of the battle but the clang of the steel, the thundering of the captains and the shouting of that *Christian*. He is *alone*, fighting that host of malignant foes; pray for him.

How will the battle terminate? Will he be slain? The sound of the battle has died away, the cloud is lifted. Behold, and wonder at the results! The christian is still living, while the ground is covered with slain foes. How is that? Oh! we have it; he was not alone, as we thought; the Lord, strong and mighty; the Lord, mighty in battle—he came down, and clothed him with strength, and he conquered; and now, weary from the battle, he is standing, leaning against the cross erected there, and as he gazes out upon the slain, his heart leaps for joy, and he shouts VICTORY, with a triumphant soul, while a glorious light is shining about him.

"Blessed," indeed, "is the man who endureth temptation," for he shall, when he is tried, receive a crown of life, and live to see his foes slain, and shall reign with Christ forever. Glory to God! The battle is fought; the victory is won! O, how blessed!

Tempted christian, in this your hour of fierce conflict, look up, and behold the light shining about you; gird on your sword, and fight with a spirit determined to conquer, and VICTORY IS YOURS.

HO TIS.

A HEAVENLY HOUSE.—I once met with an aged colored woman who, in giving me the history of her humble life, mentioned the following circumstance: "We lived a good while in the family of Dr. Livingston of New Brunswick. Oh, that was a good time for old Joe and I. *That was a heavenly house*—worship every morning and evening, and *always called in*." Such was Aunt Betty's idea of "a heavenly house," and she was not very wide of the mark; where God is worshiped "every morning and evening," and the humblest members of the family are *always called in*.

[illegible]

For the Crisis.

Letters Illustrative of Christian Experience.—No. 13.

MY DEAR SISTER,—There is a class of "Perfectionists," who claim to be not only saved from sin, but also from all *liability* to sin. Having once attained to entire sanctification, they remain permanently, yea, *eternally* sanctified. In proof of their position they quote the language of the apostle John: "Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither known him. He that committeth sin, is of the devil; for the devil sinneth from the beginning.... Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he *cannot sin, because he is born of God*."—"We know that whosoever is born of God, sinneth not; but he that is begotten of God, *keepeth himself, and that wicked one toucheth him not*."

We are not familiar with the arguments of this class of religionists, and therefore are not prepared to give, nor to refute them. We know that they lay an undue stress upon the expression "*cannot sin*," when they consider it as teaching the *impossibility* of a sanctified soul's falling into sin. God *cannot* lie, i. e., he cannot consistently with his character—it is contrary to his purity—it would be in direct violation of his holiness. Adam and Eve, though in a perfectly sinless state, fell from it into a condition of depravity and condemnation. The exhortations to watchfulness and prayerfulness, lest we fall into temptation; to take heed, lest we come short of the promised rest; lest we fall; lest any man take our crown; afford evidences of danger to those who are not watchful unto prayer. The apostle John writes precious truths to his "beloved," that they may not sin; but knowing the weakness and infirmities of poor human nature, he adds for their encouragement, if by any means they yield to temptation, that if they sin, they have an advocate with the Father, who is the propitiation for their sins.

In the verses we have quoted, the apostle most plainly contrasts the character of those who abide in Christ, and those who are out of him. The one is a righteous character, sinning not, the other is an unrighteous character, showing by his sinful [illegible] and not of God. [illegible] acts that he is of the devil, [illegible] God. While the "seed" which is "incorruptible," and by which the person is "born again," "*remaineth in him*;" while the "word of God" is cherished in his heart, he will "grow thereby," and have power to resist the wiles of Satan. Says David—"*Thy word have I hid in my heart, that I might not sin against thee.*" The "word of God" hid in the heart, is a sure preservative against sin. It is the "sword of the Spirit," and "faith" in that word constitutes the successful "shield" of the christian's armor. It can quench every fiery dart of the enemy. When Satan tempted Christ in the wilderness, he found the "word of God" to be sharper than any "two-edged sword," and while with "faith" he wielded it, all of Satan's darts were rendered powerless. Thus must every christian overcome.

There can be no such thing as [illegible] one grand struggle against sin, [illegible] then the eternal victory be gained. There is no such thing as having one fearful contest with Satan, and then be forever free from his temptations. For forty days was Jesus tempted, and then Satan only left him "for a season." The injunction of the Savior, "Watch and pray, *lest ye enter into temptation*," and of the apostle, "Let him that thinketh he standeth *take heed, lest he fall*," would be inapplicable to those who were saved from all liability to yield to temptation, and thereby fall from their christian position. The exhortation to "beware lest we also be led away by the error of the wicked," and to "fear lest a promise being left us of entering into his rest, any of us should seem to come short of it," belongs not to such. If the good apostle Paul deemed it necessary for him to keep his body under, and bring it into subjection to Christ, lest, after having preached to others, he himself should be a *cast-away*, we surely have need, even after attaining to the highest degree of christian perfection available here; to "watch and pray" to "take heed," and to "fear," lest we, after all, "forsake the right way," and thus another take our crown.

May God lead you speedily, my sister, into the possession of a "pure heart," and grant you that "establishing grace," which is essential to give permanency to christian experience, and may you be kept by the power of God through faith unto eternal salvation. Your sincere friend,

[illegible]

☞ The chief secret of [illegible]

DEAR BRO. GRANT:—[illegible] itarian hypothe[illegible] simple, glorio[illegible] "FATHER" [illegible] God [illegible] it seems [illegible] W. Beecher [illegible] Here is his [illegible]

1. "Jesus Christ." [illegible]

2. "The Father" "A dim an[illegible] effluence."

3. "The Spirit," "A [illegible] ble film of thought." What is [illegible] ence?" It is "a flowing out; that w[illegible] flows or issues from any body or substance." *Webster.*

From the sacred volume, which [illegible] that knowledge of the Father of [illegible] true God," and of [illegible] (he hath) sent, [illegible] we have learned [illegible] honor and glory of [illegible] *effect*, but the [illegible] *cause or source*, "of [illegible] 1 Cor. 8: 6. As such we [illegible] and loved him. According to [illegible] ful theologian of the nineteenth [illegible] the christian era of eternal truth, our [illegible] preme worship has been misdirected. [illegible] have worshiped the flowing stream for the [illegible] infinite fountain. A muddy stream [illegible] "dim and shadowy," unworthy of its source. We have believed, and rejoiced in the faith [illegible] that God our Father "is light, and in [illegible] is no darkness at all. 1 John 1: 4.

What will the heavenly hosts [illegible] Mr. Beecher's discovery that [illegible] dim and shadowy effluence?" We [illegible] who, what, and where, is the [illegible] or substance of this "effluence?" [illegible] flows it? It is Jesus Christ? Has he yet to [illegible] Jesus Christ himself teaches [illegible] fact of the Father's dwelling in him [illegible] efficient source of all his own [illegible] of wisdom, power and love? John 1[illegible] Has this teacher in Israel yet to lea[illegible] the glory of "the Son of the Bless[illegible] sists in his being "the image of the [illegible] ble" Father, and "the brightness [illegible] glory?"—Heb. 1: 3; Col. 1: 15.

We ask, moreover, what is even [illegible] tion assigned to Jesus Christ [illegible] version of the divine [illegible] ing the [illegible] What- [illegible] shadowy [illegible] ite and perfect G[illegible] in whom "there is no [illegible] a fountain is known [illegible] tree by its fruit, Je[illegible] degraded [illegible] B.'s supposition [illegible] Jesus, is a vain [illegible] in each item, and [illegible] fect God; and [illegible] grand object, worthy of the supre[illegible] and worship of created intelligences [illegible] pray that it may prove to be only a [illegible] sient hallucination, and that, on [illegible] flection, our talented brother will [illegible] that this reckless soaring into the [illegible] will, [illegible] is inimical to eternal truth [illegible] believe the testimony [illegible] the favor of G[illegible] down from [illegible] name, John 17: 26, that "this FATHER [illegible] —(is) the only true God."—John 17: [illegible] We commend to him, and to all the [illegible] hold of faith, the truth that delivered [illegible] the saints, that "there is but one God, [illegible] FATHER, of whom are all things—and [illegible] Lord Jesus Christ by whom are all [illegible] 1 Cor. 8: 6; Eph. 3: 9; Heb. [illegible] Titus 3: 4-6; Acts 17: 31. [illegible] the uncorrupted truth as it [illegible] Christ. [illegible]

RELIGION.—Religion, [illegible] heaven, dwells not in cells or [illegible] goes forth among men not to [illegible] happiness, but to do them [illegible] familiar and cheerful [illegible] sides of the happy [illegible] mate in the dwellings [illegible] row; she encourages [illegible] youth, and [illegible] the venerable [illegible] too, at the bed[illegible] attendants have [illegible] heart [illegible] house of [illegible] not ma[illegible] so [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

"The Best of all is, God is with us!"

It has been the custom to record the last words of our illustrious men, thereby raising a monument in our hearts to their greatness, or goodness, or both, perhaps, which we regret to say are seldom united in man. The memorable words which head this article were twice uttered by the dying Wesley, after sixty-five years' experience, in which, since the days of Paul, there was no minister w[ho] had labored more faithfully and un[der] more untoward circumstances than [he]. That Wesley was a devoted christia[n], who shall dispute? And that his wal[k] and conversation were such as to extort a[dm]iration from his most strenuous opposers, we have abundance of proof; yet his clear perception of the truths of the Bible [we]re greatly obscured by the dimmed me[dium] of early education and consequent [p]rejudice through which he saw them. Be[sides], the opaque slime of popery yet lay u[pon] the bright speculum, from which it h[ad] so recently dragged its hideous carca[ss]. And added to these, his more than chi[ldlike] credulity upon some things made him [a]dvance doctrines which he conceived w[ere true], but which his candor, had he l[ived] in our day, would probably have rep[udi]ated as strongly as we do. At the time when he took his stand, Episcopacy wa[s] very closely fraternizing with its friend [o]f Rome, and her ministers were more a[n]xious about the breed of hounds and hor[se]s than the conversion of sinners; and he, [t]aking his life in his hands, prepared [to] do battle for the Lord. Through [many] privations and hair-breadth escapes, the God whom he served preserved him to a good old age; and when about to lay aside his armor and refresh himself with his last long sleep, he raised his dying arm in an attitude of triumph, and shouted, "But the best of all is, God is with us!"

Since then, luxury and its demoralizing influence have crept in among those who yet bear the name of their immortal founder; and could the mouldered brain of the dead reformer become conscious of the melancholy change, his sleep would be less sound. It is a wonder to me that, as they believe he is living now and regarding them, they would go on as they sometimes do, lest it should mar the happiness of him for whose memory they affect so much reverence. But he is dead, and happily *knows not anything*. So long as a church retains its gospel purity, so long will it be subject to persecution; and when it becomes popular with the world, it retrogrades from God. Thus the name of Methodist, which, [in] its primitive state, was a brand of op[pr]obrium and secular contempt, has now [bec]ome as popular and fashionable as the [aristo]cratic Episcopalian. Why? Because [the] holders thereof are become worldly [[illegible]] proud and intolerant.

[The] opposition which Wesley had to [con]tend with was at no time so great as [th]at wh[i]ch true Adventists have to bear up a[gainst] at the present. Neither had the daunt[less] Luther, when he raised his standard o[f re]volt against the monstrous independencies [of] the papacy, greater obstacles to overcom[e] than we have who defend the doctrin[e of] the unconscious state of the dead, [the] literal and speedy coming of Jesus C[hrist], and the destruction of the wicked. [Lu]tin beat down the gilded lath of papal [infal]libility and supremacy with the swor[d of th]e Spirit; and the pasteboard mor[[illegible]] the bloated giant of [su]perstition s[[illegible]] hollow beneath th[[illegible]]d blows of th[[illegible]] promising G[[illegible]]. We have for op[[illegible]] those [[illegible]] profess to take the[[illegible]] stand-point, yet [[illegible]] and consistent of [[illegible]] the mo[[illegible]] every *denomination* of its doctrines [[illegible]] episcopal, methodist christians, p[[illegible]] unitarian, universalist, and baptist, [[illegible]] hoards of spiritualists, and of [[illegible]] vast charging [[illegible]]alism, have [[illegible]] down upon our squadron, and a[[illegible]] phalanx. But small but firmly [[illegible]] best of all is, God [[illegible]] we care not, for [[illegible]] is with us!"

With such an a[[illegible]] what have we to fear? Were cal[[illegible]] vituperation, [[illegible]] sharp weapons, [[illegible]] words as levelled against our reputation and our life, with the Almighty at our side, it is like

"Manning a bulrush against our breast;"

and the spears and darts of the wicked one are splintered upon the triple armor of our Bible faith. Are we in doubt and darkness,—His word is a lamp to our feet and light unto our path. Are our hands weary and drooping, and our knees trembling,—He will strengthen the hands which hang down, and confirm the feeble knees. Are any groaning under a weight of sin, and laboring to be free,—then hearken to his invitation and promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Does the arch-fiend, failing in his "time-enough-yet" deception to lull you into security, endeavor to persuade you that your offences are too numerous and aggravated to be forgiven,—heed him not, for God has said, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Does your faith waver through the desertion of your best beloved and dearest friends, and you are anxious to keep them almost at the expense of a clear conscience,—you must let them go, for Christ says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Are any in poverty and want,—you are not more unsheltered than He who said, "the foxes have holes, and the birds of the air have nests, but the Son of man has not where to lay his head."

With the blessed assurance that the Lord is on our side, we may learn to defy the most malignant and deadly persecution. And if we lose friends, property and reputation, for the sake of the gospel, we may count them as the dust of the balance when compared with that "far more exceeding and eternal weight of glory," which awaits the faithful on the coming of their long-looked for and long-prayed for Emmanuel. Yet to have the Almighty with us, we must be not only hearers of the word, but doers also, as it will have the *reverse* of a saving power if we know all the truths of the Bible and do not live up to them. It is in vain for us to *talk* religion, if we are strangers to its purifying influence in our hearts; for the amount of our abused light and knowledge will determine the severity and extent of our punishment. He that knoweth the will of God, and doeth it not, shall be beaten with many stripes. We may be profoundly read in the Sacred Book, and capable of discussing its darkest points with wondrous perspicuity, and by our eloquence and argument cast out the devils of unbelief; yet if we do not order our ways in strict accordance with the Scriptures, Christ will say in that day—which shall lay bare the heart of every man—"I never knew you: depart from me, ye that work iniquity." O! if we were alive to the awful importance of improving our time, and the light and talent which is intrusted to our care, how eager would we be to make our calling and election sure. We would find no time for the loud laugh and the jest. Our greatest anxiety would not be for the gathering of money, but bringing sinners to God. Our riches would only be regarded as held in trust for the furtherance of the gospel of Christ, not hoarded up with all the stingy greed of the worldling and the sinner.

The Adventists claim more light than others, and, in consequence, have drawn all eyes upon them. Outside their own ranks they have very few, if any, friends among other denominations of christians. Therefore it behooves them to be perpetually on their guard; for the slightest false step or indiscretion will be magnified to their discredit, and that which would be regarded as a slight offence among others, would be an indelible stain upon our snowy banner. And justly so. Do we not profess to await the speedy and literal coming of our Lord Jesus Christ? That Jesus is holy, and so must be his followers. What dreadful mockery, then, if those who say they are expecting him indulge in jest and laugh, in worldly pleasure, and in pursuit of gain! Those glorious Bible truths which have been revived after so many years of dark obscurity, and are being promulgated by Advent preachers and writers, are listened to with increasing interest and delight. And it is unseemly in a minister to indulge in any word which may create a laugh, when he holds forth upon the dealings and purposes of God toward man. The subject is far too solemn to warrant, at any time, buffoonery or jest. The scorner will laugh, and the seeker after truth turn away sick and disappointed.

If we have more light, let us show it in our acts. Let us be more forbearing and less bigoted than others. Let us be fervent in spirit, patient under tribulation; when we are reviled, revile not again; kind to the oppressed, loving one another, even under reproval, serving God with our whole heart. Then let the world frown, let friends forsake, let hunger pinch, let the wind and the storm beat upon our unsheltered head, let the wicked revile and persecute, let the devil overflood us with his evils, we can raise our heads above the dark, dark wave, and looking up to heaven exclaim with confidence, "*The best of all is*, GOD IS WITH US!"

JNO. F. COTTON.

For the Crisis.

Time.

A FEW CONSIDERATIONS.

BY F. H. B.

Having read, no less than three tim[es], what has recently been published o[n the] question of time, it may not be [[illegible]] altogether inconsistent for me to expr[ess a] few thoughts on the subject.

It is supposed, from certain passages of Scripture, that there is a striking analogy between the position occupied by the ancient Israelites, and that maintained by ourselves. Hence, we are often admonished that we may not fall after the same example of unbelief. Now all this instruction, counsel and reproof is good, and may be necessary under most circumstances; but what connection there is between the disposition manifested by the Israelites in rejecting Jehovah, and desiring to go back into Egypt, and a want of faith in an argument on time, has not yet transpired; and, of course, no such principle can obtain, except with those who regard time, or a belief in time, essential to salvation.

It may be said that time is in the Bible, and that to believe in the Bible we must believe in time. That there is a truth in this remark, is conceded; but is there not quite a difference between believing and understanding the Bible? I claim to believe the Scriptures, but I do not believe every interpretation of them that men may choose to give. It is the privilege of the simple-hearted, yea, the most illiterate, to say, in all confidence, "I believe the Bible to be the word of God," while, indeed, they may understand but very little of it. But we are met at this very point, with the passage so often quoted, "The wise shall understand." This, it is supposed, is sufficient to encourage an investigation of the subject, and justify the most sanguine hopes in every point of time the simple-hearted and inexperienced may choose to specify. But wisdom must be exercised with regard to these matters, and men must not be led on blindly, believing the *ipse dixit* of all who set themselves up as exponents of prophecy. That it is written, "The wise shall understand," we freely admit, but does it follow, from this declaration, that every notion advanced on this subject is a fulfillment of that passage?

At the present time, there are no less than four theories as it regards the time of the Lord's coming, viz., '59, '60, '64 and '66. Now which of the above is the one, in reference to which it is said, "The wise shall understand?" Who is to determine this matter? Who is capable of going into the merit or merits of these arguments, brought to sustain these various and conflicting conclusions? Who is to investigate the history teaching this subject, or enter this labyrinthian department and discover among its windings or intricacies the important truth? Who? A mere reference to the passage in Dan. 12: 10, does not answer the question. We do not question the word of God; whatever it contains is true; but the question is, which of the time theories is the true one? While there are so many conflicting opinions and doubts hanging about this subject, let no one be over sanguine in his expectations, or reflect on the motive of his brother on account of a want of faith in what may or may not be human speculations. The day to impugn motives, and rank among the foolish virgins those who may not believe in these peculiar arguments on time, is gone by, and farewell to it forever.

In turning, then, our minds to a brief consideration of this subject, we may remark that our disappointments in the past, though they should not produce an unbelief in the word of truth, should, nevertheless, lead us to carefulness, not only in our investigations, but especially in our annunciations. The subject may look clear to us and we may feel confident, but we are admonished by the past to be cautious. I look back to '39, when, for the first time, the voice of the Low Hampton farmer was heard in Massachusetts announcing the coming of the Just One. I listened with attention; the message made an impression on my mind, and I became convinced that the argument was true. The speaker had shown that "Justinian, emperor of Constantinople, (called the dragon,) gave the pope of Rome his power—meaning a code of laws on which his power was establi[shed], and which were continued until the Fr[ench] abolished them, when Italy was made [a re]public in 1798—and hi[[illegible]] the city Rome, the capital of the Roman empire—'and great authority;' he made the bishop, or pope, head over all others, both in the Greek as well as the Latin churches."

How easy, if the above were true, that is, if such an event marked the commencement of the 1260 years, to run to 1798, when the French entered Italy, and thence forty-five years to the end. It was this arrangement of the prophetic periods that caused joy and gladness. But defeat and disappointment were to ensue, the bitterness of which is not yet forgotten. From the disappointment experienced, we plainly see that th[e even]ts of 538 had nothing to do wi[th th]e commencing terminus of [the peri]ods; the position was er[roneous, and must] be relinquished. Being [disappointed in our e]xpectations, we were led [to examine ou]rselves to discover the [cause of our disa]ppointment, and, if possi[ble, the remedy]. After searching thoroughly, [we ca]me to the conclusion that the events which marked the rise of the little horn was the *nationalization of the Catholic Church* by the government of the Eastern empire—instead of the kingdoms of Western Europe—and the persecution of dissenters. This event—the nationalization of the Catholic Church—it was believed, took place in A. D. 519; thence, 1335 carried us to the point when we supposed the glorious event would take place; but again we were disappointed. We conclude then, in this instance, that though the above events took place in 519, they were not the events which marked the setting up of the abomination of desolation, otherwise there would have been no mistake.

There is probably no good ground to suppose that the edict of justice published subsequently against the Arians, had anything to do with marking the commencement of any prophetic period. This warfare against the Arians was a part of the proceeding which commenced as early as 519. The emperor in commencing this work of persecution, began with the weakest sects of dissenters, and the Arians being the strongest and most influential were not attacked until the last. The persecution of these sects, however, [[illegible]] mark the date of the prophetic periods. Nor can we suppose that the Arians were the peculiar people of God in contradistinction to others. To suppose they were christians simply because they believed the Son was totally and essentially distinct from the Father, that he was the first and noblest of the creation of God, is certainly a very inconclusive argument. Admitting the sentiment they held to be true, did holding an opposite sentiment unchristianize the other sects?

Now it is a fact that the Arians have no more claim to the peculiar appellation of saints, or people of God, than the Nestorians or the Catholics. The majority of those called Catholics, Nestorians, and Arians, were undoubtedly devoted christians. It was their leaders, their bishops, and distinguished men, who acted more like Satan than anything else, of which the history speaks. The Catholics of those days were quite different from the Roman Catholics of modern date; and, although the emperors, and most of the bishops and priests, manifested a persecuting spirit, yet the mass of the people were sincere followers of Christ. This was also true of the Nestorians as a body, the only exceptions being found with the leaders. They were as orthodox in their sentiments as the Arians. "It is observed," says Buck, "to the lasting honor of the Nestorians, that of all the christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches."

To attempt to select any one of these sects as christians in contradistinction to the others, because the one may have believed a little more truth, or because of a more perfect understanding with regard to Christ's nature, seems the height of folly. Is it not true that the great error into which men have fallen, in almost every age, is this judging of men's christianity by their religious sentiments? Has it not been productive of more evil than anything else combined? Does not the past, the history of which has been written in blood, answer with a thousand voices, yes! Is this not the very ground upon which the Roman Catholics proceeded against the Waldenses and Vaudois? Has not the same principle led the more modern sects to disfellowship each other, with a sectarianism and bigotry almost unparalleled in the history of the world?

And where, O where will this blind zeal end, if permitted to become rampant? How many societies have been broken up through its influence! How many whose hearts were knit together in love, have been divided and driven asunder, as far as [[illegible]] evil against which we should guard with more diligence and watchfulness, than this one. It's a fiend in an angel's garb; a traitor in Messiah's camp! That we should be jealous for the truth is right, it is duty. We should seek, not only to understand the truth, but to communicate to others. But all our efforts should be characterised by christian courtesy and kindness, ever realizing that our brethren are as honest as ourselves, and would be equally glad to know the truth. We should always remember that our brethren do not differ from us any more than we do from them, and that they may be as capable of understanding the truth as ourselves.

A mere difference of opinion with regard to religious matters should not destroy our fellowship for one another. We should ever guard against quite a common evil, that of applying false epithets to those who differ with us, or, allow ourselves to reflect on the motives of others, simply because of a difference of opinion, while they sustain an upright walk with God. To pursue such a course, is disastrous—is ruinous! It is a tree whose fruit is evil, and only evil continually, whose ultimate fate is to be hewn down and cast into the fire. There are no two things more diametrically opposed to each other than this spirit and pure christianity! Should we not then cultivate brotherly love, especially when it is true that we differ with each other to as great an extent as other denominations differ from us?

For the Crisis.

Thoughts on Temptations.

"Blessed is the man who endureth temptation."

There are times when the soul is peculiarly susceptible to the assaults of the devil. When the blessing of God descends upon the soul, in the baptism of the Spirit, and all is light and peace within, then the thoughts are intently fixed on the subject of redeeming love, and the affections all actively engaged in cherishing Jesus, and faith is so strong that it opens the massive gate that leads into the mysteries of God's salvation; then it is that the temptations which beset us are, as far as effects are concerned, no temptations at all; and it is no work to [[illegible]] resist them. But hours will come when tribulations and temptations come up like a mighty army; when the brain is weary, and perhaps perplexing thoughts are crowding into the soul, and some care or anxiety distracts the mind; then it is that the "tug of war" comes; then "Christian" needs his trustiest weapon, and skill to wield it successfully; then the work of enduring temptation is a work. The army of satan moves forward, and places itself in battle array, and its hellish commander appears with his command, to charge and rush upon the soul of that single Christian, and they are soon in the heat of the battle, enveloped in clouds of dust and smoke, and nothing is known of the prospects of the battle but the clang of the steel, the thundering of the captains and the shouting of that *Christian*. He is *alone*, fighting that host of malignant foes; pray for him.

How will the battle terminate? Will he be slain? The sound of the battle has died away, the cloud is lifted. Behold, and wonder at the results! The christian is still living, while the ground is covered with slain foes. How is that? Oh! we have it; he was not alone, as we thought; the Lord, strong and mighty; the Lord, mighty in battle—he came down, and clothed him with strength, and he conquered; and now, weary from the battle, he is standing, leaning against the cross erected there, and as he gazes out upon the slain, his heart leaps for joy, and he shouts VICTORY, with a triumphant soul, while a glorious light is shining about him.

"Blessed," indeed, "is the man who endureth temptation," for he shall, when he is tried, receive a crown of life, and live to see his foes slain, and shall reign with Christ forever. Glory to God! The battle is fought; the victory is won! O, how blessed!

Tempted christian, in this your hour of fierce conflict, look up, and behold the light shining about you; gird on your sword, and fight with a spirit determined to conquer, and VICTORY IS YOURS.

HO TIS.

A HEAVENLY HOUSE.—I once met with an aged colored woman who, in giving me the history of her humble life, mentioned the following circumstance: "We lived a good while in the family of Dr. Livingston of New Brunswick. Oh, that was a good time for old Joe and I. *That was a heavenly house*—worship every morning and evening, and *always called in*." Such was Aunt Betty's idea of "a heavenly house," and she was not very wide of the mark; where God is worshiped "every morning and evening," and the humblest members of the family are *always called in*.

[illegible]

For the Crisis.

Letters Illustrative of Christian Experience.—No. 13.

MY DEAR SISTER,—There is a class of "Perfectionists," who claim to be not only saved from sin, but also from all *liability* to sin. Having once attained to entire sanctification, they remain permanently, yea, *eternally* sanctified. In proof of their position they quote the language of the apostle John: "Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither known him. He that committeth sin, is of the devil; for the devil sinneth from the beginning .... Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he *cannot sin, because he is born of God*."—"We know that whosoever is born of God, sinneth not; but he that is begotten of God, *keepeth himself, and that wicked one toucheth him not*."

We are not familiar with the arguments of this class of religionists, and therefore are not prepared to give, nor to refute them. We know that they lay an undue stress upon the expression "*cannot sin*," when they consider it as teaching the *impossibility* of a sanctified soul's falling into sin. God *cannot* lie, i. e., he cannot consistently with his character—it is contrary to his purity—it would be in direct violation of his holiness. Adam and Eve, though in a perfectly sinless state, fell from it into a condition of depravity and condemnation. The exhortations to watchfulness and prayerfulness, lest we fall into temptation; to take heed, lest we come short of the promised rest; lest we fall; lest any man take our crown; afford evidences of danger to those who are not watchful unto prayer. The apostle John writes precious truths to his "beloved," that they may not sin; but knowing the weakness and infirmities of poor human nature, he adds for their encouragement, if by any means they yield to temptation, that if they sin, they have an advocate with the Father, who is the propitiation for their sins.

In the verses we have quoted, the apostle most plainly contrasts the character of those who abide in Christ, and those who are out of him. The one is a righteous character, sinning not, the other is an un[[illegible]] showing by his sinful [[illegible]] righteous character, [[illegible]] and not of acts that he is of the devil, [[illegible]] God. While the "seed" which is "incorruptible," and by which the person is "born again," "*remaineth in him*;" while the "word of God" is cherished in his heart, he will "grow thereby," and have power to resist the wiles of Satan. Says David—"*Thy word have I hid in my heart, that I might not sin against thee.*" The "word of God" hid in the heart, is a sure preservative against sin. It is the "sword of the Spirit," and "faith" in that word constitutes the successful "shield" of the christian's armor. It can quench every fiery dart of the enemy. When Satan tempted Christ in the wilderness, he found the "word of God" to be sharper than any "two-edged sword," and while with "faith" he wielded it, all of Satan's darts were rendered powerless. Thus most every christian overcome.

There can be no such thing a[[illegible]] one grand struggle against sin, [[illegible]] then the eternal victory be gained. There is no such thing as having one fearful contest with Satan, and then be forever free from his temptations. For forty days was Jesus tempted, and then Satan only left him "for a season." The injunction of the Savior, "Watch and pray, *lest ye enter into temptation*," and of the apostle, "Let him that thinketh he standeth *take heed, lest he fall*," would be inapplicable to those who were saved from all liability to yield to temptation, and thereby fall from their christian position. The exhortation to "beware lest we also be led away by the error of the wicked," and to "fear lest a promise being left us of entering into his rest, any of us should seem to come short of it," belongs not to such. If the good apostle Paul deemed it necessary for him to keep his body under, and bring it into subjection to Christ, lest, after having preached to others, he himself should be a *cast-away*, we surely have need, even after attaining to the highest degree of christian perfection available here; to "watch and pray" to "take heed," and to "fear," lest we, after all, "forsake the right way," and thus another take our crown.

May God lead you speedily, my sister, into the possession of a "pure heart," and grant you that "establishing grace," which is essential to give permanency to christian experience, and may you be kept by the power of God through faith unto [[illegible]] salvation. Your sincere friend,

H.

☞ The chief secret of [[illegible]] not suffering [[illegible]]

For the Crisis.

The Tri[[illegible]]

DEAR BRO. GRANT,—[[illegible]] omalous and discordan[t] [[illegible]] itarian hypothesis [[illegible]] simple, glorious [[illegible]] "FATHER," [[illegible]] GOD, [[illegible]] it seems [[illegible]] W. Beecher [[illegible]] Here is his definition:

1. "Jesus Christ." [[illegible]]

2. "The Father;" "A dim and [[illegible]] effluence.

3. "The Spirit;" "A tenuous [[illegible]] ble film of thought." What is [[illegible]] ence?" It is "a flowing out; that w[hich] flows or issues from any body or substance." *Webster*.

From the sacred volume, which reveals that knowledge of the Father as "the o[nly] true God," and of "[Je]sus Christ, w[hom] (he hath) sent," whi[ch] is to us eternal [life], we have learned th[at] our Father [[illegible]] honor and glory of [[illegible]] himself [[illegible]] *effect*, but the one ete[rnal] [[illegible]] *cause or source*, "of wh[om] [[illegible]]" 1 Cor. 8: 6. As such we [[illegible]] and loved him. According to [[illegible]] ful theologian of the nineteenth [[illegible]] the christian era of eternal truth, our [[illegible]] preme worship has been misdirected. W[e] have worshiped the flowing stream for the infinite fountain. A muddy stream too "dim and shadowy," unworthy of its source! We have believed, and rejoiced in the faith that God our Father "is light, and in h[im] is no darkness at all. 1 John 1: 4.

What will the heavenly hosts [[illegible]] Mr. Beecher's discovery that he [[illegible]] dim and shadowy effluence?" We [[illegible]] who, what, and where, is the sou[rce] or substance of this "effluence?" [[illegible]] flows it? Does our theologian reply [[illegible]] it is Jesus Christ? Has he yet to lea[rn] [[illegible]] Jesus Christ himself teaches [[illegible]] fact of the Father's dwelling in him, [[illegible]] efficient source of all his own excel[lence] of wisdom, power and love? John 1[[illegible]] Has this teacher in Israel yet to lea[rn] [[illegible]] the glory of "the Son of the Bless[ed] [[illegible]] sists in his being "the image of the [[illegible]] ble" Father, and "the brightness [[illegible]] glory?"—Heb. 1: 3; Col. 1: 15.

We ask, moreover, what is even [[illegible]] tion assigned to Jesus Christ [[illegible]] [[illegible]] of the divine [[illegible]] version [[illegible]] ing the [[illegible]] What [[illegible]] shadowy effluence [[illegible]] ite and perfect Go[d] [[illegible]] in whom "there is no [[illegible]] a fountain is known b[y] [[illegible]] tree by its fruit, Je[sus] [[illegible]] degraded by this a[[illegible]] B.'s supposition th[[illegible]] Jesus, is a vain [[illegible]] in each item, and in [[illegible]] feet God; and he has yet to [[illegible]] grand object, worthy of the supreme [[illegible]] and worship of created intelligence [[illegible]] pray that it may prove to be only a [[illegible]] sient hallucination, and that, on so[[illegible]] flection, our talented brother will [[illegible]] that this reckless soaring into the re[[illegible]] [[illegible]] is inimical to eternal truth [[illegible]] will, [[illegible]] the favor of G[od] [[illegible]] believe the testimony [[illegible]] down from heaven to declare [[illegible]] Fa[ther's] name, John 17: 26, that "THE FATHER —(is) the ONLY true God."—John 17: [[illegible]] We commend to him, and to all the [[illegible]] hold of faith, the truth [[illegible]] the saints, that "there is but one God, the FATHER, of whom are all things [[illegible]] Lord Jesus Christ [[illegible]] 1 Cor. 8: 6; Eph. 3: 9; Heb. [[illegible]] Titus 3: 4-6; Acts 17: 31. [[illegible]] the uncorrupted truth [[illegible]] Christ. H[[illegible]]

RELIGION.—Religion, [[illegible]] heaven, dwells not in cells [[illegible]] goes forth among men [[illegible]] happiness, but to do [[illegible]] familiar and cheerful [[illegible]] sides of the happy [[illegible]] mate in the dwellings [[illegible]] row; she encourages [[illegible]] youth, and [[illegible]] the venerable [[illegible]] too, at the [[illegible]] attendants [[illegible]] heart is [[illegible]] house of [[illegible]] not made [[illegible]]

For the Crisis.

… holiness, without … Lord."—Heb. 12: 14.
… in this day is too … precept and ex- … would have happiness for their … would have holiness for their … But holiness no man can have … My dear reader, do you … Do you want eternal life? … There are ready to ex- … ism! the very moment … ted. We are told by … not live free from sin. … God require it? I … require an impossi- … free from sin? … of the law." … first in- … How? … had given … God's law sin? … word. Now as there can be … where there is no law, and we dare … that sin is not in our midst, we … clude that God has a law for us to … this day. Is this so? and where … we find it? John 17: 8.—"For I have given unto them the words which thou gavest me." 14th verse,—"I have given them thy word." John 14: 24.—"And the word which ye hear is not mine, but the Father's which sent me." Do … not see that the words of Jesus Christ … the same relation to us that the words … did to Adam in Eden? and we are … guilty, if we neglect them, as was … holy just as long as he … Just so with us. As … keep the words of Christ, we … the sight of the law, holy as Adam was before he fell; and we, like … can talk with God, being in harmony with heaven.

God did not condemn Adam in the light that the opposers of the doctrine of holiness teach us in the present day! It was not for the vast amount, but for a violation of a simple law, that God condemned Adam. … ber, sin drove Adam from paradise. … not condemn men for being great … but for breaking his law. James … "Whosoever shall keep the whole … offend in one point, is guilty of …

… prominent objection is, that it is not … power of man to keep the teachings … 's Son. But I ask if it is not in … power of man to throw himself into the … of Him who has kept the law? and … not promised to assist all such if a … made on their part?—Rom. 8: 26. … what excuse can we make in the … nt, if we have not kept the teach- … of Christ? What excuse will our … spirits raise, when the flashes of … shall threaten us with destruc- … our feelings, if unholy, when …

… our feet, … ace be … bursting of … of matter, and … ? The dark veil of … be pierced by the … d—"Be ye holy, for I … holy? Have you … u shalt love the … all thy heart, and thy … myself." Have you done it? … converse with him often, as if he … peculiar friend? Do you inquire … wants of your neighbor, or do you … chant his faults? Are you holy? … hatsoever ye would that men should … you, do ye even so to them." Have … done it? Brethren and sisters, … done it? … ye forgive … their trespasses, … your heavenly Father forgive … your trespasses." Think! have you … it? … love your enemies." Do you … if thou comest to the altar, … rememberest that thy brother hath aught … against thee, leave there thy gift, first go … be reconciled to thy brother, and then … and offer thy gift." Have you done …

… holy, for I am holy." God is … ked, whatsoever a man soweth that … reap."

D. C. W.

… d, Vt.

To build a happy home, six things … Integrity must be the arch- … the upholsterer. It must be … tion, lighted up with cheer- … stry must be the ventila- … mosphere and bringing … by day; while over … glory, noth- … sing of God.

… The Crescent … ntium, now … of Alex- … ity, set … by …

The World's Crisis.

BOSTON, MARCH 2, 1859.

Salutatory.

Would that we could take each reader by the hand and give it a hearty shake, because we think we should receive a cordial welcome in our new dress. Please accept the wish for the deed. We desire to make our weekly visits as agreeable and profitable to all as possible, and on this account, we have enlarged our room to give place for more visitors, and having changed our apparel, we trust you will not be ashamed of our company, but permit us to visit with your neighbors and friends without restraint. We do not propose to entertain them with anecdote, wit and fiction, but with the sublime, heart-searching, soul-stirring, life-giving *truth* from the *book of books*.

We shall endeavor to make our conversation *profitable* rather than pleasing; *instructive* than elegant; *good* than learned. We wish to talk with those who listen as familiarly and kindly as do the most intimate companions; and we hope in return to have a place in your affections and prayers. We have started with you for the land of glory; and though we have not yet seen all the pilgrims on the way, we love and hope soon to greet you in the bowers of Eden, where sickness, pain and sorrow are unknown, where sin has no place, and virtue is periled no more forever.

Our Heading

We consider our heading—The World's Crisis—as peculiarly expressive of the solemn position occupied by the present generation. All classes seem free to admit that some *great event* is about to burst upon the world, surpassing in its extent and grandeur all former revolutions, that have rent in pieces the kingdoms and empires of earlier days. There seems to be foreboding of what is foretold by the prophet Daniel in chap. 2: 35, where he is giving an illustration of the destruction of the great image, used to symbolize the kingdoms of this world; when he says;—"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them." We believe this event is near, *very near*, when we "shall see the Son of man coming in the clouds of heaven with power and great glory." Let us all be *ready* for the sublime event.

Our Position and Purpose.

1. We admit that we … "sect … belong to the … every where … spoken against;" and, in this world, never expect to be reckoned with any other. We esteem "the *reproach* of Christ greater riches" than the treasures and honors of this world; "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

2. We "confess, … "that after the way which they call *heresy*, so worship" we "the God of" our "fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the *dead*, both of the just and the unjust."

3. We acknowledge that we are fallible, have made mistakes, and are equally liable to make more, hence we do not make a belief in our peculiar views a test of fellowship.

4. We receive, as brethren in Christ, all who love and obey him, following the best light within their reach. We have no sympathy with iron-bedstead tests which cut off those who do not say "shibboleth" to our particular *creed*. We think for ourselves, and wish others to do the same; and so long as we can see that the ruling *motive* is to do *all* to the glory of God, we most cordially embrace such as our christian brethren, in fellowship and communion, whatever be their denominational title.

5. We most firmly believe that the second *personal* coming of Christ is near at *hand*, and that when he comes, he will set up his everlasting kingdom upon the *earth*, and "reign over the house of Jacob for ever."

6. We believe the *dead are unconscious* between death and the resurrection, and that when Christ comes, he will *raise* those "which sleep in Jesus," and make them incorruptible and immortal, thus preparing them to "possess the kingdom for ever, even for ever, and ever."

7. We believe the wicked will be raised, judged, condemned, and "punished with everlasting *destruction*," when *sin and misery will cease forever*; the good alone having "eternal life," which is "the gift of God . . . . through Jesus Christ our Lord."

II.

Our purpose. In view of our *position*, we intend to speak plainly, but kindly, … king no compromise with error, yet … every man's opinion with respect. … to keep back nothing that is … not shun to declare all the … as we understand it. …

… tion; neither do we intend to have our paper like a slop pail to receive every thing that may be written. We shall act on the eclectic principle, and endeavor to do the *best* we can to "feed the flock of God," and "give them meat in due season."

3. We purpose to avoid all controversies and reviews, "knowing that they do gender strifes." During the time we have served our readers and contributors, we have not reviewed a single article which we have allowed in our columns; and we still intend to pursue the same course in the future, and wish all to act in harmony with us in this matter. We claim no privileges that we will not cheerfully grant to others. If articles appear in our columns which need correction, write your own views in a style so kind, clear and truthful as to cause the one in error to see the truth and light, and embrace the same with cheerful delight. Ten may be overcome in this way, while one is gained in open combat.

4. We purpose to allow no unkind remarks in our columns, in relation to any one, and should any be received for publication, however valuable the article, we should deem it a sufficient reason for its rejection. We hope all will adhere strictly to this request. Let us all try to do the best we can; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

Portland Conference

We have some good news to give of our meetings in this city. In company with Bro. Burnham we commenced them Wednesday, P. M., Feb. 16th, and continued them through the week and over the Lord's day. The brethren in this city have passed through many sore trials and distracting conflicts during the last few years, until many became completely discouraged, lay down and fell asleep on the brink of ruin. Nothing but perils were about them. The most stout-hearted had well nigh fainted and yielded to the enemy. A few weeks since, some resolved more firmly to maintain their integrity in the cause of Christ, and at once carried their good resolutions into practice, by repairing the house of the Lord, and engaging more heartily in his service, determining that christian character should be the test of fellowship instead of a belief in disputed points of doctrine. As soon as this foundation was laid, an earnest feeling in behalf of the sinner and the backslider succeeded, and they at once resolved to make an extra effort to reach the people, and, accordingly, appointed the conf… closed … conference just … which has resulted in the conversion of some eight or ten, and the restoration of a good number of backsliders, whom we left rejoicing in the blessed hope. Although the weather was unfavorable, our house was too small to accommodate the people, and during the latter part of the time, a good many had to remain standing.

Lord's day morning, we met at half past nine o'clock for a love feast, which, as many said, was a feast indeed. In fifty minutes eighty arose and testified of their firm determination to live the life of the christian. It was good to be there. At noon, five were buried with Christ in baptism, among whom was the wife and daughter of Bro. J. S. Brooks, and a young lady boarding with them. Our brother now says rejoicingly, "as for me and my house we will serve the *Lord*." Several others are waiting an opportunity to show by baptism their faith in the burial and resurrection of Christ.

In the evening, we enjoyed a blessed season around the table of the Lord, in company with about seventy of the children of the Most High. It was a weeping and rejoicing time in a heavenly place. At the close of the sacrament, eight came forward for prayers, six of whom arose and testified at the close of the meeting, feeling a peace of mind because of sins forgiven. Many are under deep conviction, who have not yet had courage to take a bold stand for Jesus and his word.

At this conference, we met Bro. Wm. Mitchell, from Kennebunk Port, Me.; L. L. Howard, and Bro. Libby, West Poland; R. R. York, Yarmouth; B. S. Emory, Portland, who have given themselves to the ministry; and, besides these, several other brethren and sisters from different towns. We left Brn. Emory, Libby and Howard to continue the meetings another week. When we hear again from Portland, we shall expect good tidings.

Day of Publishing.—It sometimes happens that our readers complain that our paper, though published Wednesday, does not reach them any sooner than other papers published on Saturday. The reason is this:—we date our paper the day it leaves the office, and others date theirs three or four days after it is mailed. In this matter, we choose not to follow the popular custom.

Fictitious Names.—We wish all would sign their true name, or initials, to their articles designed for the Crisis. Those with a genuine signature are read with much more interest. Let us, who love the … so well, not deal in fiction. Will …

"The Grand Conspiracy."

The following is the heading of an interesting article from an English writer, who is a close observer of the signs of the times, and the movements of the nations. He seems to be convinced that the great day of the Lord is at hand, when the kingdoms of earth shall give place to the everlasting kingdom of God and his Son. He says:

"There can be no longer any doubt that a grand conspiracy has been formed between two of the leading powers of Europe, against the peace and independence of half the world." "A pamphlet has lately appeared in France, stamped and authorized by the French government. The writer has assumed the fictitious name of Jacques Bonnefoi, and under this name he has brought out some most startling announcements. He asserts that France and Russia are to commence simultaneously. Russia by the invasion of Turkey, and France by the invasion of England. He asserts that throughout all France, from Paris to the remotest village, but one cry is heard, which is—War with England. … Being authorized and stamped by the government, there can be no doubt but that it is written and published with the full approval of the authorities, and amounts to … decla- ration of the preconceived … It is well known that in all … arms are manufactured, th… are now at work day and … night the air is filled … flame of a thousand furn… stunned by the sounds o… It should also be stated th… have been added to the … already so numerous, and th… minister at war has promised the Emperor that by the end of next (now present) February, he will place at his disposal 100,000 men ready to march in any direction his majesty may indicate. … We see in this no symptom of drawing back, but every symptom of some unknown but settled plan of the most determined action. Some grand design has long been formed, and the apparent delay is only in proportion to the magnitude of the scheme—a scheme of universal dominion."

"With reference to Italy, some important revelations have been made. It is said that the Pope has recently become highly irritated against the French government in consequence of a certain plan which has come to light. A Sardinian army is, as soon as possible, to cross the Ticino, and to invade the Austrian province of Lombardy. This army is to act as the advance guard of a much larger French force, which is to follow; and by the joint action of the two, the Austrians are to be driven out of Lombardy, and the whole of Italy is to be re-partitioned. Sardinia is to acquire a part of the territory; but the lion's share, of course, is to be assigned to France. Prince Napoleon is to be placed on the throne of Lombardy, and to assume the iron crown of the ancient Lombard Kings! One half of the Roman States are to be added to his dominions, so as to make up what may be called the kingdom of Italy, of which Venice, also, is to form a part. The pope is reduced to the … Rom… to the sovereignty of … itself, with no other domain whatever! Such is the Italian scheme, which has been made public in the continental papers, and which has given such umbrage to the Pope. And well it may, and to all Europe besides. We believe every particle of it to be absolutely true. … It is for this that the whole youth of Italy have been excited into fury, and that 400,000 men are getting ready for the military season of 1859.

That France and Russia are about to co-operate, there can be but little doubt. The two Emperors are now on terms of the most evident friendship. The marriage of Prince Napoleon with a sister of the Emperor Alexander, is spoken of as determined on. … From the beginning of 1859, we may consider the Mediterranean as a Franco-Russian lake, hereafter to be converted into one entirely French. Italy, Turkey, Egypt, North Africa, and Palestine, will fall into the hands of the two Emperors. … War has become a necessity, and necessity has no choice. … It is a well known impression of Napoleon the Third, that he was born and 'destined to complete whatever the first Napoleon left unfinished.' That he is in fact, the complement to Napoleon the First. The idea is a most striking one. It is grand and original, in the very highest degree. So grand and original, indeed, that it could scarcely have occurred to any mind, unless it had been implanted by some over-ruling power. One man the complement to another. Two men in one, to make up one great circle of achievement. … With this vast design, he is now carrying on a series of preparations, for which nothing but so vast a design can account. All the dock yards, arsenals, and military manufactories of France, are at work night and day; and new engines of destruction are growing into shape, like some new-born monster of the antediluvian world. But will he carry out his design? We think he will do so in his own person; we are morally certain that he will attempt it immediately, and on the most formidable scale.

The year 1859 opens with a grand and solemn scene. All nations are agitated and alarmed. All are in expectation of what is to come. Revolution is spreading over all the Roman world,—from the Irish seas to the Euphrates. Nations are arming for some unknown and frightful conflict. … Peace is dead and thrown aside; no spirit alive but the spirit of bloodshed. And in the centre of the centre, with all the powers and spirits of the age grouped around him, is one dark, silent man, with one vast inscrutable design, awaiting the moment to begin, while the eyes of Europe are fixed upon him, under the spell of fascination. All men are sure of some terrible event, but none are able to foretell its nature or its end. The crimes of a thousand years rise slowly from the earth, and float like spectres across the sky of christendom. … Yet our church is asleep; our clergy are silent! . . . Hypocrisy has spread its leprosy over church and state—nothing but hypocrisy is left." [*The last vials.*" Jan. 1859.]

"*The Scriptures cannot be broken.*" Jesus.—Then we must hvae upon "earth distress of nations, with perplexity," near the time when Christ is to make his second advent. He has told us plainly that such a state of things will immediately precede his glorious, personal appearing. We think there is no room for doubt, that we are very …

… in all his glory, raise the dead; and set up his everlasting kingdom.

Reader, are you *prepared?* Can you say, "Even so, come, Lord Jesus?" If not, "Haste and get *ready*."

We purpose, in compliance with a request, to write a series of articles on the *Spirit*, as we have done on the *Soul*, giving every text in the Bible where the word occurs in its various uses; also in the same manner, examine the words *sheol, kever, gehenna, hades, tartarus, paradise, pit*, &c.

☞ We have just forwarded to Bro. J. S. Brooks, No. 8 Summer St., Portland, Me., an assortment of our books and tracts, where our brethren can obtain them at the same prices as at our office. We do this to save the express money of those who purchase.

☞ Bro. John F. Cotton's tract, "*The Speechless Guest at the Marriage Feast*," will be ready in a few days. Price 5 cts. single. Postage 1 ct. $3 per hundred.

A New Tract.—"*Anti-Eternal Torment*," by Edwin Burnham. Price 1 cent single, 75 cents per hundred. Postage 1 … Just the thing to scatter among all …

…—We purpose to give the most important weekly news in our paper, especially the foreign, relating to the movements of the nations as connected with the fulfillment of the prophetic Scriptures. We hope to make our paper in every respect what is needed in a christian family.

Extra Numbers.—If any wish for extra copies of No. 1 of this volume, as samples to use in obtaining subscribers, they can have them *free*, if they will send their orders.

☞ When any who write to the office have occasion to use proper names, we wish they would take *special care* to write them very *plainly*.

Erratum.—On first page, fourth column, second paragraph, second line, for "justice" read *Justinian*.

For the Crisis.

The Cause in the West.

Since I last wrote, my meetings have been attended with great interest. Shabbona Grove quarterly meeting was, considering the weather, well attended. I continued the meeting ten days, as the interest increased. I think much good will be the … at Wilton, … result. My quarterly meeting … Iowa, was a glorious one. The church was strengthened, sceptics trembled, and some were converted. One infidel came to me the last night as I was about leaving, and handing me a dollar, said, "Take that to pay expenses. I want you to come back soon. There is some sense in listening to preaching I can understand." I left there for Brown Co., Ill. Met my appointment, but had to leave after holding the meeting four days, promising to return in three weeks. Held a quarterly meeting at Warsaw prairie. Brn. Pratt and Scott were present. The Lord blessed his truth. I left Bro. Pratt's on Tuesday for Earlville. Commenced our meeting Thursday evening, continued till over Sunday. The word took effect. I trust the judgment will unfold a good result.

From thence returned home, stopping a few days, and preached some of the time in Princeton, Iowa. On Tuesday started for Brown Co., to meet my appointment, to commence Jan. 13th. Engaged Bro. Walter Pratt to attend my quarterly meeting at Elizabeth, Jo Davis Co., to commence the same time. (I would say to the church in Elizabeth, that sickness prevented Bro. Pratt from fulfilling his appointment. He will visit them as soon as possible.) Arrived there in time to commence my meeting. Had a large attendance all through, notwithstanding mud and mire, and continued twenty-five days. Much opposition and prejudice to contend against, but God cleared the way, and the word took effect. We had thirty or forty reclaimed or converted, and left a good interest, many inquiring the way. Baptized sixteen, and added to the church five and twenty, and more I think will unite soon. God took in hand some very hard cases. One man, eighty-seven years old, in his younger days professed to be converted, and joined the C. Baptist church, but left it and became a Universalist, and has been living with that faith till now; but God has opened his eyes. He had a son and a grand-daughter who started for the kingdom. I hope they will endure to the end.

The Lord is still at work. From thence I returned home. I have pressing calls on every hand to come and give the word of life. O, that there were many more faithful laborers in the vineyard of the Lord! The Master will soon be here, and work be over, but my heart cries out,

> "Great Author of compassion,
> Redeemer, Savior, Friend,
> O, send to every nation
> The knowledge of its end!
> Fly, fly, on wings of morning!
> Ye who the truth can tell,
> And sound the awful warning,
> To rescue souls from hell."

In hope as ever, Moses Chandler.

Cordova, Ill., Feb. 1859.

☞ Refuse invitations politely.

For the Crisis.

"My Two Witnesses."

Upon the question, Who are the witnesses? much has been said. Some have supposed them to be the two testaments. This appears irrational. Bp. Newton thought the two witnesses to represent the few faithful followers of Christ through the 1260 years.

The ambassadors of Christ are called *witnesses* in many sacred passages.—"*And ye are witnesses of these things.*" Lk. 24: 48. "*And ye shall be witnesses unto me, both in Jerusalem and in all Judea … and unto the uttermost parts of the earth.*" Acts 1: 8. Accordingly we abundantly find them afterward so denominated. "*One must be ordained to be a witness with us of the resurrection.*"—Acts 1: 22. "*This Jesus hath God raised up whereof we all are witnesses.*"—Acts 2: 32. "*Not to all the people, but unto witnesses chosen before of God, even unto us.*" Acts 10: 41. Does not the clause, *I will give power unto my two witnesses*, imply that they are persons known by this appellation? But who are so well known by this appellation as the true ministers of Christ? The prophesying of the witnesses, Dr. Lowman observes, "signifies persons full of the Spirit of God, preaching God's word and bearing witness to the truth." (On Rev. p. 109.) The witnesses are called the two prophets, who tormented them that dwell on the earth. Rev. 11: 10. But who else answer so well to this description as do the faithful preachers of the Gospel? These, says the Revelator, are the *two olive trees*. This relates to Zech. 4: 3, 11–14. The two olive trees *there* are supposed to have been Joshua and Zerubbabel, who unitedly prefigured Christ, and who, Pool supposes, prefigured also the ambassadors of Christ. There (said the angel to Zechariah) are the two anointed ones (sons of oil, *Heb.*) that stand by the Lord of the whole earth. The gifts and graces of the Holy Spirit are represented by the anointing with oil. And the ascension-gifts of Christ to his ambassadors, for the work of the ministry, and for the edifying of the body of Christ, render it fit for them to be called olive trees, or sons of oil. Thus reference appears to be had in the witnesses more immediately to the ministers of Christ.

But the witnesses are also the two candlesticks. A candlestick is a noted emblem of the church. "The seven candlesticks which thou sawest, are the seven churches." Rev. 1: 20. Doubtless the true members of Christ are not to be excluded from constituting the witnesses."—*Dissertation on the prophecies, pp.* 172–174.

… the "two witnesses?" Two … testimony. Why said to … witnesses constitute a complete … They seem to be *prophetic* witnesses. They … cause the Old and New Testament prophecies to "speak" or testify against a certain power which will so enrage the latter that it will make an effort and succeed, to a fearful extent, to cause these witnesses to be killed. To war then upon the witnesses will be to war on the Lamb. Whether other features may not more fully develop the dual number of these witnesses, is yet to be ascertained.

Now if we can find the power that kills, then we may more fully determine the time of their being killed. We have endeavored to show that the eighth head of the leopard beast, or the revived seventh, was the last wicked power with which the church would have to contend; and for further proof we remark that the beast in Rev. 17, is represented as having seven heads, and also there are seven kings. "'They are also seven kings,' (Cov.) 'They are seven kings,' (Newman.) 'And they are seven kings,' (Dou.) 'They are seven kings,' (Tyn)."—*Berick's Grand Crisis, p.* 357. "Five are fallen."—John sees this scenery in the wilderness state of the church. He was carried into the then future wilderness to mark more distinctly future events and the chronology of the same, precisely as Daniel was in vision carried down to the palace in Sushan, then future, to see the vision of the ram and goat, though he himself was still in Babylon. In this state John sees a beast having seven heads, a kind of double symbol, representing geographically, as well as politically, the condition of the woman which it carries. In this advanced position he says, "Five are fallen, one is," leaving only one more to arise to make up the seven. The sixth head of that leopard beast being Austria, as our brethren admit, then France was the *seventh* when Napoleon espoused the cause of the church, and answered well to the prediction in *continuing but a "short space."* The kings of Europe combined did wound the seventh head with the sword, and passed a decree that it should have *no resurrection*. But it rises at length,—the deadly wound is healed,—the beast revives, and all the world are wondering, while "*they behold the beast that was, and is not, and yet is.*" With wonderful precision do we behold the Napoleonic dynasty, filling up this last scene of the prophetic drama.

We are informed that this eighth head, or the revived seventh head, ascends "OUT OF THE BOTTOMLESS PIT;" "and (is the one *that*) *goeth into perdition*." Now in chap. 11: 7, we read concerning the two witnesses thus: "*And when they shall have finished their testimony, the* BEAST THAT ASCENDETH OUT OF THE BOTTOMLESS PIT *shall make war against them, and shall overcome them and kill them*." Thus we learn that this last, or revived head of that scarlet beast, is the one that COMETH OUT OF THE BOTTOMLESS PIT—is the one that kills the witnesses, does the same work that the two-horned beast was to do to those who receive not the "mark." And as the wounded head was not revived until Louis Napoleon seized upon the imperial crown, and cries, "*The Empire is peace*," it follows that the killing of the witnesses is an event subsequent to that eventful "*2d of Dec.*" 1852, and will be accomplished ere this "head" goeth into perdition.

Summing up. 1st. The witnesses will have finished, or, as some render it, will be about to finish their testimony, when a power shall rise up and kill them.

2d. The power which kills them is a power that comes out of the bottomless pit, or abyss, therefore must have been thrown into that abyss of death, or darkness, before it could have come out.

3d. As the finishing up of the testimony of Christ will be the third angel's message—"If any man worship the beast or his image,"—it follows that the power here implicated will be the power which will kill them. And thus we read Rev. 13: 15.—"And he (the two-horned beast) had power to give life unto the *image* of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast should be killed."

4th. As this image is a revived power, it well synchronizes with the revived head of the scarlet beast, Rev. 17, that "goeth into perdition."

5th. As the work of the beast from the bottomless pit is to kill the witnesses, and as the work of the two-horned beast is to kill the witnesses, it follows that they are one and the same power, their chronology being the same.

6th. As the eighth head of the scarlet beast is the beast that "*ascendeth out of the bottomless pit*," and as it is declared that the beast that "*ascendeth out of the bottomless pit doth* kill *the witnesses*," then it follows that the eighth head will accomplish that work.

7th. Therefore, as we believe that we have proved that the revived Napoleonic dynasty is the eighth head of the scarlet beast—which did "ascend out of the bottomless pit," as the revelator declares—then it follows that that power will accomplish its work on the remnant who have the TESTIMONY of Jesus Christ.

May the Lord give us wisdom that we may gain "the victory over the beast, and over his image, and over his mark, and over the number of his name," and "stand … of glass having the harps of God."

H. … ATT.

… on these … More anon.

For the Crisis.

The New Volume.

Come, now, are you not glad to see this improvement? "Yes, but I am afraid the expenses wont be met." Well, what will you do towards it? "I would help if I had any money." Have you any influence? If so, you can get subscribers in two ways; first, if you are doing business with those that are favorable to the position we take, and are poor, help them some way to the paper. I have taken work of some, and wood of others, butter, cheese, grain, lumber, &c. With a little trouble, you can get a number of subscribers and help the paper, and the people that read it. It is not the paper as a paper we want to go, it is the light it carries.

Second; select some suitable persons, who stand aloof from all kinds of religious influence or instruction in your vicinity, and propose a collection to send the paper into such places, and you will do double the good you expect. I know of a number that have been converted, by a … effort, and have paid for themselves … three months.

To those that pay nothing and … ing, you are the worst of all; you receive the paper *free*, you ought … as *agent* to get subscribers. Some of our preachers are anxious to see … ers, and their appointments, with … &c., but do nothing to pay for publ… them. This is wrong, and can and … to be remedied.

I will commence to-day to … get ten new subscribers in three mo… This is about the number I obtained … year. I feel more interested, beca… paper is better than formerly. I … dent it is the most orthodox paper … England, … feel just like … to others. The … will pre… we cannot. Do not … stroy them … New doors … been … n to others … by sending six papers into a … result has been the conversion of … Come, let us do … take a new start in th… Who will … and believe many will … prise? I hope … a duty, if not a privilege.

… Mercer.

☞ Give a man … he is a king. G… and riches, and … riches, and he is … brains without … without brains, a… Give him riches … fool.

> Ye followers of … Who was poor … the holy Lamb,
> Oh, for the lo… lost, ruined man—
> Pity the p… cross bore,
> … the poor!

For the Crisis.

... is this day is too ... precept and example ... have happiness for their ... would have holiness for their ... holiness no man can have ... My dear reader, do you ... Do you want eternal life? ... are ready to exclaim! the very moment ... We are told by ... live free from sin. ... God require it? I ... require an impossi... free from sin? ... of the law." ... first in... How? ... had given ... God's law sin? ... Now as there can be ... there is no law, and we dare ... that sin is not in our midst, we ... that God has a law for us to ... Is this so? and where we find it? John 17: 8.—"For I have given unto them the words which thou gavest me." 14th verse,—"I have given them thy word." John 14: 24.—"And the word which ye hear is not mine, but the Father's which sent me." Do ... see that the words of Jesus Christ ... same relation to us that the words ... did to Adam in Eden? and we are guilty, if we neglect them, as was ... holy just as long as he ... Just so with us. As ... keep the words of Christ, we ... the sight of the law, holy, as Adam was before he fell; and we, like him, can talk with God, being in harmony with heaven.

God did not condemn Adam in the light that the opposers of the doctrine of holiness teach us in the present day! It was not for the vast amount, but for a violation of a simple law, that God condemned Adam. ... sin drove Adam from paradise. ... not condemn men for being great ... but for breaking his law. James ... "Whosoever shall keep the whole ... offend in one point, is guilty of ...

... prominent objection is, that it is not ... power ... to keep the teachings ... Son. But I ask if it is not in the power of man to throw himself into the ... of Him who has kept the law? and ... not promised to assist all such if a ... made on their part?—Rom. 8: 26. ... what excuse can we make in the ... if we have not kept the teach... of Christ? What excuse will our ... spirits raise, when the flashes of ... shall threaten us with destruc... our feelings, if unholy, when ...

... our feet, ... be ... bursting of ... of matter, and ... ? The dark veil of ... be pierced by the ... —"Be ye holy, for I ...

... holy? Have you ... shalt love the ... thy heart, and thy ... myself." Have you done it? ... converse with him often, as if he ... peculiar friend? Do you inquire ... the wants of your neighbor, or do you ... chant his faults? Are you holy? ... "Whatsoever ye would that men should ... you, do ye even so to them." Have ... done it? Brethren and sisters, have ... done it? ... ye forgive ... their trespasses, ... will your heavenly Father forgive your trespasses." Think! have you ... it? ... "Love your enemies." Do you? ... "If thou comest to the altar ... rememberest that thy brother hath aught against thee, leave there thy gift, first go ... be reconciled to thy brother, and then ... and offer thy gift." Have you done ...

... holy, for I am holy." God is ... mocked, whatsoever a man soweth that ... also reap." D. C. W.

... Vt.

To build a happy home, six things ... Integrity must be the arch... the upholsterer. It must be ... lighted up with cheerfulness ... be the ventila... and bringing ... while over ... glory, noth... ing of God.

... the Crescent ...

The World's Crisis.

BOSTON, MARCH 2, 1859.

Salutatory.

Would that we could take each reader by the hand and give it a hearty shake, because we think we should receive a cordial welcome in our new dress. Please accept the wish for the deed. We desire to make our weekly visits as agreeable and profitable to all as possible; and on this account, we have enlarged our room to give place for more visitors, and having changed our apparel, we trust you will not be ashamed of our company, but permit us to visit with your neighbors and friends without restraint. We do not propose to entertain them with anecdote, wit and fiction, but with the sublime, heart-searching, soul-stirring, life-giving *truth* from the *book of books.*

We shall endeavor to make our conversation *profitable*, rather than pleasing; *instructive* than elegant; *good* than learned. We wish to talk with those who listen, as familiarly and kindly as do the most intimate companions; and, we hope, in return to have a place in your affections and prayers. We have started with you for the land of glory; and though we have not yet seen all the pilgrims on the way, we love and hope soon to greet you in the bowers of Eden, where sickness, pain and sorrow are unknown, where sin has no place, and virtue is periled no more forever.

Our Heading.

We consider our heading—THE WORLD'S CRISIS—as peculiarly expressive of the solemn position occupied by the present generation. All classes seem free to admit that some *great event* is about to burst upon the world, surpassing in its extent and grandeur all former revolutions, that have rent in pieces the kingdoms and empires of earlier days. There seems to be foreboding of what is foretold by the prophet Daniel in chap. 2: 35, where he is giving an illustration of the destruction of the great image, used to symbolize the kingdoms of this world; when he says;—"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them." We believe this event is near, *very near*, when we "shall see the Son of man coming in the clouds of heaven with power and great glory." Let us all be *ready* for the sublime event.

Our Position and Purpose.

1. We admit that we ... "sect ... ... every where . . . spoken against;" and, in this world, never expect to be reckoned with any other. We esteem "the *reproach* of Christ greater riches" than the treasures and honors of this world; "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

2. We "confess, . . . "that after the way which they call *heresy*, so worship" we "the God of" our "fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the *dead*, both of the just and the unjust."

3. We acknowledge that we are fallible, have made mistakes, and are equally liable to make more, hence we do not make a belief in our peculiar views a test of fellow-...

4. We receive, as brethren in Christ, all who love and obey him, following the best light within their reach. We have no sympathy with iron-bedstead tests which cut off those who do not say "shibboleth" to our particular *creed*. We think for ourselves, and wish others to do the same; and so long as we can see that the ruling *motive* is to do *all* to the glory of God, we most cordially embrace such as our christian brethren, in fellowship and communion, whatever be their denominational title.

5. We most firmly believe that the second *personal* coming of Christ is near at *hand*, and that when he comes, he will set up his everlasting kingdom upon the *earth*, and "reign over the house of Jacob for ever."

6. We believe the *dead are unconscious* between death and the resurrection, and that when Christ comes he will *raise* those "which sleep in Jesus," and make them incorruptible and immortal, thus preparing them to "possess the kingdom for ever, even for ever, and ever."

7. We believe the wicked will be raised, judged, condemned, and "punished with everlasting *destruction*," when *sin and misery will cease forever*; the good alone having "eternal life," which is "the gift of God . . . . through Jesus Christ our Lord."

II.

OUR JOURNAL. In view of our *position*, we intend to speak plainly, but kindly, ... no compromise with error, yet ... every man's opinion with respect, ... to keep back nothing that is ... not shun to declare all the ... as we understand it.

... tion; neither do we intend to have our paper like a slop pail to receive every thing that may be written. We shall act on the eclectic principle, and endeavor to do the *best* we can to "feed the flock of God," and "give them meat in due season."

3. We purpose to avoid all controversies and reviews, "knowing that they do gender strifes." During the time we have served our readers and contributors, we have not reviewed a single article which we have allowed in our columns; and we still intend to pursue the same course in the future, and wish all to act in harmony with us in this matter. We claim no privileges that we will not cheerfully grant to others. If articles appear in our columns which need correction, write your own views in a style so kind, clear and truthful, as to cause the one in error to see the truth and light, and embrace the same with cheerful delight. Ten may be overcome in this way, while one is gained in open combat.

4. We purpose to allow no unkind remarks in our columns, in relation to any one, and should any be received for publication, however valuable the article, we should deem it a sufficient reason for its rejection. We hope all will adhere strictly to this request. Let us all try to do the best we can, "love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

Portland Conference.

We have some good news to give of our meetings in this city. In company with Bro. Burnham we commenced them Wednesday, P. M., Feb. 16th, and continued them through the week and over the Lord's day. The brethren in this city have passed through many sore trials and distracting conflicts during the last few years, until many became completely discouraged, lay down and fell asleep on the brink of ruin. Nothing but perils were about them. The most stout-hearted had well nigh fainted and yielded to the enemy. A few weeks since, some resolved more firmly to maintain their integrity in the cause of Christ, and at once carried their good resolutions into practice, by repairing the house of the Lord, and engaging more heartily in his service, determining that christian character should be the test of fellowship instead of a belief in disputed points of doctrine. As soon as this foundation was laid, an earnest feeling in behalf of the sinner and the backslider succeeded, and they at once resolved to make an extra effort to reach the people, and, accordingly, appointed the conference ... closed ... which has resulted in the conversion of some eight or ten, and the restoration of a good number of backsliders, whom we left rejoicing in the blessed hope. Although the weather was unfavorable, our house was too small to accommodate the people, and during the latter part of the time, a good many had to remain standing.

Lord's day morning, we met at half past nine o'clock for a love feast, which, as many said, was a feast indeed. In fifty minutes eighty arose and testified of their firm determination to live the life of the christian. It was good to be there. At noon, five were buried with Christ in baptism, among whom was the wife and daughter of Bro. J. S. Brooks, and a young lady boarding with them. Our brother now says rejoicingly, "as for me and my house we will serve the *Lord*." Several others are waiting an opportunity to show by baptism their faith in the burial and resurrection of Christ.

In the evening, we enjoyed a blessed season around the table of the Lord, in company with about seventy of the children of the Most High. It was a weeping and rejoicing time in a heavenly place. At the close of the sacrament, eight came forward for prayers, six of whom arose and testified at the close of the meeting, feeling a peace of mind because of sins forgiven. Many are under deep conviction, who have not yet had courage to take a bold stand for Jesus and his word.

At this conference, we met Bro. Wm. Mitchell, from Kennebunk Port, Me.; L. L. Howard, and Bro. Libby, West Poland; R. R. York, Yarmouth; B. S. Emory, Portland, who have given themselves to the ministry; and, besides these, several other brethren and sisters from different towns. We left Brn. Emory, Libby and Howard to continue the meetings another week. When we hear again from Portland, we shall expect good tidings.

DAY OF PUBLISHING.—It sometimes happens that our readers complain that our paper, though published Wednesday, does not reach them any sooner than other papers published on Saturday. The reason is this:—we date our paper the day it leaves the office, and others date theirs three or four days after it is mailed. In this matter, we choose not to follow the popular custom.

FICTITIOUS NAMES.—We wish all would sign their true name, or initials, to their articles designed for the Crisis. Those with a genuine signature are read with much more interest. Let us, who love the ... so well, not deal in fiction. Will ...

"The Grand Conspiracy."

The following is the heading of an interesting article from an English writer, who is a close observer of the signs of the times, and the movements of the nations. He seems to be convinced that the great day of the Lord is at hand, when the kingdoms of earth shall give place to the everlasting kingdom of God and his Son. He says:

"There can be no longer any doubt that A GRAND CONSPIRACY has been formed between two of the leading powers of Europe, against the peace and independence of half the world." "A pamphlet has lately appeared in France, stamped and authorised by the French government. The writer has assumed the fictitious name of Jacques Bonnefoi, and under this name he has brought out some most startling announcements. He asserts that France and Russia are to commence simultaneously: Russia by the invasion of Turkey, and France by the invasion of England. He asserts that throughout all France, from Paris to the remotest village, but one cry is heard, which is—'War with England.' . . . . Being authorized and stamped by the government, there can be no doubt but that it is written and published with the full approval of the authorities, and amounts to a ... declaration of the preconceived ... It is well known that in all ... arms are manufactured, th... are now at work day and ... night the air is filled w... flame of a thousand furn... stunned by the sounds of ... It should also be stated th... have been added to the ... already so numerous; and the ... minister at war has promised the Emperor that, by the end of next (now present) February, he will place at his disposal 400,000 men, ready to march in any direction his majesty may indicate. We see in this no symptom of drawing back, but every symptom of some unknown but settled plan of the most determined action. Some grand design has long been formed, and the apparent delay is only in proportion to the magnitude of the scheme—a scheme of universal dominion."

"With reference to ITALY, some important revelations have been made. It is said that the Pope has recently become highly irritated against the French government in consequence of a certain plan which has come to light. A Sardinian army is, as soon as possible, to cross the Ticino, and to invade the Austrian province of Lombardy. This army is to act as the advance guard of a much larger French force, which is to follow; and by the joint action of the two, the Austrians are to be driven out of Lombardy, and the whole of Italy is to be re-partitioned. Sardinia is to acquire a part of the territory; but the lion's share, of course, is to be assigned to France. Prince Napoleon is to be placed on the throne of Lombardy, and to assume the iron crown of the ancient Lombard Kings! One half of the Roman States are to be added to his dominions, so as to make up what may be called the kingdom of Italy, of which Venice, also, is to form a part. . . The pope is reduced to the ... the sovereignty of ... itself, with no other domain whatever! Such is the Italian scheme, which has been made public in the continental papers, and which has given such umbrage to the Pope. And well it may, and to all Europe besides. We believe every particle of it to be absolutely TRUE. . . . It is for this that the whole youth of Italy have been excited into fury, and that 400,000 men are getting ready for the military season of 1859. That FRANCE and RUSSIA are about to co-operate, there can be but little doubt. The two Emperors are now on terms of the most evident friendship. The marriage of Prince Napoleon with a sister of the Emperor Alexander, is spoken of as determined on. . . . From the beginning of 1859, we may consider the Mediterranean as a Franco-Russian lake, hereafter to be converted into one entirely French. Italy, Turkey, Egypt, North Africa, and PALESTINE, will fall into the hands of the two Emperors. . . . War has become a NECESSITY, and necessity has no choice. . . . It is a well known impression of Napoleon the Third, that he was born and 'destined to complete whatever the first Napoleon left unfinished.' That he is in fact, the COMPLEMENT to Napoleon the First. The idea is a most striking one. It is grand and original, in the very highest degree. So grand and original, indeed, that it could scarcely have occurred to any mind, unless it had been implanted by some over-ruling power. One man the complement to another. Two men in one, to make up one great circle of achievement. . . With this vast design, he is now carrying on a series of preparations, for which nothing but so vast a design can account. All the dock yards, arsenals, and military manufactories of France, are at work night and day; and new engines of destruction are growing into shape, like some new-born monster of the antediluvian world. But will he carry out his design? We think he will do so in his own person: we are morally certain that he will attempt it immediately, and on the most formidable scale.

"The year 1859 opens with a grand and solemn scene. All nations are agitated and alarmed. All are in expectation of what is to come. Revolution is spreading over all the Roman world,—from the Irish seas to the Euphrates. Nations are arming for some unknown and frightful conflict. . . . Peace is dead and thrown aside; no spirit alive but the spirit of bloodshed. And in the centre of the centre, with all the powers and spirits of the age grouped around him, is one dark, silent MAN, with one vast inscrutable design, awaiting the moment to begin, while the eyes of Europe are fixed upon him, under the spell of FASCINATION. All men are sure of some terrible event, but none are able to foretell its nature or its end. The crimes of a thousand years rise slowly from the earth, and float like spectres across the sky of christendom. . . Yet our church is asleep; our clergy are silent! . . . HYPOCRISY has spread its leprosy over church and state—nothing but hypocrisy is left." [*The last vials.*" *Jan.* 1859.]

"*The Scriptures cannot be broken.*" JESUS.—Then we must have upon "earth distress of nations, with perplexity," near the time when Christ is to make his second advent. He has told us plainly that such a state of things will immediately precede his glorious, personal appearing. We think there is no room for doubt that we are very ...

... in all his glory, raise the dead, and set up his everlasting kingdom.

Reader, are you *prepared?* Can you say, "Even so, come, Lord Jesus?" If not, "Haste and get ready."

WE PURPOSE, in compliance with a request, to write a series of articles on the *Spirit*, as we have done on the *Soul*, giving every text in the Bible where the word occurs in its various uses; also, in the same manner, examine the words *sheol, hever, gehenna, hades, tartarus, paradise, pit*, &c.

☞ We have just forwarded to Bro. J. S. Brooks, No. 8 Summer St., Portland, Me., an assortment of our books and tracts, where our brethren can obtain them at the same prices as at our office. We do this to save the express money of those who purchase.

☞ Bro. John F. Cotton's tract, "*The Speechless Guest at the Marriage Feast*," will be ready in a few days. Price 5 cts., single. Postage 1 ct.; $3 per hundred.

A NEW TRACT.—"*Anti-Eternal Torment*," by Edwin Burnham. Price 1 cent single, 75 cents per hundred. Postage 1 ... Just the thing to scatter among all ...

... S.—We purpose to give the most important weekly news in our paper, especially the foreign, relating to the movements of the nations as connected with the fulfillment of the prophetic Scripture. We hope to make our paper, in every respect, what is needed in a christian family.

EXTRA NUMBERS.—If any wish for extra copies of No. 1 of this volume, as samples to use in obtaining subscribers, they can have them *free*, if they will send their orders.

☞ When any who write to the office have occasion to use proper names, we wish they would take *special care* to write them very *plainly*.

ERRATUM.—On first page, fourth column, second paragraph, second line, for "justice" read *Justinian*.

For the Crisis.

The Cause in the West.

Since I last wrote, my meetings have been attended with great interest. Shabbona Grove quarterly meeting was, considering the weather, well attended. I continued the meeting ten days, as the interest increased. I think much good will be the ... at Wilton, ... result. My quarterly meeting ... Iowa, was a glorious one. The church was strengthened, sceptics trembled, and some were converted. One infidel came to me the last night as I was about leaving, and handing me a dollar, said, "Take that to pay expenses. I want you to come back soon. There is some sense in listening to preaching I can understand." I left there for Brown Co., Ill. Met my appointment, but had to leave after holding the meeting four days, promising to return in three weeks. Held a quarterly meeting at Warsaw prairie. Brn. Pratt and Scott were present. The Lord blessed his truth. I left Bro. Pratt's on Tuesday for Earlville. Commenced our meeting Thursday evening, continued till over Sunday. The word took effect. I trust the judgment will unfold a good result.

From thence returned home, stopping a few days, and preached some of the time in Princeton, Iowa. On Tuesday started for Brown Co., to meet my appointment, to commence Jan. 13th. Engaged Bro. Walter Pratt to attend my quarterly meeting at Elizabeth, Jo Davis Co., to commence the same time. (I would say to the church in Elizabeth, that sickness prevented Bro. Pratt from fulfilling his appointment. He will visit them as soon as possible.) Arrived there in time to commence my meeting. Had a large attendance all through, notwithstanding mud and mire, and continued twenty-five days. Much opposition and prejudice to contend against, but God cleared the way, and the word took effect. We had thirty or forty reclaimed or converted, and left a good interest, many inquiring the way. Baptized sixteen, and added to the church five and twenty, and more I think will unite soon. God took in hand some very hard cases. One man, eighty-seven years old, in his younger days professed to be converted, and joined the C. Baptist church, but left it and became a Universalist, and has been living with that faith till now; but God has opened his eyes. He had a son and a grand-daughter who started for the kingdom. I hope they will endure to the end.

The Lord is still at work. From thence I returned home. I have pressing calls on every hand to come and give the word of life. O, that there were many more faithful laborers in the vineyard of the Lord! The Master will soon be here, and work be over, but my heart cries out,

"Great Author of compassion,
Redeemer, Savior, Friend,
O, send to every nation
The knowledge of its end!
Fly, fly, on wings of morning!
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell."

In hope as ever, MOSES CHANDLER.
Castleton, Ill., Feb. 1859.

☞ ... politely.

For the Crisis.

"My Two Witnesses."

Upon the question, Who are the witnesses? much has been said. Some have supposed them to be the two testaments. This appears irrational. Bp. Newton thought the two witnesses to represent the few faithful followers of Christ through the 1260 years.

The ambassadors of Christ are called *witnesses* in many sacred passages.—"*And ye are* witness of *these things.*" Lk. 24: 48. "*And ye shall be* witnesses *unto me, both in Jerusalem and in all Judea . . . and unto the uttermost parts of the earth.*" Acts 1: 8. Accordingly we abundantly find them afterward so denominated. *One "must be ordained to be a witness with us of the resurrection.*"—Acts 1: 22. "*This Jesus hath God raised up, whereof we all are* witnesses."—Acts 2: 32. "*Not to all the people, but unto* witnesses *chosen before of God, even unto us.*" Acts 10: 41. Does not the clause, *I will give power unto my two witnesses*, imply that they are persons known by this appellation? But who are so well known by this appellation as the true ministers of Christ? The prophesying of the witnesses, Dr. Lowman observes, "signifies persons full of the Spirit of God; preaching God's word, and bearing witness to the truth. (On Rev. p. 109.) The witnesses are called the two prophets, who tormented them that dwell on the earth.—Rev. 11: 10. But who else answer so well to this description as do the faithful preachers of the Gospel? These (says the Revelator) are the *two olive trees.* This relates to Zech. 4: 3, 11–14. The two olive trees *there* are supposed to have been Joshua and Zerubbabel, who unitedly prefigured Christ; and who, Pool supposes, prefigured also the ambassadors of Christ. There (said the angel to Zechariah) are the two anointed ones (sons of oil, *Heb.*) that stand by the Lord of the whole earth. The gifts and graces of the Holy Spirit are represented by the anointing with oil. And the ascension-gifts of Christ to his ambassadors, for the work of the ministry, and for the edifying of the body of Christ, render ... for them to be called olive trees, or sons of oil. Thus reference appears to be had in the witnesses more immediately to the ministers of Christ.

But the witnesses are also the two candlesticks. A candlestick is a noted emblem of the church. 'The seven candlesticks which thou sawest, are the seven churches.' Rev. 1: 20. Doubtless the true members of Christ are not to be excluded from constituting the witnesses."—*Dissertation on the prophecies, pp.* 172–174.

... the "two witnesses?" Two ... testimony. ... Why said to ... witnesses constitute a complete ... They seem to be *prophetic* witnesses. They ... cause the Old and New Testament prophecies to "speak" or testify against a certain power which will so enrage the latter that it will make an effort and succeed, to a fearful extent, to cause these witnesses to be killed. To war then upon the witnesses will be to war on the Lamb. Whether other features may not more fully develop the dual number of these witnesses, is yet to be ascertained.

Now if we can find the power that kills, then we may more fully determine the time of their being killed. We have endeavored to show that the eighth head of the leopard beast, or the revived seventh, was the last wicked power with which the church would have to contend; and for further proof we remark that the beast in Rev. 17, is represented as having seven heads, and also there are seven kings. "'They are also seven kings,' (Cov.) 'They are seven kings,' (Newman.) 'And they are seven kings,' (Dou.) 'They are seven kings,' (Tyn)."—*Berick's Grand Crisis, p.* 357. "Five are fallen."—John sees this scenery in the wilderness state of the church. He was carried into the then future wilderness to mark more distinctly future events and the chronology of the same, precisely as Daniel was in vision carried down to the palace in Sushan, then future, to see the vision of the ram and goat, though he himself was still in Babylon. In this state John sees a beast having seven heads, a kind of double symbol, representing geographically, as well as politically, the condition of the woman which it carries. In this advanced position he says, "Five are fallen, one is," leaving only one more to arise to make up the seven. The sixth head of that leopard beast being Austria, as our brethren admit, then France was the *seventh* when Napoleon espoused the cause of the church, and answered well to the prediction in *continuing but a "short space."* The kings of Europe combined did wound the seventh head with the sword, and passed a decree that it should have *no resurrection.* But it rises at length,—the deadly wound is healed,—the beast revives, and all the world are wondering, while "*they behold the beast that was, and is not, and yet is.*" With wonderful precision do we behold the Napoleonic dynasty, filling up this last scene of the prophetic drama.

We are informed that this eighth head, or the revived seventh head, ascends "OUT OF THE BOTTOMLESS PIT;" "and (is the one *that*) *goeth into perdition.*" Now in chap. 11: 7, we read concerning the two witnesses thus: "*And when they shall have finished their testimony, the* BEAST THAT ASCENDETH OUT OF THE BOTTOMLESS PIT *shall make war against them, and shall overcome them and kill them.*" Thus we learn that this last, or revived head of that scarlet beast, is the one that COMETH OUT OF THE BOTTOMLESS PIT—is the one that kills the witnesses, does the same work that the two-horned beast was to do to those who receive not the "mark." And as the wounded head was not revived until Louis Napoleon seized upon the imperial crown, and cries, "*The Empire is peace*," it follows that the killing of the witnesses is an event subsequent to that eventful "*2d of Dec.*" 1852, and will be accomplished ere this "head" goeth into perdition.

Summing up. 1st. The witnesses will have finished, or, as some render it, will be about to finish their testimony, when a power shall rise up and kill them.

2d. The power which kills them is a power that comes out of the bottomless pit, or abyss, therefore must have been thrown into that abyss of death, or darkness, before it could have come out.

3d. As the finishing up of the testimony of Christ will be the third angel's message—"If any man worship the beast or his image,"—it follows that the power here implicated will be the power which will kill them. And thus we read, Rev. 13: 15,—"And he (the two-horned beast) had power to give life unto the *image* of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast should be killed."

4th. As this image is a revived power, it well synchronizes with the revived head of the scarlet beast, Rev. 17, that "goeth into perdition."

5th. As the work of the beast from the bottomless pit is to kill the witnesses, and as the work of the two-horned beast is to kill the witnesses, it follows that they are one and the same power, their chronology being the same.

6th. As the eighth head of the scarlet beast is the beast that "*ascendeth out of the bottomless pit*," and as it is declared that the beast that "*ascendeth out of the bottomless pit doth* KILL *the witnesses*," then it follows that the eighth head will accomplish that work.

7th. Therefore, as we ... that we have proved that the revived Napoleonic dynasty is the eighth head of the scarlet beast—which did "ascend out of the bottomless pit," as the revelator declares—then it follows that that power will accomplish its work on the remnant who have the TESTIMONY of Jesus Christ.

May the Lord give us wisdom, that we may gain "the victory over the beast, and over his image, and over his mark, and over the number of his name," and "stand on the sea of glass having the harps of God." More anon. H. ... ATT.

For the Crisis.

The New Volume.

Come, now, are you not glad to see this improvement? "Yes, but I am afraid the expenses wont be met." Well, what will you do towards it? "I would help if I had any money." Have you any influence? If so, you can get subscribers in two ways; first, if you are doing business with those that are favorable to the position we take, and are poor, help them some way to the paper. I have taken work of some, and wood of others, butter, cheese, grain, lumber, &c. With a little trouble, you can get a number of subscribers and help the paper, and the people that read it. It is not the paper as a paper we want to go, it is the light it carries.

Second; select some suitable persons, who stand aloof from all kinds of religious influence or instruction in your vicinity, and propose a collection to send the paper into such places, and you will do double the good you expect. I know of a ... that have been converted, by ... effort, and have paid for themselves ... three months.

To those that pay nothing and ... ing, you are the worst of all; if you receive the paper *free*, you ought to act as *agent* to get subscribers. Some of our preachers are anxious to see ... and their appointments, with ... &c., but do nothing to pay for publishing them. This is wrong, and can and ought to be remedied.

I will commence to-day to ... get ten new subscribers in three m... This is about the number I obtained ... year. I feel more interested, beca... paper is better than formerly. I ... it is the most orthodox pa... England, ... feel just like ... to others. The ... will pr... we cannot. Do not destroy them ... to others. New doors ... by sending six papers into ... result has been the conversion of ...

Come, let us do ... take a new start in ... Who will and believe many w... prise? I hope ... a privilege. ... duty, if not ...

☞ Give a ... he is a king. ... and riches, and riches, and he is ... brains without without brains, ... Give him riches ... fool.

Ye followers ...
Who was ... the holy Lamb,
Oh, for the ... lost, ruined man—
Pity the ...
... the guest!

VOL. IX. NO. 1. THE WORLD'S CRISIS.

For the Crisis.

Strong vs. Hudson.

THE PHILOSOPHY OF REFORM.

Dear Grant.—One of your correspondents inquires why no reply is made to the Review of my book in the *Methodist Quarterly* by Dr. Strong.—He seems to apprehend that evil will come if there is no rejoinder. I have no such apprehension. The religious papers, quite naturally, say the review is able; and the same thing is said of every review. But I have been among Methodist and other ministers a good deal, and have met more whose reading of the review has created a desire for the book, than I have seen of wavering minds confirmed by it in the orthodox view. And I have heard reviews, manifestly and confessedly abler than Dr. S.'s, spoken of in the most disparaging terms.

But those are not the only reasons why I make or desire no rejoinder. If your correspondent knows any one who is likely to be persuaded by the review that sin and woe are eternal, let him inform me, care of J. P. Jewett & Co., and I will write to the wavering one, pointing out the flaws, as they seem to me, of Dr. S.'s argument. But a regular reply given to the world would not accord with my philosophy. If such a reply were given, it might seem demanded to help the cause. But, as far as I recollect, Dr. S. makes only one point of argument not considered in the book; and I have no fear that a thinker will be persuaded by that. Again, there is no use in discussion unless readers think for themselves; and if the disputants were to travel through every detail of argument, what thinking would be left for the reader? And if the general character of the truer argument does not convince, and help the reader to finish some details, and even to correct some errors in the detail, better throw it aside and pray God to send some other champion.

But I have other reasons for declining further controversy over the same ground. Theologians are learning the wisdom of lawyers, who may dispute very hotly while the case is pending, and shake hands when the case goes to the jury. I have seen Dr. S., and though he may be firm as ever in the orthodox faith, he is not the man to worry if the jury bring in verdict against that burdensome faith. He is very gentlemanly and companionable, and, for a rarity, the tone of his review is not proscriptive.

And I meet a good many other divines who treat me very respectfully, and even helpfully. Not a week ago I called on a Methodist D. D. who was glad to take my work, and wished me "success in selling a good book." He did not think my doctrine true, but knew my discussions were valuable, and would recommend them to his pupils, as they should "prove all things."

Within about a week I have met three orthodox gentlemen—two of them ministers—who have patronized me by purchase, and then put horse before the sleigh to take me to the next man. I have met one orthodox theological professor who was very glad to see such a book; for there could be no worse evil than that people should hold doctrines, however true, in a traditional, dead way. And such a book would compel them to re-think the truth, and infuse the life and vigor of new thought into it.

Another orthodox professor and D. D. makes me his guest, and though he cannot get up a lecture for me among the students, he gives me "the liberty of the yard," and allows me to do what I can.

Another such becomes my host and introduces me personally to all the other professors, recommending me as likely to have made a book worth reading.

I meet others who have read my book, and insist on my tarrying and chatting as long as convenient. Some are wholly tolerant of the so-called heresy, and now and then I meet ministers who accept it as the truth. One orthodox minister lately bade me God speed, and hoped I might continue the discussion.

We would not hastily infer that many of these tolerant gentlemen actually agree with us. But many of them do feel the burdens of the received doctrine, and are perhaps entertaining the suspicion that it may be a great error.

Now my philosophy of reform is, not to fret about paltry details of argument—it makes me ache to meet a man boggled with questions about the consciousness or unconsciousness of the intermediate state, as if eternity rested on that corner stone—but to offer the great facts of the case, and thus set people a thinking. And if thinking is a safe business, no man need fear the result. Yours in Christ, C. F. H.

Correction.—In the last No. of the Crisis, there was an obituary of Sr. Mary Bradley of Kensington, Ct. It should read Sr. Mary Bradbury. She was the wife of [illegible] Bradbury. We bespeak for him, in this hour of affliction, and for his family, the prayers of the waiting ones. L. J. R.

Music.—Music is the Art of the Prophets; it is the only Art which can calm the agitation of the soul, and put the devil to flight.—*Martin Luther.*

I ever held this sentence of the poet as a canon of my creede: that whom God loveth not, they love not Musicke.—*T. Morley*, 1599.

For the Crisis.

Prophecy.—No. 1.

Bro. Grant.—In glancing over the columns of the last Crisis, I felt a desire to call the attention of the student of prophecy to the article from the pen of J. B. C. on "Symbols;" and although I would not vote the investigation of prophetic symbols, by writing over its portals the saying, "Fools presume where angels dare not tread," yet I do think with J. B. C. these "lofty themes" are treated with too much "recklessness;" and I sometimes think it is possible for writers on prophecy, like sectarians with their creeds, to come to the Bible WITH a *theory* rather than come FOR a *theory*; and in so doing, we shall be very likely to see things through *colored glasses*, and though convinced, yet,

"Convinced against our will,
Are of the same opinion still;"

and the result is, "confusion worse confounded."

These results might be remedied, perhaps, if we would more closely follow the example of those of Bible story,—Joseph, Daniel and John; Gen. 41: 15; Dan. 2: 18–28; also 9: 3; 10: 1, and onward; Rev. 1; 10, and, for our encouragement, the promised blessing, 3d verse. From these examples we may deduce the following rules:

1. Cease from our own wisdom.

2. Seek that wisdom that cometh from above, by earnest, humble prayer, with fasting.

3. Seek only the glory of God; remembering the foolishness of God is wiser than the wisdom of men.

4. Being "in the Spirit,"—enlightened by the Spirit, we shall be prepared to acknowledge, with those of old, "not unto us, not unto us, but unto him belongeth wisdom, and glory, and power." Amen.

S. J. H.

(To be continued.)

Correspondence.

From J. T. Dixon.

Bro. Grant:—The truth is spreading rapidly in some parts of Rhode Island. Little churches of believers are being gathered (in gospel order) in many parts of this section—such as believe that evil and misery will entirely cease on this planet.

I believe the late discussion will have a tendency to induce people to read their Bibles more. The Lord will take care of the result. Do not be afraid of being ranked among *Infidels*. God knows his own. Let us be kind and gentle, and not imitate some, who, as Bro. D. T. Taylor says, when they write against us, seem to dip their pens in gall and wormwood.

In making these remarks, I am not influenced by unkind feelings. I respect many of our opponents who differ (honestly, no doubt) with us on the state of the dead, and finally impenitent. I think I am not so bigoted as to say *I know* we are right and they are *wrong*, for I might be mistaken, although I hope not *fatally* I know, too, that my Bible says none but meek ones can inherit the earth. I think in this I have the spirit of Christ, for I know that I love some of my old Baptist brethren in this town, who believe in eternal torment, because I believe them to be sincere Christians, and I can worship with them and love them. I am willing, too, that they should advocate every doctrine which they believe to be truth, if it is done in a kind and gentle spirit. Truth seeks the light, while error crouches in darkness. As for me, I grow stronger and stronger in the great truth that evil in this earth must *cease to be*, and I know of no Bible revelation which locates sinners in any other place.

This great truth is spreading far and near. Praise the Lord! How it disarms infidels, commending itself to every man's conscience. In this town, many of the good members of the Orthodox churches have embraced it. The pastor of one Freewill Baptist church, one of his deacons, and, I think, a majority of its leading members, believe and advocate it; and I am called nearly every Sunday, (also Bro. P. C. Rodman,) to labor among little churches, many just organized or organizing, within from eight to twenty miles of this place, east and west of the Providence and Stonington River Railroad. Our beloved Brn. Bellows and George Champlin, have been the long-tried pioneers who have contributed most largely in producing this blessed result. Bro. Hastings has been a powerful auxiliary also, not only by preaching, but mainly by the Tract operation; his books and tracts are scattered all over the State, and are doing much to open blind eyes. And our dear Bro. Blain, who I believe to be one of God's excellent ones, has removed much prejudice while here, by his kind way of presenting truth, visiting the clergy, circulating his tracts, and inducing them to purchase and read that valuable work of Bro. Hudson's.

I could tell you of many encouraging things about our missionary operations, but I see I am intruding on your limits. There is one I must mention, for they need help, and some preacher seeing this, may go to their assistance. At Caroline Mills, two Brn. hired a Freewill Baptist chapel (standing empty) last fall. It will seat some five hundred. They organized a little church of five. Bro. Bellows ordained Bro. Joseph Northrop, and the church elected him pastor. They have been, and are now, enjoying a revival spirit,—already number some thirty members, added by baptism and from other churches, and Sundays the house is full. I hope some good Bro. will soon visit them, as they need much instruction in the things of the kingdom.

God bless you, Bro. Grant, and sustain you in the arduous conflict; it will soon end, and then sweet rest will be yours. Amen. John T. Dixon.

Peacedale, R. I.

From Sr. E. J. C.

Bro. Grant:—I wish to write a few lines for the "Crisis," not because I can say something of consequence, but wish to add my hearty acknowledgement of what I consider "the truth as it is in Jesus." I became a believer in the pre-millennial advent of Christ in 1848, and soon after embraced the views advocated by you in the discussion with Dr. Litch. And my testimony is, that these truths are so clear, so beautiful, so glorious, that my heart burns within as I contemplate them, and wonder that more do not understand and embrace them.

I have carefully read the discussion, and can see no cause to regret my "heresy," if heresy it be, but am more confirmed, and that too by the arguments used to overthrow my faith. I cannot believe in a triune man, or acknowledge that necromancy is an unanswerable argument in favor of the immortality of the soul. Did the woman of Endor really bring the dead Samuel from his resting place to pronounce the doom of the guilty king of Israel, or was it the "jewel" man? and if the latter, how came that mantle upon him, and how could he tell the rejected man before him that on the morrow he and his sons should be with him? Would he indeed exchange mount Gilboa, and the armies of the Philistines, for the New Jerusalem above, and the spirits of just men made perfect? Well, I have commenced asking questions, and they would cover the paper all over, if I would let this pen go, but I really wish to ask a few more, and then stop.

Have you the shadow of an idea that our Savior referred to the death of a child when he said, "Suffer little children to come unto me, and forbid them not," &c.? And what would a Chinese or Hindoo think, were they to hear it thus expounded, as I did not long since? Would they not be apt to think it rather favored their views? Such questions may shock some, and they certainly do me, but it is because I think all such scriptures are perverted, and I have never received any harm in consequence of looking a "fact" in the face.

We are coming to that point rapidly when we shall wish we had not shut our eyes, when something contrary to our beloved notion came before them. I may not possess much "logic,' but think I can see all sorts of wickedness growing from the doctrine of the natural immortality of man. E. J. C.

Saratoga Sps., N. Y.

Married.

In East Windsor, Ct., Feb. 23d, by Rev. Frederick Munson, Mr. Clark H. Morgan, of Cordova, Ill., and Miss Lizzie C. McFall, of the former place.

Obituary Notices.

Died, at her residence in Longmeadow, Mass., Rebecca Woolworth, wife of David Hale, aged seventy-six years.

In early life our mother became a follower of Jesus. For these many years we have enjoyed her faithful instructions. But now she rests, sweetly sleeping in Jesus.

She was ever steadfast, immovable, and rejoicing in that hope which purifieth. As she drew near the close of life, the promises of God in Christ became more precious than ever, believing that she should receive a new life at the second appearing of Jesus Christ, at which time she should receive the reward of the inheritance. She fully comprehended the great doctrine of the Gospel, and fell asleep in sweetest confidence of faith. S. H.

Died, of consumption, in West Hawley, Mass., Nov. 27th, Lorinda H. Beals, aged twenty-two years and two months.

Sr. Beals was a great sufferer, yet never was heard to murmur, but was perfectly resigned to her lot. She had a good hope through grace, which buoyed her up through her last sickness. She sleeps peacefully in the arms of the great Life-Giver, and when the bright morning of the resurrection shall burst in beams of brightness over the dark, cold grave, then will Lorinda wake from the tomb, come forth clothed with immortality, and live to die no more forever.

"So fades the lovely, blooming flower."

R.

Fell asleep, in Worcester, Mass., Feb. 17th, 1859, Bro. D. E. Moulton, aged 42 years.

Bro. M. died after a continued sickness of the consumption; which has been wearing him out for a long time, as many of the brethren know. He has suffered much, but now is at rest. As many of the brethren have been acquainted with him, having heard him preach, and knowing of his sickness through the Crisis, it will not be necessary to notice further, save that he died in hope of a resurrection and future life alone through Christ, to an eternal inheritance, in common with all the faithful and believing ones; which is to be given at the revelation of Jesus Christ.

The funeral was attended by Bro. J. Hemenway. He has left a wife and three children, besides quite a circle of relatives and friends, to mourn his loss.

We expect to see him in a little from this, where consumption never will come. Come, Lord Jesus, come quickly!

W. F. Hebard.

Summary of News.

DOMESTIC.

New York, Feb. 27.

The steamship Illinois arrived at noon with the California mails of the 5th inst.

A resolution was to be introduced in the Legislature, requesting Senator Gwin to resign, on the ground that in his bill providing for the letting of ocean mail interests, he has violated the instruction of the Legislature, passed last year.

Gen. Clarke has determined on a vigorous campaign against the Mohave and Paducah Indians.

The Panama Star confirms the reported signing of the Ousely English and Nicaragua treaty, and says the Cass-Yrisarri treaty has not been acted on by the Nicaragua Congress.

A correspondent says the former contains clauses likely to be offensive to the American government.

Valparaiso dates are of Jan. 16. Revolution was imminent. The police at Copaipo had revolted, and completely overthrown the government officers, without bloodshed

Troops had started for Copaipo and Coquimbo, and the latter place, as also Caldera, were to be put under blockade till the difficulties are terminated.

The feeling at Valparaiso is decidedly in favor of the government, the influence of the foreigners resident operating as a check on the malcontents. The government is apprehensive of the South, as the opposition there have arms and ammunition.

The whole republic, except Valderia and Chiloe, are now officially announced as under a state of siege.

Conception is to be blockaded as soon as possible.

The province of Maule is reported to have pronounced against the Government.

Sandwich Islands dates are of Jan. 22. Everything was quiet. The French minister had suspended diplomatic relations in consequence of the refusal of the government to give damages for the imprisonment and brutal treatment of a French subject.

The barque Antagonist has arrived from Buenos Ayres Jan. 4th. Business was generally dull.

Commissioner Bowlin and Com. Shubrick had gone up the river to hold an interview with Lopez, taking the brigs Dolphin and Perry, which would be taken in tow at the forks of the river by the steamers Fulton and Water Witch. The rest of the fleet was at Montevideo.

A Paraguayan steamer had gone up with a chain, to be placed across the river, to prevent vessels from passing.

A French and English steamer had also gone up, and it is supposed that the latter would make a demand on Lopez for indemnity in the case of a British schooner, lately seized.

It was generally thought that our fleet is entirely inadequate, and that, if an engagement takes place, they would be beaten.

It is said that Lopez has 100,000 men under arms and well disciplined.

New Orleans, Feb. 27th. The steamship Tennessee has arrived from Vera Cruz 22d inst.

Miramon was still at Orizaba, with 4000 men, and was collecting forced loans everywhere. He had formed a Cabinet, consisting of Larranzar, Minister of Foreign Relations; Zagaceta, Minister of Finance; and Castillo, Minister of War.

There were 4000 Liberal troops at Zacatecas, and another body at Morella.

The Progreso of the 16th states that the French and English commanders notified the captain of the American sloop-of-war Saratoga, that they should board the Tennessee, to see if any fillibusters were on board. The captain of the Saratoga intimated that they could not do so while his ship was near enough to prevent it.

The foreign ministers at the capital had not recognized Miramon as President.

The English and French squadrons were in a hostile attitude before Vera Cruz, and favoring Miramon and the Church party. They will attack the city from the sea, while Miramon does the same from the land side.

The English and French merchants at Vera Cruz have renounced the protection of their own flag, and placed themselves under the American flag.

FOREIGN.

The Liverpool Mercury of the 12th thus sums up the general English sentiment on the war question at the latest dates:

"At the present moment, uncertainty as to the future continues to prevail both here and on the continent; but habit has now enabled people to exist in this state of uncertainty without manifesting such lively emotion as heretofore. Doubt and distrust are still visible, but there is less alarm, and in this condition of society a spirit of hopefulness has a better chance of exhibiting and diffusing itself. A favorite opinion now is, that the Emperor Napoleon has really been checked in his purposes by the evident hostility of his own subjects to war, by the opposition of the British Government, and by the refusal of that Government to pledge itself to any policy respecting the future. They who hold this view now construe the Imperial speech of Monday as a pacific declaration, into which the more threatening and warlike passages were introduced to hide retrocession—as camp-fires are sometimes lighted to conceal a retreat. It is to be hoped that this is the correct reading. There is, however, the awkward fact of the warlike preparations of France to be accounted for. Perhaps the solution of these may be that the Emperor Napoleon looks upon armed diplomacy, as mendicants in Spain look upon armed begging, as the most efficacious. Another view is that the French Ruler is only waiting until discussion shall have produced, in France and England, a feeling more favorable or less hostile to his policy, or until the chapter of events shall have furnished him with a better pretext for war."

FRANCE.

The following is an extract from Count de Morny's speech, which was so enthusiastically applauded:

"Religion, philosophy, civilization, credit, industry, have all made of peace the first benefit of modern society. The blood of the people is no longer lightly shed; war is the last resource of rights disregarded and of honor offended. The greater number of difficulties is removed by diplomacy, or solved by pacific arbitrement. International communications so rapid and public have created a new European power, with which all governments are forced to account; that power is public opinion. It may for a moment be undecided or mistaken, but it always ends by siding with justice, with right, with humanity."

There is much talk of an autograph letter received by the Emperor from the King of Sardinia, in which the latter, after warmly thanking the Emperor for his sympathy with the Piedmontese nation, promises that Sardinia will abstain from any provoking or aggressive act towards Austria, and will calmly await the course of events, without seeking to precipitate them.

The number of ships-of-war now either armed or arming in different French ports is, by a recent estimate, stated not to be less than 200.

The most violent article which has been published on the subject of existing difficulties, appears in the "Siecle," which demands war, not in the cause of Italian independence, but for the purpose of obtaining the annulment of treaties, the existence of which perpetuates the recollection of the greatest disaster of France, and which were signed under the oppression of 1,200,000 foreign soldiers.

The Paris correspondent of the Times gives the following opinion of a well-informed person in regard to the rumored willingness of Austria to evacuate the Roman States:

"This evacuation, he says, is precisely what would suit the Emperor of the French, whose plans would be promoted by an insurrection in Italy. Now, so long as his troops are at Rome, the Emperor would be obliged to put down a seditious movement on one point which he would see with secret pleasure break out in Lombardy. Austria has motives of quite a contrary kind to remain in the Roman States. To quit them would be to fall blindly into a snare. She will perhaps appear to lend herself to negotiations on this point, but, as I have already said, only to gain time."

AUSTRIA.

In the opinion of military men at Vienna, the assertion of the Paris Constitutionnel that France could send 400,000 or 500,000 men across her frontier is a great exaggeration.

The Vienna correspondent of the Times can come to no other conclusion than that Austria is prepared for war. The Austrian army at present consists of 450,000 men of all arms, and in case of need it could be raised to 600,000 men.

The Austrian government continues its military preparations, by recalling soldiers on furlough, purchasing horses and stores, and casting artillery.

Still, the Austrian Gazette says that France has given to the English Minister a positive promise not to attack Austria if Sardinia is not interfered with, and that Austria has not the slightest intention of attacking Sardinia.

A letter from Munich reports that positive assurances have been received at Vienna from Prussia, that that power would regard an attack by France upon the Austrian frontier as a distinct *casus belli*.

ITALY.

The following is an extract from a letter from Genoa, dated the 8th:—

"The pamphlet *Napoleon III and Italy*, and the Emperor's speech, are the subjects of conversation in every circle. These two documents have produced a very favorable impression on all who trouble themselves with politics. All parties, all governments, and all interests now see that an Italian question exists, and that is sufficient for us, as it is now evident that Italy must perish or the question must be settled."

The Times' correspondent at Turin says the Emperor's speech has given decided satisfaction there. It is regarded as warlike, but it is natural the Italians should interpret it according to their wishes. Surprise is felt at the backwardness of England in the cause of Italian nationality. Apprehension is felt at the influence which a desire to preserve the English alliance may have on the Emperor of the French. It is certain that warlike preparations continue; but who is to begin?

Private letters from Palermo bring intelligence that the country is as agitated now as as it was in 1847, and that things are taking much the same turn. A great number of arrests of persons of station and education have taken place in that city.

A letter from Modena, in the official *Gazette of Milan*, says: "Important reforms are spoken of here, and among them are the revision of the commercial code, the establishment of a tribunal of commerce, the nomination of a new minister for agriculture and commerce, the foundation of a discount bank," &c.

RUSSIA.

The *Nord* of Brussels says: "A letter from St. Petersburg mentions a rumor which, if it turn out to be true, will prove that the government has resolved to enter on the path of religious toleration. The rumor is that the establishment of a synagogue in the capital, where heretofore Jews have only been allowed to reside under very severe restrictions, is about to be authorized.

The concentration of the Russian army on the frontier of Gallicia has been repeatedly contradicted. The Augsburg Gazette declares, however, that the fact is beyond doubt, and that the Emperor Alexander has ordered a general armament.

JEDDAH.

A letter from Jeddah states that the execution, already mentioned, of the criminals concerned in the massacre of the Christians in that city, took place in the middle of the day, and in the most public manner possible. Their heads were cut off at the foot of the kiosque, from which the orders for the massacre were issued. The inhabitants were struck with stupor, and for the most part remained shut up in their houses. The event has produced considerable sensation among them, and they now feel convinced that neither rank, station nor riches will henceforth protect those who are led away by their fanaticism to the commission of such crimes.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Sr. Elvira S. Fenn, of Brookfield, will preach in Waterbury, Ct., the first Sabbath in March.

For the Church, G. W. DENNEY.

S. B. Mann appoints to preach as follows:—

Litchfield Station or Harwington, as the brethren may decide.................Sunday, March 6th.
Plymouth,.................................. " 7th.
Bristol.................................. " 8th.
At Bro. Gome's, Farmington.................. " 9th.
At Joseph Reynolds'.................. " 10th.
Lovely Street, Sunday.................. " 13th.

J. K. Bellows appoints to preach in the following places:—

Hattertown, Ct....................March 5th.
Lanesville, Ct.................... " 6th.
Roxbury, Ct....................March 7th and 8th.
South Farms, Ct....................March 9th.
Northfield, Ct.................... " 10th.
Plymouth Hollow, Ct.................... " 12th.
East Litchfield, Ct.................... " 13th.
West Winsted, Ct..........March 14th and 15th.
Pleasant Valley, Ct....................March 16th.
Cold Springs, Mass.................... " 19th.
Chester Factories, Mass......March 20th and 21st.
Cheshire, Mass.................... " 23d and 24th.
North Adams, Mass....................March 26th.

T. S. Canfield appoints to preach as follows:

Lanesville, Ct....................March 6th.
East Litchfield, Ct., (where Bro. Barber may appoint,) evening....................March 11th.
Harwington, Ct.,....................March 13th.

Bro. C. Goodrich will commence a series of meetings at Bancroft, Mass., as Bro. C. C. West may appoint, Wednesday eve., March 9th, and continue over the Sabbath.

At Goshen, Mass., Sunday, March 20th, if the traveling makes it possible.

Bro. Wm. Sutherland appoints to preach at

East Windsor, Ct., (Prior district,)......March 4th.
New Britain, Sunday.................. " 6th.
Plymouth Hollow, Sunday,.................. " 13th.

Providence permitting, I will preach in Poultney, Vt., the last Lord's day in Feb. and the first in March, and during the intervening week.

MILES GRANT.

Bro. Edwin Burnham will preach in Yarmouth, Me., the four first evenings in March.

E. R. YORK.

T. W. Piper appoints to preach in Madison, (where Bro. Willis may appoint,)......March 12th.

Notices, &c.

Notice.

Providence permitting, I will hold a series of meetings at Vernon, Vt., where the Brn. may appoint, commencing Thursday evening, March 17th, to continue evenings through the week, and as much longer as it may be duty. J. Hemenway.

Notice.

If the Lord is willing, Bro. S. G. Mathewson will preach in Worcester the last Sunday in Feb., and remain through the week, and over the following Sunday.

Notice.

Providence permitting, there will be a Christian Conference held in the town of Fairfield, about one mile south of Russell's Corner, Sauk Co., Wis., to commence Friday evening, March 11th, 1859, and continue as long as thought best. A general attendance is desirable. Bro. Y. Higgins will be present to preach the word of life, and Bro. P. S. W. Deyo is invited to attend.

In behalf of the brethren,
G. W. Barnes.

Business Matters.

To Correspondents.

E. A. Steere—Send in your address.
S. G. Higgins—The books have been sent.
Eld. J. Hemenway's P. O. address, for the present, is West Killingly, Ct.

Cash Receipts.

Those who send us money for the paper or for books, will find it credited in the Crisis, in the first or second number after the money is received: otherwise it may be known there is a mistake, somewhere.

The No. appended to each name is that of the Crisis to which the money credited pays.

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Determination.—"The longer I live," says Sir T. F. Buxton, "the more I am certain that the great difference between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then death or victory. That quality will do anything than can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

Slander.—Slander never yet did a *real* injury to any man. Men are injured by evils done by themselves, not by the malignant efforts of others. Spare your pity for those who *do* evil. They who suffer evil, but firmly trust in God, do not need it.

☞ There is nothing worth having that is not difficult. My life, and, I suppose, the life of every man who has worked with hand or head, has been one long contest with difficulties, and none of us would be the men we now are, if we had tamely allowed difficulties to conquer us.

☞ Be contented and thankful; a contented spirit makes labor light, sleep sweet, and all around cheerful.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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[illegible] Contributions.

For the Crisis.

Rome as it Was; Rome as it is Not; Rome as it is.—No. 4.

BY ELDER S. S. BREWER.

A few thoughts more concerning the leopard beast—its seven heads and ten horns. The ten horns were received by transfer from the dragon; namely, the Huns, who came up in A. D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Sueves and Alans, 407; Burgundians, 407; Heruli, 476; Saxons, 476; and the Lombards, in the north of Germany, 483.

THE SEVEN HEADS.—First, the *Greek;* second, *Franks;* third, *Saxons;* fourth, the Imperial House of *Franconia;* fifth, the Imperial House of *Swabia;* sixth, *Spain;* seventh, *Austria.*

Now, dear reader, do I claim too much for history and facts, when I state that *they have proved* there have been seven imperial, [illegible] seven ruling HEADS in Europe since the [illegible] that Romulus Augustulus did trans[illegible] we find *seat, power* and *authority* to the [illegible] Emperor Zeno, A. D. 475? Did that bond of union, or did that dread of the papal supremacy lose its hold on the powers of Europe during the French revolution? *It did.* Hear the Hon. Gerard Noel speak:

"Can the overthrow of the monastic orders, plunder of the church property, the destruction of religion by *legislative enactment*, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power? Under such terrific judgment upon the persecutor, can we refuse to admit that the period of the twelve hundred and sixty years has terminated its course? And should the blow already given to the Papal power be correctly deemed incompatible with its long established domination, then is the probability even great, that within the limit of another generation, 'the Sign of the Son of Man may appear in the heavens,' and the redemption of his church be revealed."—*Literalist, No. 3, 1840.*

The following testimony by Geo. Bush Prof. of Hebrew in the New York City University, shows the hatred of the French government, under *Napoleon*, to the papacy:

"Certain it is, that the philosophic mind of this age is forming a continually heightening estimate of the stupendous importance of that series of revolutions which, commencing in *France* in 1789, has, in its progress, so completely transformed the face of Europe. Nearly all the governments of [illegible] constituting the ten Kingdoms [illegible] of ROMAN EARTH have subverted, and [illegible] Papal Power, as a *secular sovereignty*, [illegible] fact degraded and extinguished.

[illegible] During the twenty-five years of its progress," says Mr. Alison, "the world has [illegible] through more than five hundred years [illegible] its ordinary existence." "The pillage of the papal States, by the French, in 1797," says Mr. Bickersteth, "was such as to drain them of its specie, and to take away all the jewels and precious stones they could find. The French ambassador wrote to Napoleon, stating, discontent is at its highest in the Papal States."

[illegible] see no other power predicted in Holy [illegible] be *raised up to destroy the mother of harlots*, but that in Rev. 17: 16. Please mark that, in connection with Dan. 7: 26th and 11th verses. The ten horns of the scarlet or red wild beast are the same as the ten toes of the metallic image of Dan. 2: 42–44. Three of the ten horns of the leopard beast were plucked up, leaving but seven remaining on the leopard beast. But there are ten horns or kings identified with the red beast, when the judgments of God overtake the harlot power. Please read Rev. 17: 16, 17.

I will now present an illustration, to simplify this very interesting subject; as "all Scripture, given by inspiration of God, is profitable for doctrine, reproof, correction and instruction."

THE LEOPARD BEAST.	THE SCARLET BEAST.
"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."	"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."
THE SEVEN HEADS: Greek, Franks, Saxons, Imperial house of Franconia, Imperial house of Swabia, Spain, Austria.	THE SEVEN HEADS of Rome Pagan: Regal, Dictators, Prætors, Consulate, Triumvirate, Imperial, Patrician, *Roman Catholicism.*
[illegible] TEN HORNS: [illegible], Ostrogoths, [illegible], Franks, [illegible], Sueves and Burgundians, Saxons, Lombards.	THE TEN HORNS: Naples, Sicily, Tuscany, Sardinia, Lucca, Modena, Monaca, Lombardy, St. Marino, Parma.

[illegible] horns are to *hate the harlot*—this [illegible] declaration of Almighty God—and [illegible] with fire. John Mitchel, in a [illegible] to Archbishop Hughes, makes [illegible] remark:—"But I undertook [illegible] that the pope, as a prince, [illegible] and his government a mis[illegible] ment." "To most persons [illegible] intense hatred of Ro[illegible] government would be proof [illegible] they fought till their [illegible] to be rid of it, [illegible] it has needed all [illegible] foreigners,) and [illegible] sides, to thrust [illegible]." "We [illegible] nature of [illegible] that they may learn to regard it with UTTER EXECRATION as one of the worst and meanest DESPOTISMS that now deform Europe."

Another writer observes;—"Nine tenths of the Roman people, including the female portion of the population, look on the pope and his cardinals with contempt, as spiritual impostors, and with the *utmost hatred and horror*, AS TEMPORAL OPPRESSORS." And from what he saw and heard in Rome, he is "convinced that within twenty-four hours after the withdrawal of the foreign garrison, the pope's government will have fallen, and his own life, together with the cardinals and counsellors, will have been sacrificed, unless they can save themselves by flight or concealment, which will be very difficult; for every avenue of escape is noted and watched." Said Padre Gavazzi, once a Roman Catholic Dr. of divinity,—"Between Christ and the pope there is a sword, and a sword forever. Luther was a *Reformer;* I am an Exterminator." This is but a tithe of the testimonies I have in my possession on this point.

Who ever has read the article, *The Pope weeps*, and another, *The Pope is dead*, published in the *N. Y. Evangelist*, 1849, could not fail to see the hatred to the harlot. Here is a Roman manifesto:

"The following soul-stirring manifesto has just been issued from the down-trodden sons of Italy:—

'First, therefore, we demand friendship and fellowship with all the nations of the earth.

Second. That Italy belongs to Italians.

Third. That Italy be one and indivisible, and under a single government of liberal form.

Fourth. That the fundamental laws of Italy guaranty:

1st. Equal rights at law.

2d. Independence of general from local administration.

3d. Personal liberty.

5th. Inviolability of domicil, and of the privacy of letters.

5th. Inviolability of possessions and property.

6th. Liberty of conscience.

7th. Liberty of the press.

8th. Liberty of public speaking and convention.

9th. Responsibility of the Ministry—and,

10th. The institution of a national Guard.

As to the peculiar form of government, Italians will regulate this question, as they will, also, the *personnel* thereof, in good time. Let the Popes return to their nets, let them fish for souls for the skies, and cease to tyrannize over the body.

Our course is taken; the war in Spain, the burning of Moscow, with their episodes, are before our minds.

We will reduce our most superb cities to ashes, with our celebrated monuments. We will devastate our fertile plains, and leave behind us but the vestiges of destruction and extermination.

Without distinction of age, sex, or social position, all, all, shall be soldiers—we will come with every kind of weapon, and rush *with furious desperation* upon the Vandals who dare to invade our boundaries, and to trample under foot the most sacred rights of man.

Mountains of corpses shall rise above the mountains, torrents of blood shall run through our plains.

Then, indeed, shall Italy call herself "the land of the dead;" but the dead shall not all be Italians. Whosoever shall visit our fields of battle, will see with surprise that around each dead Italian there lie at least more dead strangers.

It will be as they *would* have it.'"

Thus we have Rome as it *was*, as it was *not*, and as it yet *is*.

There is one more fatal objection in trying to make the Napoleonic Dynasty the eighth head. There was to be an *agreement* with the ten horns and the beast, whoever it is. "*These have one mind, and shall give their power and strength unto the beast. For God hath put into their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.*" See Rev. 17: 13–17. Now what are the facts concerning Napoleon? Did the kingdoms on the peninsula of Italy agree and give their kingdoms to Napoleon I., the *uncle?* No. Some of his bloodiest feats were performed in Italy. It may be argued that they *will* give their power to Napoleon III. It may do for some persons to *speculate* with such an idea; and *if* ever a coalition should take place, it *could not* fill the mould of prophecy; for I have shown, by the same parity of reasoning that some employ, there would have been *ten heads*—two too many. The political institutions of Europe are too complicated for any one but an *inspired* legate from heaven to divine what the governments of earth *will or will not do.*

About one year since I was told that the Spiritualists would supplant the government of our nation. If I should judge from present appearances, there are less hopes, this very day, of their maintaining the numbers and influence they then had in communities, than there were one year previous; and as their numbers, in every community, where I am acquainted, are lessening, and two thirds of their numbers are *females*, I do not think they would ever be very formidable opponents in a battle-field. This is only my opinion. The probability is, such persons would rather listen to the rattling of tables and chairs, in a close room, than the booming of cannons and the rattling of musketry on the unprotected field of blood.

One word more. What *will be done?* In 1848 thousands predicted, when the thrones of Europe were tottering and falling, Republicanism would become the ruling principle in Europe. Alas! like all human speculations, the gourd has withered, and kingcraft will remain until they cry for rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. But let all human conjectures pass for what they are worth.

In conclusion, I would say that I have written the above from a sense of duty to the cause of God, which, above all others, lies nearest my heart. And, dear reader, let me exhort you to prepare for the coming of Jesus. All things bespeak that event as very near. The condition of Rome, once the mistress of the world in its pagan form of government, and then in the eighth form, under the Roman Pontiff, the master of kings, emperors and potentates of Europe; once the cruelest machine of Satanic bigotry and intolerance, with garments gory with the blood of fifty millions of martyrs; once supported by the kings of the *Roman earth*, now forsaken, despised, hated, and millions ready to consummate their vengeance on the *beast* and his *rider*, when the words of God are fulfilled. Truly, the mould of prophecy concerning Rome is complete, excepting the 8th verse of Rev. 18.—"Therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire. *For strong is the Lord God who judgeth her.*" Prepare to meet thy God! Amen.

Fairhaven, Mass., Jan., 1859.

For the Crisis.

LINES.

We sing of the kingdom of God,
Of its peace and its purity, where
We may walk in that city abroad,—
While singing we long to be there.

There are homes for the homeless, and rest
For the weary our songs do declare,—
A balm for the sorrow-sick breast;
Then who would not long to be there!

Bright eyes shall ne'er fill with sad tears,
Nor wailings be borne on the air;
The soul ne'er grows weary with years,—
O, who would not long to be there!

There friends shall again never part,
Nor our homes ever dim be with care,
We hear it, and then from the heart,
With sighings, we long to be there.

With cherub and seraph above,
In a song all our bliss we'll declare,
Safe, safe in the city of love,
No more must we long to be there.

No more shall we mourn for the dead,
Nor the long-faded hopes of the fair,
For bright gems shall adorn every head
There reigning,—I long to be there!

MARIA.

West Danville, C. E.

For the Crisis.

Charity.—No. 2.

This grace is above the gift of knowledge. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and have not *charity*, it profiteth me nothing."—1 Cor. 13: 2. Satan himself has great knowledge, even in the mysteries and knowledge of divine revelation; yet he is a *fiend*, because he is destitute of supreme love to God, and universal good will to the universe of intelligences. "Woe to the inheritors of the earth and the sea; for the devil is come down unto you, having great *wrath* because he knoweth that he hath but a short time." And as "satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, and "into the apostles of Christ."

Balaam was a man noted for his prophetic wisdom. How sublime and beautiful were his prophetic declarations, when from "the top of the rocks" he saw the visions of the Almighty respecting Israel,—"his King," and "his kingdom," which "shall be exalted." But he was externally selfish, "loving the wages of unrighteousness." Therefore we despise the man, while we admire his prophecies, and especially when we see him secretly counselling and advising "Balak to cast a stumbling-block before Israel," "in the matter of Baal-Peor," which resulted in the dreadful destruction of thousands of his fellow men, of both nations, by plague and war! And we feel that it was, in some measure, a just retribution upon him, when he fell upon the field of battle with the slain, while fighting against the very people he could not curse; though previous to this he had offered up the sincere and humble prayer: "Let me die the death of the righteous, and let my last end be like his."

Knowledge and mental endowments, without *charity*, cannot secure to their possessor a virtuous superiority among men, or the favor of God. Lord Chesterfield, Lord Bacon, Lord Byron, Rosseau, Voltaire, and hundreds of others we might name, were men of great ability, and whom the world will esteem for their wisdom and knowledge, but they will forever despise them in heart because destitute of that *love* which would have made them the benefactors of their race, in time and eternity. Moses, Joseph, Samuel, David, Daniel, the apostles of our Lord, Wickliffe, Luther, Sir Isaac Newton, Wesley, Whitefield, &c., &c., were men who will be esteemed throughout time, and honored in "the world to come" with "the crown of righteousness," because they were men possessing both *knowledge* and *charity*.

The apostle Peter instructs us to "grow in *grace*, and in the knowledge of our Lord and Savior Jesus Christ."

O. R. FASSETT.

For the Crisis.

"The Great Question."

BY JOHN HOWELL.

There are several things essential to constitute a question *great*, to which we will for a few moments invite attention.

First—The subject it sets forth. If there is *no* importance to be attached to the subject, then the question which proposes it dwindles into insignificance. It would be only worthy of silent neglect, or at most a reply sufficient to express its folly, and develop the ignorance of its author.

Secondly—Whatever is dependent upon the truth or falsity of the subject involved in the question, has an important bearing upon its greatness. If nothing depends upon it, then the question may as well be dismissed, for its discussion would avail nothing. If much depends upon it, either for *good* or *evil*, then develop it, expose its fallacy, if it exists, and if otherwise it is true, cause its truth to shine forth.

Thirdly—The amount of practical good secured by the agitation of a question, goes far to determine its greatness. If there is *none*, then the question is positively useless. If evil is its uniform result, then its agitation should be relinquished by the good; and if those who are evil-minded persist in publishing it, then if the evil is sufficient to demand reproof and exposure, let all who love the light, stand forth with a spirit of kindness, and firmly resist the evil, and expose its origin. If, however, the good is apparent in its influence upon the public mind, and that good is essential to, and productive of, the christian character, then let it be agitated with a zeal and interest worthy of the importance of such a question, and more especially if it constitutes the only permanent safeguard against the perils of these last days, and *the soul-damning* error of this time—*Spiritualism.*

Fourthly—The bearing a question has upon other questions of known truth, increases or lessens its greatness. If injurious to them by detracting from their real importance or truthfulness, then the question should be suspended, yea, removed. If, however, it should be essential to their harmony, and by its relation to them, it should increase their importance and express their real value, then preach it, publish it, discuss it, long and loud, if need be, and never be influenced for a single moment by the cry of "*Non-essential.*" The question may be *non-essential* to the interests of sectarianism, but not to the system of truth which originates it. Indeed, it may be "*the great question,*" when considered in its relation to the *great* system of truth, but a *very small* question when contemplated in its relation to *sectarianism*, because of its *great* unpopularity.

Fifthly—If the question is one of divine revelation, then it is most certainly great, and especially if it affects the future destiny of man, and exhibits the equity of the divine government. God would not reveal a truth which is not essential to the completion and harmony of his revelation, or the benefit of the race for whom he revealed it. The voice of inspiration saith: "*Whatsoever* things were written aforetime were written for our learning, that we, through patience and comfort of the *Scriptures*, might have hope." "All scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness; *that* the man of God may be perfect, (margin, perfected,) *thoroughly* furnished unto *all good* works."—Rom. 15: 4; 1 Tim. 3: 16, 17. In these scriptures we discover the origin, design, and profit of the word of God, and that this design and profit is proposed and secured by the whole. Great importance is attached to the whole word of God, and in no instance does it ever insinuate that it is non-essential. The word of God is a revelation of great questions or things, each sustaining a relation to the other, and the whole the great future. Therefore, any question which it proposes for our consideration, respecting the condition and destiny of our race, subsequent to the present state, is "*the great question.*" From no other source than the precious Bible, can we obtain any reliable information whatever, respecting man' future destiny and condition, and that event, the clear development of which required a revelation from God, must be a great event, otherwise God has employed his power to reveal the future, in the development of trivial matters.

In consideration of the above, let us examine carefully a few points, and endeavor to determine whether the question of the unconscious state of the dead, and future destruction of the wicked, is, "*the great question.*"

I. *Our first proof of this is derived from the object for which God sent his Son Jesus into the world.* Observe John 3: 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Perish," in this scripture, expresses a condition exactly opposite to "life," otherwise the antithesis is not complete, and in the absence of every text to express a partial one, we affirm that an opposite extreme from "life" is suggested by the text, and therefore death. Again: "In *this* was manifested the love of God toward us, because *that* God sent his *only* begotten Son into the world, *that we might* LIVE *through him.*"—1 John, 4: 9. Again, said Jesus: "For I came down from heaven, not to do mine own will, but the will of him that sent me. . . . . . And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John 6: 38, 40. What language could more clearly express the design of God in sending Jesus into the world, than the above? He certainly did not come to confer upon man the present life, for man possessed *this* before he came. No! It was the future life, that is, life in a future state, subsequent to the life we now live. Did God send his Son to confer a blessing upon man, which he already possessed? If so, how did God manifest his love toward man? And if God could not have manifested his love toward man in sending his Son, that man might have eternal life if he possessed eternal life by creation, then why propose the gift of eternal life as the object for which he sent his Son? O, what dishonor that lie of the devil, "Thou shalt *not* surely die," cast upon God, the author and source of all life. How it detracts from the wisdom of God, so perfectly apparent in every part of the plan of redemption. Charging, as it does, upon God the folly of giving his Son, yea, only Son, to die, that man might live, when, if the devil told the truth, man has eternal life, whether Christ came or not. But, notwithstanding man may be dependent upon the gift of Christ for eternal life, it may be asked, what bearing this has upon the unconsciousness of the dead? We reply: "Much every way; but chiefly, because" of the time when this life is to be conferred. According to the New Testament, this will not be done until Christ comes the second time.—Rom. 2: 6, 7; Matt. 16: 27; Rev. 22: 12, *et al.* Now, then, if man loses his present life and is buried, and at the second advent, and not before, receives eternal life, what life has he between these two lives? The scriptures nowhere speak of another life, or an intermediate life. The only reply is, that man is unconscious in death, hence "*knows not anything.*"

II. *The necessity of the gift of Christ by the Father to confer eternal life upon man.* In the first place, in so far as the necessity existed for man to have life eternal conferred upon him, in order to perpetuate his being eternally, it was necessary for God to manifest his love toward man by the gift of Christ, in order to secure the blessing. Were not this the case, God would not have declared by the apostle John, or rather Jesus, as recorded by John, that the necessity for the gift of his Son, by which he manifested his love, is, "that *whosoever believeth* IN HIM *should not perish, but have everlasting life.* The necessity is further proved by the crucifixion of Christ. Observe John 3: 14, 15—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; *that* WHOSOEVER *believeth in him* should not perish, but have eternal life." Was there any necessity of Moses lifting up the serpent in the wilderness? Certainly! What was that necessity? To perpetuate life. The life of whom? Of men, the Israelites. For what MUST the Son of man be lifted up? To confer upon the believer *only* eternal life. Was there any necessity of it? Yes, for otherwise he, man, must "perish." If, then, eternal life is ever to be given as the result of the gift of Christ to the world, and as the accomplishment of the promise of God to men, that *life is in no sense* INHERENT, and if the blessing of life is to be conferred upon a *condition*, only such as comply with it will possess eternal life. If the life of one man continues eternally, notwithstanding the event of death, how is it possible for Christ to give him eternal life? And if that man possesses eternal life independent of Christ, then there was not a universal necessity for God, however much he might love the world, to send Christ to confer that life, through faith in Christ, upon all mankind.

Again, Jesus said, as above quoted, that he "came down from heaven to do the will of him that sent him." And that the Father's will is that the believer may have everlasting life, and be raised at the last day. Read John 6: 38, 40. And did God *will* a thing which was unnecessary, and also impossible for him or his Son to accomplish? If man is alive when buried in his grave, and lives forever by virtue of his creation, he certainly did. Living men are not the subjects of the resurrection, and those who live forever without Christ, were it possible, they would live in opposition to the *will* of God, and be not a *part* of the world.

III. *Another point in proof that this is "the great question," is apparent from the relation which man sustains to the blessing of life which it proposes.* This relation is one of absolute dependence. We have more than hinted at this in the previous point which we have examined. The Scriptures invariably contemplate man when out of Christ as opposed to "wrath," to "destruction," to "utterly perish," to a loss of "life" and a loss of "himself," and repeatedly presents the fact that, both by a figure of speech and otherwise, their "*end is to be burned.*" There is not an instance on record, nay, not one plain declaration in the Bible that, independent of Christ in any sense, man shall or ever *can* live forever. Christ is absolutely the great Life-Giver, and separated from him we are as the branch, "withered," "gathered," "cast into the fire," and "are burned."—Jno. 15: 1–7; Heb. 6: 4–8. If then our relation to the blessing of life be one of absolute dependence upon a Life-Giver, how can we possibly live in any sense after this present life terminates, unless the Life-Giver shall confer another life? Can it be possible that the wicked are in a better situation with reference to future life than even the righteous? If there be no resurrection, "then they also which are fallen asleep *in Christ* are perished."—1 Cor. 15: 18. A resurrection is the *only* event that can confer life in the future even upon those who are in Christ. Where then will the wicked obtain his eternal life? Ah, the word of God declares that he shall be raised from the dead, but to experience "damnation," to "reap corruption."—Gal. 6: 7, 8. O, let us render unto Jesus the things that are Jesus', and unto Adam the first, the things that are Adam's. Adam has conferred upon us death, with all its train of afflictive circumstances; but Jesus "the Lord from heaven," the "second Adam a quickening spirit," confers *life*, ETERNAL LIFE, and requires his servants to publish it, however *unpopular* it may be. It is indeed the gospel message to a judgment-bound and death-doomed world.

(To be concluded.)

Selections.

Selected for the Crisis.

THE GOOD WE MIGHT DO.

We all might do good,
When we often do ill,
There is always the way,
If we have but the will;
Though it be but a word
Kindly breathed or suppressed,
It may guard off some pain,
Or give peace to some breast.

We all might do good
In a thousand small ways—
In forbearing to flatter,
Yet yielding *due* praise—
In spurning ill humor,
Reproving wrong done,
And treating but kindly
Each heart we have won.

We all might do good,
Whether lowly or great,
For the deed is not gauged
By the purse or estate;
If it be but a cup
Of cold water that's given,
Like "the widow's two mites,"
It is something for heaven.

A Grain of Musk.

BY A. J. H.

I dropped a single grain of musk
A moment in my room;
When years rolled by, the chamber still
Retained the same perfume.
So every deed approved of God,
Where'er its lot be cast,
Leaves some good influence behind
That shall forever last.

How to Study the Bible.

Even for the scholar, we believe the text, with the usual apparatus for studying any language, is its own best comment. For general readers, a really true and faithful translation is better than all notes and comments. And a mind truly honest, willing to receive light, a heart panting for God and spiritual good, a soul hungering and thirsting for righteousness, can take the Bible in any respectable version, and find all its own wants met and satisfied; can, if it has a gift or feels a call, go to its fellow-beings with a power and efficacy that will be sought in vain from critical and exegetical apparatus. It is one of the illusions of young ministers, and still oftener of Sunday-school teachers, that they can find in books the material they want for the elucidation of the Bible and the instruction of hearers and pupils; and no illusion is more completely and rapidly dispelled than this, when the actual trial comes. The books are found to be dry and husky, beating ever about the bush, but missing the bird. The minds of hearers, and above all of children, will not respond to any such bringings forth. The sermons and the lessons partake of their source, and drop dead on dull ears. But when pastors and teachers kindle their own souls at the fire of God's altar, fill their own minds with the dear, sparkling truth of the Bible, their hearts with its faith, hope and charity, and have the word hidden in their souls, and glowing there, they find that their speech partakes of the glow and fervor of the divine Word, they see its meaning, and testify as those who have seen and do know.

A Constant Miracle.

The Bible itself is a standing and an astonishing miracle. Written, fragment by fragment, throughout the course of fifteen centuries, under different states of society and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult, its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—*Prof. Maclagan.*

The Church of Christ.

The Church of Christ should not have ranks, and grades, and priests—*all are priests;* it should not have a proud hierarchy to whom the poor man dare not go—governors it may have, but no "lords over God's heritage." It should be a church, not of clergy, but for and of the people, in which every man should be worth as much as every other man, if not for his acquirements, at least, for his humanity; in which, however poor or ignorant a man may be, it should be remembered that he brought at least one precious offering to God's altar—a heart to be purified, a soul to be made devout, an intellect to be enlightened;—that he brought one more worshiper for God, and one more lover for man. We want then a Church in which there should be freedom, unity, and Christian equality. —*George Dawson.*

Non-Immortality of the Soul.

Luther thus ironically responded to the decree of the Council of the Lateran, held during the Pontificate of Pope Leo:—"I permit the Pope to make articles of faith for himself and his faithful,—such as the soul is the substantial form of the human body,—*the soul is immortal*,—with all those *monstrous opinions* to be found in the Roman dunghill of decretals; that such as his faith is, such may be his gospel, such his disciples, and such his church, that the mouth may have meat suitable for it, and the dish a cover worthy of it." The belief of Luther is plainly expressed in these words, on the doctrine of the soul's immortality; it is evident that *he* refused to acknowledge this doctrine. The philosophy of Luther led him to conceive of the human soul as a distinct, but not an immortal, subsistence. The soul, he imagined, was separated from the body in death; but he did not believe in its continued consciousness between death and resurrection. He embraced and taught the doctrine of the *sleep of the soul*, and continued in that belief to the close of his life.

The prominence given by Luther to the doctrines of the non-immortality of the soul, and its unconsciousness in death, induced Sir Thomas More to publish a work in reply, objecting to the views advocated by the Reformer. This reply of More's called another distinguished witness into the arena of controversy, William Tyndale, the translator:—"In putting departed souls in heaven, hell, and purgatory," says Tyndale, "you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the *resurrection*, which we be warned *to look for every hour.* The heathen philosophers denying *that*, did put that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together,—things so contrary that they cannot agree. . . . . And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the scriptures to establish it. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Sir Thomas More asked,—"What shall he care, how long he live in sin that believeth Luther, that he shall after this life feel neither good nor evil in body nor soul, until the day of doom?" To which Tyndale replied,—"Christ and his apostles taught no other, but warned *to look for Christ's coming again every hour: which coming again, because ye believe will never be, therefore have ye feigned that other merchandize.*"

The above quotations prove that the present popular doctrines of the immortality of the soul, and a state of conscious life between death and the resurrection, were not doctrines held by Luther and Tyndale. Luther calls them "monstrous opinions," and Tyndale declares that they were "heathen" and "fleshy doctrines," and subversive of the scripture doctrines of Christ's second coming, and the resurrection from the dead.—*Panton Ham.*

THE WORLDLING'S GOD.—Who would part with his God? I will part with my life rather than with my God. No wonder then that the covetous man so hugs his gold; it is his god. If you take that from him, he may cry with Micah, when he lost his God, "What have I more?" His heaven is gone, his happiness is gone; his all is gone, if God be gone: I will not therefore wonder so much at the closeness of his hand, as at the vainness of his heart. We count it singular wisdom, to keep that God we choose: but that is absolute folly, to choose that God we cannot keep.

☞ Dare to be singular in a right cause, and be not ashamed to refuse.

☞ Avoid noisy laughter.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

My Labors East.

BRO. GRANT:—Though my cares are many, I will take time to give one incident in my labors East, last season, but must be brief. Having lectured twice in Pawtucket, R. I., where my brother, a Baptist minister, resides, and a number having embraced our views, I was solicited, on a second visit to the place, to give more lectures. But I thought it would be best to get up a discussion with the Universalist minister, having heard he was a candid and honorable man. He readily agreed to my proposal, and the following notice was given in the paper there, and by hand-bills:

A DISCUSSION will be held in Pawtucket, on the final results of the Divine Government, between Rev. Mr. Goodrich and Rev. Jacob Blain of Buffalo, N. Y.,—one affirming the final salvation of all mankind, and the other the literal destruction of the wicked.

The debate will commence on Monday evening, Dec. 27th, at 8 o'clock, in Social Hall, in Pawtucket, to be continued on other evenings, as may be agreed on by the parties.

Admission five cents, to pay for hall, notices, &c.

We agreed to keep party feelings down, and also to give a share of our time in showing that endless torment was not true, and that the only legitimate argument was between our views. Our plan succeeded beyond my hopes, as the first night the hall was filled half an hour before the time, and half had to leave. The second night we procured a larger hall, which was also filled. The third night a heavy snow storm reduced the number to about one hundred, and rendered it best to close for the present. The admittance fee paid for halls and notices, and $5 over, for which I gave out my tracts, so that three hundred new readers or families were supplied.

My friend opened, and I answered his texts in classes, as follows: His first and strongest class were the ten, as seen in *Death not Life*, page 21, which show that the universe is to be cleansed from sin and woe, and finally "every creature give glory to God," as seen in Rev. 5: 13. This class I soon removed by the views—that when "the last enemy shall be *destroyed*," and "be as though they had not been," then indeed "every knee shall bow," &c. Here I took time to show that the so-called Orthodox could not meet restorationists on this class of texts, and I trust many present saw it

Their strong text—"restitution of *all things*"—I showed must be *limited*, by explaining texts in the 37th Psalm; and by the fact that, if unlimited, then snakes and toads, swine, grass-hoppers, whales, &c., must all be restored; and as there are many millions of animals to one man, the earth could not contain them.

The next class of passages produced are more numerous—as, "Christ tasted death for *every* man"—"taketh away the sin of the *world*"—"God in Christ reconciling the *world* unto himself, not imputing their *trespasses* unto them;" and others like these. See fifteen quoted in my work, p. 105. This class of texts, which form their main argument, I met by a similitude, illustrative of the atonement.

Suppose a king and an only son reign over an empire, and have a law that every rebel must die. A province rebels, and all are guilty, and can be subdued and slain; but the king and his son love and wish to save them from death. ("God so loved the world," &c.) But the *law* is a bar—if one rebel be pardoned absolutely, or without satisfaction to the *law*, or "its being magnified and made honorable," then all must be, and so all laws are dead or void. Out of love to the rebels, the son agrees to go among the rebels, (unknown to them,) and obey the broken law, knowing that he will be put to death by them, on condition that the father will raise him from the dead, (supposing it possible.) The son goes, and suffers and dies—the father raises, and brings him to his throne—proclamation is made by the father—"I have laid the iniquities of you *all* on my son," and my *law* will be honored though I pardon all—your pardon is offered to all, on *condition* that each one swears allegiance, and become reconciled to my government." In such a case it can be plainly seen that it would be unwise and useless to pardon while rebellion still rankled in the heart. And here the *necessity* of gospel repentance can be seen. Suppose some such rebels swear allegiance, &c., but others, through pride or love of rebellion, refuse to do so; then, of course, the *law* is still in force against them, and they must die, and die justly. And though some should die, still the king might say with propriety, "my son has tasted death for every man"—"he is the savior of the whole province," (the world,)—"he is the Lamb that taketh away the sin of the *world*," (the province.) It might also be said, "the Father was in the Son, reconciling the province (world) unto himself, not imputing their trespasses unto them," although all did not become reconciled. I showed that stubborn facts proved that *all* did not become "reconciled" in this world, which drove him to claim *probation* in another state; a plan, as he informed me, now generally adopted by Universalists, but for which they claim no direct Bible proof, and so it is only another phase of the Catholic purgatory system, and too bold and serious an *assumption*.

As to the last class of texts, I showed that *all*, *every* and *whole*, were uncertain, and must be limited, in some cases, the same as *forever* and *everlasting*—a fact which our Universalist friends seem not to have yet discovered, while they are wiser than torment teachers as to the latter terms.

Other isolated texts I answered, by reference to their contexts, and showing that the overwhelming number of plain texts for *destruction* forbid the explanation of restorationists. The only passage my opponent seemed to quote unfairly, was Ps. 2: 8—"I will give thee the heathen for thine inheritance," &c., leaving out verse 9—"Thou shalt dash them in pieces like a potter's vessel," which I read as proof of our views.

Answering the mass of their texts by classes, gave me time to introduce our common direct proof for destruction. He was more wise and honest than the churches are, as he admitted the terms, *destroy*, *perdition*, *consume*, *die*, &c., meant literal death. But his attempt to show that they only meant violent, or untimely death on the earth, failed, as I could show that many of these terms *must* refer to a final doom at the judgment. But it is a sad fact, that Universalists either totally deny, or keep out of view, a final judgment day. I never have been able to learn from their writings nor debates, but that they believe this earth will eternally remain as it is—with at least the physical curse on it, and men be born as they are now. Some of their writings may give distinct views on this point, and if so, I should like to know what they are.

The numerous passages which tell that "no drunkard, liar, &c., shall inherit the kingdom of God, and of heaven," they say apply only to a standing in the church on earth. But this cannot be made to appear even plausible, and so they are fatal to restoration.

My friend tried the use of sympathy against destructionists, as they do to good effect against those who hold that saints can be perfectly happy while hearing their dear relatives wailing and cursing in their theological hell. This argument I met by showing the distinction between *relative* and *social* feelings; and that relative feelings could not exist in heaven, while social ones must, and so we would not miss relatives, if dead, any more than strangers. Christ called his diciples "mother and brethren," and "they marry not," &c., are Bible proofs of my position. And reason also sustains it; for if not so, then Paul, who had no children, would be disconsolate in heaven—saints, with a dozen children, would form happy groups there; while others, who were more faithful on earth, but had no relatives, must be, in part, hermits forever. I remarked to bachelors, that they were deeply concerned in this point of doctrine, and should look into it. We shall doubtless know relatives in the "new heavens and earth," but the whole sacramental host will be as dear to us as they, so we shall be gainers by the lack of relative feelings, as social ones will be infinitely enlarged.

At the close of our debate, I told my opponent he had been courteous and fair, with the exception of leaving me to do more than my share of battling the God-dishonoring doctrine of endless torment; but of this I would not complain, as I loved that kind of work.

As I left at once, I know not the result; but hope to be there soon, to finish the argument for our views, as the weather broke us off too soon. A new and wide door seems to be open for labor there. Number of inhabitants about 15,000.

One object I have in giving this outline, is to encourage brethren to adopt this course, where they can, to get our views before the people; for they will turn out to hear such discussions—want to hear how two classes of *heretics* can fight. And, besides, the masses are secretly restorationists, and we should labor to reach them, by destroying their hiding place—"use *all means* to save some."

Expositor please copy.

JACOB BLAIN.

Buffalo, Feb. 23d, 1859.

For the Crisis.

The Christian's Warfare.

Faint not, weary pilgrim, though lonely, opprest,
On life's thorny pathway you ne'er will find rest;
What though fiery trials thy journey attend?
In the kingdom of Jesus they'll all have an end.

Press onward, then, pilgrim, you've counted the cost,
Tho' fainting and weary, shrink not at the cross;
For Jesus will guide thee o'er life's stormy sea,
His strong arm will shield thee wherever you be.

Cheer up, christian warrior, the armor gird on,
Through Jesus, your leader, the conquest is won;
Through much tribulation the kingdom you'll gain;
If you suffer with Jesus, with him you shall reign.

How cheering the thought, when life's conflicts are o'er,
We'll meet with the blest to be parted no more,
With raiments all washed in the blood of the Lamb,
All spotless and radiant before him we'll stand.

LOUISA A. SMITH.

Ottawa, Ill.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 14.

MY DEAR SISTER:—I have thought best to offer for your consideration a few thoughts more, connected with the subject upon which we have been treating.

I am aware that very many enter upon the higher walks of christian life with the expectation that their joys will increase—crosses and trials become lessened, and the way becomes more easy and delightful, as they advance onward. It is, however, the common experience of devoted christians, that, after a period of enlarged communications of light, peace, and joy, these emotions give place to "fiery trials"—crosses are multiplied—and furnaces more intensely heated are awarded them.

The disciples, after being favored with a bright and overpowering manifestation of divine glory, were sent forth to encounter persecution, weariness and hunger, as they proclaimed the "gospel of the kingdom;" they must follow Jesus to Gethsemane, and behold his agonies, and weep around his cross on Calvary.

After the "baptism of fire," on the day of Pentecost, there followed the baptism of suffering; and stripes, imprisonment and death, were the legacy of the devoted saint. In view of what awaits the consecrated one, I have sometimes felt as though I would fain impress it upon every one who seeks to enter the way of holiness, that they must expect deep humiliations, crucifying crosses, fiery trials, enemies, slander, hatred, and malice, (and that too from the professed followers of Jesus Christ,) but with all, grace sufficient to sustain—strength made perfect in weakness—the form of the fourth in the midst of the furnace—the hundred-fold in this life—peace with God through our Lord Jesus Christ—the earnest of glory—and in the world to come, an imperishable treasure—an unfading inheritance—a golden mansion—a white robe—palm of victory—crown of glory—and life everlasting!

Here is the battle-field of strife against the enemies of the Lord; here is the race-ground; the laurels, the rest, the reward is in the kingdom. Happy they who have grace to endure and overcome!

In confirmation of what I have expressed, I would cite you to the examples of Holy Writ. Can you place your finger on *one* of the many illustrations of devotion to God, and say "there is one who was not made perfect through sufferings?" Not even the Son of God is an exception. "Many are the afflictions of the righteous;" but, thank God! "the Lord delivereth him out of them all." "Purified—made white, *and tried*." "Whom the Lord loveth, he *chasteneth*." Receive then chastisement, as a proof of thy Father's love, for, "if ye be without chastisement, whereof *all* (of God's children) are partakers, then are ye bastards, and not sons!" Abraham walked before God with a perfect heart, and was denominated the friend of God, and the father of the faithful," but how severe were his trials! Job was declared to be "perfect and upright," but through what fiery furnaces was he called to pass!

Paul, the eminent servant of Jesus Christ, who attained to that degree of perfection which enabled him to say,—"I am crucified with Christ, nevertheless I live, *yet not I, but Christ liveth in me*;" and was caught away in vision to Paradise, where he saw glories indescribable, and heard words unutterable; recounts some of his trials thus:—"Of the Jews five times received I forty stripes, save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness."

Such were Paul's trials; yet, when he places them in the "balances of the sanctuary," and in the opposite scale puts the *glory*, he says of the former, "These *light afflictions*, which are but for *a moment*, shall work out for us a *far more exceeding and eternal weight of glory*, while we look not at the things that are seen (the fiery trials) but at those things that are not seen," (the glorious reward.) How quickly the lighter scale goes up, although filled with multiplied afflictions, stripes, stones, hunger, thirst, cold, nakedness, with "perils" of various kinds; because the "glory" is *weighty*, it is an "*exceeding* weight," it is "*far more exceeding*," and it is an "*eternal* weight of glory!" That is Paul's legacy; are you willing to enter into partnerships with him?

Are you willing, "through *much tribulation*," to "enter the kingdom?" Are you willing to buy the gold that has been *tried in the fire*? Yours as ever,

M. D. W.

For the Crisis.

Ruins of Time.

Around the destruction which marks the track of time, memory lingers with regret Records of human grandeur lie scattered in the pathway of decay, and dark desolation reigns, where the proudest and most sublime monuments of human genius once stood in all their glory. These mournful trophies speak, in the awful voice of prophecy, that the grandest honors of life are fleeting.

Ruins! there is something in the word, even without the sight, that awes the soul and kindles the intellect. The Roman empire once arose bright in its finished splendor, to court the sunbeams; but her temples and columns are now a heap of ruins. In her temples, the solemn chant rose high and loud on the day of their consecration, when the white-robed priest called fire from heaven to bless the sacrifice. There was a day when her senate chambers rung with the thunders of applause, and the fires of eloquence burned brightly in their midst. The palace of Cæsar and the forum, where the reverberations of Cicero's eloquence still linger, stand as a sad memorial that the glory of the past is fast passing away. That empire, whose eagles have waved in triumph over a hundred battle-fields, and the fame of whose statesmen and orators still dwells on the brightest pages of history, is now remembered as a vivid example of the decay of human power. The brilliant victories of her armies, and the profound knowledge of her sages, are fast fading before the march of progress. Decay is robbing her of her past renown.

Away in the distance the proud city of Palmyra once arose; her temples, and works of art, the most beautiful of Oriental creation; the glory of her achievements, and the beauty of her maidens, dazzling the world; the splendor of her monarchs, and the rapidity of her rise, bidding fair to eclipse the fame of the city of "seven hills." But when she had gained the very zenith of her glory, and, like a brilliant planet, sent her radiance far and wide, ambition was silently wasting away the foundations of her greatness, and, for one moment of vain glory, the beautiful Zenobia sacrificed the triumphs of a hundred years. The victorious cohorts of Rome laid waste her marble palaces and brilliant temples, and the bloody Aurelian rode in triumph amid the scene of her desolation. The ivy and wall-flower now wreath it with a grave-like beauty, and every wind blows for it a mournful dirge.

And Spain, renowned, romantic land! what a sad scene she presents! Away back in the past we see her armies marching to conquest and to victory. The glorious deeds of the Cid, and the chivalry and gallantry of Don Roderick, shedding around that proud land a blaze of glory,—a land rich in the beauty of her scenery, and once renowned for the valor of her warriors. But the last vestige of her ancient glory has left her soil, and her children can only exult in her past renown. Sad must be the reflections of her sons, as, standing on the summit of the Sierra Nevada, or wandering on the bank of the Guadelquiver, their memory wanders back to the time when the gallant cavalier drove out the Moorish invader, and the triumphant shouts of the victorious soldiery echoed through the halls of the Alhambra. But the iron hand of priestcraft and superstition has galled its fair proportions, and Spain is only a relic of past grandeur.

Roll back the billowy tide of time, unroll the mouldering record of ages, and where is ancient Egypt, her Thebes, her Memphis, her oracle of Ammon? The arm of the Goth and the Vandal has leveled them to the dust. The oracle has been silent for ages, and the priestess long since fled from her falling shrine. We look for the far-famed Troy, whose name has been celebrated in romance and in song; but in vain we seek for the palaces of Priam, once illumined by the smiles of the faithless, though beautiful Helen, for whom Sparta fought, and Troy fell. The palace halls are silent, and the towers lie in the dust. The creeping ivy, running over the gray ruin and proud pile, has a sentiment that appeals yet more to the sense, than the classic lore of the best historian, or the strains of the best poet. They are the oracles of ages, they speak like a trumpet from the tomb, with a voice more impressive than the tongue of Tully, more symphonious than the harp of Homer, more graphic than the pencil of Appelles.

Man and his works decay, but nature and nature's God is eternal. The seasons keep their appointed time, day returns with its golden splendor, and night with its eloquent mystery. The same stars that lit the ghastly battle-field of Troy, rough with the dead bodies of ancient heroes, the same stars which shone on the marble streets of imperial Rome, and on the sad eyes of Virgil, sleepless with the living glow of inspiration, the watch-fires of the angels, which, through centuries of devastation and change have still burned on unceasingly,—the same stars speak to us (as they did to Dante, Shakespeare and Milton,) of the divine glory, the beauty and love of *God*. Time is man's; eternity is God's! Kingdoms may be crushed by the terrible car of tyranny, countries may be drenched in blood, the world may be rocked with revolution, yet time, with its dim, dark, silent wing, is ever flying on to the brink of eternity.

Oh, *boundless* eternity! who can number the countless ages that circle around the throne of *Jehovah*? Immortality is the priceless boon granted to the redeemed of earth.—"*The heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also, and the works that are therein shall be burned up: nevertheless we according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness*." The blighting taint of the serpent will pass away with the ruins of a guilty world. "*And the New Jerusalem shall come down out of heaven, as a bride adorned for her husband*. And when the vast design is finished, when the grand scheme is completed, the purified hills will shake to a shout that never before rung over their towering tops; the waters will tremble to music, such as never before stirred their bright depths, and "*Glory to God in the highest*" will be a seven-fold chorus of harping symphonies! Again and again it will be taken up, and echoed from rank to rank of those celestial beings, till it comes rolling back, with all the strength of archangel voices, full on the throne of God. David will stand there, sweeping a harp far more melodious and tuneful than the one he swept with such a master hand on earth; on the golden wires of a celestial harp, he will weave the sweet, the long and lofty strains of immortality! Elijah will pour his soul of fire into it; Isaiah will give it a loftier echo. The martyrs, who shall have passed through the flames to their reward, will furnish new accessions to its strength, for *all the ransomed of the Lord will be there* and covered with the glory of Him whose glory makes pale the brightness of the sun, and dim the light of the moon; who is the Temple of the universe, wherein is no need of the sun, nor of the moon, for the Lord God Almighty and the Lamb are the light thereof.

LIZZIE ARMSTRONG.

Harvard, McHenry Co., Ill.

RECEIPT FOR MAKING EVERY DAY HAPPY.—When you rise in the morning, form the resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the erring; trifles in themselves light as air will do at least for twenty-four hours;—and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of human time to eternity. By the most simple arithmetical sum look at the result: you send one person, any one, happily through the day; that is three hundred and sixty-five in the course of a year; and supposing you live forty years only after you commence that course of medicine, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now, worthy reader, is this not simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, "I would if I could."
—*Sidney Smith*.

For the Crisis.

"Behold, I Come Quickly; and my Reward is with Me."

How the true believer's bosom to these words responds with joy,
As he toils and struggles onward, though the world and sin annoy;
For he's waiting and he's praying till the Promised One appears,
Who will bring him joy for sorrow, and will wipe away his tears.

Though the worldlings laugh and jeer us, yet our lot is better far,—
When upon our dark horizon shines our "bright and morning star;"
All our trials and reproaches, woes, shall then forgotten be,
And we'll live and reign with Jesus through a long eternity.

Though the infidel may scoff us, and the proud may tread us down,
We can look beyond the present, and through faith behold a crown
Long prepared for those who loved Him, maugre ill-report and shame,
And whom then before his Father he'll delight to own and name.

O! the rapture of that greeting when the glorified shall meet,
And their thrilling songs of victory—what melody so sweet,
Shall float o'er hill and valley, through the arch of highest heaven,
For they sing of that salvation which their Lord to them has given.

JNO. F. COTTON.

For the Crisis.

Unconscious Influences.

BRO. GRANT:—Should you deem it proper to give the following extracts of a sermon upon unconscious influences a place in your valuable paper, perhaps some may be led more fully to realize "that no man liveth to himself."

"There are, then, two sorts of influence belonging to man; that which is active or voluntary, and that which is unconscious; that which we exert purposely, and that which flows out from us, unawares to ourselves. The tremendous weight and efficacy of our insensible influence, compared with the other, and the sacred responsibility laid upon us, are felt in no such degree or proportion as they should be; and the consequent loss we suffer in character, as well as that which the church suffers in beauty and strength, is incalculable. The influences we exert unconsciously will almost never disagree with our real character. They go streaming from us in all directions, though in channels that we do not see, poisoning or healing around the roots of society, and among the hidden wells of character. If good ourselves, they are good; if bad, they are bad.

The Bible calls the good man's life a light, and it is the nature of light to flow out spontaneously in all directions, and fill the world with its beams. So the christian shines, not so much because he will, as because he is a luminous object. How many persons do you meet, the insensible influence of whose manners and character is so decided, as often to thwart their voluntary influence; so that, whatever they attempt to do, in the way of controlling others, they are sure to carry the exact opposite of what they intend,

Next, there are twofold powers of expression—two kinds of language; that of speech in the literal sense, and that expression of the eye, the look, the tone, which is sometimes called the natural language of the sentiments. Speech is a door to the soul that we may open or shut at will; the other is a door that stands open, revealing to others constantly and often very clearly the tempers, tastes, and motives of the heart. Then if we go over to others, we find every man endowed with two inlets of impression; the ear and the understanding, and the [illegible] powers and sensibilities. They have a certain wonderful capacity to receive impressions from others, and observe how far this insensible communication and sympathy is sovereign over the character of families. What is the family spirit, in many a house, but the spirit of gain, or pleasure, or appetite, in which everything that is genial and good in religion is visibly absent. Every good man has thus a power in his person, more mighty than his words and arguments, and which others feel when he little suspects it.

If, too, every disciple is to be an "epistle known and read of all men," what shall we expect but that all men will be somehow affected by the reading? How often do we observe, too, that one or a few good men kindle at length a holy fire in the community in which they live; they endeavor, of course, to exert a good voluntary influence; but still their chief power lies in their holiness, and the sense they produce in others of their close relation to God; it is not mere words which turn men; it is the heart mounting, uncalled, in the expression of the features. You inhabit a house well nigh transparent, and you cannot reasonably doubt that others are continually receiving impressions from your character. Is your example harmless? Is it on the side of God and duty? First make it sure that you are not every hour infusing moral death insensibly into your children, wives, husbands, friends and acquaintances.

Dismiss, the [illegible] the thought that you are living without responsibility; that is impossible. The true philosophy of doing good, is to be good—to have a character that will of itself communicate good. The christian is called a LIGHT, not [illegible]. He must be so akin to God, and so filled with his dispositions, that he shall [illegible] surround himself with an [illegible] atmosphere. It is folly to endeavor to make ourselves shine before we are luminous.

Our doctrine of unconscious influence shows how it is that the preaching of Christ is often so unfruitful. It is not because truth ceases to be truth, but because there are so many influences preaching against the preacher. When the people of God are glowing with spiritual devotion and love to men, the case is different; then they are ALL preaching, and making an atmosphere of warmth for the truth, and its power is in proportion; but ah! you know not how easy it is to make a winter about us, or how cold it feels. We do not accuse you; that we leave to God, and to those who may rise up in the last day to testify against you. If they shall come out of your own families; if they are the children that wear your names, the husband or wife of your affections; if they declare that you, by your example, kept them away from Christ's truth and mercy, we may have accusations to meet of our own, and [illegible] leave you to acquit yourselves as best you may."

While reading this sermon, I recalled what Bro. Munger wrote in a late article, —"As soon as they got into working order, God gave them work to do,"—not the kind, however, that James tells about, "where envyings and strife [illegible] doctrine of which proceeds from "the wisdom that is from above, first pure, then gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;" "laying apart all superfluity of naughtiness, and receiving with meekness the engrafted word." O! how the church of God has suffered, and is suffering, because its professed members will not take Christ's yoke upon them and learn of him who was meek *and lowly in heart*; who, while yielding to the influences that surround them, [illegible] that they should be about their Father's business.

Instead of following our leader, and saying by our actions and words, as for me, I will serve the Lord, how often are we found "comparing ourselves among ourselves, measuring ourselves by ourselves;" Bro. or Sr. A. do so and so, although they seem to think more of the letter than the Spirit. Bro. B., to convince somebody of the truth, gets all in a passion, and cannot say a word about the power of the gospel to subdue and bring into subjection our sinful natures, while no one would think Bro. C. was a christian, if he did not labor in meetings; he thinking he had no influence only there. Thus Bro. or Sr. L. are led unconsciously to possess the same spirit, and the church become lukewarm, if not frozen.

Oh! my brother, my sister, let us in all our ways acknowledge him; be burning and shining lights; working while the day lasts, that the heirs of salvation may the sooner be numbered, for THEN the kingdom WILL come, and everlasting life be given to all the dear children.

SARAH A. ELMORE.

Lending to the Lord.

A poor man, some of whose family were sick, lived near Deacon Murray, referred to in the tract "Worth of a dollar," and occasionally called at his house for a [illegible] of milk. One morning he came while the family were at breakfast. Mrs. M. rose to wait upon him, but the deacon [illegible] to her, "Wait till after breakfast." She did so, and meanwhile the deacon made some inquiries of the man about his family and circumstances.

After family worship, the deacon invited him to go out to the barn with him. When they got into the yard, the deacon, [illegible] ing to one of the cows, exclaimed [illegible] take that cow, and drive her home." The man thanked him heartily for the cow and started for home; but the deacon was observed to stand in the attitude of deep thought until the man had gone some rods. He then looked up, and called out, "Here, bring that cow back." The man looked around, and the deacon added, "Let that cow come back, and you come back too." He did so; and when he came back into the yard again, the deacon said, "There, [illegible] take your pick out of the cows; [illegible] agoing to lend to the Lord the poorest I've got."

For the Crisis.

A State Conference.

Bro. Grant:—I send you herewith a condensed report of some meetings that we have had in this State, to organize a "State Conference," by publishing which in the *Crisis* you will confer a benefit on us, for which we shall be very thankful. I have condensed it so as not to take up more room than is necessary, for I see that the *Crisis* is now much burdened with such reports. I have sent but little more than the Resolutions presented and adopted at the meetings.

You will perceive that we have not seen fit to call on the civil arm to legalize any of our movements, and we have all of us, who have been connected with this matter, confidence enough in each other, and the "cause" which we are connected with, to make such a deed quite unnecessary.

There is one thing more I might say about the matter. We have not undertaken to legislate in matters of faith, yet we are all of us, that are connected with the [illegible] once, steadfastly believing in the great [illegible] of Life and Death. We wish the churches in Rhode Island to take action on the Resolutions, and be prepared to send delegates to our next meeting, (which will be on the last Wednesday, Thursday and Friday in March,) with instructions to act at the conference.

Your Bro. striving for the kingdom and glory of the Lord Jesus,

Joseph D. Brown.

Providence, Feb. 22.

REPORT.

River Point, Dec. 29, 1858.

Wednesday, 2 o'clock, P. M. Met at [illegible] Odd Fellows' Hall in answer to a call from Eld. E. Bellows. After prayer by several brethren, Bro. Bellows asked to have a Moderator and Clerk of the meeting chosen, so as to go about business in order. Bro. Bellows was chosen Moderator, and J. D. Brown Clerk. Bro. B. then stated that the object he had in view in calling the meeting, was to consider what could be done toward gaining a more perfect understanding and co-operation among the churches in Rhode Island, and make arrangements to better supply the demand for labor in the destitute parts of the State. The remainder of the afternoon was spent [in] discussion, (which I will not detail.) Adjourned, to meet next day at 10 o'clock.

[Thurs]day, A. M., 10 o'clock. Met according to adjournment, Bro. Bellows presiding. After prayer, adopted the following Preamble and Resolutions, as the basis [of] organization:

We, ministers and delegates from different churches in Rhode Island, being met in Conference at River Point, to consider the propriety of organizing a State Conference in this State, for the purpose of concentrating our labors, so that we may work more effectually to spread the truth among the [peopl]e, and more in harmony together for mutual benefit; and,

Whereas, We believe that these results can be better obtained by such an organization,

Therefore *Resolved*, That we agree to form ourselves into a State Conference, to be held among the different churches in the State, for the purpose of having free discussion and interchange of views upon such *Bible questions* as may be presented, and agreed upon, and to transact such business as may come before us.

The remainder of the session was spent [in] discussing various matters. Adjourned, [to] meet at 2 o'clock, P. M.

2 o'clock, P. M. Met according to adjournment, Bro. Bellows presiding. After prayer, took the names of those who adopted the Resolution for organizing, which were as follows:

Eld. Geo. Champlin, pastor and delegate from Plains Church, Warwick; Eld. Eleazer Bellows, pastor and delegate from River Point Church; Brn. Jno. T. Dixon and P. C. Rodman, delegates from Rocky Brook Church, Peacedale; Eld. Jos. D. Brown and Bro. Jno. T. Sweet, delegates from "Second Advent Church," New Market Hall, Providence; Eld. Jos. Northrop, delegate from Carolina Mills Church; Eld. Benj. Roberts, Evangelist; Eld. Peter [illegible], Evangelist.

[illegible] Ratified the officers of the preliminary meeting as the officers of the Conference till our organization is completed.

Passed the following resolution:

Resolved, That we *recommend* that this Conference become, in its operations, a "Home Missionary Society" for this State, and we further *recommend* to the different churches connected with this Conference, to make such collections as they are able, to [ai]d the Conference in sustaining Evangelists in the destitute fields in the State. [The b]rethren having been obliged to [leave] the present Conference, it was not [deem]ed proper to do more business at this [tim]e, so a committee, (Brn. Bellows and [Br]own,) was chosen to call the next meeting within three months. Adjourned, subject to the call of the committee.

Joseph D. Brown, *Clerk*.

Lafayette, Feb. 3, 1859. [The] Conference met by call of the committee, [Bro. B]ellows presiding. Delegates present [fr]om Lafayette, Providence, Peacedale, [River] Point, and several Evangelists. After prayer, (1.) reading the report of the last meeting, read, and adopted. (2.) The following name was chosen to designate the Conference.—Rhode Island State Conference of Reformers, looking for the *immediate* Second Advent of Christ. (3.) The following resolution on the order of the Conference:

Resolved, That the order of this Conference shall be (1.) The business. (2.) The discussion of some Bible question. (3.) Evening, at least, and more time if we have it to spare, shall be devoted to prayer and conference meetings, and "preaching the word." The following preamble and resolution was adopted in regard to preachers:

Whereas, It sometimes happens that when preachers are left to send appointments, through not sending them early enough, two or three preachers find themselves at once place, at one time; and,

Whereas, Our churches are generally poor, and cannot at such times give them all that support which they need, and,

Whereas, On this account, such churches are discouraged, and the preachers themselves disheartened; therefore,

Resolved, That for the good of churches and ministers, we request that preachers should not send appointments to churches in Rhode Island, (unless they have a decided impression, undoubtedly from the Lord, making it their duty to send an appointment,) but wait for the churches to send for them. And, we request them, if they do send such an appointment, to send it early enough, if possible, so that the church to whom it is sent, may make arrangements accordingly, for "God is not the author of *confusion*, but of *peace*, in all the churches of the saints." The following question was adopted for discussion: Question—Are there any promises to the Jews, as a nation, yet to be fulfilled in the future? This question was discussed during the remainder of the time devoted to this matter, and then put over to the next conference. Adjourned, to meet on March 30th, 1859.

There are many things that were spoken of in these meetings that are not written in this condensed report; but they are written in the clerk's regular report, which will be read at the next meeting.

Joseph D. Brown, *Clerk*.

A Mother's Influence.

Hon. Thomas H. Benton, in a speech in New York, turned to the ladies, and, referring to his mother, said:

My mother asked me never to use tobacco, and I have never touched it from that time to the present day. She asked me not to game, and I have never gamed; and I cannot tell this day who is winning and who is losing in games that can be played. She admonished me, too, against hard drink; and whatever usefulness I may attain in life, I attribute to having complied with her pious and earnest wishes. When seven years of age, she asked me not to drink, and I made then a resolution of total abstinence. I formed an abstinence society at a time when I was the sole constituent member of my own body; and that I have adhered to it through all past time, I owe to my mother.

An Apt Reply.

A native deacon, named Hagop, now has the charge of the Protestant Armenian church at Trebizond, in Asia Minor, as there is no missionary there. Mr. Wheeler of Kharpoot says of this man, that he has good abilities, an excellent judgment, a good knowledge of the Bible, and a pleasing address. To show his shrewd quickness in reply, he relates the following anecdote:

"Some years since, the deacon was employed by an English mercantile house in Samsun, and was required to work on the Sabbath. This he steadily refused to do. His employer used all his ingenuity to convince him that it was necessary and right to do so then.

'What!' said he, one day, 'if an ass fall into a pit on the Sabbath, does not even the Savior say that it is right to pull him out?'

'Certainly,' said Hagop, 'but if an ass has a habit of going every Sabbath and falling into the same pit, then his owner ought either to fill up the pit, or sell the ass!'"

A Child's Logic.

Rev. T. W. Higginson, in a recent lecture in New York, told a story of Mrs. Harriet Beecher Stowe and one of her little girls. The little girl, he said, came to her mother one day, and asked her if it was ever right to get angry? "O no, of course not," was the answer. "But," said the little girl, "it says in the Bible that God is angry with the wicked." "O, that is another thing; he is obliged to be angry." "What, God *obliged!* I thought he couldn't be obliged to do any thing." "Yes, he is, according to his holy law; you will understand it when you get older; you must wait till then." The little child wanted an answer; then she was quiet and thoughtful for a minute, and then, with a bright look, she said, "O, mother, I understand it now; it's because God isn't a christian."

John Randolph's Mother.—The late John Randolph, some years before his death, wrote to a friend as follows:—

"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for *one recollection*, and that was when my departed mother used to take my little hands in hers, and cause me to say—'*Our Father which art in heaven.*'"

The World's Crisis.

BOSTON, MARCH 9, 1859.

Discussion at Newburyport.

Our discussion at Newburyport with Dr. Danforth passed off pleasantly, and, we hope, to the profit of some. Our question read as follows:—"Does the Bible teach that human spirits exist in a conscious state out of the body, and communicate with their friends in this world?" The main point of our opponent consisted in the position that *angels* are departed human spirits; but when we came to examine the Bible carefully, we could find no proof of such an assertion. On the contrary, the Scriptures declare that man was *made* "a little *lower* than the angels." If he was lower at his *creation*, when in an innocent state, we think he did not rise any higher when he sinned, and was driven from the tree of life "lest he . . . eat and live forever." Neither can we understand how he was made "a little lower" than *himself*; but we can easily conceive how he could be made lower than a higher order of beings, resembling him in their physical form. It is an absurdity to suppose that an object is made lower than *itself* when it is first made, and in its highest state.

Again, if angels are departed human spirits, man was made lower than the angels when there were none in existence; and, besides, the angels that have appeared to our race, have been as real, tangible beings, as the men to whom they have appeared. When they visited Lot, "he made them a feast, and did bake unleavened bread, and they did *eat*." It would be a strange sight to see a *disembodied* human spirit, without any material organs, eating "unleavened bread." It is very clearly shown in the Bible that angels bear a striking resemblance, not to disembodied spirits, but to real, tangible men. Hence, we are instructed,—"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." It is a well known fact, that man takes none of his physical organs with him to a "spirit land," at death; how is it, then, that such an ethereal affair as man is said to be, after death, comes in possession of an organism as tangible and material as the one possessed in this life; so that he can walk, have feet washed, be entertained, sit at table and eat bread and other food? Our Spiritualist friends have not yet, as I have heard, given us any solution of this difficulty. But when we read the plain Scripture account of men and angels, all is clear and harmonious.

Our opponent claimed that Spiritualism was a "new gospel." We did not hesitate to admit that it was most directly opposed to the gospel of *Christ*, but found the same doctrine was preached by Satan to Adam and Eve, and adopted by pagan and papal Rome. The doctrine of the resurrection was turned into ridicule. He stated that all the preaching was vain, if man is not conscious after the death of the body; but Paul says, "If Christ be not risen, then is our preaching vain," thus resting all on the resurrection of the *dead*, which our opponent most positively denied. When pressed on this point, he said, Christ arose *out of* a dead body; or in other words, his spirit went off and left the body, which was never raised. He asserted that God is everywhere, and hence spirits of men go everywhere. He also denied that Christ was anything more than a mere man.

We did not hesitate to label his "new gospel,"—*anti-Christ*, because anti-Christ denies Father and Son. He assumed that his testimony was as good as Paul's or Daniel's, and asserted that he had seen three angels.

He said he had conversed with a spirit that had been unconscious for eighteen years, out of twenty-eight, that it had been in the spirit-land.

He thought the reason why Solomon said "the dead know not anything," was because he tried to get communications from departed human spirits, and, like some at the present day, could not succeed. He seemed to wonder why he himself should be so much more highly favored than Solomon.

He says this present gospel, Spiritualism, is the "perfect" that should come, and he feels that he is engaged in a noble work. This man was formerly a Methodist preacher. How truthful the teaching of the Holy Spirit, when it prompted Paul to write "Now the Spirit speaketh expressly, that in the *latter times* some shall *depart* from the faith, giving heed to *seducing* spirits, and *doctrines of devils*."

At the close of the discussion, a confirmed Spiritualist came forward and said, so far as the *Bible* is concerned, the Dr. has entirely failed in sustaining himself; but remarked, that he did not believe the Bible, and thought less of it now than ever; for he had supposed that it contained more proof in favor of Spiritualism, and was surprised to learn that there was so much in favor of the sleep of the dead.

Valuable Books for Sale.—We have a set of the "Englishman's Hebrew Concordance" for sale at our office. This is a rare work, and very valuable to the Bible student. 2 vols. Price $18.00. Hebrew and English Lexicon, $5.00.

☞ Envy shooteth at others and woundeth itself.

Be Short.

Yes, be short, brother. No one will find fault with you for being too short. If any should be sorry because you did not preach longer, be assured they will come and hear you again, if possible; but when they begin to wish you would get through, and are really anxious to hear the closing word, it will be more difficult to get them out next time. We hear them say, "he is so *tedious*, I don't care much about going." It is a fact well known to some, that not a few of the most gifted preachers lose much of the influence they might have over the people, on account of their "*long sermons*." They tire out themselves and the people too, and wonder why their hearers are so uneasy when they are presenting truth so interesting and important. Because we have good food, it is not wise to stuff ourselves to surfeiting, so that an emetic is necessary to prevent a bilious fever. But it is replied, "they have not had any preaching in some time, and it may be a long season before they have another opportunity." Be it so. If one had been long fasting, should he eat a very hearty meal, so as to make up his deficiency of food? Such a course would be very injurious to health. But it is remarked, that notwithstanding you preached an hour, hour and a half, or two hours, some said, "I could have listened another hour." True, there are a few strong ones, who might *endure* it, but we are satisfied that seven eighths of the people will be profited more with a discourse not over forty-five minutes in length, than by one any longer. Some who have had great experience and observation, like John Wesley and other such revival men, give it as their opinion, that a sermon of thirty minutes is sufficiently long for the benefit of the hearers.

But few minds can listen more than forty-five minutes, without feeling wearied. It should be remembered that time seems only about half as long to the speaker as to the hearer. If the sermon be good and interesting, we get as much as we can well digest in forty-five minutes; and if it is a dull, dry discourse, we could not wish it to be longer. Come to the point at once, force it home with *earnestness*. Have something to say, say it, and stop when you get through. Nothing is much more tedious, than a long, dry sermon, in a warm sunny day, delivered in a dull, prosy manner. It is almost impossible to keep awake while listening. No wonder many conclude to go but half a day. Condense, condense, then arouse all your energies, and, filled with the Holy Spirit, hurl the truth like a thunderbolt into the midst of the Lord's enemies.

Will Children Obtain Immortality?

A correspondent wishes to know how young children obtain immortality, and if it is not an inherent quality of the human race?

Ans. It is certain they do not obtain it "by patient continuance in well doing," for they have done neither good nor evil, not having capacity to know one from the other. Immortality is a *gift* to all who do receive it, and is bestowed upon all the innocent. The infant is blameless, and hence receives this gift. It is a loser in being cut off from this life, but its loss is made up in the coming kingdom. Said Jesus, "Suffer little children, and forbid them not, to come unto me; for of *such* is the kingdom of heaven."—Matt. 19: 14. Wakefield renders this, "For of those who *resemble* them is the kingdom of heaven." Do those who are *saved* "resemble" those who are *lost*? Would Christ say, "of such is the kingdom of heaven," if none such were to be there?

Again says Jesus, "Except ye be converted, and become, *as* (like) little children, ye shall not enter into the kingdom of heaven."—Matt. 18: 3. Are we to be converted and become like those who never enter the kingdom, in order to be accepted there? We understand that all belong to Christ, till they take themselves out of his hands by actual transgression, and then we must get back by reforming, and becoming like "little children" again.

A Suggestion.—If those who have the paper *free*, wish to assist us some, they might do us a favor, and their neighbor too, by persuading him to take the Crisis. To ensure success for our enlarged and improved edition, it will be necessary that all our friends should exert themselves to extend its circulation. We hope we shall not be obliged to reduce our free list, but on the contrary add many more. Come, brethren, lend us a helping hand. If the paper should afford any profits, they are to be appropriated for the benefit of the poor, and not for its conductors.

The New Tract.—"*The Speechless Guest at the Marriage Feast*," is now ready. This excellent and deeply interesting little work is from the facile pen of Bro. Cotton. Our readers are conversant with the author's style; and we need only say that this tract is worthy of him to secure an extensive reading. Send in your orders. It is but 5 cts., postage 1 ct.; $3.00 per hundred.

☞ If any of our readers can furnish us with copies of Nos. 22 and 24 of Vol. 8, they will confer a favor by sending them to our office.

"The Voice."

New testimonies to the value and importance of this work are still pouring in. Rev. Geo. Duffield, D. D. of Detroit, Mich., author of two fine works on prophecy, writes—"I am glad that such a work as 'The Voice of the Church on the reign of Christ on the earth' has been prepared and published. It is calculated, I think, to do much good. The study of prophecy is beginning again to receive more attention."

Edward B. Foote, M. D., a very popular electrical therapeutist, and author of "Medical Common Sense," of which 5000 copies were sold in five months, writes from Saratoga Springs, N. Y., as follows:—

"I have had only time to give your book a cursory perusal, but, so far as I have looked into its pages, I find that its matter evinces peculiar ability and research. I like to see all theological questions boldly discussed, for only in this way can we arrive at great truths. I have no doubt your book will be productive of good—*great good*, I trust so, and wish you God speed."

For sale at this office. Price $1.00

Matt. 18: 10.

Bro. Grant:—Will you please explain Matt. 18: 10, as it is thought to prove the dead go to heaven as soon as they die?

D. N. Kidder.

The verse reads,—"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father in heaven." We do not see how this passage can be pressed to favor the *conscious* state of the dead. The angels of those "little ones" are not the ones to whom they are angels. We learn that angels are an order of beings higher than men, for we read, man was made "a little lower than the angels," who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." This, with many other passages, settles the point that the angels of the "little ones," who behold the face of our "Father in heaven," are not the little ones over whom they are commissioned to exert a faithful watch-care.

Discussion.—We are to have a discussion with J. F. Walker, president of the Rutland Reform Convention, formerly a preacher in the M. E. Church and Principal of the Troy Conference Academy. The discussion is to be at Sandy Hill, N. Y., commencing Tuesday evening, April 5th, and continuing three evenings.

Subject, Resolved—"That man is *wholly mortal* and obtains immortality *only* through *Christ*, by continued well doing in this life."

Remember us in your prayers.

Questions.—Those who have sent questions, will need to have patience with us. For want of time, we have not been able to give the attention to this department that we desire, but we are hoping to come to it after a season.

Sayings of the Fathers.

The following are extracted from the sayings of Hermas, Barnabas and Ignatius. Says Herman, when speaking of future punishment,—

"These are indeed ordained unto death; but they who have known the Lord, and have seen his wonderful works, if they shall live wickedly, they shall be doubly punished, and shall die forever."—Similitude 9: 172. "The wicked, like the trees which thou sawest dry, shall as such be found dry and withered fruit in that other world; and like dry wood shall be burnt. . . . And they shall be burnt, because they have sinned and have not repented of their sins. And also all the other nations shall be burnt, because they have not acknowledged God their Creator."—Similitude 4: 4–5. "Whosoever therefore shall depart from evil desires, shall live unto God; but they that are subject unto them shall die forever." Command 12: 6.

Barnabas says:—"The day is at hand in which all things shall be destroyed, together with the wicked one." General epistle of Barnabas, chap. 15: 10. "The way of darkness is crooked and full of cursing. For it is the way of eternal death, with punishment; in which they that walk meet those things that destroy their own souls." Gen. Ep., chap. 15: 1.

Ignatius says:—"Stop your ears, therefore, as often as any one shall speak contrary to Jesus Christ; who was of the race of David, of the Virgin Mary. Who was truly born, and did eat and drink; was truly persecuted under Pontius Pilate; was truly crucified and dead; both those in heaven and on earth, and under the earth, being spectators of it. Who was also truly raised from the dead by his Father, after the same manner as he will also raise us up who believe in him, by Jesus Christ; without whom we have no true life. But if some who are atheists, that is to say, infidels, pretend that he only seemed to suffer (they themselves only seeming to exist); why then am I bound?" Epistle to the Trallians, chap. 2: 10–13. "I know that even after his resurrection he was in the flesh; and I believe that he is still so." Ep. of Ignatius to the Smyrnaeans. Chap. 1: 9.

A Wrong Conscience.—We never do evil so thoroughly and cordially as when we are led to it by a false principle of conscience.

For the Crisis.

Spiritualism.

Much has been said and written for a few years past upon Spiritualism. While some contend that it is of divine origin, and therefore the communications purporting to come from the spirit world, or the spirits of the dead, are *reliable*, and that the light and instruction received from that source is far in advance of that written on the Biblical page, and of course justifiable and safe to follow; others are as sanguine that it is the reverse, and originated from *him* whom Jesus declared to be a *liar*, and the father of it. And a third class are as confident it is all a deception, or at most but the result of legerdemain. All cannot be right, as they are at variance. And as there are probably many in each class of equal abilities and education; and as one man's "say so" will go just as far to prove his assertion as another's, with the same qualifications, it is *evident* that unless we have some rule or detecter by which to decide, higher than the authority of man, the truth must forever remain veiled in obscurity. But as the Bible *claims* to be a revelation of God to man, to direct him in the path of duty—a light to those who are in darkness—heavenly wisdom to those who obey its precepts, as well as a detecter of counterfeits; and having proved itself worthy of unshaken confidence to all who have tested its virtue by meeting those *claims*, let us search for light on the subject now under consideration by comparing it with what is written on those sacred pages.

We find the following command given by an inspired Apostle; "Beloved, believe not every spirit, but try the spirits, whether they are of God. (Why?) Because *many false prophets* are gone out into the world. Hereby know ye the spirit of God; every spirit that *confesseth* that Jesus Christ is come in the flesh is of God: and every spirit that *confesseth* not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John 4: 1–3. By what shall we try them? We will let the prophet Isaiah answer.—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the *law* and to the *testimony*: if they speak not according to this *word*, it is because there is *no light in them*."—Isa. 8: 19: 20. Then we are to try the spirits by the *law* and *testimony*, which, another prophet informs us, is "The *law* of the *Lord*, which is *perfect*, converting the soul: and the *testimony* of the *Lord* which is *sure*, making wise the simple."—Ps. 19: 7. And we are further informed by inspiration that "The prophecy came not in old time (*Marg.* at any time,) by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1: 21. Also, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17. Jesus Christ taught his disciples that the Holy Ghost was the spirit of truth. And, said he, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . He will guide you into all truth . . And He will show you things to come."—John 14: 17–26; 16: 13. So much for authority. Now for the proof or trial.—"Because *many false prophets* are gone out into the world. . . . And every spirit that *confesseth not* that Jesus Christ is come in the flesh *is not of God*." Do not those who seek unto the *dead* for light and instruction, instead of seeking unto *Jesus Christ*, *deny* by their *works* that He *has come* in the *flesh*? Why seek unto the dead, since He hath said, "I am the *light* of the *world*: he that followeth me shall not walk in darkness, but shall have the light of life?"—John 8: 12. Again, "I am the way, the truth, and the life: no man cometh unto the Father but by me. . . And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14: 6, 13. Again, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . I am the door: by me if any man enter in, he shall be saved."—John 10: 1, 9. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Acts 4: 12. A denial that he has come in the flesh, is a denial of his resurrection; and Paul informed his Corinthian brethren that if Christ be not raised, their faith was vain; and they were yet in their sins. And they also which had fallen asleep in Christ had perished. But he further adds, "But now is Christ risen from the dead." Again, Jesus hath said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Look at the case of Saul who was made king over Israel. After he had rejected the word of the Lord, and the spirit of God had departed from him, and an evil spirit had taken possession of his heart, and being greatly afraid and sore distressed lest he should be overcome by the Philistines, who were warring against Israel, we find him going in disguise by night with his servants, to inquire of one who had a *familiar spirit* at Endor.—"And he said, I pray thee, *divine* unto me by the familiar spirit and bring me *him up*, whom I shall name unto thee. . . . Then said the woman, whom shall I bring up unto thee? And he said *Bring me up Samuel*."—1 Sam. 28: 8, 11. And though the prophet Samuel, who had been some time dead, was personated, and he learnd his sad fate through that medium, did his conduct meet with the approbation of God? The answer is found in 1 Chron. 10, 13, 14.—"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking council of one that had a familiar spirit, to *inquire* of it; and *inquired not* of the *Lord*: therefore he *slew him*, and turned the kingdom unto David the son of Jesse." And it is noted in the catalogue of sins of one of his successors who was exceedingly wicked, that he "dealt with familiar spirits."—2 Kings 21: 6. Again, hear the word of the Lord by Moses to the children of Israel just before his death, and their entrance into the land of Canaan. Deut., part of the 18th chapter.—"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the *abominations* of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth *divination*, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a *necromancer*. (Necromancy is defined by the learned to be, "The *pretended art* of revealing future events by communication with the dead, *enchantment*, *conjuration*. Undoubtedly the dead are personated by "familiar spirits," or "seducing spirits," but I have yet to learn that there is any communication between the living and the dead—perhaps a further investigation may throw more light upon the subject. But to return.) For all that *do these things* are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. . . . The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto *Him ye shall hearken*; . . . And it shall come to pass (saith the Lord) that whosoever will not *hearken* unto my words which he shall speak in my name, *I will require it of him*." Peter, when quoting the last named verses, applied them to Jesus Christ.—Acts 3: 19–23.

Again it is written, "Now the Spirit speaketh expressly (the spirit of truth) that in the *latter times* some shall *depart* from the *faith*, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry." 1 Tim. 4: 1–3. When? "In the latter times"—last end of the gospel dispensation, of course, as Paul wrote in the commencement. And though forbidding to marry may have had its fulfillment in *part* in other corrupt institutions of the "latter times," do we not find it more clearly developed, and in a more daring manner than heretofore, in the so-called "Free Love Union?" I think that is the name given it by the Spiritualists, which, if carried into effect, as they design, would abrogate the marriage covenant which was ordained by God, and undermine all society, both civil and religious.

Said the dear Savior,—"Ye shall know them by their fruits"—and such are some of the fruits of "giving heed to seducing spirits and doctrines of devils." And parallel with the above quotation, we find another in the Revelation of Jesus Christ to his servant John on the Isle of Patmos. He saw in vision, in the prospective, under the pouring out of the sixth vial, (which is the symbol of the sixth plague, and last but one,) "Three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;" which were explained to be "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16: 13–14. In the following verse we hear Jesus saying, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." If so, what age of the world are we living in? St. Paul further informs us of characters which would be prominent in the "last days," who would resist the truth, as "Jannes and Jambres" "withstood Moses."—2 Tim. 3d chap. How was that? Was it not by counterfeiting it? When Moses wrought a miracle by the power of God, "the magicians of Egypt, they also did in like manner with their enchantments,"—which was a number of times repeated; but ere long they were brought to acknowledge "the finger of God" in the miracles wrought by Moses, as their "enchantments" failed to work.—Ex. 7th and 8th chaps. And all will have thus to acknowledge who follow their example.

So we find that this is no new doctrine that has lately arisen; it has only come out in a new garb, in fulfillment of "Holy Writ," which informs us that it would b[e]

...so well, not deal in fiction

very prominent characteristic of the "last days." It has "appeared" in many different forms, in different ages of the world, and been called by various names, which might all be classed under the head of "Sorcery," whose adherents we find at last, by tracing the subject through the Bible, among those who "shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21: 8. Does not the fulfillment of these Scriptures show us where we are in the calendar of time? O then flee to the Savior! "Escape for thy life!" Lest the avenger of blood overtake thee, and thou perish in thy sins. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, (the spirit of truth) shall of the spirit reap life everlasting."—Gal. 6: 7,8. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16.

May we yield ourselves servants to obey God, that when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:" and shall shake the heavens and earth from centre to circumference, and wake the sleeping dead, we may be numbered among the "victors" who shall "stand on the sea of glass, having the harps of God," and join in the angelic song of Moses and the Lamb. Lydia Wheeler.

East Calais, Vt.

For the Crisis.

The Symbols.--No. 2.

In the first article on the symbols of the holy Scripture, Feb. 28, my aim was to state the oft-asserted truth of Revelation, that the "four" symbols of the "four kingdoms" need no explanation. When a fanciful, uninformed mind undertakes to *explain* this *revealed truth* of God, he is like the child I once saw, who held up his little light, as it swealed and flickered, and well nigh expired in the evening breeze, to *see the stars.*

I. "The four seasons, four angels, four corners of the earth, four horns of the altar, four sides of Israel's encampment, four standards, four symbols on these standards, four living creatures, four faces and four wings," are all definite, unconfused and absolute—like the "four horns" of Zech. 1: 18–22, who are the "four" (Gentile kingdoms) that have scattered Israel, Judah and Jerusalem. Nothing in language can be more simple—no truth can be more intelligible, authoritative or divine. The mind that is confused here, so as to contract it to three, or expand the number to five, must be a "babe," or something less. This God-given truth has been in the world over twenty-two centuries. The apparent effort of God, in the operations of his grace, has been of late to bring out this one grand outline truth; for under, and within this range, all other points, touching the first and second advent, the resurrection of the dead, and the opening scenes of the kingdom of God, have their appropriate place.

II. These four empires, so symbolized, are *successive*, one following the other.

III. The first distinctive representation of "the times of the Gentiles" was general, and undistinguished, as to name, number or succession.—Isa. 10: 24–27. The later prophets gave the detail of name, number and order of succession, as well as geographical location. A disregard of this leaves our testimony confused, weak and comparatively worthless.

IV. The fourth, and last in every series of Scripture symbols, is the Roman Empire. This is "the desolator" of Zion.—Dan. 9: 27. "That which is determined shall be poured on the desolator,"—or Rome. Rome alone is emphatically guilty of the blood and bondage of Israel during near 2,000 years. Rome has on her escutcheon the scarlet symbol of her martyred millions of the saints. Hence, we ask all to let this stand in its place, before the public mind, like unyielding rock. If this is once seen and acknowledged, then we shall be prepared, I trust, to see and own

V. That Rome, in the book of Revelation, is not symbolized confusedly, but clearly, successively and, to the believer, unmistakably. The Assyrian of Isaiah is but the generic name of Gentile domination over Judah, that was drawn out into detail in Dan. 2; 7; 8; 9; 11; and Zech. 1: 18. So the fourth symbol in Daniel, Zechariah, etc., is the general symbol of Rome, that has been disclosed more distinctively in the foreseen stages of its history, on to its doom. The dragon, the forty-two months beast, and the two-horned beast, are but variations of the Romish symbol in the ancient prophets.

This is determined by the precise limitations of number, name and destiny, given to each and all the great powers, revealed in foregoing prophecy, by the fact that these symbols were fulfilled *one* at a time. Indeed, the nature, the sphere and power of the agency symbolized, forbade a rival. The great red dragon, (Rev. 12,) admitted of no rival human power. No other was contemporaneous with it.

The next stage of the earth, under Rome, is seen, through "forty-two months," in the beast "with seven heads and ten horns," to whose dominion "all kindreds, and tongues, and nations" are subjected. This allows of no rival human power—no contemporaneous and opposing symbol. It has the field. It alone *prevails*, as a raging beast, over all; and all, save the saints, own his sway.

The last stage—the period following the forty-two months, is symbolized by the two-horned beast, which reaches the *end* of the series. But the closing scenes are given scores of times, all which need to be seen and acknowledged, in order to attain the full prophetic view. But the last and crowning symbol of this persecuting, blood-stained power, presents it as it goes to the judgment.—Rev. 17: 1, 18. This symbol is not simple, but compound, comprehending the Roman hierarchy and Roman civil power—the Romish Church and State. "The judgment of the woman and the beast" is the object of this vision. All the imagery and corresponding history centre in Rome—that seven-hilled capital of the Gentile world, from the days of the apostles down to our own times.

"The seven heads are seven mountains, where the woman sittith; and they are seven kings." The head or king, (each one in its day,) guides and governs the body, all within its sphere. "Five have fallen. One is, and the other, (to fill out the seven,) hath not yet come!" This proves them *successive*—one at a time.

It is not now my purpose to specify these symbols, and compare at length the history of the fulfillment; suffice it to say, that Pagan Rome at first filled the prophetic earth as *the* power; then Rome Papal had its predicted period; and all, aside from "the saints," bowed and owned its desolating sway. The sixth head, and all the horns, strove mainly to bask beneath the great harlot's whorish smile, or polluting embrace. The third head of that period—the sixth in the series—was maintained with various mutations, "like the troubled sea," till it was abolished by Francis II., 1806. Papacy was subverted; and Napoleon founded a new dynasty, as emperor of France and king of Italy. This must be but for "a short space."

Its history is written,—"Was, is not, and yet is." Napoleon I. was, (the chief in all Rome;) Napoleon II. is not, (head at all, in vision;) Napoleon III. "IS!" "The empire is peace," says he. All say "peace," without Christ; but "there is no peace to the wicked." Yet they are "deceiving and deceived," as to peace, till they are caught in the snare.—1 Thess. 5: 1–3.

Here is the word of God. Here is a series of facts that seem, at least, of corresponding importance. But the crowning point is, that no rival, no second, no variable and mystical system can come in to *crowd out* these symbols of Rome papal and imperial. Had God said but once that the number is "four," and traced the fourth on through its foreseen stages to its doom at the judgment, that should settle the question; but being oft asserted, it is to assure our minds that the "vision is certain, and the interpretation (of God) sure."

Truth is straight, plain and unconfused. Error is as variable as the spotless beast of vision, (Rev. 13;) nay, it is *crooked*, like the old serpent's trail; it is not in the nature of the serpent to go or lie straight.

The light and spirit of God, through the last twenty-five years, with all our ministrations, has only convinced a *few* that "the *fourth* kingdom" of prophecy is Rome, the close of the series, and that it is to be destroyed at the judgment. The world, flesh and devil, with all their waves, drive and wash against this rock; but God, in his providence, is directing all to the downfall of Rome, the deliverance of Israel and his saints, and the establishment of his kingdom.

Rome and her daughters have no human successors. "The mystery of iniquity" is thereby embraced. One series is enough! This series of *four* is exhausted, and hence there is no room for another. Lord, let "thy kingdom come." Amen.

J. B. C.

For the Crisis.

The Staple Error.

For many generations the doctrine of *inherent* immortality has been preached to the world. The Pagans knew nothing of the doctrine of the Resurrection, hence they readily cherished the fond idea of the soul's immortality in their system of philosophy. The doctrine took deep root in the Grecian mind. It received strength and notoriety from the teachings of such men as Socrates, Plato, and Pythagoras. These were men whose great minds grasped many noble truths, but without the light of revelation to guide them into the *true* knowledge of man's destiny, they grasped their way into darkness, and thus developed a system which has proved a stumbling block to all succeeding generations. When Papacy blended Paganism with its corrupt system of religion, the *immortality* of the soul received a prominent place in its creed. And at last, even the Protestant churches have come to sanction the idea—nay, *closely adhere* to it. Now, all over the land, thousands and tens of thousands *believe in Satan's lie,—man thou shalt never die.*

P. Tandy.

☞ What you leave at your death, let it be without controversy, else the lawyers will be your heirs.

☞ Command your temper and countenance.

☞ Denying a fault doubles it.

For the Crisis.

"The Time is Short."

The time of probation on which hangs our eternel destiny, is short. It is passing swiftly away. Are we improving it for the great end for which it is given? Is our eternal life secured by obedience to the two great commands of the Almighty God, "Repent ye, and believe the gospel?"—Mark 1: 15. Does our repentance work godly sorrow for sin, or doth it need to be repented of, being unholy and selfish? Is our faith in the glorious gospel a holy, vital, operative principle; or does it leave us in communion with a carnal world, destitute of those fruits of the spirit of God, which are an earnest of the sacred joys of the everlasting inheritance?

The time for working in our Lord's vineyard, for his honor and glory, in the increasing sanctification of his redeemed, and the saving of our fellow men from everlasting death, is short, very short. Are we "exhorting one another (to holiness) daily, and so much the more as we see the day (of the Lord) approaching?" Are we faithful to dying men who may be eternally saved through our instrumentality? Are we, in accents of love, earnestly entreating them to come unto Him who gave his precious life to redeem them from everlasting death, in whose heart of love there yet is room for them?

The time of the conflict of the faithful soldier of Jesus Christ, who is valiant for the truth, and is willing to endure hardness for the Captain of his salvation, is short. Soon the victory will be gained and celebrated with joy unspeakable and full of glory! The toil and sorrows of the weary pilgrim to Mount Zion, shall soon terminate forever in the sweet rest of the Holy City, where the Lord God Almighty and the Lamb will be the everlasting light and the glory. Are we honoring our Father in heaven, by letting "patience have its perfect work" in our submissive minds? Do the trials of our faith—the "afflictions which are but for a moment," make us, by the grace of God, more reconciled to God, more watchful and prayerful, more dead to the present world, and thus work for us a far more exceeding and eternal weight of glory?

Finally, dear reader, are we daily increasing in those good works of practical love and self-denial, without which, all our religious knowledge and faith, and all our forms of godliness, are but as the sounding brass and the tinkling cymbal? Are we good stewards of the property the Lord has entrusted to us for the benefit of the poor and needy around us, especially such as are of the household of faith? Soon will he say unto us, "Inasmuch as ye have done it (or not done it) unto one of the least of these my brethren, ye have done it (or not done it) unto me." The tremendous realities of eternity will soon burst upon us. Henry Grew.

God Unchangeable.—There are many Christians like young sailors, who think the shore and the whole land do move, when the ship and they themselves are moved; just so, not a few imagine that God moveth, and faileth, and changeth places, because their godly souls are subject to alteration; but the foundation of the Lord abideth sure—*Rutherford.*

Tread the Thorns Down.

'Tread lightly over trouble,
Tread lightly over wrong;
We only make grief double
By dwelling on it long.
Why clasp Woe's hand so tightly?
Why sigh o'er blossom's dead?
Why cling to forms unsightly?
Why seek not joy instead?'

Correspondence.

From Ruth G. Bailey.

Bro. Grant.—I have the pleasure of sending you *one* new subscriber for the next vol., and wish I could add more, I feel like heartily recommending the *Crisis* to the perusal of all my friends, and wish I could see them ready to rejoice with me in the precious truths it heralds forth. But alas! there are a portion of those whom we esteem as friends, so completely bound by the traditions of men as to see neither truth or comeliness in, what appears to us, plain Bible doctrine; and who are ready to toss aside these weekly messengers of mercy without even a slight perusal. The cry of my soul is, Oh! that they would be wise, and hearken to the voice of instruction and warning. But if they will not, we can only commit their cases to Him who overruleth all things. My desire is, so to walk that I may be classed among that "peculiar people," who are still watching for the return of the Nobleman. This is not because I love my old friends and all who show a christian spirit *less*, but that I love this blessed truth, and those identified with it *more*. As a shipwrecked crew, who have seen many of their number swept from the deck, while they through many perils and hardships, still survive, must feel a peculiar interest in one another;—so the few faithful ones who have outrode the storm of error and contention, and are still standing firm for truth, are dearer to one another than if their perils and trials of faith had been less.

Dear brethren and sisters, the haven of eternal rest is a little in the future. We are *not* a wrecked crew. Our Pilot will guide the ship, and if we are faithful in our duties, we shall soon reach home in safety.

Ruth G. Bailey.

Lowell, Mass.

Summary of News.

FOREIGN.

New York, March 6.

Steamship Jura, from Liverpool 10 A. M., Feb. 18, has arrived at this port.

The war in Oude is over. The forts have been destroyed, and 400,000 stand of arms have been surrendered.

The Begum and Nana Sahib are supposed to have fled, with their followers, into Nepaul.

Tantia Topee has suffered three successive defeats, and in all directions the remnant rebels have been decimated.

The Sultan is angry with the people of the Danubian Principalities, and has a tolerably large body of soldiers on his own side of the river, but he knows better than to commence hostilities, and, therefore, appeals to a conference of the great powers. The conference is shortly to take place at Paris.

There is a dark spot in the East. There is, we are told, the possibility of a Turkish and Austrian army being marched into the Danubian Principalities, in order to prevent the Roumams from becoming a united people under Prince Couza, their universally elected Hospodar. France, Russia, and Piedmont will object to this, and England will probably support Austria and Turkey.

The Continental news again grows warlike. If the Emperor of the French is pacific, his cousin, Prince Napoleon, is decidedly warlike. The consequence is a marked division in the policy of the empire. The Presse had an article which alarmed the Council, and it was only after a warm discussion that a warning was given. The Prince protested against the proceedings. The Emperor, it is said, is desirous of emulating his uncle, and of tempting danger in the field of fight, and possibly Sardinia thinks he will, for in Piedmont the Court is for a passage of arms with Austria. There lies the danger, for Piedmont, by a sudden movement, can inaugurate a European war. Austria, however, is courteous towards France.

The Herald's Paris correspondent states that the whole army of Lyons has been placed on a war footing, and that its equipages de campagne have been ordered to be got in readiness without delay.

Orders have been given to the Chamber of Commerce to abstain from giving expression to their ardent wishes for peace.

The Ministerial warning given to the Presse has created a great sensation, and Rentes in consequence rose last night on the Boulevards 40 centimes. The article which led to the warning being given, contains the following passage: "Italy does not rely on her own unaided efforts to throw off the yoke of her oppressors. She invokes the co-operation of generous nations. Ought we not to welcome with gratitude the opportunity of putting a termination to the anxiety which torments Europe? Austria does not only raise her head everywhere in Italy, but also elsewhere. Would not a war which would deliver us from this nightmare be blessed above all other wars? Such, we believe, is the war preparing in Italy."

The correspondent of the Herald says the warning reached the Presse while it was on the printing machine, and as it contained another warlike article, still more violent, this had to be taken out, and the journal did not appear till 6 30 P. M.

It was reported in Paris that Baron Hubner threatened to demand his passports if he did not obtain satisfaction on account of the above articles, and that the proposal to give the Presse a warning, led to a violent discussion in the Cabinet Council, it being strenuously opposed by Prince Napoleon.

M. de Lesseps left Paris on the 15th for Alexandria, for the express purpose of commencing the Suez Canal.

SARDINIA.

The Paris correspondent of the Times asserts, on trustworthy ground, that the King of Sardinia is determined on making an attempt to drive the Austrians, with the object of constituting for himself a kingdom strong enough to resist Austria on the one hand, and France on the other, if need be, and that it will comprise Venice, and at least 12,000,000 subjects.

An absolute certainty is felt at the Court of Turin that France will help Piedmont against Austria, and that Russia will be with him passively, if Austria be left to fight alone, but actively and openly if any other power assists Austria. England and Prussia are expected to be neutral. The above is asserted to be the deliberate plan of the King of Sardinia and his Cabinet, and nothing but the withdrawal of France will divert them from it.

The news from the Danubian Principalities is considered of a serious character, and in that quarter which may be more difficult to deal with than the affairs of Italy.

A fresh despatch of troops to Constantinople was expected at that city.

GREAT BRITAIN.

The London Times of the 4th has a decided article on British relations with Mexico, in which it says, "we are inclined to think that the time has come when the honor and interests of England demand a stern interference." It adds: "It is now stated on the highest authority that the British naval commander on the station has received instructions to demand, and, 'if necessary, to enforce, due reparation,' and we trust that, while reiterating, if necessary, to the whole world that we have no intention of adding one inch of Mexican ground to Her Majesty's territory, the government will not hesitate to use all the means in its power to support the just rights of the people it represents."

The project of the Post is a recommendation of the treaty of 1815. Let the powers of Europe fail to take this course, and though no declaration of war may be made, a collision on the frontier will arise. Piedmont is sure to be involved in hostilities with Austria, France will be bound to succor Piedmont, and the torch of war once lighted, no one can tell when it will be quenched.

To England there seems but one duty, that of saying energetically, that without war or any other disturbance of the general peace of Europe "Italy shall be free."

Advices by telegraph state that fighting has commenced in Montenegro. The Russians had been repulsed in an attempt to take the town of Gheladjik, on the Circassian coast.

Personal.—Kossuth is said to be in straitened circumstances, living on the proceeds of his lectures and contributions to newspapers, eked out by the remnant of his wife's $20,000, most of which was lost in railroad investments in the United States. The $100,000 collected by him in this country has all been expended on political objects, not a cent being appropriated by Kossuth for his own use. The great Magyar is said to look twenty years older than he did when in this country, seven years ago.

☞ Men are finite, and will always be so; and although they will live *to* eternity, they do not live from eternity. Hence ideas of the infinite and the eternal are beyond our comprehension.

☞ When one sin is admitted, it is generally found that it has a companion waiting at the door, and the former will work hard to gain admission for the latter.

☞ He who can conceal his joys is greater than he who can hide his griefs.

Obituary Notices.

Died, in Randolph, Crawford Co., Pa., Jan. 24th, Sarah Araminta, only daughter of Bro. Edw. Tyler, aged 15 years 6 months, of typhoid and lung fever.

Sister Araminta loved the blessed truth of the soon coming King, and the truths connected therewith. In July 15th, 1858, in company with quite a number of others, she went down into the liquid grave, showing her faith in Jesus and the resurrection. Little did we think then that Sr. Araminta would so soon be laid in the cold and silent dust. But she has gone, and we humbly trust will have a part in the morning of the resurrection, when Jesus who is our life shall appear. She leaves a number of friends to mourn her loss.

"Nature will mourn departing friends"

And in the language of her father, we say, our days, weeks, months and years, glide swiftly away, leaving little, save sorrow's trace behind. Yet "we sorrow not as those which have no hope;" for soon we believe that Araminta will come again from the land of the enemy, and shine forth in the kingdom of our heavenly Father.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Bro. J. Wendell of Edenboro, Pa., preached an interesting discourse to a large congregation, from Ps. 6: 4, 5.—"Return, oh Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?" John T. Ongley.

Expositor, please copy.

Died, in Norway, Me., July 10th, 1858, Enoch Merrill, aged 77 years.

Bro. Merrill was a native of Andover, Mass. In early manhood he came to the woods of Maine to settle. Soon a revival commenced in Norway, where he settled, in which he shared; and was soon with others organized into a Baptist Church, of which he remained an exemplary member until he fell on sleep.

He leaves five sons and two daughters to mourn the loss of an affectionate father. Thus "man lieth down, and riseth not until the heavens be no more."

L. L. Howard.

Died, of consumption, in Providence, Jan. 27th, 1859, Sr. Lucinda D. Tyler, aged 32 years.

Sr. Tyler was converted and baptized in the spring of 1856, and from that time she rejoiced in hope. A family required her attention, so that she was confined much at home; but when she could meet with the saints, she was glad of the opportunity to speak of the Savior, and the hope she had through him. She leaves a circle of friends, of whom some, having faith in the Lord, do not mourn, as "others who have no hope." She died believing that she must rest in unconsciousness until Jesus comes and wakes the sleeping saints, and rejoicing in hope of being among them. The writer attended the funeral on Sunday, Jan. 30th, and endeavored to show that her hope would not be in vain. "Precious in the sight of the Lord is the death of his saints."—Ps. 116: 15.

Joseph D. Brown.

Died, in Brimfield, Mass., Jan. 10th, 1859, Wilson Ainsworth, aged fourteen years and five months.

He sleeps in Jesus; and such will God bring with him

"When shall the tedious night be gone?
When will our Lord appear?
Our fond desires would pray him down,
Our love embrace him here!"

J. E. Ainsworth.

Died, in Bloomfield, Crawford Co., Penn., Oct. 21st, 1858, of consumption, Charles Henry Porter, only child of Samuel F. and Jane A. Porter, aged nineteen months.

Yes, he sleeps in yonder grave-yard,
By his little sister's side;
Sweet they sleep, and none can wake them
Till th' Archangel's trump shall sound.

C. M. Porter.

☞ "He that gets out of debt grows rich." Doubt it not: the best definition of earthly riches is—freedom from debt.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in the Town Hall, Castleton, Vt., evenings, from March 7th to 12th; and at Rutland, Town Hall, Lord's day, 13th.

MILES GRANT.

Edwin Burnham appoints to preach at East Greenwich, R. I., in the Masonic Hall, (eve.) March 18th, Sunday 20th and the 21st.

I hope the brethren in this vicinity will come in and help. East Greenwich is a new place.

J. P. BABCOCK.

L D Thompson appoints to preach in
Auburn, N. H. .... March 27th.
Westford, Mass. .... " 29th.
South Reading, Mass. .... " 31st.

L Boutell appoints to preach in
Cheshire Street, Ct. .... March 13th.

S. B. Munn appoints to preach at
Lovely Street, Sunday .... March 13th.

J. K. Bellows appoints to preach in the following places:—
East Litchfield, Ct. .... March 14th
West Winsted, Ct. .... March 15th and 16th.
Pleasant Valley, Ct. .... March 17th.
Cold Springs, Mass. .... " 20th.
Chester Factories, Mass. ...... March 21st and 22nd.
Cheshire, Mass. .... " 24th and 25th.
North Adams, Mass. .... March 27th.

T. S. Canfield appoints to preach at
Harwington, Ct. .... March 13th.

Bro. C. Goodrich will commence a series of meetings at Bancroft, Mass., as Bro. C. C. West may appoint, Wednesday eve., March 9th, and continue over the Sabbath.

At Goshen, Mass., Sunday, March 20th, if the traveling makes it possible.

Bro. Wm. Sutherland appoints to preach at
Plymouth Hollow, Sunday .... March 13th

T. W. Piper appoints to preach in Madison, (where Bro. White may appoint,) ..... March 13th

Business Matters.

Please Read.—We earnestly entreat those who have paid nothing for the last year, or the last vol., to aid us at once, as we need what is due the office. We are thankful for your good wishes, but they will not pay our bills. If those who have been unable to pay anything during the past year, or six months, are not yet able, and still wish the Crisis sent, will just drop us a line, it will be continued. We shall soon send bills to those who have not paid to the close of the last volume.

To Correspondents.

N. F. Nason's P. O. address is North Searsport, Me.

Eld. J. Hemenway's P. O. address, for the present, is West Killingly, Ct.

J Kellogg—Go ahead.

J C Day, for enlarging Crisis, $1.00.

Donation.—Bro. Braily, $1.00.

Cash Receipts.

Eld J Hemenway $1.20, A B Andrews 53c, Z Boody, 198, $1.25; Or Hodge 182, $2.32; Capt E Mitchell 195, $4; S W Bartlett 189, $1.75; H W Pray for Providence Brn 208, $20; W Welch 171, $1.72; T Hardy, Jr 208, $19.25; J Spear 197, $1.12; R B Blackstone 221, $1.72; A Magiue 182, $2.50; C W Richards 234, $3.

J Eggleston 195, Mr Mills 195, E T Maxum 195, B W Morton 195, J K Bellows 195, S P Gheer 195, Z Whitney 190, W A Hicks 202, E Tolman 195, A Perkins 195, S Brownel 195, G W Sprogue 191, S Holden, 195, J A Brazee 182, A F Servis 195, D Allison, 183, A Douglas 195, Mrs L Mathew 196, F Devinney 195, D P Berlar 195, Mrs B Weeks 195—50 cts. each.

S F Clapp 208, G Storer 209, E Bissel 208, Rev Mr Walker 208, C H Dagle 228, J Vickery 208, S Scott 208, J Groves 208, I Blanchard 209, D B Rogers 209, H N Smith 208, J T Howland 208, Dr A Doolittle 208, C H Brewster 200, E H Case 208, D Pierce 208, A Hitchcock 182, M E Green 208, C Fletcher 208, J Nudd 208, W S Moulton 208, S McDaniel 204, G W Gillespie 187, R Taylor 208, M A Dickenson 208, J W Marden 200, T D Bailey 208, L Hitchcock 208, Mrs J P Darling 208, W Jackson 234, E Bouton 208, I Wight 208, E G Caswell 208, J W Horn 208, J M Healey 216, C W Nelson 223, D A Kidder 208, N G Nelson 208, Em. Healey 208, D Newton 195, S Drake 150, A D Waldron 200, S H Cutting 208, R Neal 208, W M Bennett 208, J Peterson 208, L S Breckenridge 208, S K Fenton 208, F Chapman 208, N Churchill 208, M Allen 179, J G Munsey 21 , J B Mooney 208, H Goodell 208, S Goodell 208, E A Little 208, L L Tuttle 183, R Chase 2 8, A Post 208, W P Wentworth 210, A Burnett 200, O T Cisby 208, H Austin 195, N Lazell 208, L Moran 208, N McCulloch 208, N White 190, N D Wight 208, L Cooper 211—$1.00 each.

A Tennant 229, J M Wolcott 234, A Stacey 208, A Flavel 208, G Forbes 234, C Hills 234, C H Barrett 208, J P R Hathaway 234, L J Beach 195, A H Liswell 213, J Merriam 208, S Sherwin 234, J Mayall 234, S Harper 152, S Robbins 212, A W Low 208, Mrs. S Winship 231, W White 204, C Safford 234, J Spenser 234, Mrs. E M Fletcher 208, Mrs. F E Clough 234, G Noble 234, E Wood 208, Mrs. E Dannat 201, J C Safford 234, I Davis 234, M G Dunham 208, W L Stroud 234,—$2 00 each.

For Books and Tracts.—Eld. J Hemenway $5.80, Eld. G L Teeple $4.48, A H Liswell 14 cts, B Porter $1.00, W H Porter $1.00, H Drake 6 cts, Z Boody 75 cts, F D Norris 30 cts, L McDuffee 3.00, J Wilbur 24 cts, S K Fenton 12 cts, J G Mirrick 32, J B Mooney $1.00, D N Mansfield $7.00, Eld. T Smith $2.00, S W Bartlett 25 cents, T C Taylor 20 cts, O T Cisby $2.09, A F Servis $1.09, Eld. Y Higgins $2.50, Mrs. C Bulkley $1.00, W Welch 25 cts, Eld C P Dow $3,38, R B Blackstone 28 cts.

Notices, &c.

Notice.

The next meeting of the "Rhode Island State Conference of Reformers looking for the immediate second advent of Christ," will be held in Providence, in the New Market Hall, corner of Broad (or Weybosset) and High streets, (entrance on High street,) commencing March 30, 1859, and to continue three days. A full delegation from the churches is desired.

Joseph D. Brown, Clerk.

Notice.

Providence permitting, I will hold a series of meetings at Vernon, Vt., where the Brn. may appoint, commencing Thursday evening, March 17th, to continue evenings through the week, and as much longer as it may be duty. J. Hemenway.

Reading Sermons.—An Old Itinerant in the Zion's Herald says, with respect to 'the practice of reading for preaching:' 'Its strongest arguments are analagous to the reasons for walking on stilts, namely, a man can take longer steps, appear taller, and save shoe leather.'

☞ These ears have never heard thy voice, and yet I am better acquainted with thee, and can rely on thee with more confidence than on the dearest friend I have on earth.—*Mrs. Rowe's Devout Exercises of the Heart.*

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street Boston Mass.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1–4 off per dozen.

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very prominent characteristic of the "last days." It has "appeared" in many different forms, in different ages of the world, and been called by various names, which might all be classed under the head of "Sorcery," whose adherents we find at last, by tracing the subject through the Bible, among those who "shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21: 8. Does not the fulfillment of these Scriptures show us where we are in the calendar of time? O then flee to the Savior! "Escape for thy life!" Lest the avenger of blood overtake thee, and thou perish in thy sins. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, (the spirit of truth) shall of the spirit reap life everlasting."—Gal. 6: 7,8. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16.

May we yield ourselves servants to obey God, that when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:" and shall shake the heavens and earth from centre to circumference, and wake the sleeping dead, we may be numbered among the "victors" who shall "stand on the sea of glass, having the harps of God," and join in the angelic song of Moses and the Lamb. LYDIA WHEELER.

East Calais, Vt.

For the Crisis.

The Symbols.—No. 2.

In the first article on the symbols of the holy Scripture, Feb 28, my aim was to state the oft-asserted truth of Revelation, that the "four" symbols of the "four kingdoms" need no explanation. When a fanciful, uninformed mind undertakes to *explain* this *revealed truth* of God, he is like the child I once saw, who held up his little light, as it swealed and flickered, and well nigh expired in the evening breeze, to *see the stars*.

I. "The four seasons, four angels, four corners of the earth, four horns of the altar, four sides of Israel's encampment, four standards, four symbols on these standards, four living creatures, four faces and four wings," are all definite, unconfused and absolute—like the "four horns" of Zech. 1: 18–22, who are the "four" (Gentile kingdoms) that have scattered Israel, Judah and Jerusalem. Nothing in language can be more simple—no truth can be more intelligible, authoritative or divine. The mind that is confused here, so as to contract it to three, or expand the number to five, must be a "babe," or something less. This God-given truth has been in the world over twenty-two centuries. The apparent effort of God, in the operations of his grace, has been of late to bring out this one grand outline truth; for under, and within this range, all other points, touching the first and second advent, the resurrection of the dead, and the opening scenes of the kingdom of God, have their appropriate place.

II. These four empires, so symbolized, are *successive*, one following the other.

III. The first distinctive representation of "the times of the Gentiles" was general, and undistinguished, as to name, number or succession.—Isa. 10: 24–27. The later prophets gave the detail of name, number and order of succession, as well as geographical location. A disregard of this leaves our testimony confused, weak and comparatively worthless.

IV. The fourth, and last in every series of Scripture symbols, is the Roman Empire. This is "the desolator" of Zion—Dan. 9: 27. "That which is determined shall be poured on the desolator,"—or Rome. Rome alone is emphatically guilty of the blood and bondage of Israel during near 2,000 years. Rome has on her escutcheon the scarlet symbol of her martyred millions of the saints. Hence, we ask all to let this stand in its place, before the public mind, like unyielding rock. If this is once seen and acknowledged, then we shall be prepared, I trust, to see and own

V. That Rome, in the book of Revelation, is not symbolized confusedly, but clearly, successively and, to the believer, unmistakably. The Assyrian of Isaiah is but the generic name of Gentile domination over Judah, that was drawn out into detail in Dan. 2; 7; 8; 9; 11; and Zech. 1: 18. So the fourth symbol in Daniel, Zechariah, etc., is the general symbol of Rome, that has been disclosed more distinctively in the foreseen stages of its history, on to its doom. The dragon, the forty-two months beast, and the two-horned beast, are but variations of the Romish symbol in the ancient prophets.

This is determined by the precise limitations of number, name and destiny, given to each and all the great powers, revealed in foregoing prophecy, by the fact that these symbols were fulfilled *one* at a time. Indeed, the nature, the sphere and power of the agency symbolized, forbade a rival. The great red dragon, (Rev. 12,) admitted of no rival human power. No other was contemporaneous with it. The next stage of the earth, under Rome, is seen, through "forty-two months," in the beast "with seven heads and ten horns," to whose dominion "all kindreds, and tongues, and nations" are subjected. This allows of no rival human power—no contemporaneous and opposing symbol. It has the field. It alone *prevails*, as a raging beast, over all; and all, save the saints, own his sway.

The last stage—the period following the forty-two months, is symbolized by the two-horned beast, which reaches the end of the series. But the closing scenes are given scores of times, all which need to be seen and acknowledged, in order to attain the full prophetic view. But the last and crowning symbol of this persecuting, blood-stained power, presents it as it goes to the judgment.—Rev. 17: 1, 18. This symbol is not simple, but compound, comprehending the Roman hierarchy and Roman civil power—the Romish Church and State. "The judgment of the woman and the beast" is the object of this vision. All the imagery and corresponding history centre in Rome—that seven-hilled capital of the Gentile world, from the days of the apostles down to our own times.

"The seven heads are seven mountains, where the woman sitteth; and they are seven kings." The head or king, (each one in its day,) guides and governs the body, all within its sphere. "Five have fallen. One is, and the other, (to fill out the seven,) hath not yet come!" This proves them *successive*—one at a time.

It is not now my purpose to specify these symbols, and compare at length the history of the fulfillment; suffice it to say, that Pagan Rome at first filled the prophetic earth as *the* power, then Rome Papal had its predicted period; and all, aside from "the saints," bowed and owned its desolating sway. The sixth head, and all the horns, strove mainly to bask beneath the great harlot's whorish smile, or polluting embrace. The third head of that period—the sixth in the series—was maintained with various mutations, "like the troubled sea," till it was abolished by Francis II., 1806. Papacy was subverted; and Napoleon founded a new dynasty, as emperor of France and king of Italy. This must be but for "a short space."

Its history is written,—"Was, is not, and yet is." Napoleon I. was, (the chief in all Rome;) Napoleon II. is not, (head at all, in vision;) Napoleon III. "IS!" "The empire is peace," says he. All say "peace," without Christ, but "there is no peace to the wicked." Yet they are "deceiving and deceived," as to peace, till they are caught in the snare.—1 Thess. 5: 1–3.

Here is the word of God. Here is a series of facts that seem, at least, of corresponding importance. But the crowning point is, that no rival, no second, no variable and mystical system can come in to *crowd out* these symbols of Rome papal and imperial. Had God said but once that the number is "four," and traced the fourth on through its foreseen stages to its doom at the judgment, that should settle the question; but being oft asserted, it is to assure our minds that the "vision is certain, and the interpretation (of God) sure."

Truth is straight, plain and unconfused. Error is as variable as the spotless beast of vision, (Rev. 13,) nay, it is *crooked*, like the old serpent's trail; it is not in the nature of the serpent to go or lie straight.

The light and spirit of God, through the last twenty-five years, with all our ministrations, has only convinced a *few* that "the *fourth* kingdom" of prophecy is Rome, the close of the series, and that it is to be destroyed at the judgment. The world, flesh and devil, with all their waves, drive and wash against this rock; but God, in his providence, is directing all to the downfall of Rome, the deliverance of Israel and his saints, and the establishment of his kingdom.

Rome and her daughters have no human successors. "The mystery of iniquity" is thereby embraced. One series is enough! This series of *four* is exhausted, and hence there is no room for another. Lord, let "thy kingdom come." Amen.

J. B. C.

For the Crisis.

The Staple Error.

For many generations the doctrine of *inherent* immortality has been preached to the world. The Pagans knew nothing of the doctrine of the Resurrection, hence they readily cherished the fond idea of the soul's immortality in their system of philosophy. The doctrine took deep root in the Grecian mind. It received strength and notoriety from the teachings of such men as Socrates, Plato, and Pythagoras. These were men whose great minds grasped many noble truths, but without the light of revelation to guide them into the *true* knowledge of man's destiny, they grasped their way into darkness, and thus developed a system which has proved a stumbling block to all succeeding generations. When Papacy blended Paganism with its corrupt system of religion, the *immortality* of the soul received a prominent place in its creed. And at last, even the Protestant churches have come to sanction the idea—nay, *closely adhere* to it. Now, all over the land, thousands and tens of thousands *believe in Satan's lie,—man thus shall never die*.

P. TANDY.

☞ What you leave at your death, let it be without controversy, else the lawyers will be your heirs.

☞ Command your temper and countenance.

☞ Dropping a fault doubles it.

For the Crisis.

"The Time is Short."

The time of probation on which hangs our eternal destiny, is short. It is passing swiftly away. Are we improving it for the great end for which it is given? Is our eternal life secured by obedience to the two great commands of the Almighty God, "Repent ye, and believe the gospel?"—Mark 1: 15. Does our repentance work godly sorrow for sin, or doth it need to be repented of, being unholy and selfish? Is our faith in the glorious gospel a holy, vital, operative principle; or does it leave us in communion with a carnal world, destitute of those fruits of the spirit of God, which are an earnest of the sacred joys of the everlasting inheritance?

The time for working in our Lord's vineyard, for his honor and glory, in the increasing sanctification of his redeemed, and the saving of our fellow men from everlasting death, is short, very short. Are we "exhorting one another (to holiness) daily, and so much the more as we see the day (of the Lord) approaching?" Are we faithful to dying men who may be eternally saved through our instrumentality? Are we, in accents of love, earnestly entreating them to come unto Him who gave his precious life to redeem them from everlasting death, in whose heart of love there yet is room for them?

The time of the conflict of the faithful soldier of Jesus Christ, who is valiant for the truth, and is willing to endure hardness for the Captain of his salvation, is short. Soon the victory will be gained and celebrated with joy unspeakable and full of glory! The toil and sorrows of the weary pilgrim to Mount Zion, shall soon terminate forever in the sweet rest of the Holy City, where the Lord God Almighty and the Lamb will be the everlasting light and the glory. Are we honoring our Father in heaven, by letting "patience have its perfect work" in our submissive minds? Do the trials of our faith—the "afflictions which are but for a moment," make us, by the grace of God, more reconciled to God, more watchful and prayerful, more dead to the present world, and thus work for us a far more exceeding and eternal weight of glory?

Finally, dear reader, are we daily increasing in those good works of practical love and self-denial, without which, all our religious knowledge and faith, and all our forms of godliness, are but as the sounding brass and the tinkling cymbal? Are we good stewards of the property the Lord has entrusted to us for the benefit of the poor and needy around us, especially such as are of the household of faith? Soon will he say unto us, "Inasmuch as ye have done it (or not done it) unto one of the least of these my brethren, ye have done it (or not done it) unto me." The tremendous realities of eternity will soon burst upon us. HENRY GREW.

GOD UNCHANGEABLE.—There are many Christians like young sailors, who think the shore and the whole land do move, when the ship and they themselves are moved; just so, not a few imagine that God moveth, and faileth, and changeth places, because their godly souls are subject to alteration, but the foundation of the Lord abideth sure.—*Rutherford*.

Tread the Thorns Down.

"Tread lightly over trouble,
Tread lightly over wrong,
We only make grief double
By dwelling on it long.
Why clasp Woe's hand so tightly?
Why sigh o'er blossom's dead?
Why cling to forms unsightly?
Why seek not joy instead?"

Correspondence.

From Ruth G. Bailey.

BRO. GRANT.—I have the pleasure of sending you *one* new subscriber for the next vol., and wish I could add more. I feel like heartily recommending the *Crisis* to the perusal of all my friends, and wish I could see them ready to rejoice with me in the precious truths it heralds forth. But alas! there are a portion of those whom we esteem as friends, so completely bound by the traditions of men as to see neither truth or comeliness in, what appears to us, plain Bible doctrine, and who are ready to toss aside these weekly messengers of mercy without even a slight perusal. The cry of my soul is, Oh! that they would be wise, and hearken to the voice of instruction and warning. But if they will not, we can only commit their cases to Him who overruleth all things. My desire is, so to walk that I may be classed among that "peculiar people," who are still watching for the return of the Nobleman. This is not because I love my old friends and all who show a christian spirit *less*, but that I love this blessed truth, and those identified with it *more*. As a shipwrecked crew, who have seen many of their number swept from the deck, while they through many perils and hardships, still survive, must feel a peculiar interest in one another;—so the few faithful ones who have outrode the storm of error and contention, and are still standing firm for truth, are dearer to one another than if their perils and trials of faith had been less.

Dear brethren and sisters, the haven of eternal rest is a little in the future. We are not a wrecked crew. Our Pilot will guide the ship, and if we are faithful in our duties, we shall soon reach home in safety.

RUTH G. BAILEY.

Lowell, Mass.

Summary of News.

FOREIGN.

NEW YORK, March 6.

Steamship Jura, from Liverpool 10 A. M., Feb. 18, has arrived at this port.

The war in Oude is over. The forts have been destroyed, and 400,000 stand of arms have been surrendered.

The Begum and Nana Sahib are supposed to have fled, with their followers, into Nepaul.

Tantia Topee has suffered three successive defeats, and in all directions the remnant rebels have been decimated.

The Sultan is angry with the people of the Danubian Principalities, and has a tolerably large body of soldiers on his own side of the river, but he knows better than to commence hostilities, and, therefore, appeals to a conference of the great powers. The conference is shortly to take place at Paris.

There is a dark spot in the East. There is, we are told, the possibility of a Turkish and Austrian army being marched into the Danubian Principalities, in order to prevent the Roumans from becoming a united people under Prince Cousa, their universally elected Hospodar. France, Russia and Piedmont will object to this, and England will probably support Austria and Turkey.

The Continental news again grows warlike. If the Emperor of the French is pacific, his cousin, Prince Napoleon, is decidedly warlike. The consequence is a marked division in the policy of the empire. The Presse had an article which alarmed the Council, and it was only after a warm discussion that a warning was given. The Prince protested against the proceedings. The Emperor, it is said, is desirous of emulating his uncle, and of tempting danger in the field of fight, and possibly Sardinia thinks he will, for in Piedmont the Court is for a passage of arms with Austria. There lies the danger, for Piedmont, by a sudden movement, can inaugurate a European war. Austria, however, is courteous towards France.

The Herald's Paris correspondent states that the whole army of Lyons has been placed on a war footing, and that its equipages de campagne have been ordered to be got in readiness without delay.

Orders have been given to the Chamber of Commerce to abstain from giving expression to their ardent wishes for peace.

The Ministerial warning given to the Presse has created a great sensation, and Rentes in consequence rose last night on the Boulevards 40 centimes. The article which led to the warning being given, contains the following passage: "Italy does not rely on her own unaided efforts to throw off the yoke of her oppressors. She invokes the co-operation of generous nations. Ought we not to welcome with gratitude the opportunity of putting a termination to the anxiety which torments Europe? Austria does not only raise her head everywhere in Italy, but also elsewhere. Would not a war which would deliver us from this nightmare be blessed above all other wars? Such, we believe, is the war preparing in Italy."

The correspondent of the Herald says the warning reached the Presse while it was on the printing machine, and as it contained another warlike article, still more violent, this had to be taken out, and the journal did not appear till 6.30 P. M.

It was reported in Paris that Baron Hubner threatened to demand his passports if he did not obtain satisfaction on account of the above articles, and that the proposal to give the Presse a warning, led to a violent discussion in the Cabinet Council, it being strenuously opposed by Prince Napoleon.

M. de Lesseps left Paris on the 15th for Alexandria, for the express purpose of commencing the Suez Canal.

SARDINIA.

The Paris correspondent of the Times asserts, on trustworthy ground, that the King of Sardinia is determined on making an attempt to drive the Austrians, with the object of constituting for himself a kingdom strong enough to resist Austria on the one hand, and France on the other, if need be, and that it will comprise Venice, and at least 12,000,000 subjects.

An absolute certainty is felt at the Court of Turin that France will help Piedmont against Austria, and that Russia will be with him passively, if Austria be left to fight alone, but actively and openly if any other power assists Austria. England and Prussia are expected to be neutral. The above is asserted to be the deliberate plan of the King of Sardinia and his Cabinet, and nothing but the withdrawal of France will divert them from it.

The news from the Danubian Principalities is considered of a serious character, and in that quarter which may be more difficult to deal with than the affairs of Italy.

A fresh despatch of troops to Constantinople was expected at that city.

GREAT BRITAIN.

The London Times of the 4th has a decided article on British relations with Mexico, in which it says, "we are inclined to think that the time has come when the honor and interests of England demand a stern interference." It adds "It is now stated on the highest authority that the British naval commander on the station has received instructions to demand, and, 'if necessary, to enforce, due reparation,' and we trust that, while reiterating, if necessary, to the whole world that we have no intention of adding one inch of Mexican ground to Her Majesty's territory, the government will not hesitate to use all the means in its power to support the just rights of the people it represents."

The project of the Post is a recommendation of the treaty of 1815. Let the powers of Europe fail to take this course, and though no declaration of war may be made, a collision on the frontier will arise. Piedmont is sure to be involved in hostilities with Austria, France will be bound to succor Piedmont, and the torch of war once lighted, no one can tell when it will be quenched.

To England there seems but one duty, that of saying energetically, that without war or any other disturbance of the general peace of Europe "Italy shall be free."

Advices by telegraph state that fighting has commenced in Montenegro. The Russians had been repulsed in an attempt to take the town of Ghelndjik, on the Circassian coast.

PERSONAL.—Kossuth is said to be in straitened circumstances, living on the proceeds of his lectures and contributions to newspapers, eked out by the remnant of his wife's $20,000, most of which was lost in railroad investments in the United States. The $100,000 collected by him in this country has all been expended on political objects, not a cent being appropriated by Kossuth for his own use. The great Magyar is said to look twenty years older than he did when in this country, seven years ago.

☞ Men are finite, and will always be so; and although they will live *to* eternity, they do not live *from* eternity. Hence ideas of the infinite and the eternal are beyond our comprehension.

☞ When one sin is admitted, it is generally found that it has a companion waiting at the door, and the former will work hard to gain admission for the latter.

☞ He who can conceal his joys is greater than he who can hide his griefs.

Obituary Notices.

Died, in Randolph, Crawford Co., Pa., Jan. 24th, SARAH ARAMINTA, only daughter of Bro. Edw. Tyler, aged 15 years 6 months, of typhoid and lung fever.

Sister Araminta loved the blessed truth of the soon coming King, and the truths connected therewith. In July 15th, 1858, in company with quite a number of others, she went down into the liquid grave, showing her faith in Jesus and the resurrection. Little did we think then that Sr. Araminta would so soon be laid in the cold and silent dust. But she has gone, and we humbly trust will have a part in the morning of the resurrection, when Jesus who is our life shall appear. She leaves a number of friends to mourn her loss.

"Nature will mourn departing friends."

And in the language of her father, we say, our days, weeks, months and years, glide swiftly away, leaving little, save sorrow's trace behind. Yet "we sorrow not as those which have no hope," for soon we believe that Araminta will come again from the land of the enemy, and shine forth in the kingdom of our heavenly Father.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Bro. J. Wendell of Edenboro, Pa., preached an interesting discourse to a large congregation, from Ps. 6: 4, 5.—"Return, oh Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?" JOHN T. ONGLEY.

Expositor, please copy.

Died, in Norway, Me., July 10th, 1858, ENOCH MERRILL, aged 77 years.

Bro. Merrill was a native of Andover, Mass. In early manhood he came to the woods of Maine to settle. Soon a revival commenced in Norway, where he settled, in which he shared, and was soon with others organized into a Baptist Church, of which he remained an exemplary member until he fell on sleep.

He leaves five sons and two daughters to mourn the loss of an affectionate father. Thus "man lieth down, and riseth not until the heavens be no more."

L. L. HOWARD.

Died, of consumption, in Providence, Jan. 27th, 1859, Sr. LUCINDA D. TYLER, aged 32 years.

Sr. Tyler was converted and baptized in the spring of 1856, and from that time she rejoiced in hope. A family required her attention, so that she was confined much at home; but when she could meet with the saints, she was glad of the opportunity to speak of the Savior, and the hope she had through him. She leaves a circle of friends, of whom some, having faith in the Lord, do not mourn, as "others who have no hope." She died believing that she must rest in unconsciousness until Jesus comes and wakes the sleeping saints, and rejoicing in hope of being among them. The writer attended the funeral on Sunday, Jan. 30th, and endeavored to show that her hope would not be in vain. "Precious in the sight of the Lord is the death of his saints."—Ps. 116: 15.

JOSEPH D. BROWN.

Died, in Brimfield, Mass., Jan. 10th, 1859, WILSON AINSWORTH, aged fourteen years and five months.

He sleeps in Jesus, and such will God bring with him.

"When shall the tedious night be gone?
When will our Lord appear?
Our fond desires would pray him down,
Our love embrace him here!"

J. E. AINSWORTH.

Died, in Bloomfield, Crawford Co., Penn., Oct. 21st, 1858, of consumption, CHARLES HENRY PORTER, only child of Samuel F. and Jane A. Porter, aged nineteen months.

Yes, he sleeps in yonder grave-yard,
By his little sister's side,
Sweet they sleep, and none can wake them
Till th' Archangel's trump shall sound.

C. M. PORTER.

☞ "He that gets out of debt grows rich." Doubt it not: the best definition of earthly riches is—freedom from debt.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in the Town Hall, Castleton, Vt., evenings, from March 7th to 12th, and at Rutland, Town Hall, Lord's day, 13th. MILES GRANT.

Edwin Burnham appoints to preach at East Greenwich, R. I., in the Masonic Hall, (eve.) March 19th, Sunday 20th and the 21st.

I hope the brethren in this vicinity will come in and help. East Greenwich is a new place.

J. P. BABCOCK.

L. D. Thompson appoints to preach in

Auburn, N. H.	March 27th.
Westford, Mass.,	" 29th.
South Reading, Mass.	" 31st.

L. Boutell appoints to preach in Cheshire Street, Ct. March 13th.

S. B. Munn appoints to preach at Lovely Street, Sunday. March 13th.

J. K. Bellows appoints to preach in the following places:—

East Litchfield, Ct.	March 14th.
West Winsted, Ct.	March 15th and 16th.
Pleasant Valley, Ct.	March 17th.
Cold Springs, Mass.	" 20th.
Chester Factories, Mass.	March 21st and 22d.
Cheshire, Mass.	" 24th and 25th.
North Adams, Mass.	March 27th.

T. S. Canfield appoints to preach at Harwington, Ct., ... March 13th.

Bro. C. Goodrich will commence a series of meetings at Bancroft, Mass., as Bro. C. C. West may appoint, Wednesday eve., March 9th, and continue over the Sabbath. At Goshen, Mass., Sunday, March 20th, if the traveling makes it possible.

Bro. Wm. Sutherland appoints to preach at Plymouth Hollow, Sunday.......... March 13th.

J. W. Pryor appoints to preach in Madison, (where Bro. White may appoint,).......... March 13th.

Business Matters.

PLEASE READ.—We earnestly entreat those who have paid nothing for the last year, or the last vol., to aid us at *once*, as we need what is due the office. We are thankful for your good wishes, but they will not pay our bills. If those who have been unable to pay anything during the past year, or six months, are not yet able, and still wish the Crisis sent, will just drop us a line, it will be continued. We shall soon send bills to those who have not paid to the close of the last volume.

To Correspondents.

N. F. Nason's P. O. address is North Searsport, Me.

Eld. J. Hemenway's P. O. address, for the present, is West Killingly, Ct.

J. Kellogg—Go ahead.

J. C. Day, for enlarging Crisis, $1.00.

Donation.—Bro. Brally, $1.00.

Cash Receipts.

Eld J Hemenway $1.20, A B Andrews 53c, Z Boody, 195, $1.25; Or Hodge 182, $2.32; Capt E Mitchell 195, $4; S W Bartlett 189, $1.75; H W Pray for Providence Brn. 208, $20; W Welch 171, $1.72; T Hardy, Jr 208, $19.35; J Spear 197, $1.12; R B Blackstone 231, $1.72; A Mag oe 182, $2.50; C W Richards 234, $3.

J Eggleston 195, Mr Mills 196, E T Maxum 195, B W Morton 195, J K Bellows 196, S P Gheer 196, Z Whitney 190, W A Hicks 202, E Tolman 195, A Perkins 196, S Brownel 195, G W Sprogue 191, S Holden, 195, J A Brazee 182, A F Servis 195, D Alhson, 183, A Douglas 195, Mrs L Mathew 196, F Devinney 195, D P Bernar 195, Mrs R Weeks 195—50 cts. each.

S F Clapp 208, G Storer 209, E Bissel 208, Rev Mr Walker 208, C H Dagle 226, J Vickery 208, S Scott 208, J Graves 208, I Blanchard 209, D B Rogers 208, H N Smith 208, J T Howland 238, Dr A Doolittle 208, C H Brewster 200, E H Case 208, D Pierce 208, A Hitchcock 182, M E Green 208, C Fletcher 208, J Nudd 208, W S Moulton 208, S McDaniel 204, G W Gillespie 187, R Taylor 208, M A Dickenson 208, J W Marden 200, T D Bailey 208, L Hitchcock 208, Mrs J P Darling 208, W Jacks n 234, F Bouton 208, I Wight 208, E G Caswell 208, J W Horn 208, J M Healey 216, C W Nelson 203, D A Kidder 208, S G Nelson 208, Fin. Healey 208, D Newton 195, S Drake 196, A D Waldron 200, S H Cutting 208, R Neal 208, W M Bennett 208, J Peterson 208, L S Breckenridge 208, S K Fenton 208, F Chapman 208, N Churchill 208, M Allen 172, J G Mansey 21, J B Mooney 208, H Goodell 208, S Goodell 208, L A Little 208, L L Tuttle 181, R Chase 208, A Post 208, W P Wentworth 210, A Burnett 208, O T Cosby 208, H Austin 195, N Lazell 208, L Moran 208, N McCulloch 208, N White 190, N D Wight 208, L Cooper 211—$1.00 each.

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For Books and Tracts.—Eld J Hemenway $5.60, Eld. G L Teeple [illegible], A H Liswell 14 cts, B Porter $1.00, W H Porter $1.00, H Drake 6 cts, Z Basely 75 cts, F B Norris 30 cts, L McDuffee 3.00, J Wilbur 24 cts, S K Fenton 12 cts, J G Mirrick 32, J B Mooney $1.00, D N Mansfield $7.00, Eld T Smith $2.00, S W Bartlett 25 cents, T C Taylor 20 cts, O T Cosby $2.00, A F Servis $1.00, Eld Y Higgins $2.50, Mrs C Bulkley $1.00, W Welch 28 cts, Eld C P Dow $3.56, R B Blackstone 28 cts.

Notices, &c.

Notice.

The next meeting of the "Rhode Island State Conference of Reformers looking for the immediate second advent of Christ," will be held in Providence, in the New Market Hall, corner of Broad (or Weybosset) and High streets, (entrance on High street,) commencing March 30, 1859, and to continue three days. A full delegation from the churches is desired.

JOSEPH D. BROWN, Clerk.

Notice.

Providence permitting, I will hold a series of meetings at Vernon, Vt., where the Brn may appoint, commencing Thursday evening, March 17th, to continue evenings through the week, and as much longer as it may be duty. J. HEMENWAY.

READING SERMONS.—An Old Itinerant in the Zion's Herald says, with respect to the practice of reading for preaching: "Its strongest arguments are analagous to the reasons for walking on stilts, namely, a man can take longer steps, appear taller, and save shoe leather."

☞ These ears have never heard thy voice, and yet I am better acquainted with thee, and can rely on thee with more confidence than on the dearest friend I have on earth.—*Mrs. Rowe's Devout Exercises of the Heart.*

Books and Tracts.

LAW requires all transient publications shall be pre-paid, hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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The Excellency of the Lord's Anointed: or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—6 cts. single. Postage 1 cent.

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FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

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The Saint's Inheritance; or the World to Come. By Henry [illegible] Hill, Genessee, N. Y. Price $1, postage paid.

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WE ALSO HAVE THE FOLLOWING WORKS, PUBLISHED AND FOR SALE BY H. L. HASTINGS, 49 Arcade, Rochester, N. Y.

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* The Landmarks are issued in setts of six [illegible] which can be separated for distribution. The [illegible] contains, The Coming and Kingdom of Christ, by [illegible] 30,000 Baptists; the Duration of the Kingdom, by Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Waiting Voice, by [illegible] Mather; Loving Christ's Appearing, by Baxter.

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The Three Kingdoms; or, the Kingdom of God the Father, [illegible] of J. R. Waite, [illegible] Great Controversy [illegible]

Original Contributions.

For the Crisis.

Bro. Grant:—You are requested to publish the following lines. They have been altered a little from the original. L. J. Beach.

The Shining Shore.

My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,—
Those hours of toil and danger.

Chorus.
For O, we stand on Jordan's strand,
We'll soon be passing over;
And just before, the shining shore
We can almost discover.

We'll gird our loins, my brethren dear,
Our future home discerning;
Our absent Lord has left us word,
Let every lamp be burning.
Cho.

Should coming days be cold and dark,
We need not cease our singing;
That perfect rest naught can molest,
Where golden harps are ringing.
Cho.

Let sorrow's rudest tempest blow,
Each chord of earth to sever;
Our King says come, and there's our home
Forever, O forever.
Cho.

For the Crisis.

"The Great Question."

BY JOHN HOWELL.

(Concluded.)

IV. *From the prominence given to the blessing of life in the ministry of Christ, the records of the evangelists, and of the apostles, we conclude that eternal life only through Christ is* "THE GREAT QUESTION."

Said Jesus, "Search the Scriptures; for in them ye think ye have eternal life: *and they are they* which testify of me."—John 5: 39. From the 20th verse of this chapter to the 29th, he had clearly presented his hearers with the origin and means of eternal life. In the scripture we have quoted, he invites their most careful investigation to the only reliable source of information respecting life, and himself the medium through whom it could only be conferred. In verse 40th, he said to them,—"And ye will not come to me, that ye might have life;" showing the necessity of their coming to him, in order to live forever. Please read his discourse in John, chapters 4 and 5, 6, 7, 11, and it will be impossible for one to avoid the conviction, if they read with careful attention, that life through Jesus was no secondary question with him. Again, the evangelists attached great importance to this subject. For the sake of brevity I will only refer to John's Gospel. John 20: 30, 31.—"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that *believing* ye *might have* LIFE *through* his name." Here then is the design of the evangelist; to prove the *true relation* of Christ to the God of the universe, and also his true relation to the believer only; namely, the relation of Life-Giver. Why this constant care to specify a distinct class, as that only upon which Christ would bestow life? Why did the great Apostle to the Gentiles in his epistle to the Romans, chaps. 2d, 5th, 6th, 8th; 2 Cor. 2: 14–16; 1 Cor. 15; and, indeed, speaking upon this subject more or less in all his epistles, as those to Timothy and Titus; I say, why did not the Apostle Paul in *one* instance, if it is true, intimate that the sinner without Christ would live forever, when he affirms that he had "not shunned to declare unto you all the counsel of God," and "I kept nothing back that is profitable for you?" And if it is not "the great question," why is such prominence given to the subject of eternal life in the entire New Testament, the epistles of James, Peter, John, and Jude not excepted, and the book of Revelation?—Rev. 22: 14–19. Observe what John the beloved disciple has written on this point. 1 John 5: 10–13.—"He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a LIAR; because he believeth not the RECORD that God gave of his Son. And this is the RECORD, that God hath given to us eternal life, and THIS LIFE IS IN HIS SON. He that hath the Son, HATH LIFE: and he that hath NOT the Son of God, HATH NOT LIFE. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

First. In this Scripture the apostle has introduced by inspiration, "the record that God gave of his Son." Its origin is amply sufficient to prove its importance. This "record" proceeded and came forth from God.

Secondly. Observe the facts contained in "the record." (1.) That eternal life is the gift of God.—"That God hath given to us eternal life."—(2.) The deposit of this gift. "And this life is in his Son.—(3.) The reception of the Son is absolutely indispensable to the possession of this life, that is, eternal life. "He that hath the Son hath life."—(4.) The *consequence* of not receiving the Son of God is, no eternal life. "And he that hath NOT the Son of God hath not life."—(5.) This record of facts given by inspiration, and therefore of the greatest importance, is presented for our knowledge and faith. Observe verse 13.—"That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Can we know that we have eternal life, unless we know that we have received Christ? Can we know that we have received the Son of God, unless we believe "the *record* that God gave of his Son?"

Finally, the necessity of faith in this "record." Observe verse 10.—"He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." Let us transpose these sentences. "He that believeth not God, because he believeth not the record that God gave of his Son, hath made him a liar." Is not a *question* upon which depends the *veracity* of God, and the *denial* of which through unbelief makes him a liar, "The great question?" O that all may appreciate its magnitude sufficiently to seek eternal life through Christ, that we may not die "*the second death*," and being *out of* Christ, remain *eternally* dead! O how precious is the Son of God!

V. *From the bearing the question of eternal life only through Christ has upon the economy of God, we determine it to be* "THE GREAT QUESTION." It is in harmony with every Scripture truth, and every part of the work of redemption; while natural immortality or eternal life is at war with the Bible, and the work of redemption, as well with its author. What would become of the doctrine of the worship of saints and papal purgatory, if all would acknowledge the gospel truth of future life only by a resurrection from the dead? How quickly would men, designing men, be obliged to give up their work of making merchandise of souls, of granting indulgence to men who wish to carry out some nefarious plan, and then be carried safely through purgatorial fire by filling the coffers of the covetous with their gain.—2 Pet. 2: 1–3. If every man lives in the future independent of the resurrection, then the object for which it was instituted by the author of the divine economy, that is, to give "life," to permit the saints to be "ever with the Lord," could have been secured without such an event, and therefore it is unnecessary. The value of the work of Christ to the world is certainly materially diminished, and the wisdom of God in appointing his Son to die and rise again, in order to secure a resurrection for his followers, is certainly not very apparent, if it is not impeached. No future life without that event is the only true cause why it was instituted, and therefore to save the plan of redemption from being a failure while men are permitted to die, yea, appointed to die, Heb. 9: 27; God suffered his Son to die; and hence he said to John on the Isle of Patmos: "I am he that *liveth*, and was dead; and, behold, I am alive *forevermore*, amen; and have the keys of hell and of death."—Rev. 1: 18. "But now is Christ risen from the dead, and become the *first fruits* of them that slept."—1 Cor. 15: 20. By means of which our faith is not vain; we may be saved from our sins, Rom. 4: 25, the dead will be raised; "then they also which are fallen asleep in Christ are" *not* "perished." But if Christ be not raised, then the opposite of this is true, and redemption's plan is a failure.

How much importance should be attached to a question upon which so much depends; that instead of detracting from the importance of other known Scripture truths, it expresses their truthfulness and increases their importance. For once admit the truth of future life only through Christ, and by being raised from the dead, and how important does the second advent of Christ to receive his saints appear. John 14: 1–3.—"I will come again and receive you unto myself;" object—"that where I am, *there ye may be also*." Please read 1 Thess. 4: 13–18. Life is dependent upon the resurrection; the resurrection dependent upon the second coming of Christ; therefore no future reward or punishment unless Jesus comes again. The kingdom and the judgment are alike dependent upon the same event.—1 Tim. 4: 1, 8. Then the apostle will receive his crown, and "*all* them also that love his appearing."

Again, the basis principle of that hydra-headed lie of *Spiritualism*, is the lie of the devil, or *natural immortality*, as taught by him in Eden—"Thou shalt *not* surely die." Take this away, and in its place put Scripture fact—"The soul that sinneth, it shall die," and Spiritualism gasps and dies. It would not be left either to peep or mutter, and hence supply no ghost stories with which to defend a *sinking* cause, no peeping wizard or muttering demon whose testimony could be arrayed against a "thus saith the Lord." Agitate, then, the question of the unconscious state of the dead, and destruction of the wicked, for in so doing you are advocating the question, which is emphatically recognized by the gospel as "*the great question*." The Bible declares that a dead man knows nothing, and that the end of the wicked is destruction, and hence cease not to preach it, for in so doing you are only declaring the counsel of God. Life, eternal life only through Christ, is the gospel message, as much as Jesus' coming, the judgment, the kingdom of God, the restitution of the earth, the resurrection of the dead, or the holiness essential to secure the above blessings, and to prepare us to meet the most solemn event.

It is "the great question" that bestows upon God the honor and worship due to him, that is now bestowed upon canonized saints; that, if received, destroys the horrible work of the immolation of infants, and that stains the Ganges with the blood of human sacrifices. It closes purgatory forever, and extinguishes the last vestige of its imaginary flames. It confers upon God the benevolence of character which his word everywhere declares, without arraying that benevolence against a principle of barbarity, evinced by the vindictiveness exhibited in designedly perpetuating life to torment the sinner in fire and brimstone, while, as one has said, he "gnaws his flesh from the bone, and devils claw it from his body." It robs universalism of its strong hold, and makes him who believes it feel that God will bring him into judgment. Admit that he has immortality without a compliance with the Gospel, the very thing that inspiration declares we obtain by such a compliance, and he entertains no fear. The possession of immortality, no matter how it is obtained, is a certain pledge of endless life; and as the Scriptures affirm that its possessor is forever blessed, he who has it need fear no trouble. Therefore the Author of it has reserved it exclusively for the good. It is the blessing upon which depends the possession and enjoyment of every Scripture blessing, and therefore to be sought for "by *patient* continuance in well doing," and in the end conferred to secure eternal life to the seeker.—Rom. 2: 6, 7.

As before suggested, natural immortality is the *foundation* principle of "Spiritualism." In a recent discussion which the writer of this had with one of its champions, he affirmed this to be the case, and that one prominent reason why we need new revelations is, because the Bible did not teach it, that is, that "*man is immortal*." Take it away then, and no other alternative is left for the Spiritualist, but that all is the work of devils, demons. Then the thousands who flock to its standard, supposing the spirits to be their veritable friends and connections, will halt, yea, have the seductive charm forever broken, and perhaps be saved to live forever through that Savior Spiritualists now seem to deride with delight.

Finally, then, we conclude that the fact of *no* future life after the present, ONLY through Christ, is "*the great question*," from a consideration of the magnitude of the subject it sets forth, that is, eternal life,—from the great amount dependent upon its truth or falsity,—the practical result secured by its agitation,—its bearing upon other questions of known truth, exhibiting the importance of the second advent of Christ, and the resurrection,—the necessity of the resurrection in order to there being a future judgment, and the carrying out of the divine purpose of conferring a kingdom upon eternally living men, and from the fact that it is the *subject* of divine revelation. By it the love of God is manifested, his *will* expressed, Jesus given in proof of its necessity, from the relation that man sustains to the blessing and its author, that is, of absolute dependence, the prominence given to the subject in the inspired volume, and the *bearing* it has upon the entire economy of God. Then, while we will not hesitate to preach the coming of Jesus, resurrection, restitution of the earth, etc., enforcing the necessity of a preparation upon all, by making these questions practical, let us *never* for a moment, from any sinister motive whatever, cease to present to dying men the great motive of eternal life, and the only means through which it can possibly be secured.

Dear sinner, if you will live forever, make Christ your all, and heartily receive him as your Savior. Let no syren song of peace in the future, lull you to sleep while on the very brink of destruction without Christ. Let nothing decoy you from the pursuit of eternal life. You love a temporary one, oh, seek a life that will be endless; *endless* life with God, with Christ, with seraphim, cherubim, angels, and the *good* of *all* ages, and of *all* climes. Life without a *pain*, a *sigh*, a *tear*, a *grief*, without a *separation* from friends. Life in eternal loveliness and beauty, in an earth made new, in which "*dwelleth* righteousness." Oh! seek such a life, and you will receive ample compensation for all its gain may cost you. May the blessing of God aid you, dear sinner, to begin this pursuit at once, is the fervent prayer of the writer.

To the church let me just say, let us live in a manner becoming our high calling, and cause others to feel that we appreciate the life we would have them seek, by making it our life's pursuit. May the peace of God be with you all. Amen.

Harvard, McHenry Co., Ill.

Be Busy.—You have your work to do for Christ *where you are*. Are you on a sick bed? Still you have your work to do for Christ there, as much as the highest servant of Christ in the world. The smallest twinkling star is as much a servant of God as the midday sun. Only live for Christ where you are.—*McCheyne.*

☞ Too many persons are far less ashamed of having done wrong than of being found out. Are you one of them?

☞ Contentment swells a mite into a talent, and makes even the poor richer than the Indies.

For the Crisis.

Labors in the West.—A Tempest.—Revivals, etc.

Bro. Grant.—I have not written a letter for the Crisis for quite awhile, but trust I have not been for that an idler in the vineyard. The quiet, patient, plodding work of the pastorate is quite different from evangelistic labors, which I performed last year. The church in Ottawa, however, I regret to say, unblest with a general revival, has nevertheless been permitted to rejoice in the frequent conversion and addition of one or two, or more, at a time, through the winter; and here most of my time has been spent for the winter. Have spent one Sabbath with the Church in Vermillionville, where I found Eld. Calkins in feeble health and the church in a rather low estate, though I think they have since taken heart and are doing better—are living. Have once visited Iowa: spent about two days in the city of Muscatine, and, I trust, to good effect; was offered the Baptist meeting-house, in which Eld. J. Cummings—late a preacher amongst us—now preaches. Congregation small at first, but afterward crowded; attention excellent; and a few converted or reclaimed from backslidings; much prejudice seemed removed, and I thought there was a good prospect of a revival. Our dear Bro. Covill—a pillar of the cause in that region, with numerous friends in the region, seemed greatly quickened and encouraged. May the Lord bless them, and the dear brethren of the Baptist Church, whose christian kindness and hospitality we so largely shared. I hope Muscatine may yet give you a large list of subscribers for the Crisis.

Saturday, left home to spend a short time with the Christian Church of Green Garden—per invitation of its venerable pastor, Eld. N. Johnson. Left the cars at 7 1-2 o'clock in the evening; then had four or five miles to travel on the prairie; found a gentleman waiting for me at the depot, with horses which we were to ride the remainder of the journey. By a quick change, from the pleasant, single day's sleighing we had had, the weather had become warm as June, and the mud on the prairies had become so deep that our roads were nearly impassable. As we left Joliet in the former part of the evening, the windows and doors of our houses were thrown open,—the in-doors song school through the streets,—children were sporting in the open windows,—the men had removed their chairs into the piazzas, and all seemed ecstatic with a freer and more genial life than is at all common to winter in this latitude. But now a change seemed probable. And, to add to the gloom of a ride four or five miles on horse-back, over the prairies, in a mud comparing well with a mortar-bed, and that without one light, even of the moon,—the heavens had been suddenly overcast with clouds, making it extremely dark. My friend, having the largest and fastest horse, kept somewhat ahead; but, though so dark, I could just discern him, as if against the distant horizon.

Such was the aspect when, leaving the little Depot village, we directly launched out upon the open, i. e., unfenced prairie; and ah, what a time for meditation! What darkness this! Can that "outer darkness," the doom of the damned, be more dreadful than this? Doubtless it will; but oh, God! save my soul from such a doom, I pray. But now came thunder, with the lightning that for some time had flashed in the distance. I urged up my nag, overtook my friend and guide, and remarked I feared yon cloud, though less dark—for it is not the darkest clouds that carry the most force,—I feared it would give us a shower. He "thought not." But, in less than five minutes, the big rain drops came, and with them the boisterous, bellowing winds—and then such a tempest! I think it was never my fortune to experience. Our loneliness on the open prairie, the awful darkness, the gleaming lightning, the thunder, with cloud and rain, made the scene most terrific. I tried to raise my umbrella; but, before succeeding in this, my little horse had twice turned round, unwilling to face the storm; and in a remarkably short space of time, I found myself wet through and through. Felt very sensibly the weather had changed.

Fortunately the rain did not last long; and we had now but to patiently pursue our journey and our meditation. Ofttimes did I think of the loved ones around the genial fireside at home; and was glad they did not know but I was in as good a case as themselves. Ignorance *is bliss sometimes*. Yes, and did I not thank God that my dear family had a home. Oh, to be homeless! God forgive me if, at any time, I have murmured in that I had not a better home! A home is bliss, be it never so homely, in such a time. And did I not think of Him who came a pilgrim on the world's highway, without where to lay his head? And does my mission in any sense compare with His? That may be; but how little compares the missionary. Oh, God, give me a better heart. And not only this; I thought, too, of the storm, that awful storm of well-deserved wrath, that now has been so long gathering, and is so shortly to burst upon a devoted, God-hating, blaspheming world. And then who, yes who, shall have a *home*, "a covert from the storm?" Grant it to us.

About 9 o'clock reached the pilgrim home of Eld. Johnson, and, you may believe, was thankful.

Monday, Feb. 21. Had a good meeting yesterday. Also appointments for service at 11 o'clock, A. M., and 7 P. M., to-day. Hope for salvation. Yours,

P. B. Morgan.

Selections.

The Law of Love.

2 Kings 4: 3.

Pour forth the oil,—pour boldly forth;
It will not fail, until
Thou failest vessels to provide
Which it may largely fill.

Make channels for the streams of love,
Where they may broadly run;
And love has ever flowing streams,
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have;—
Such is the law of love.

—*R. C. Trench.*

Christian Peace.

Have any of you happened to see the effect of a breeze on a pool of deep water in a sheltered valley? The wind may be sharp enough to ruffle the face of the water for awhile; but its depths are at peace. So is it with the christian. The cares and worries of life cannot pierce below the surface of his spirit; for he is lying beneath the shelter of his Savior; and so the depths of his heart are safe from every common trouble and annoyance. Nothing earthly can shake his soul, unless it be one of those heavy storms and whirlwinds of affliction, with which it sometimes pleases God to try the patience of his servants. But God never takes his children beyond their power; so that, when he tries them with some heart-searching grief, he at the same time sends them strength to bear it. Apart however from these heavy heart-searching woes, which befall us, God be praised, very rarely, the Christian enjoys great peace. To a mind like his, a mind at ease in itself, and feeding on the promises of its God and Savior, what matter those outward grievances and distresses, which harass and trouble the children of this world? Truly they are little more to him, than the rattling of the hail on the tiles to a man sitting by a good fire with a plentiful meal before him. If the man takes notice of the storm out of doors, it is only to say how glad he is to be out of it. So, if the Christian notices those cares and crosses, which his worldly neighbors make so much of, it is only to thank God for having called him to a covert from the gales of life, and placed him in a safe and sheltered haven.—*Hare.*

God's Providence.

I believe the Lord has always, ready provided, some kind Samaritan, journeying, as if by chance, on the very road where the wounded traveler lies, and who arrives just at the very moment when "oil and wine" are especially needed. I believe, too, that the Lord, in the workings of that providence which is over all his works, and which suffereth not a sparrow nor a hedgeling to fall to the ground unpermitted of him, whenever he has a bruised and torn one of his flock needing a tenderer hand than usual to nurture and to heal it, has that hand ready to stretch out and help—has one close at hand to supply the want—one whose own heart has been, perhaps, touched and prepared by sorrow for the especial work of sympathy with some other torn and sorrowing one of the family. We are apt to say of such apparently accidental circumstances, "How very fortunate!" but faith lifts up the curtain and sees God's hand at work, and cries out, "It is of the Lord's mercies!"—*Rev. B. Bouchier.*

Health and Longevity.

The Young Convert* and a Cigar!

OR, TWENTY REASONS FOR DROPPING TOBACCO.

Young Friend! When I saw you the other day enveloped in tobacco-smoke, you assured me you would drop your cigar, and use no more, if I would *give you good reasons* for dropping it. I seize on the first opportunity to do this, with the hope that God will bless the reasons I may give, that you and other converts of this revival may escape a lust which tends "to drown men in perdition." I shall be plain and direct; you said, the plainer the better.

Drop this habit, my friend, because it involves a waste of time. The Earl of Stanhope maintains that the users of tobacco spend two years of forty, or a twentieth part of time, in the indulgence. Be this as it may, you will concede that very much goes in this direction—too much, considering the little good attained, and the high value of time. "Millions of money," said a dying queen, "for an inch of time." I said to a young convert, "Where is your cigar?" In a hearty burst of joy he replied, "I love my Savior and fellow-men so well, I have no time for tobacco!" May love, holy love, overflow your soul, and produce the same change!

Drop it, because it leads to a sinful expenditure of money. You use cigars of a high price; your habit is expensive; some young men, less able, spend from twenty-five to fifty dollars annually. You perhaps spend seventy-five or more; this would give bread to a family of children, half support a colporteur, and, well invested, in a few years build a missionary ship, a "Morning Star!" Our missionary boards send out wailings long and loud for money. Are you innocent whilst consuming so much on cigars? Said a young man, who had given up his cigars, "I find my pockets heavier." Thousands might say the same.

Drop the habit in all forms, because tobacco is a rank poison, adapted to injure the whole body. Dr. Shaw has specified eighty or more diseases which may be traced to this as a cause. Its direct tendency is to discolor, defile, emaciate, emasculate, enfeeble and undermine the whole man. Your body you should yield a living sacrifice to God. The temple of the Holy Ghost! Have you a right to sin against the temple any more than against the great Occupant of the temple?

Drop it, because it tends to injure your mind. It acts on mind through the nerves, and renders its efforts unequal and comparatively unsafe. It enfeebles memory, jostles judgment, and often induces idiocy and right-out insanity. Smoking is a soporific process; with many for the time it produces total paralysis of mind, or an oblivious state. Glance at a bar-room after dinner, and those sons of smoke, those dreamy, boozy devotees, will give you some idea of intellect essentially a blank,—intellect lost to God, and all things useful.

Drop it on the score of cleanliness. Cleanliness, says Whitefield, is next to godliness. The impurity of tobacco, contaminating our common air and common walks, is manifestly a sore evil, and signs, "No Smoking, No Chewing Here," which now so often meet the eye, significantly assure us that the Nuisance is stirring up public indignation. "If young gentlemen must smoke," said Daniel Webster, "let them take the horse-shed." Put it to vote anywhere among people of genuine refinement and virtue, and, my word for it, smokers and chewers would all receive pretty much the same doom!

Drop it that, as a young christian, you may show where you stand. By profession, you belong to "a peculiar people;" but your habit tends to destroy this badge, and place you on a level with mournful specimens of the race. The vilest smoke! blackguards smoke; little, ragged, dingy, thieving boys smoke! A touch from Horace Greeley does justice to this point. "I do not say every smoker or chewer is a blackguard; but show me a blackguard who is not a lover of tobacco, and I will show you two white blackbirds." Young friend, hear the Savior's voice, "Come out from among them, and be ye separate," saith the Lord, and touch not the unclean thing!

Drop it—it tends to make drunkards. Do not suppose yourself safe on the temperance score so long as you smoke: We might show you physiologically, and show you by the testimony of such physicians as Rush, Woodward, Muzzy, Twitchell, and Warren, that tobacco paves the way to alcoholic intemperance. Its affinities are manifest. Said an Indian, "I want three things—all the rum there is in the world, all the tobacco there is in the world, then more rum!" The dialect of the toper in dram-shops is instructive: "I smoke because it makes me love to drink so." "I drink because it makes me love to smoke so." "I drink to wet my whistle, I smoke to dry it." Thus united, my brother, are these enormous evils. May God enable young converts to escape the miseries both inflict; may they see in the past that intemperance has been a mighty whirlpool in the destruction of souls, often clothing our churches in sackcloth!

Drop it, if you would be a christian freeman and not a slave. The victims of the habit confess their bondage; they confess their idol has their first thoughts in the morning, and their last thoughts at night; and some in their extravagance say, "We would give worlds if we could break from this tyrant!" With many the appetite for tobacco is a monstrosity!—a predominant passion! A woman in Essex county, Mass., supposed to be a christian, called for her snuff-box in her dying agonies, on the very border of eternity; weeping friends witnessed her passion strong in death! Frail sister! she did not bring the idol into the world, and it is certain she did not carry it out.

Be a freeman, my brother. Say, with Dr. Wood, "I would as soon be a chattel slave on a plantation, as a slave to tobacco!"

Drop it—it is a selfish habit, and will do to your heart pretty much what it will do to your body. It will tend to wither and narrow it up to small dimensions, extinguish its benevolence, and bid you seek at every turn your own comfort, not others. I state a fact. A smoker entered a stage coach; "Ladies," he said, "Ladies, I hope my cigar will not be offensive."—"Yes, yes," was the reply; "it will be very offensive." He gave a significant nod, muttering, "'Tis so to some;" and SMOKED ON. Say not this was a rare case, and this smoking dandy was a brute; every smoker and chewer, who obtrudes the nuisance on others, displays in principle the same selfishness.

Drop it—christian self-denial demands it. You are to forsake all for Christ. This may be the most self-sacrificing act of your life, and the very criterion to judge whether or not you follow Christ in the crucifixion. Said a young convert, "I will drop tobacco if it takes the flesh from my bones." He conquered, and is on his way rejoicing. Said another, bent on victory, "O, this gnawing appetite! It seems to me I can't live till night!" He also conquered, and is the happier. He lives, and I think will live forever. Go thou and do likewise.

Drop it, and be an example to others. Having espoused the cause of Christ, you are a spectacle to men and angels; your companions see you smoke, and they smoke; you endorse their lust, and confirm them in sin. Many old professors, as well as young, have renounced their quids and pipes, and reap the advantages. I pray you do the same. Let your example be safe. Cigars may stand in the way of the salvation of many a young man. Says a college officer, "When anxious for salvation, my cigars stood in my way, and delayed my submission to God; my cigars were the last idol I surrendered." Away with such stumbling-blocks; they cause your brother to offend.

Drop it, because it is an unreasonable self-indulgence. You do not pretend that you are sick, and use it medicinally; you do not pretend that it does you any substantial good; and hence, in using a thing so nauseous and poisonous, are you not unreasonable? Dr. Franklin says, "You ask why I do not use tobacco? I answer, I never saw a man of sense who pretended it did him any good. Why should I use it?" Dr. Rush speaks of angels gazing with astonishment on rational beings puffing this noxious smoke! You, my brother, have been born again, we hope. If so, angels have rejoiced! Give up this idol, get your mates to give it up, and I dare say angels will rejoice again!

Drop it, because it is to be classed among the wiles of Satan. The evil in its workings is insidious and satanic; it depresses the noble passions, and raises the sensual. Of all the agents of the devil in destroying young men, says Dr. Harris, tobacco is the master-piece, because it is so insidious.—Centuries ago, Indians on this continent worshiped devils; Indian priests got drunk on tobacco smoke, and in this state they held communion with their deities; and when the fit of intoxication had passed, they would make known to the savages about them the responses of their deities—the responses of devils! Alas! these poor Indians sacrificed to devils, and not to God; and we would not that young converts should have fellowship with devils!

Drop it—it is a narcotic which will deaden your sensibilities, and abridge your powers as a christian. Many professors, otherwise excellent men, are stupefied and stultified by it, and you would do them no injustice, should you write on their foreheads, DEAD, BUT NOT BURIED! O, let your first love glow with increasing power, and God forbid that you should add to the number of disciples who are too stupid to know the cause of their stupidity! Filthy dreamers that defile the flesh!

Drop it—it may lead you to apostatize from Christ. Strong drink has done this with multitudes, and this narcotic, seizing on the soul with more power than strong drink ever can, may do the same. Such attachment you may acquire for it that it may become a vast absorbent, a vast sponge to sponge up the heart; and, Christ being displaced, apostasy follows, of course. "We have," says a lady in Connecticut, "enjoyed a precious revival in our village, which embraced a large group of young men; some run well; others have apostatized and dishonored Christ; but every backslider," she adds, "without exception, is a victim of tobacco in some form." "A just recompense of reward!"

Drop it, that you may do your best to drive the evil from the world. You are young, you love enterprise, and you cry, "Lord, what wilt thou have me to do?" Here is work enough, pioneer work, which few will do; hence it is the most honorable. * * * Give up this fashionable vice, and write "Holiness to the Lord" on yourself and your possessions.

Drop this habit, for it may be your death. What are half the cases of delirium tremens, apoplexy and paralysis, but results from this cause? What are half the sudden deaths, chronicled in newspapers, and ascribed to heart-disease, but the same? German physicians tell us that of the deaths in Germany of young men, from the age of eighteen to twenty-five, more than half are from tobacco! Smoking burns up their flesh and blood!

Three young men formed a smoking club, and they all died within two years of the time they formed it. The doctor was asked what they died of. He said they were smoked to death.

This is fashionable suicide, but I beg you do not commit it, however fashionable.

Drop it, because it is a sin. It violates the laws of life by injuring the BODY, MIND and SOUL; and in doing this, it injures the whole man, in all his similitude to God, and is a sin; and sin you profess to hate. This is a sin of your own choice, not a sin of Adam; not a sin in the abstract, visionary and undefinable, but such as the offender can be easily convicted upon at once; a sin which wastes time, property, health, strength, beauty, and life,—a crime against nature; and a crime against divine law, written in God's book of nature, is a crime against God. I am sorry to say, some church members and "divines," devotees to the "weed," laugh in their chains, and make a mock at sin in this tangible form, whilst they "strain at a gnat" touching some other sins, which, in comparison, are of flea-bite magnitude.

Begin right, young friend. There is a RIGHT and a WRONG, irrespective of the notions of men, good or bad; and the clear light of coming times will show that the use of this RANK POISON over nations is an evil which no man can exaggerate, because an evil so great no man can measure. Drop this habit, therefore, because it is WRONG, morally WRONG; and I beg you and all tobacco-using converts to understand, *that if you will not quit a wrong thing because it is wrong, you will not do a right thing because it is right*, and moral principle, the sublimest element in God, has no place in your creed or scheme of existence.

With many, I admit, it is a sin of ignorance, and the ignorance of former times God winked at; but you have light, and if now you continue to hug your idol, must we not conclude that your hope is a false hope, and that you have nothing to commend you to God, or guard you against the temptations of life? George Trask.

* The son of a friend.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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Original Contributions.

For the Crisis.

Christian Warfare.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand."—EPH. 6: 12, 13.

It is always desirable for kingdoms, as well as individuals who are going to war, to ascertain what sort of an enemy they have to contend with—his strength, resources, the nature of his weapons and his mode of attack or defence. Heavy disasters and ultimate defeat have frequently arisen from the underrating of a foe, either on account of numerical inferiority or half armed condition. Hannibal, the famous Carthagenian general, while addressing his hemmed in soldiers, said, "A despised enemy oft gives a bloody battle; and kingdoms have, by a small force, been overthrown." It would be madness to attempt the breaching of a wall with a charge of bayonets, and it would be equally futile to attempt the discomfiture of the kind of enemies which the apostle here describes, with the carnal weapons of our own edifice, or in the pigmy force of our own strength.

Man contending with his fellow may hope, by using like weapons, to overthrow him; but the christian's warfare is a more severe struggle, and requires the assistance of a mightier power than that of earth, "for we wrestle not with flesh and blood." 'Tis true that the followers of Jesus have ever been persecuted by the world; but there is an unseen moving power, hostile to God, which employs mortal agents to throw impediments in the way of truth and holiness, by intimidation, and cruelty towards those who preach the pure gospel of Christ.

In that tremendous struggle, when Satan,
"Warring against heaven and heaven's matchless King,"
found, to his irrecoverable loss, that impious strokes aimed at the Omnipotent fell back upon himself; therefore he sought open fight no more with one unconquerable and dread. Hurled from that giddy height of splendor, from whence "pride and worse ambition threw him down," he and his comrades vile, while wallowing in the dark abyss, in secret planned the fall of hapless man. This new creation of the feared and hated God, so favored and so beautiful, presented a medium through which the vindictive fiend could wage a war, destructive and prolonged, against the King of kings. He knew that man, so perfect, so majestic, was, like the angels, free to stand or fall. Whether the relation of the temptation be metaphorical or literal, we cannot say; but, alas! the dreadful deed was too well executed, and if tears could ever dim an angel's eye, seraphim looked on and wept. The exulting adversary, gloating over the ruin he had made, started and gnashed his teeth when God's eternal Son, more hated even than the Father, arrested the swoop of judicial vengeance, offering himself as a propitiation for trembling man. Four thousand years of ceaseless warfare marked the ferocious energy of the one, and the long-suffering love of the other. At length the wayward and rebellious nature of the human family rendered Justice impatient for the sacrifice, and "the word was made flesh" that He might die.

Now all the fury of the evil one was aroused, and, using Herod as his tool, he sought to quench in blood the light of that bright star which shone on the plains of Bethlehem. Failing in this, the audacious tempter endeavored to corrupt the *second* Adam as he had done the first, through his appetite. He then tried presumption, ambition and idolatry, but failed in all of them, baffled and enraged.

Fiercer and closer grew the conflict. Unsparingly the devil drove the Son of God to solitude, to prayer and tears. Then comes the agony and bloody sweat, the scourging, the thorns and the cross. And the flush of pride and exultation lights up the grim visage of the fiend, as he plants his foot upon the stone, beneath which lies the bleeding victim.

"Alas, for man if he should not arise!
While o'er that sacred body brooded death,
Angels and seraphim in upper skies,
And in the dark abyss, fiends held their breath.

Short is the destroyer's triumph. Down, like a ray of light, darts a swift messenger of heaven. The serpent, coiled upon the sealed tomb, sees the bright visitant, and drags his most hideous form away, while the mailed guards of Cæsar are smitten to the earth. The stone is rolled back, and from the fragrant grave comes forth the conqueror of death! The plan for man's redemption was now perfected—the prestige of hades broken, and he who had trod the dark valley alone, issues triumphant from the cheerless realms of his beaten foe. Ere he ascends to heaven, he tells his followers that he shall come again and take them to himself; and they are comforted.

Persecution after persecution follow by pagan then by papal Rome; but all the instruments which satan can employ are not sufficient to uproot the precious seed. It spreads, and grows, and ripens yet, despite the tares and thorns which would choke and kill it; and when the sickles of the reaping angels are applied, an abundant harvest shall be gathered into the garner of the Lord. Wickedness hates the dawn of day, and "the rulers of the darkness of this world" use every effort to shut out the bright beams of the revealed truth of God. Man's Adversary would gladly compromise the matter, by putting opaque glasses upon ministers and hearers, too dim to see objects distinctly; or else flame-colored lenses to *frighten the soul from love* by a horrid contemplation of roaring fires of eternal woe. He dare not let the sinner see the true character of his Maker, else, per force, he might throw down his rebel arms, and bow submissively before so good a being. Therefore he raises some of his servants to high dignities in the church, who for the thousand dollars they receive, apply the infidel-making lever of "hell-fire" doctrine, and cant thousands of their fellows over the precipice of everlasting destruction.

But the healing unction of the Divine Word is being applied, and many who a little while ago were in the deepest moral darkness, now "see men, as trees, walking," while not a few are rejoicing in the glad light of a clear, full, gospel day. The sterling nature of the doctrine which we defend, may be appreciated by seeing the rabid opposition on every hand, through which, at every turn, the "cloven foot" appears. It is marvelous to perceive the amount of capital which the devil has invested in the various denominations, who pretend to the name of christian; for no sooner does Truth show her brilliant head, than surplices, bands, stoles and vestments are thrown upon her, to smother her up, and she is assailed by prayer books, "articles of faith," etc., from all parties; and the old fat pope, after throwing his triple mitre at her, strives to beat her to death with his crook. But it wont avail. She rises superior to all the opposition of men and devils, bright, glorious, resplendent and invincible; for her soldiers have taken unto themselves the whole armor of God, and shall withstand in the evil day. Their loins are girt with truth, and righteousness is upon their breast. Peace goes with their footsteps, and they bear the shield of faith, from which the fiery darts of satan fall blunted and innoxious. The hemlet of salvation is upon their head, and the sword of the Spirit, which is the word of God, is in their hand. Jesus is their captain, and the victory is sure.

JNO. F. COTTON.

For the Crisis.

Church Order.

BRO GRANT:—Much has been said and preached of late about order. This is all right, for of a truth God is a God of order, and if there is one place on the footstool of God where order should prevail above another, it is in the church of God.

The question has arisen in my mind of late, why is it that there is so little order among us? After considering it candidly, I have come to the conclusion that a large share of the blame rests upon the ministry. Certainly those that preach order the most, should practice the most, and be the *first* to practice it.

First of all, I think there ought to be some system about appointments; there has been a great lack, on the part of many, on this point. (I speak not of all.) It appears to me to be entirely out of order for preachers to send a chain of appointments to the Crisis, or otherwise, for country places, without first consulting or corresponding with the brethren in such places. It is a well known fact that the means of the Adventists, generally, are very limited; and where there are but half a dozen or a dozen in a place, it is quite a tax for them to support preaching half of the time; then to have others send appointments between their regular appointments, or, as it frequently occurs, upon the same Sabbath, making a clash, as is the case almost every week, places both the brethren and the preachers themselves under very embarrassing circumstances, under which preaching can do but little good, compared to what it otherwise would.

We intend, by the help of the Lord, to sustain preaching in Winsted, once in two weeks on the Sabbath. We welcome our preaching brethren here, if they will but comply with our request; viz., correspond with Bro. Ira T. Neal, West Winsted, Ct.; then notice can be duly given, the word freely preached, and we that are taught in the word can communicate to him that teaches; we be edified, God glorified, and the minister go on his way rejoicing.

As ever, looking for the consummation of the blessed hope, JOHN F. BAKER.

West Winsted, Ct., March, 1859.

For the Crisis.

Languishing Zion.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."—Ps. 137: 1.

To-day my feeling heart is sad,
Borne down with heavy grief;
Where is a voice to make me glad?
A look, to give relief?

If sinners would the Lord embrace,
And seek a glorious crown,
Then I would wear a smiling face,
And lay my burden down.

But they are thoughtless, vain and gay,
On ruin's crumbling brink;
Yielding to sin's enticing sway;
Nor will they stop to think.

And those who call themselves the saints,
Were they exempt from guile,
Then I would silence my complaints,
And wear a heavenly smile.

But now I see them drinking in
The joys of sinful mirth,
As eager as the world, to win
The wealth and fame of earth.

O Lord, may not thy spirit leave
The careless sons of men,
O hear thy sorrowing children grieve,
And bless thy church again.

W.

For the Crisis.

The Advent.

Being young in the advent faith, and with quite a limited knowledge of prophecy and history, cannot with confidence make computations from chronology, and satisfy my mind by figures, as to the time when the Scriptures will all be fulfilled in regard to the earth, or present state. For definite or proximate time derived from chronology and history, I am dependant upon the computations of others, whose knowledge of history, and prophecy, and chronology enables them to compute the time *to their satisfaction*, and yet in consequence of my own ignorance, their opinions (although they may be demonstration to their own minds) cannot, in the nature of the case, be so convincing to me. Hence, my convictions of the nearness of the time are derived, not from chronology so much as from the signs which are foretold by our Lord, especially in the 24th Matthew. When I read that prediction, and mark the signs which he has given—the darkening of the sun in 1780, the falling stars in 1833, the political convulsions which are described as the powers of heaven being shaken, and the sign of the Son of Man in heaven, and then read these words: "*So likewise ye, when ye see all these things come to pass, know that it is nigh, even at the door;*" and "this generation shall not pass till *all* these things be fulfilled"—I conclude it must be nigh at hand; for it is now seventy-nine years, or nearly so, since the first of these signs, viz.: the darkening of the sun; and if the generation who saw that sign shall not all pass away until *all* be fulfilled, the conclusion in my mind is, that the time must be at hand—even at the door. For if those *now living* who saw that sign are more than eighty years old, they must, in the nature of things, very soon pass away; and yet, if I understand it, they are not all to pass away before the end.

Again. If we have not yet seen the SIGN of the Son of man in heaven, (perhaps we have,) it would seem that we should very soon see it, and then what?—"And then shall all the tribes of the earth mourn when they shall see THE SON OF MAN coming in the clouds of heaven with power and great glory." If the sign of the Son of man has been seen, who can doubt the end may come at any day, almost! I would not dare to say, "my Lord delayeth his coming."

I have often thought that these predictions in Matthew, Luke and Mark are for the benefit and warning of such disciples as are not chronologists, so that they may have a sure word of prophecy, which may be understood by them more readily than chronological calculations, for which they are not competent. There is no view of this subject which gives convictions to my mind with such force as these predictions of our Lord. They were the first solid convictions of my experience in the faith of our Lord's speedy coming—and they are to this day the strongest. W. S. O.

Hartford, Feb, 18, 1859.

For the Crisis.

Prophecy.—No. 2.

Although Daniel fasted, prayed, and received in answer to his prayers the ministry of angels; yet when he would push his inquiry further than the purposes of Infinite Wisdom saw fit to explain to him, he was told to go his way, the words were closed and sealed up till the time of the end. It is utterly futile to peer into the dark future, further than the *prophetic lamp* lights up the way. "As a light shining in a dark place," only lights a little way ahead, beyond which we can only discern the dim outlines of surrounding objects; yet we see distinctly the point we occupy, also, in splendid contrast to the surrounding gloom, the beacon light on the hill-top, indicating the locality of home, "sweet home," and if, with bounding heart and quickened pulse, we should anticipate the intervening slopes of hills, and the long valley between, yet we must travel over them with patient toil. Arguing that they are not there, will not annihilate the distance!

Homeward bound pilgrim, be patient; the whole length of the prophetic road must be trodden before we reach the goal. Hasting unto the coming of the Lord will not hasten the event. If we cry "*how long?*" as yet the answer comes back, yet a little season until—until what? until *that which is written be fulfilled!!*

If we would rightly understand *symbolic prophecy*, we must occupy the *right stand-point of observation*. For instance; if we would understand the symbol of the *woman* and her *judgment*, (Rev. 17,) we must assume the right stand-point—"*the wilderness.*" Yes, but what does the wilderness mean? The wilderness state of the church, say many. We will tread carefully—a light in a dark place, remember.

We will notice, *first*, it is the *judgment* of the harlot that claims attention. *Second*, it is when her "*cup is full;*" and *third*, when she is carried on the back of a "scarlet beast," and *that beast is in his transit from the bottomless pit into perdition.*—Rev. 11: 7, and 17: 8. Then again the informing angel is one of the seven angels having the seven last plagues. Now they do not receive those vials until the tabernacle of the testimony is opened in heaven; they are then seen coming out of the temple, and no man can enter the temple till these plagues are fulfilled; for in them is *filled up* the wrath of God.

If some one "*who hath wisdom*" will tell us what we are to understand by the *opening of the temple* in heaven, and the chronology of that event; it will determine whether the angel (one of the seven angels which had the vials,) is prepared to say, "*Come hither*, and I will show thee the *judgment* of the harlot." If that event is in the past, then we may with propriety go back to the wilderness state of the church: if in the future, then we must wait for the instructing angel to lead us to some place of uninterrupted observation, as one of these angels takes John up into a mountain to show him the Bride, the lamb's wife.—Rev. 22: 10. S. J. H.

For the Crisis.

Theory and Practice.

What constitutes a christian? Is it one that has a good theory, and contends for it from day to day with all the zeal possible? Yes, if he has other characteristics to put with it, but if he has not, his theory will not constitute him a christian by any means. Unless a person carries his theory into practice, he is nothing more than a "heathen man and a publican." It is an easy thing to talk *about* religion, but not as easy to talk *religion itself*. Why do we see such a state of affairs in the professed church, even in Western New York? It is not because theory is lacking, for there is enough to save all, from the least to the greatest; but it is because theory is not carried into *practice*. This exists to an alarming extent amongst those that call themselves "*Adventists.*" They have the most theory of any class of professors, and where there is the most theory, there should of necessity be the most practice, but to a great extent it is not so. We find *many* that will leave their labor to argue on the near coming of Christ, saint's inheritance, sleep of the dead, destruction of the wicked, and many other subjects, which is all very well, but come to compare their theory with their daily walk, and we find engraven in unmistakable characters, "*Tekel*—thou art weighed in the balance and found wanting." They condemn every one that does not subscribe to their views, when the chances are two to one for life for those whom they condemn. *Many* seem to think that all that is necessary is a good theory, and it matters nothing about the practice. Therefore they will argue and contend with the mouth, but not with the life also.

Oh, reader, *be a christian*. Not only a *believer in*, but a *follower of*, Christ. Soon he is coming. Suppose he should come and find you away from your post, trying to defraud your neighbor—trying to carry some point, right or wrong—trying to keep some one on promises, in hopes of getting rid of paying honest debts, or something of the kind—where, oh, where, would you appear? What would be your plea before the Judge of all the earth? Would not your hopes, that are on conditions of unfeigned obedience, be counterfeit? The *righteous* will *scarcely* be saved; and if so, "where will the ungodly (professors and not possessors) and the sinner appear?" I see but two ways—the narrow and the broad. One in which Christ has led the way, and bid us follow him; and the other for all that do not follow him, no matter how good their theory may be. If there was a great deal more praying, and less fighting and quarreling about questions that gender strife, there would be much more religion in the world. Well might one exclaim, "Christians are scarce."

Oh, that men, professing the religion of Jesus, would be christians—that their daily walk might be such as will not bring reproach upon the cause of Christ. Remember, "by their fruits ye shall know them." Jesus will "reward every man according as his works shall be." He will punish them that "obey not the gospel." The church needs converting. Brn., be christians. Live so that sinners will have confidence in you, and you will see many of them converted, not only to theory, but also to practice. A. P. MOORE.

Conesus Centre, N. N.

For the Crisis.

"Lo Here!"

My expose of Luke 17: 20–24 having appeared imperfectly, allow me to pen one paragraph more. Possibly I failed to give the points precisely; but it is not now material, save to get out the truth.

I. Mark! "Lo—Lo, and behold," v. 26, are but *one* and the same word—*idou*, which is an imperative form of the verb to *see*. In verse 23, it is the same word rendered "*see* here, or see there!"

II. "For," (gar) verse 11, is often used to mean "indeed, truly, moreover, besides." Hence it *may* be so read in this place. The Pharisees asked when the kingdom of God should come. Jesus said, "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or Lo there! Lo INDEED, the kingdom of God is within you!" Then he told the truth in the premises. Amen.

III. The *un*authorized utterance, "Lo here," etc., is that of the false Christs, and erring creeds. Lo (they do say) Christ is to come (out West) among the Mormons, Shakers, Swedenborgians! Or in the most popular form they say, "Lo INDEED, (your scriptural faith is folly, because) the kingdom of God is within you!"

IV. This being the precise value of that language, it sets forth the contrast between the prevailing error among men, and the assertion of the Son of God. He says that his coming and kingdom will be open and evident, "as the lightning." It will be not *in man*, nor of man—"by observation;" but of God—like the deluge "in the days of Noah."

V. The rendering of this text, which expresses the original words fairly, and yet harmonizes it fully with "all scripture," must, I conceive, be both proper and truthful.

VI. Our Lord does use this language: "Lo here! or Lo there! Behold, indeed, the kingdom of God is within you!" But the context and general scope of scripture shows that it is forbidden. It is the language of unbelief and imposture.

VII. The justified, the most highly endowed, those whom the Lord honored as his apostles, and the first ministers of his grace, were taught to pray, "thy kingdom COME." To them, therefore, it was yet TO COME; and, of course, as we are not better than they, it is still future to us all.

VIII. "Flesh and blood cannot inherit the kingdom"—1 Cor. 15: 49; therefore, if the kingdom is *in* his people, they are not *in it*. They "*cannot enter* into the kingdom of God" till they are raised from the dead, and made to "bear the image of the heavenly."—1 Cor. 15; John 3: 5–7.

From these and other Bible reasons, we do know, "by faith," that the kingdom of God is not in man, nor at all in those "Pharisees" who could not escape the damnation of hell!" J. B. C.

☞ The oldest active clergyman in Massachusetts is probably Rev. Charles Cleveland, of Boston, who, though he has arrived at the age of eighty-eight, is laboring as an independent city missionary.

☞ The rich man travels as he pleases, the poor man as he can.

For the Crisis.

Beware of the Leaven of the Pharisees.

MR. EDITOR:—In reading the Boston Discussion I find, on page 7, in Dr. Litch's first speech, that he infers a conscious existence after death, from certain passages occurring in the Acts of the Apostles; and from the expression of Paul, made for the purpose of calling the attention of the audience, and gaining for himself a hearing viz., "I am a Pharisee." He (Dr. Litch) argues that the Pharisees believed in an intermediate state of the dead, or a conscious existence after death; and that, consequently, when Paul declared himself to be a Pharisee, he but announced himself to be firm in their belief. Suppose, then, for the argument's sake, we admit the point. Will that proposition agree with Paul's subsequent teaching, or the teaching of Christ? Taking it for granted, then, that Dr. Litch's assertion in regard to the belief of the Pharisees is correct, and also that Paul, by his expression, endorsed their belief, where will it lead us? Luke, the Evangelist to whom the Dr. refers, was one of the immediate followers of Christ—who sat at his feet, and drank in the words of wisdom as they fell from the lips of our Lord and Savior. It is presumable that, having received his instructions from the head of the church itself, he must of necessity be correct. Well, what instructions did he in common with the other Apostles receive? Turn to Matt. 16: 6, and we read—

"Then Jesus said unto them, take heed, and beware *of the leaven of the Pharisees*, and of the Sadducees." The disciples wondered, and reasoned among themselves, not knowing what he meant. But Christ informs them in the 11th verse—"How is it that you do not understand, that I spake not to you concerning bread, but *of the doctrine* of the Pharisees, and of the Sadducees."

Now it will be observed that he did not warn them against the Pharisees or Sadducees, but against the leaven (doctrine) of those sects. The Pharisees believed in the resurrection of the dead. It could not have been *that* against which our Savior warned them, for that he came to teach, and that is what he illustrated by *his resurrection from the dead*. What were the other doctrines of the Pharisees? Dr. Litch has fully illustrated them, we presume, for he seems satisfied with his elucidation, and we will not object:—A belief in the conscious existence after death, of the soul, in the form of man, and its ability to communicate with men in the flesh.

Now if we find Christ or his Apostles teaching these doctrines, we may reasonably conclude they are correct. If not, then we may as reasonably conclude they are the leaven (or doctrine) against which the disciples were warned. What did Christ teach? We find him teaching, "I am the *resurrection* and THE LIFE," and hence conclude he is the source of life, and if the source of life, then the only way through which life is attainable. If, then, a man has an interest in that sound, his life is assured him. And speaking of such an one Christ says, "I will (being the resurrection and the life,) raise him up (to life) at the last day." Then he has no life before, and if no life, no conscious existence, for that presupposes life. And hence we find Paul making use of the expression "I am a Pharisee,"—not in the sense in which the Dr. uses it, but thus,—

"I am a Pharisee; of *the hope and resurrection of the dead I am called in question.*" Not the conscious existence of the soul between death and the resurrection, but *the resurrection itself*. Paul was in a strait, but heeding the divine injunction, "Be ye wise as serpents and harmless as doves," he sought to create a division among his enemies. How could he do that and be a follower of Christ? Not by denying the resurrection by an appeal to the Sadducees, for the resurrection was the "gospel of glad tidings" to the Christians, and the Sadducees denied the resurrection. But by appealing to the Pharisees, who believed in the resurrection, he could accomplish his object of creating a division in his favor, without sacrificing his christian principles. That this is the manner in which it was used will fully appear to any one on reading the 23d chapter of Acts.

Should any farther evidence of Paul's belief and teaching be wished, it is abundantly set forth in the 15th of 1st Cor., commencing at the 12th verse. A. H. B.

Plymouth, O.

FAITH IN TRIALS.—Faith is the better of the free air, and of the sharp winter storm in its face.—*Rutherford.*

☞ Nearly every calamity in life is tolerable to him who has a good conscience.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 15.

MY DEAR SISTER:—Every degree of grace received must be confessed openly, in order to be retained. The light God gives to shine in our heart, must send forth its rays abroad, in order to illuminate others.

Look upon the moon, in her goings forth, and learn a lesson of wisdom! As earth recedes, and ceases to intervene between her and the sun, how increasingly does she shine forth in beauty, and scatter her pure though borrowed light to illumine that very earth which once intercepted the light, and casts its own dark shadow upon her! When her whole body is filled with light, with what queenly beauty does she ride through the heavens, surrounded with the lesser luminaries; and how man rejoices in her brightness! By and by, we see her light decreasing. Earth casts anew its shadow, and in proportion as that shadow increases the light of the moon declines, until her whole body is filled with darkness! So much for the figure, now for the thing illustrated.

The young convert may be shadowed forth by the *new moon*, small in his beginnings, casting forth but a faint circle of light. As the heart becomes more fully separated from earthly attractions—more perfectly purified from selfish propensities—more entirely turned toward the Sun of righteousness—there is an increase of light until, as the moon in her meridian glory, he exhibits to the world the character of *a mature christian;* there is nothing that intervenes between himself and God, the fountain of light; so that his "whole body is full of light, having no part dark," and thus he becomes "the light of the world." *But he shines only by reflection!*

Too often is it the case, that those who were "once illuminated," have allowed the world again to occupy a place in their hearts, the light waxes dim, the [illegible] increases, and all, at length, becomes darkness. As the moon retains not in herself the light received from the sun, but diffuses it abroad to cheer and bless the hearts of men; so, my sister, be faithful to impart unto others the light God gives thee, and thus will He be honored, souls be blest, and thou increase yet more in every good thing.

But will it not be *boasting* to speak of high attainments, of "perfect love," of "sanctification of the spirit?" Can the moon *boast of her* brightness, when shining with *borrowed* rays? "Shall the axe *boast* itself against him that heweth therewith? or shall the saw *magnify* itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Is it *boasting* for the one who, by the skill of a physician, has been restored to health, from a long and painful sickness, to extol the wisdom and power of that physician in making them "every whit whole?" If it be not boasting thus to do, no more will it be so, to tell of *what Christ hath done for our souls!* It is not boasting to speak of the light God gives—the salvation his grace imparts; nor is it *humility* to be ever speaking of our wicked hearts, our sinful thoughts, our darkness and bondage. For what purpose do we have a Savior, if not to save us from these? Has he not power, not only to *forgive* sins, but also to cleanse the heart "from *all unrighteousness?*" And if he does thus save us, is it not our duty to acknowledge it? What though some scoff and say, "*There goes one of the holy ones!*" What though some say, as did an old gray headed Baptist minister to one who professed to be redeemed from all iniquity, "*I am afraid of you?*" He had put the question directly to her, (knowing her to be an advocate of holiness,) "Are you saved from sin?" and she replied, "Yes, I am, by the grace of God." He turned from her, and actually ran out of the room, exclaiming, "*I am afraid of you! I am afraid of you!*"

Had the sister boasted of native goodness—had she advocated the doctrine that she had made her own heart pure, then he might have had some ground for his fears; but, as she taught nothing but gospel purity; as she advanced no sentiment at variance with the revelation that Christ is able to save *to the uttermost* all who come unto the Father by him; that his blood "cleanseth *from all unrighteousness;*" that he died in order to redeem his people *from all iniquity*," he need not have thus [illegible] at the idea advanced, or the profession made.

Confession of the grace received, is the first cross to be taken, after believing in the full salvation. Yours in love, [illegible]

☞ Prosperity gathers smiles; while adversity scatters them.

For the Crisis.

Excitement in Rome.

It is not of Rome in Italy, but in Maine, I am about to write. Something more than a year ago, Bro. H. B. Sevey visited Rome, and commenced meetings in a school-house. Religious interest was very low, and had been for some years. It was soon manifest that the Lord had a servant at work there; the people gathered; the place would not hold them, and they moved the meetings to the Town House, which soon became too strait to hold the people. Many backsliders were reclaimed, and sinners were converted during the winter. God worked a great work among them, to the joy and salvation of some, and the sorrow and dismay of his enemies. Bro. S. has visited them and preached occasionally to them since. I also have preached there a few times. The truth has been making a good impression; but some have felt troubled, and lately sent for help to put down "Millerism," as they call the doctrine we preach.

A few weeks ago, I was in the vicinity—[illegible] and intending to hold a meeting there with the brethren on Sunday; but was told that Eld. A. Dearing, of Waterville, had been engaged by somebody to preach in Rome Town House, against the doctrine of the sleep of the dead and destruction of the wicked. I therefore concluded to attend and learn what I could. I also advised the brethren to attend, and a good number of them did so. The throng was great, the interest intense. The Elder gave me a seat at his right side, which I was only glad to occupy because seats were scarce; but afterwards felt that it would be better to stand out in the centre of the house than to "sit in the seat of the scornful." His text was a part of the 24th verse of Mark 12,—"Do ye not therefore err, because ye know not the Scriptures?" The introduction was on this wise, as nearly as I can quote him:

"The Savior used this language to the Sadducees in a discourse spoken to teach them the doctrine of consciousness in death. . . The ancient Sadducees did not believe a conscious existence after death. There is a class of modern Sadducees who do not believe in conscious existence after death; they differ from the ancient class by believing in a resurrection. My discourse to-day will be to prove that they are in error. . . . First, I wish it understood that the Bible was written in language suited to the common people, in their language. It was not written in the style of men of learning, nor did it bear the application of philosophy and science."

He then cited the account of the sun and moon standing still. Here we were told that our Bible was not a philosophic or scientific book. He then quoted many texts we use to show that the dead sleep, and frequently stated that "the people," "we and every body," talked just so about our dead friends, but we did not mean so. [illegible] only used such phrases because the people did. He did not mean they were dead, etc. He then gave, in a perverted form, our use and application of several texts; argued that "Christ's soul was not left in hell (hades) because it never went there;" quoted Acts 2: 34.—"For David is not ascended into the heavens," and told us this meant that David had not ascended to heaven when he wrote the remark in the 16th Psalm about Christ's soul not being left in hell; but there was no evidence that David was not in heaven when Peter preached. We had lots of this sort, and from one of the so-called greatest, and most learned of the ministers of the Free-will Baptist denomination.

P. M. He spoke from the same text, he said, and directed his efforts to show that the wicked would live forever. He granted, they had not immortality, and that we modern Sadducees argued it must be sought; then quoted 1 Tim. 6: 16, dwelling on the phrase—"which no man can approach unto," to prove that we could not obtain that immortality by seeking it. He next quoted Rom. 2: 7, and argued that "it did not promise immortality, but eternal life." Then quoted to prove that the righteous have eternal life *here, now*, and that Paul asserted that eternal life should be the reward of seeking it, and have it *now*, when we believe. Had he quoted the 16th verse, it would have refuted all his efforts. We were then told that fire did not mean fire; God never meant us to understand that the wicked should be burned in fire—that the second death was not death—that it was the lake of fire; and then he quoted several texts on fire, eternal fire, etc., to show us that it *was* fire "unquenchable." The learned man next told us that if fire consumed all that was consumable and then went out, it was quenched. This is a new idea, and if true, the dictionaries should be revised at once. Finally, the audience were called to "examine the competency of the leading teachers of this sleepy, no soul doctrine." He said they had "been sometime engaged in preaching on prophecy, and made great mistakes in 1843 and '52, (probably meaning '54) and several other times, and they are as likely to be in error in this." He next referred to me, and endorsed me as honest, pious, and well meaning, but said I was as liable to be mistaken in this as I had been about time preaching, etc. Thus he closed, after giving caution not to read the books we circulated. I asked to speak, but was forbidden. I then told the speaker I had been misrepresented, and he must correct it or I should. He asked wherein I told him I had never preached time? He then turned to the audience and made a correction in my case, and dismissed the people. I then told him he had greatly misrepresented the leading teachers of this doctrine. They never preached time, with one or two exceptions, and most of them were never connected with the Advent movement. Thus we parted. He had probably never seen the works of Messrs. Dobney, Moncrieff, Ellis, Blain, Foster, Campbell, Thomas, Hastings, Hudson, and others, who have never been connected with time failures. He had evidently seen something from John Milton, for he remarked that our ideas could "be traced back as far as old Milton." I believe it is well that he has spent a day in Rome; truth will shine the clearer to those who are seeking it, and, as it is a protestant town, people will think for themselves. I. C. WELLCOME.

The World's Crisis.

BOSTON, MARCH 16, 1859.

QUOTING SCRIPTURE.—We wish to say again to those who write for the Crisis, when you quote Scripture, give it *precisely* as it is in the Bible. In order to do this, it is necessary to turn to the passage before writing it. When our correspondents attend to this requirement, it saves us much labor. Do not fail to observe this rule.

"Why Not Seen Before?"

We are often asked, when showing that the Bible teaches the *destruction of the wicked*, why this truth was not seen before? We cannot tell, but we feel very thankful that it is now seen, and that all the combined efforts of the opposing powers cannot stop its onward march. Truly, this is an "Age of gospel light," and also of fables and darkness.

We might ask, why did not Christ come sooner? why did we not have the reformation begin before Luther's time? We know the events have transpired, and we know, too, that light is shining upon the Bible, and that passages once obscure and seemingly absurd, are now plain and consistent. For this we thank the Lord.

We would like to inquire of those who ask us the question, why did not we see before we did, that our venerable fathers in the gospel were wrong, when they taught us that there were "infants in hell not a span long," and that "God made some men on purpose to show his power in their eternal torments in hell-fire," and "*decreed* all their sins which led to the result," and sent "the gospel to some people, on purpose to increase their damnation?" Why were not these abominable doctrines repudiated sooner? We do not presume to tell; but thank the Lord that they are seldom preached now. In answer to our heading, we would say, the apostles and all Bible writers uniformly taught the sleep of the dead and the destruction of the wicked. Hence, instead of asking, "why not seen before," we should ask how came people to see anything else? It arose from the *double* and *mystical* interpretation introduced by Origen in the second century, imitated and perpetuated by the Roman Catholic church, and handed down to us by the *Protestant* churches. We know many seem to think that it is almost incredible to suppose that the Protestant church holds erroneous doctrines; but when we examine them in the light of Scripture, and weigh them in the scales of truth, like Belshazzar, they are "found wanting." We are glad that many can now see the difference between assertion and proof, creeds and the Bible We think there is a reformation now in progress but little inferior to that in Luther's time. We do not stand alone in this view, but meet a hearty response from those who are better prepared to judge than ourselves. The theology of the day seems to be wrong in almost every point, and needs a complete overhauling, rearranging, revising and correcting, to make it harmonize with the standard of truth. In short, it is so unsound, and rotten with traditions and fables, we think it had better be buried in the bottomless pit, with the beast that goes to perdition, and the *Bible* substituted in its place. Men have been duped long enough with perverted Scripture, and some begin to realize it, and have concluded that they have a right to think for themselves, read their own Bible, and believe the Lord means what he says. They are satisfied that the truth needs no twisting and turning to make it harmonize with *itself*, but that it requires much to make it coincide with the confused, mystical theology of the day. On account of the strange and contradictory systems advanced by popular teachers, the Bible has become to all as "a book that is *sealed*." Isa. 29: 11.

O Lord, hasten the time when the simple harmony of thy word shall be seen by all thy children, and declared to a world perishing "for lack of knowledge." Arouse the lovers of thy word to scatter the light and truth in all directions with an unconquerable zeal.

☞ Our thanks to friends who sent us copies of Nos. 22 and 24.

Prayer Meetings.

Never be absent from the prayer meetings, when you can possibly be present. From over sixteen years observation, we are fully convinced that those who attend the prayer meetings, and when there take an active part, are the ones who have the richest joy in this life and the brightest hope of immortality in the kingdom of God. The prayer meeting is the church thermometer. When they are living poorly, their prayers and exhortations are usually long, dry, and very tedious. When the children of the Lord are awake in the cause of Christ, prayers and exhortations are short and fervent. If we would have a good prayer meeting, we should go to our closet for private devotion, before we enter the prayer room. Many rush into meeting with the utmost carelessness, without meditation, self-examination or prayer, more than the most thoughtless worldling, and hardly get their minds composed, and in a state for worship till the time arrives to close the meeting. The result is, the time passes heavily, and but few enjoy the meeting. There is nothing to attract or interest the unconverted, consequently they do not come. Soon the prayer meeting, which should be a place of delight to all the disciples of Christ, becomes a place of dread, where *professors* drag out an unpleasant hour. This is having a name to live, and being dead—a luke-warm state—more disagreeable to the Lord than to one another.

There are four things that should ever be avoided if we would have good prayer meetings.

1. *Long prayers.* When alone, we can pray as long as we please, but all the public prayers of the Bible are exceedingly short, usually from half a minute to two minutes. The longest, Solomon's prayer at the dedication of the temple, is only about five minutes in length. It often happens that people pray for almost every thing and expect nothing. They would be frightened if their prayers were answered. Some have an *introduction* twice as long as a whole prayer should ever be for a public meeting. It seems as though some thought they must make a *long* prayer, so as to make others think that they have considerable ability. As the Savior says of the Pharisees, they, "for a *pretence* make long prayers." To have prayer acceptable, we should *desire* something, ask for it in simplicity, and believe we have it, for if we ask wavering, we must not expect to "receive anything of the Lord." Jas. 1: 6–7.

2. *Long exhortations.* If we would have interesting social meetings, we must avoid long exhortations. There are three objections to these. *First*, they keep back the weak ones, because they know they can not say but a few words, and hence they dare not try after one of these long harangues. *Second*, the long talker uses up the time that belongs to others, so that they cannot speak if they would. They are like persons in a room where there are but few chairs, who keep all the rest standing the whole time, and sit themselves till they are actually tired; while at the same time all the others are exceedingly tired of standing, besides being out of patience with those who have engrossed all the seats. Again, they are like persons invited to a feast, who take their position around the table and eat till they are satiated before they make room for any others to come. We are sometimes in social meetings where some of these greedy ones will occupy ten or fifteen minutes, thus robbing a dozen others of their time, besides trying the patience of the whole company. People have a strange idea about talking to edification. Some of the most edifying exhortations we have ever heard were not over half a minute in length; while others that were deeply so, consisted in sobs and tears, with handkerchief to the eyes, without a spoken word. But very few can talk five minutes at a time in a social meeting, and be edifying. No danger of having the prayers and exhortations too short.—*Third*, when persons talk long in the prayer meeting, they are inclined to argue some disputed point of doctrine, and as certainly as they do this, they will throw a chilling influence upon the meeting, especially if those holding the opposite views are present. We have seen a great many meetings spoiled in this way, but have never known one benefited by such.

3. *Long pauses.* If you would have good prayer meetings, avoid long pauses between prayers and exhortations. There is no place where unimproved time passes so heavily and disagreeably as in a conference meeting. We prefer the long talk to the long pause. Improve every moment till you close the meeting. Do not try to drag through just so long, but close when you get through, if you only continue but one half hour. Engage in the work *heartily* when you are together, and you will soon find the interest increasing, and your numbers multiplying. No one loves to go to a dull prayer meeting. People love *earnestness.*

4. *Avoid debates.* Above all things, avoid *controversy* in prayer meetings. Better have none, than to meet for the worship of God, and spend the time disputing one another. Wherever this has been practiced the effect has been most disastrous. No church can live and grow where it is practiced. We have known some of the most prosperous churches entirely ruined in this way. If a brother says something in the meeting which you think is not correct, *never* get up and oppose him, but wait till you can see him *alone*, and then have a pleasant talk about the matter. If something is said out of the way, instead of combatting it in the meeting, sing some sweet song of Zion, pray, or talk on some subject as far removed from it as possible, and thus turn the mind off from the subject. By so doing, you get rid of the matter in a few moments, whereas if we begin to open our batteries upon it, all minds are *fastened* on that subject, the prayer meeting is turned into a debating club, and the spirit of worship and devotion dies out at once. The Lord's ways are equal, and we have never known any exceptions to these positions. Let us be wise, and profit by past experience.

Poultney.

The great work is still onward in this place, notwithstanding a combined effort to make the meetings as unpopular as possible, by means of misrepresentation and the busy use of the tongue of slander. Yet He that is for us is more than all that *can* be against us. We can say, as did Wesley in his last moments, "But the best of all is, God is with us." This is truly the work of the *Lord*, and the fruits are blessed. Families once miserable in sin are now rejoicing in the love of Christ. They, who, a few weeks since were shockingly profane and wicked, may now be seen morning and evening bowed around the family altar in the midst of happy and loved ones. He, that was a bold infidel, now presses the Bible to his bosom with delight, praising the Lord for the light of his truth. Family quarrels are hushed in the sweet peace of the gospel. The heart once selfish and covetous, now beats with warm christian benevolence towards all mankind. He, who walked the streets with haughty scorn upon the poor man, now takes him by the hand and calls him *brother*. Men, who have grown gray in sin, have at last submitted to the mild spirit of Jesus, and are truly new creatures. It is seldom we see a larger number together whose countenances are illumined with the christian's joy, than assemble at our love feasts. Last Lord's day morning, March 6th, *one hundred and seven witnesses* testified in favor of the christian religion, and several of them spoke twice. It was truly a heavenly place in Christ Jesus. Yet one of the ministers in Poultney remarked that he should rather go to a ball than to attend the meetings at the Stone Church, the place where we worship, and would advise the people to go to a dance in preference to those meetings. This remark will give the reader an idea of the spirit which many professors of religion manifest towards this revival from the Lord. If the opposing efforts of some had been directed in harmony with the Spirit of God, doubtless many more would now be enjoying the christian's hope. It saddens our heart to see the *professed* disciples of Christ opposing his own work. "Father, forgive them; for they know not what they do." Like Paul, when persecuting the saints, they seem to be "exceedingly mad;" but like him, we hope soon will obtain "mercy" because they do it "ignorantly." Some who started to seek and serve the Lord, have been turned away from the path of life by the frowns and opposition of the *professed* friends of Jesus. It should be remembered, Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It seems as though the sect of the Pharisees was in existence now. Who can say it is not? In almost every place we labor there is a class who act just like them, and are the greatest obstacles in the way of revivals with which we meet. Jesus might say to them as to the *ancient* Pharisees, "Ye neither go in yourselves, neither suffer ye them that are entering to go in."

Although the enemies of the Lord rise up against us, and throw stumbling blocks in the way of some, new ones are continually coming to the Savior of the world and obtaining pardon. Seven were baptized last Lord's day, March 6th, and received the promised gift of the Holy Spirit. Several others have resolved to embrace the next opportunity to obey the Lord in this ordinance. Sixty-seven have now been buried with Christ in baptism.

In the evening, seventy-nine happy ones sat down to the table of the Lord, to commemorate his death and sufferings. It was a solemn, interesting and profitable season. Several requested prayers. Eighty-one have signed the following covenant:—

CHRISTIAN COVENANT.

"We whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as a church of Christ; faithfully maintaining its ordinances, taking the *Bible* as our *only* rule of faith and practice, church order and discipline; making *christian character* the *only test* of fellowship and communion.

We further agree, with christian fidelity and meekness, to exercise mutual watch-care, to counsel, admonish or reprove, as duty may require, and to receive the same from each other as becometh the household of faith."

Brn. Justus L. Knapp and Asa S. Rogers, have been appointed Elders.

We learn that the union efforts of Baptists and Congregationalists in East Poultney have been much blessed, and that a goodly number have been converted. Let us all praise the Lord for what he is doing.

☞ Those to whom we send BILLS this week, have only paid to No. 156; and as our terms are "payable in advance," those who receive them will perceive that $1.00 more than the amount on the bills is due upon the current volume. We should be sorry to press any of our friends who are unable to pay; yet our increased expenses are such as imperatively to call upon all who have the means for prompt remittance.

"Prepare War."—JOEL 3: 9.

When we hear people speak about the conversion of the world, endeavoring to show that it is growing better, and that national difficulties will be settled by peaceful arbitrations, it looks to us like a blind man pointing the way to lost travelers. We can hardly help saying, O "ye blind guides," how long before ye will cease to "pervert the righteousness of the Lord?" "Distress of nations with perplexity" *must* characterize the last days, just before we "see the Son of man coming in a cloud with power and great glory." The coming of Christ, we think, can not be far away. Every one, who expects to be ready to meet Christ, should be upon his watch tower, with his lamp trimmed and burning, like those who "wait for their Lord."

The war cloud hanging over Europe is rapidly increasing in size, and begins to assume a most threatening aspect. Says the Paris correspondent of the *New York Herald*:—"All securities remain *depressed*. Trade is in a perfect *stagnation*. The military speak of war as *certain*." The *London Herald's* correspondent says that a camp of one hundred thousand men is to be formed at Toulon by the end of March.

"THE DANUBIAN QUESTION.—The *News* says the cloud in the south of Europe is dark and threatening, *but the clouds in the East are big with tempests*, and unless Austria, who sends her caveat against discussion of Italian wrongs, be persuaded to hold her peace on Roumain rights, it is not improbable that the solution of the Italian question may be transferred from Rome to Milan, to Jassy or Bucharest."

LA PRESSE ON THE WAR QUESTION.

[Translated for the *New York Herald*.]

PARIS, Feb 14, 1859.

• • • • Nothing can, therefore, be accomplished in the Roman States so long as Austria rules there, and the first condition of any reform in Central Italy (there are no two words to express it) is to put out Austria.

In order not to continue to expend our money as a pure loss, whilst Austria spends that of the Holy State, in order not to become ridiculous, we are forced to evacuate Rome as early as possible; and as we cannot do this in the present state of things without delivering the Pope to the chances of a terrible revolution, it is clear that our government ought to employ every means for assuring the peace and happiness of that unfortunate State, and consequently to put outside Austria, which is the only obstacle to the peace of the country.

[From La Presse, Feb. 15.]

• • • Who has rivetted the Pope to his odious system, that is, the destruction of the Romans? Austria. Who instigates the King of Naples to his foolish resistance to the most legitimate wishes, and to unamable persecutions? Austria. Who crushes under iron bondage Lombardy and Venice? Austria. Who enslaves Modena and Tuscany? Austria. Yes, Austria everywhere. Austria, therefore, expelled, the position of affairs is changed, and order is established.

But does Italy count exclusively upon herself to throw off the yoke of her oppressor? No. The time has passed when, in the frenzy of her patriotism, she pronounced those bold words, *Italia fara da se!* On the contrary, she invokes the co-operation of generous nations. Is not her cause that of justice and civilization? It is also ours. We do not fear intervention. Why? Ought we not rather to welcome with gratitude the opportunity of putting a termination to the anxiety which torments Europe? As we have already said, Austria does not only raise her head in Italy, but also elsewhere. Is it not Austria that has nullified the results of the treaty of Paris? Is it not Austria that inspires Turkey with her treason and treachery? Is it not Austria that troubled the alliance that united us with England? Would not a war which would deliver us from this nightmare be blessed above all other wars? Such is the war, we believe, preparing in Italy, and why we regard it with confidence and security.

The Vienna correspondent of the London *Times*, writing on the 15th of Feb., says:—

"Three or four days ago, information was received from France which removed all doubt as to the intention of the Emperor Napoleon; and it would not be surprising suddenly to learn that the Austrian army is to be placed on a war footing. The military organization is so excellent that 650,000 men can be fully prepared for action within a month or six weeks."

The same authority says it is evident that a mighty storm is brewing, and that the aim of Russia and France is to reduce Austria to the same level as Turkey.

Says the *New York Herald*:—

"The political relations of Europe have arrived at a stage of complication from which it is difficult to foresee a peaceable issue. It is not that the immediate causes of misunderstanding are impossible of adjustment, but because there are weightier interests in the background which admit of no milder arbitration than the sword. . . . We know that vast military preparations are being made in France, Austria and Sardinia; that all efforts to arrange the causes of misunderstanding that have led to them, have as yet proved ineffectual; and that neither Great Britain nor Russia, the only powers that can impose a check on the designs of France, are disposed to interfere. Matters have, in fact, arrived at the same critical point which, just previous to the Crimean war, held the whole world in suspense. There is this difference, however, in the aspect of the two questions—that whereas at that time the Emperor Nicholas might have retreated with honor from a position which was one of unprovoked aggression, the Emperor Francis Joseph cannot yield a point of the demands sought to be enforced against him by Sardinia and France, without abdicating the rights confirmed to him by the Congress of Vienna, and by special treaties growing out of that Congress. If, therefore, the political and family alliance between France and Piedmont, and the energetic declarations of Count Cavour at the opening of the Sardinian Chambers mean any thing, nothing can avert from the Continent the perils of a war which may change the whole face of its political institutions."

A Worthy Example.

In Winsted, a romantic village among the hills of Connecticut, where we formerly resided, is a Congregational minister, by the name of C. H. A. Bulkley, who has taken a noble position, whose example we hope others will soon follow. In his anniversary sermon, preached Dec. 5th, 1858, he says:—

In September, '57, brother Saxton, (Methodist) came to my office, telling me how he foresaw the presence of God at their Methodist Camp Meeting, and advised me to follow where God led. I shrugged my shoulders and called it a spasm. As Abraham bade Lot go his way, so did I to him. God forgive me for my sectarianism, my bigotry, my blindness which could not perceive, as did Peter in his vision, the rich blessings then descending from the opened heaven. I went, I saw young men, those who had been notorious in the ways of sin, kneeling. Should I fold my arms and walk away? No! I at once laid my bigotry and denominational feelings, and fastidiousness, in one black bundle at God's feet, and went in. You were not ready to follow as I had hoped, as I had expected, as I supplicated. But only a few went with me. Was I wise in going, or were you in withholding? Was there a nobler zeal and a holier spirit in you who looked indifferently on, or did those who went forth to toil in the vineyard return with a richer spiritual harvest? Ah, doubt not that had we all in the singleness of zeal and the oneness of christian love joined heart and soul on that occasion, God would have been even more powerfully with us. See how, in Collinsville, as I related on Thursday, Adventists and Congregationalists laid aside their bickerings of creed and ritual, and united to receive the glorious outpouring of the Spirit. As the result, two hundred souls were raised from the bondage of sin to the blessed freedom of a holy life, and the hope and promise of an immortality with God. Suppose the case reversed, and you had come and begged *me* to co-operate with you and the church? Would you not have reproached, and despised, and condemned me? One convert declared to me he could not unite with a church so cold. Afterwards there was a partial improvement, when mortal powers could no longer resist the multiplying evidences of that work of grace. I shall never regret my course on that occasion, but thank God I did as I did, and that he has abundantly rewarded and blessed me. And one evening God so filled my soul that I asked him to stay his hand lest I should die—afterwards he withdrew, and I was walled in as with drifts and icebergs. Denominational feelings and sectarian pride grew within me. Then I resigned myself into God's hand more fully than I had done before, and then came that memorable night when the great truths of eternity passed before me, and the contemplation of God and Judgment so deluged my soul. Positively, in my view, it was the work of God, —and the discourse recently preached by me, which has given so much satisfaction, was the result of that night's rushing emotions, when I felt in my own person such a deep measure of the sorrows of Christ in Gethsemane.—I weep that you do not acknowledge the works of God with your pastor. I was made strong with a glorious strength during that hour, and when I stood before you next morning, seeing your defects and mine, I was aroused. Ah, if you had seen eternity and sin as *I* did, you would not have been concerned about the *manner* of your preacher, and wagged your heads on him and called him crazed. Whatever *you* thought of that Sabbath's work, it was the earthquake's shock and the lightning's stroke breaking the ice about my heart. . . . . When I came among you I was ambitious, flippant and sarcastic, studying speech more than duty, and popularity more than the salvation of souls. Now I have trodden pride under foot, have sacrificed my earthly longings, and surrendered myself more to God. . . . . If you listen to and repeat idle slanders—if at every utterance of truth you become nervous and touchy—if you complain when my views are not smoothed off and rounded to agree with yours, how can you expect God's blessing? A few months ago you were fervent—now you are moody, cold and silent. Why is it? Are you vitalized and sanctified by a purer inspiration? May it not be you are more concerned about orthodoxy than piety—may you not be more anxious for peace and the thrift of your church than for spiritual peace? . . . You were suited with me when I went lecturing, and were you not a little vain and proud when I carried the name and fame of the pastor of your church abroad? . . . . In the past year I have given you more truth than in the previous four. Alas! I have been too plain for *cultivated* taste—too practical for your finer sensibilities, which seek the ravishing enchantments of musical and flowing speech, rather than the directness and simplicity of truth. There is such a thing as eyes that see not, and ears which hear not. Do not ask for milk and water as before. Not for ten thousand worlds will I go back to such sermons. When I can walk in God's glorious sunlight, I will not kindle pine knots and tallow candles. The finely wrought sermons of city pulpits have not truth enough. This is the trouble—you desire more stylish and showy discourses; you are looking to see what breath of popularity blows. Strong preaching, you say, will do for revivals, but now you desire peace and quiet. The devil, if at all, must be *slightly* tickled now; he must not be waked up and made to howl and roar. I confess the most encouraging sign I see is that truth stirs up the reeking mire and stagnation of your hearts. Truth must go into the evil of men's hearts like a plow in its furrow, upturning the creeping worms and noisome reptiles, that spiritual plants may take root. . . . . I will not bend to the dogmas of the ancients, nor screw my mouth to utter the shibboleth of modern theological schools. I will, I must, be free to speak Christ as he reveals himself to me; and you, in that equal service of God, which is "perfect freedom," must permit me. . . . I am Christ's freeman, not your representative:—not your bondsman, but the preacher of his truth. You are free to receive or reject my preaching; but if I depart from the teachings and spirit of the Bible, then you may cast me from this place. I have desired to see here a church of true freedom—without dogmatic harness, and free from theological whipping-posts,—a church of true, noble, living sons of God, never deluded by sorceries, and divinations, and enchantments, and it had been my yearning prayer that I might lead it upwards through beautiful and holy ways, to a life by the waters of love and the rivers of peace.

☞ *Keep it before the people*, that "FABLES OF INFIDELITY AND FACTS OF FAITH" is the best book on the subject that can be found in the market. His article, "Did the World make itself?" explodes the heathenish theories of modern infidels with a master hand. "Infidelity among the Stars" is a splendid chapter. "Telescopic views of Scripture" finishes off, as the Bible does with "*The New Heavens* and the *New Earth*;" and "Science, or Faith," a most excellent chapter, closes the volume. The old cavils of infidelity and atheism, with their foolish theories, are cut into shoe-strings finer than *hair*. I don't know but some are really *annihilated*. Here are just the *facts* you want to stop the mouth of infidelity, and this book saves you the trouble of hunting all over creation for them. Send 75 cents, and get the volume by mail, or $6 for a dozen. For sale at this office and by H. L. Hastings. H.

ENCOURAGING.—We are thankful for the efforts of the friends of our family paper. In two days we have received *fifty* new subscribers. Continue this good work, and let us do all in our power to scatter the light and truth, for by so doing, we shall be showing a favor to our fellow beings. Let no effort be spared.

PAULINE THEOLOGY: or, The Christian Doctrine of Future Punishment as taught by the Apostle Paul. By H. L. Hastings. TENTH THOUSAND.

We are glad to be again supplied with this little treatise, which we, years ago, characterised as the best pamphlet on this subject for general circulation. The little thing has made its own way without much assistance, and the significant "*tenth thousand*" shows that it has made quite an extensive acquaintance. It has been read on both sides of the Atlantic, and many, including some ministers and theological students, have been convinced, by the reading of it, that Paul taught that "the wages of sin *is* death." It has never been *answered*, except by a sneer! Those who would like to learn the teaching of the great apostle of the Gentiles concerning this subject, will find it here in all that fullness that became one who "kept back nothing that was profitable," and did not shun to declare "all the counsel of God." Let this tenth thousand be rapidly circulated. Price 15 cents single. Postage 1 cent. $10 per 100. Those who wish to obtain it in book form for preservation, will find it, with "The Old Paths" and other tracts, neatly bound up in the volume just issued by the author, entitled, "Tracts on Immortality," 220 pp. Price, postage paid, 60 cents. For sale at this office, or by H. L. Hastings, Rochester, N. Y.

For the Crisis.

Debt and Grace.

From *The Freeman*, (London, Eng.,) a paper of wide circulation in the Baptist body.

"The Rev. C. F. Hudson on a Future Life."

To the Editors:

GENTLEMEN,—May I be permitted to make known to your theological readers, through the somewhat unusual channel of your columns of correspondence, the recent publication of a work in America, which is not likely otherwise to become soon known to them either by advertisement or review? I refer to a book by Rev. C. F. Hudson, entitled, "Debt and Grace, as related to the Doctrine of a Future Life," published at a moderate price by Jewett & Co., Boston. That which leads me to think that this special mention may be pardoned is, that this work, *whatever may be thought of its argument*, is, in point of execution and solid weight of exact learning, confessedly one of the very first productions of the American theological press of late years. It is worthy to be mentioned along with the works of Dr. Pye Smith, or Dr. McCosh, each of these names being taken to represent their peculiar excellencies of learning and metaphysical power. The reach of thought, the exact erudition, the vigor of style, and the moderation of tone, must command the attention of the greatest.

When I say that the object of this book is to institute a review of the controversy on the Future State, and on the Scripture doctrine of "Life in Christ," which was carried on a few years ago, and in which Dr. Hamilton and Mr. Hinton took part in this country,—and that Mr. Hudson gives the weight of his most learned and able judgment to the side which was taken by some of us against them,—your readers will understand why I am anxious that at least this new book should be known wherever Dr. Hamilton's "Lectures" and Mr. Hinton's "Athanasia" have gone forth as authorities.

Perhaps I may just add that a recent addition to the literature of this solemn question was made by a veteran scholar on this side of the water, in an "Essay on the Duration of Evil," published by Simpkin. Mr. Hudson's book may be ordered through Sampson Low, or through Trubner.

I trust that the peculiar circumstances may seem to excuse this intrusion on your columns, especially since it is certain that all your readers who are competent to judge would assent to the literary character which I have given of Mr. Hudson's production. It has been received in America with the profound respect of all parties.

I am, gentlemen, yours faithfully,

EDWARD WHITE.

London, Jan. 3, 1859.

☞ A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

☞ Study to make every leisure hour useful.

For the Crisis.

"Acts 13: 48."

DEAR BRO. GRANT:—Not having seen any exposition of the above passage as requested by our brother, I respectfully submit the following:—

"As many as were ordained to eternal life, believed." As sacred scripture is its own best interpreter, I compare this passage with Rom. 9: 15, where we read the word of the Lord to Moses, "I will have mercy on whom I will have mercy." Also with Eph. 1: 11; "In whom (Christ) also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will;" with Eph 1: 4–5; Rev 17: 8; James 1: 18; John 1: 13; Rom. 8; 28–30; John 17: 2. These, and other similar passages, teach us that the disposition to believe the gospel with the heart unto righteousness and salvation, is attributed by the Spirit of truth, not to our own superior virtue, but to the gracious purpose of God. Coming to Christ and believing in him are synonymous terms. Jesus affirms, "No man can come unto me. except it were given unto him of my Father. —John 6: 65. Our Savior, however, teaches us, also, that this inability is in our own unwillingness, and not in any deficiency of natural power in us, or of evidence concerning the truth of the gospel. "Ye WILL NOT come unto me that ye might have life."—John 5: 40. The cause of this unwillingness, he represents to be the love of the present world which is the sinner's guilt.—John 5: 44.

This foreordination to eternal life, which Acts 13: 48 and numerous other passages teach us, is the cause why some believe the gospel rather than others, is supposed by some of our dear brethren, to be incompatible with the invitation to all sinners to "come and take of the water of life freely." This arises from confounding things which are distinct. The adequacy of the atoning sacrifice of the Son of God, "for the sins of the whole world," 1 John 2: 2; and the perfect sincerity of the divine invitation to all men, whoever will, to come and freely partake of its eternal and inestimable benefits, are plainly revealed truths. No man should doubt a moment concerning them. But the divine purpose to offer salvation to all who are willing to accept of it, and the divine purpose to dispose some to accept, when all with one consent make excuse, Luke 14: 18, are two distinct purposes, perfectly consistent wich each other.

All men having, by transgression, become guilty before God, (Rom 3: 19) and justly exposed to everlasting death, (Rom 6: 23;) both these purposes are purposes of grace, or unmerited favor. Without the latter purpose, no man would be saved, for no man can enter the kingdom of God except he is born of the Spirit of God—John 3: 3–5—which we know all men are not. This is the work of God, "according to his purpose."—Rom 8: 28. "Of his own will begat he us with the word of truth."—James 1: 18. We are "born not of the will of man, nor of the will of the flesh, but of God."—John 1: 13. "You hath he quickened who were dead in trespasses and sins."—Eph 2: 1. "Not unto us, not unto us, but to thy name, O Lord, be the glory." Respectfully submitted.

HENRY GREW.

For the Crisis.

Tracts, Tracts.

A good supply on hand. Send in your orders with the cash. The poor can have them free.

Look here! Agents who have sold books will please remit monies as fast as convenient. If I can get my accounts squared up, I purpose to make some important changes in the matter of business, so that tracts can be scattered more largely and cheaper than heretofore. I am some indebted for books published, and want to get square and keep so if possible.

Money may be sent to me during March directed to H. L. Hastings, care of Miles Grant, Boston Mass. Letters to Rochester will be promptly attended to. H. L. H.

For the Crisis.

The Christian Mother Bereft.

O, death has been an enemy,
Through all the night of sin;
Under its reign, by faith we long
To see life's day begin.

We feel it is an enemy
To us, we feel it now;
As 'neath this unexpected stroke
Submissively we bow.

We felt it as we stood around
That loved one's open grave;
And knew that means could not avail,
From death's strong grasp to save.

We miss him in his little bed,
And as we meet in prayer;
We miss him round the festal board,
And in his empty chair.

But yet there is a blessed hope,
That looks beyond the grave;
Oh death, where is thy victory?
There is a power to save.

Jesus once lay a prisoner,
But he arose on high,
And captive led captivity,
Deliverance to bring nigh.

The winter reign of death must pass,
We wait the promised hour;
One loved one in that spring-time blooms,
A bright, unfading flower.

S. BATCHELOR.

Correspondence.

From Eld. J. Blain.

BRO. GRANT, and Brn. in Boston, or to whom it may concern in the East:—I write to introduce to you Bro. Moncrieff, or to state some facts about him, and his wishes, etc. I requested him to visit me from London, C. W., one hundred miles from here, on learning he felt it his duty to preach again, after lecturing on temperance, phrenology and science, for four years, by which he has obtained a good living. He came here last week, and spent five days; preached for the Advent Brn. on Lord's day, as we wished to learn his talents as a speaker—as a writer we know him. He is a good and warm speaker, and powerful reasoner, used no notes, and gave *one* of the best sermons I ever heard. It was on *God as love*. After exhibiting the character of God and the plan of salvation, he gave, in brief, the hardest blow to endless torment I ever witnessed, so far as reasoning is concerned. Brn. were all deeply interested, and regretted much that they could not retain him here, for want of means, as all are poor.

The main object of his visit was to learn the state of things in the United States, as to support and usefulness, should he come among us. He wishes to leave C. W. and devote his time to preaching somewhere, having no place in view. Bro. Storrs has invited him to visit New York and Philadelphia, but could give no encouragement of support, or settlement that way.

I gave him a view of affairs East, and was *decided* that Boston, or the region around, or Eastern States, was the field for him, and he could be supported there. He is well versed in the languages, having spent ten years to prepare for the ministry in the dissenting, or Congregational Church; was immersed by Bro. Dobney. He has attended to the prophecies, and is with us in the belief of the *soon* and *personal* coming of Christ. He is pleasant and sociable in his manners—not aristocratic, large and portly in his appearance,—41 years of age.

He is in the following embarrassment as to temporal affairs. He has built a house, costing $1600—paid all but $400, which is due in instalments of $16 per month. It will not sell at present, but would rent, most likely. His wife and her sister, a learned lady, keep a select school or seminary. He has but one child, a son of 17, whom he is preparing for the law. As he meets his wants and payments by his present lectures on phrenology, to which he has attended for many years, he wishes to know, or be reasonably assured, that he can live and meet demands, should he come among us. He knows but little of the States. I said to him if he knew the East as well as I did, he would have no fears, but visit first, and then remove that way to some point. He would prefer preaching in one place, or in a circuit, so as to be home often. His health is good, and could preach in the week. He is seemingly a devoted christian. His history in Scotland is this. He preached to a church of one hundred, six miles from Edinburgh, and when he came out on the life and death question, most all of his church went with him, but wishing to start a paper to advocate his new views, he went to E., hired a hall, etc., at his own risk, gathered a church of seventy, and he and his paper were sustained for three-and-a-half years,—left against their wishes—and for reasons I need not take time to state. They gave him a purse of $400 when he left.

I have been thus minute for the reason that I feel very anxious Bro. M. should some way be induced to come among you. One reason is that, which we all feel,—a want of more liberally educated ministers among us to silence the clamor of the churches, and meet their tallest D. D.'s Another reason is that the call for ministers East is fast increasing, and having had an opportunity of becoming acquainted with Bro. M., I am convinced he is just the addition you need, or as one addition. I know not of another part of the United States were he could be as useful, and be as well sustained in his circumstances. C. W. is fifty years behind the age, and he sees it—sees it is no place to effect, or begin a reform. If you wish to write him, send it to me.

I forgot to say he gets aid as an assistant editor in London.

J. BLAIN.

Buffalo, March, 2, 1859.

From Eld. J. T. Ongley.

BRO. GRANT:—The "Crisis" in its new dress has just arrived, and for one I like its appearance, as also the contents of its columns, and hope that it may be a blessing (as it has been heretofore in its old dress,) to many a way-worn pilgrim, and trust that you may have all the needed grace to conduct the same, so that the household of Faith may have "meat in due season;" and that the sinner may find something in it to interest him to seek the pearl of great price, and also that those who profess to love the Lord Jesus, and are perhaps in the position of Apollos, may, by reading the contents of the "World's Crisis," learn the way of God more perfectly.

We are still trying, in our weak way, to proclaim the glorious truths of the Gospel. Quite an interest is manifested in some new places. Hope the glory of God will be manifested in the conversion of some souls to his blessed truth. Some have already confessed with the mouth the Lord Jesus, and will soon, in obedience to the word, go down into the liquid grave. Pray for us, that we may have grace sufficient for our day, and a portion of the same Spirit that John had when he wrote the language of the motto under the heading of the "Crisis," and be enabled to say, Amen, even so come Lord Jesus, and come quickly.

Blooming Valley, Pa.

For the Crisis.

Queries for H. Pratt.

1. If the ambassadors of Christ are the two witnesses of Rev. 11th chap., will they not have the power brought to view in the sixth verse?

2. Is not the sixth trumpet a woe trumpet; and are not the witnesses slain under that trumpet? If not, can we be in the days of the voice of the seventh angel?

3. Are not the witnesses slain by a power that originates from the bottomless pit, and goes out of sight, and re-appears from the same place? Yours wanting light,

THOS. L. SALTONSTALL.

SWEARING.—"Trust not to the promise of a common swearer," says Francis Quarles, in his *Enchirdian*: "for he that dare sin against his God for neither profit nor pleasure, will trespass against thee for his own advantage. He that dare break the precepts of his Father, will easily be persuaded to violate the promise unto his brother."

☞ Knowledge is its own exceeding great reward. It is not to be gained by wishing, nor acquired by dignity and wealth. The student, whether rich or poor, must read, think, remember, compare, consult and digest, in order to be wise and useful.

☞ An idle reason lessens the weight of the good ones you gave before.

Obituary Notices.

Died, at Massena, N. Y., on the 30th Jan., 1859, sister LAURA A. CROWLEY, wife of Bro. Jackson Crowley, and daughter of Bro. Ira and Sr. Rhoda Hodgkins, aged twenty-two years.

Her decease was sudden, and took place under very afflictive circumstances. She had come from her home in Lawrence, and while visiting her parents in Massena, was attacked with malignant scarletina and died in one short week, leaving an infant of but seven days. The little one survives, but she who had but scarcely looked upon her first born—the fond wife and doting mother—is gone to the grave. But she had put on Christ, having obtained a hope in 1853, and was baptized by Eld. S. Roney; she remained in waiting fellowship with the Adventists till the summons came to die. So there is hope in her death that she will rise again at the coming and command of the Savior in whom she trusted. The whole family with Bro. C. are in mourning at this unexpected bereavement, but God is good and will sustain them in the dark and sorrowful hour. Eld. J. H Walden, the Baptist clergyman, officiated at the funeral, preaching a good discourse from Jer. 15: 9,—"She hath given up the ghost; her sun is gone down while it was yet day." God's peace to the stricken heart.

D. T. T.

Died, at Suncook Village, N. H., Sr. MARY PAINE, daughter of Bro. and Sr. John B. Paine, aged eighteen years and two days.

Her disease was consumption of the lungs, occasioned by a scrofulous affection. Although in the bloom of youth, Mary had chosen the better part, and when the hour of her dissolution approached, she met it with a calm serenity of mind, and a holy joy that evinced to all how firm was her hope, and how unwavering her confidence in the promise of Him who has said, "He that believeth on me, though he were dead, yet shall he live." Whenever the subject of death was spoken of with reference to herself, her face was lighted with a smile, and she at last fell sweetly asleep as calmly as the setting sun in a cloudless sky, at the close of a lovely day in June.

Bro. and Sr. Paine feel deeply their loss, but still they are greatly comforted in their affliction, feeling that Mary sleeps in Jesus; and when the bright day of eternal bliss shall dawn, they expect to meet her in immortality, in a world of unfading beauty and unending joy, when,

"In that happy, happy land,
They'll no more take the parting hand."

The writer endeavored to comfort the hearts of the mourning ones, and to point an attentively listening congregation to a deathless home, which will soon be enjoyed by all the good in the paradise of God.

S. W. BISHOP.

Died, in Raymond, Me., Feb. 3d, 1859. Bro. JOHN W. DYER, aged sixty-three years.

His sickness was short, but very distressing; and, although he suffered much, was never heard to complain. He left a wife and one son and daughter to mourn his loss. He was among the first that embraced the advent faith in Maine, being then a Methodist preacher. May the Lord bless the wife and children, and sanctify the death of the husband and father to their good. The funeral was attended by the writer, and a sermon preached from Job 14: 10, to a large and attentive congregation. JESSE PARTRIDGE.

Died, in Ossipee, N. H., Feb. 6th, Sr. MARY A., wife of Bro. Hiram Gray, aged thirty-five.

Sr. Gray fell asleep in full faith of soon being raised to a life where consumptions are not known and the parting tear never shed.

The funeral was attended by the writer. Text, (chosen by deceased,) 1 Thess. 4: 14.

T. W. PRIER.

Summary of News.

FOREIGN.

Per steamship Arabia, which left Liverpool Feb. 26th.

On the 25th, in the Lords, Malmesbury said that Government were led to believe that at no very distant period the Austrian and French troops would evacuate the Roman States, at the request of the Papal Government.

Palmerston called attention to the state of Europe, with the view of inquiring of the government whether they were in a position to make any declaration that peace was not likely to be interrupted, briefly reviewing the present position of Europe, glancing at the warlike preparations everywhere in progress, and avowed his inability to discover any sufficient cause for war, other than the long existing jealousy between France and Austria with regard to Central Italy, brought into more active operation by the joint occupation of the Roman States, and which could only be brought to a termination by the simultaneous withdrawal by these powers of their military occupation. He strongly recommended the government to use their good offices to bring about such a result, and did not despair of success.

Disraeli expressed his conviction that the great powers had no wish to disturb the settlement of 1815, although there were circumstances in regard to Italy calculated to excite apprehension. Government, in face of the warlike preparations going forward, had not been idle in the interests of peace, having availed themselves of the friendly relations in which they stood with both France and Austria; and he had good reason to hope that the Papal States would, ere long, be evacuated by France and Austria, and that with the full concurrence of the Papal government. He might add that Lord Cowley had gone to Vienna on a mission, the exact character of which could not, of course, be stated, but which was one of conciliation. Under those circumstances, he appealed to the House to postpone further discussion on the subject, and trust to the earnest efforts of government to preserve peace and promote the general prosperity of Europe.

Lord Russell expressed the satisfaction which he derived from this statement, and his hope that every effort would be made by all parties to promote the maintenance of peace.

Sir J. Pakington stated that the increase in the number of men for the year will be practically 7000, and the proposed addition to the Navy will be twenty-six powerful steam vessels.

A general meeting of the great ship company had been held at London. It was confidently predicted the great Eastern would be ready by August, and will certainly make a trial trip to Portland.

It is understood that government has intimated to the Galway Atlantic Steam Company that they are prepared to grant a subsidy of £30,000 per voyage, for a fortnightly mail to America, alternating between the ports of New York and Boston; at the same time the company are called on to show they have the necessary pecuniary ability, and are to make arrangements for the construction of vessels suitable in every respect for the service.

FRANCE.

Rumors continued warlike.

The Paris correspondent of the London Herald says he is in a position to state that war is so far resolved on by the French government that the corps which are to commence the campaign have already been designated, and orders have been given to the Minister of War to frame a plan of operations.

It is said the representatives of the foreign courts in Paris have abandoned all hope of a pacific solution.

It is reported that orders to prepare for the campaign in Italy were given by the Emperor immediately after his return from Compeigne.

Another circular has been issued by the Minister of the Interior to the Prefects of Departments, the purport of which is to express the confident hope that if, notwithstanding the Emperor's desire to maintain peace, he should be forced to make war, he may count on the patriotism and devotion of the French people.

A circular from the War Office directs the troops to be trained to forced marches and to night bivouacs. All military surgeons have been ordered to join their corps.

Immense quantities of list have been sent to Lyons. All regiments of Artillery of the Imperial Guard are to be supplied with rifled cannon on a new plan.

The Times' Paris correspondent describes the effect of the news of Cowley's mission to Vienna as very favorable. The speculators regard it as an indication of a good understanding between England and France, and that their united influence will be directed towards inducing Austria to accept a pacific policy. The writer thinks if any one has a chance of bringing the matter to a favorable conclusion, Cowley is the man.

The Patrie looks upon Cowley's mission as showing a renewed tendency on the part of the British Cabinet towards the policy of the Tuilleries.

A letter from Genoa states that the French government had taken up seventeen transport vessels, which are to hold themselves in readiness in that port. It is further stated that a large mercantile house has received orders to store up a considerable quantity of rice at Vercelli and Novara.

AUSTRIA.

The Times' Vienna correspondent says that Count Buol still believes that peace will be maintained, but the Emperor, being of a different opinion, is preparing for a vigorous defence of the Italian States. An official order interdicts exportation of mules and transit horses.

VIENNA. The official Austrian correspondence this evening publishes an Imperial order, addressed to the Minister of War. The order commands the recall of all furloughed soldiers belonging to certain regiments stationed in Italy.

Correspondence points out that the object of these measures is purely defensive. They are adopted in consequence of the warlike preparations of Sardinia. They need not alarm, as the hope must not be renounced that the result of the efforts which are being made in the cause of peace will be attended with success.

The London Times remarks that the truth is, the army in Italy is to be placed on a war footing.

A despatch from Hanover says the Second Chamber have unanimously resolved upon requesting the government to obtain from the Federal Diet resolutions calculated, by their unanimity and energetic execution, to avert the threatened danger of war; but, if necessary, to repel with the united Federal power any attacks on Austria and Germany.

SARDINIA.

It is reported in Turin that Napoleon is shortly expected there on a visit to the King of Sardinia.

The Piedmontese volunteers have been withdrawn from the frontiers of Modena, and ordered to confine themselves to the interior.

ITALY.

At Venice, contracts have been entered into for the construction of three new forts, to be completed in six weeks. It is said that 5000 workmen have been collected from all parts of the Venetian territory, and are already occupied on the works.

A despatch from Milan says fermentation was increasing.

TURKEY.

There has been another dispatch of troops to the Danube. Government was arming six frigates and preparing numerous transports. The destination of these vessels, in case of war, would be the ports of the Adriatic.

The position of Omar Pasha, in the neighborhood of Bagdad, is critical. The Arabs have surrounded him still more closely.

RUSSIA.

The Commercial Gazette, of Berlin, states that it has good authority for believing that the Russian government is negotiating for a loan of £5,000,000 with the Rothschilds.

GREECE.

The Greek Government has demanded a credit of 2,000,000 drachmas in case of need.

FAITH.—Dr. Scudder, in a speech at Philadelphia, related several entertaining anecdotes to illustrate the wit and acumen of the high-caste Hindoos, whom the missionaries find it so difficult to convert. He said:—

In a discourse in which I was speaking of faith, there came to me afterward a noble Hindoo, (and they know how to flatter) and said, "Sir, you speak our language beautifully. I am delighted to hear you. This thing you speak about—faith—is very interesting; but, sir, allow me to remark that a man may be saved whether he has faith or no faith. Do you see this monkey?" In order that you may understand the application, I must inform you that the little monkey lies under the abdomen of the mother, supporting itself with its hands and legs around the body without her assistance and thus she takes it from limb to limb. "Look at the monkey—there is faith. But did you ever see an old cat carry a kitten? She takes it by the back of the neck and walks off with it. That is no faith. If you have faith you will be saved as the young monkey; but if you have no faith you will be carried as the old cat does the kitten." This, doctors, of divinity, is a fair field for you.

Loss and Gain.

Dr. Payson, in his dying hours, said he could have saved himself much trouble in life, if he had only believed that the Savior's presence was enough to fill him with joy, if all worldly comforts were taken away. He found it so in sickness, but could not quite believe it in health. A poor, simple man, with none of Payson's imagination or fancy, once said in a similar spirit, with his dying words:

"I have lost all my property; I have lost all my relatives; my last son is dead. I have lost my hearing and my eyesight; I am all alone, old and poor; but it makes no difference—Christ never grows old; Christ never is poor; Christ never dies, and Christ never will forsake me."

A SINGULAR ANAGRAM.—Some one has discovered the following anagram, the Latin of Pilate's last question to our Savior—"What is Truth?" "*Quid est Veritas?*" The anagram answers—"*Est vir qui adest.*" [It is the man who is before you.] This example complies with the conditions of a perfect anagram. It employs all the letters—does not depend on pronunciation—and makes the anagramitized sentence an answer to the direct form. And what is most singular, gives the true answer to the question.—*New Church Herald.*

THE FOREST TREES.—Build your nest on no tree here: for you see God hath sold the forest to death, and every tree upon which we would rest is ready to be cut down, to the end that we may flee and mount up and build upon the rock.—*Rutherford.*

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will hold a series of meetings in Putnam, Ct., commencing March 16th, and continuing every evening till the 24th.

MILES GRANT.

S. W. Bishop appoints to preach in—
Jamaica, (Rawsonville,) Vt. .... March 20
Brattleboro, Vt., (where D. W. Miller may appoint) .... March 22
Vernon, Vt., (where Bro. Allen may appoint) .... March 23 and 24
Goshen, Mass .... March 27

W. S. Campbell will preach in
Southington, Ct .... March 27

Wm. Sutherland appoints to preach in
Northfield Farms, Mass .... March 25
Vernon, Vt .... March 27
Springfield .... April 3
Cornish, N. H. .... April 10
Bristol, Ct. .... April 17

Edwin Burnham appoints to preach at East Greenwich, R. I., in the Masonic Hall, (eve.) March 19th, Sunday 20th and the 21st.

I hope the brethren in this vicinity will come in and help. East Greenwich is a new place.

J. P. BABCOCK.

L D Thompson appoints to preach in
Auburn, N. H. .... March 27th.
Westford, Mass. .... " 29th.
South Reading, Mass. .... " 31st.

J. K. Bellows appoints to preach in the following places:—
Pleasant Valley, Ct. .... March 17th
Cold Springs, Mass .... " 20th.
Chester Factories, Mass .... March 21st and 22nd
Cheshire, Mass .... " 24th and 25th.
North Adams, Mass .... March 27th.

Bro. C. Goodrich will commence a series of meetings at Bancroft, Mass., as Bro. C. C. West may appoint; Wednesday eve., March 9th, and continue over the Sabbath.

At Goshen, Mass., Sunday, March 20th, if the traveling makes it possible.

Business Matters.

PLEASE READ.—We earnestly entreat those who have paid nothing for the last year, or the last vol., to aid us at once, as we need what is due the office. We are thankful for your good wishes, but they will not pay our bills. If those who have been unable to pay anything during the past year, or six months, are not yet able, and still wish the Crisis sent, will just drop us a line, it will be continued. We shall soon send bills to those who have not paid to the close of the last volume.

To Correspondents.

H. Grew—Pamphlets received.

Myers Reed—Money received; pays to No. 156.

Moses Smith—All right.

H. Cady—For Sr. Moulton, $2.

For the poor in Christ—A Friend, $1.

G. R. Baker—Your paper has been sent.

N. F. Nason's P. O. address is North Searsport, Me.

Eld. J. Hemenway's P. O. address, for the present, is West Killingly, Ct.

J Kellogg—Go ahead.

J C Day, for enlarging Crisis, $1.00.

Donation.—Bro. Braily, $1.00.

Cash Receipts.

M L Clark $7; R Bush 257, $1.72; E A Sackett 208, $2.18; W Pinkham 182, $1 36; D Kinsman $8.25, W F Higgins $5, E Dexter $11.21, J Rogers 196, 54c; I Quimby 189, 52c; W Rowerth $6.

S Benton 195, A W Barton 195, H Bassett 195, J Brown 195, B Peterson 195, I D Fletcher 195, P Benta 195, H Campbell 195, C R Smith 195, Al Allen 195, A P Moore 195, E A Roberts 182, Mrs E M Morse 195, A Wood 210, S Hanscomb 195,—50 cts. each.

G R Baker 208, Al Spoor 208, H C Benton 208, A Kingsbury 208, S Harding 208, L Butler 208, W Brown 208, D B Mathewson 208, G B Moore 163, T F Farnsworth 201, A Herrick 208, N C Ayres 208, J B Baker 208, H W Chase 208, J French 195, N Fogg 156, P Johnson 208, L Elwell 208, T Granborn 208, M D Richardson 182, M S Barnard 208, J S Heath 208, C Swift 170, A Cudworth 208, Mrs E Parker 201, J Holder 185, J A Smith 176, J Scott 117, H L Ames 208, W W Doughty 208, Mrs L Moore 208, Mrs L M Plummer 182, S M Phelps 208, J King 208, R Graham 208, J B Richardson 182, H F Holton 208, A Smith 208, P Blanchard 170, E Stowe 182, C H Thompson 208, L Tiffany 208, E Tyler 208, H H Curtis 208, R C Jackman 208 A Hunt 208, P Howard 208, L Storrs 208, T Lee 182, G W Whiting 208, D Young, Jr 208, C Hopkins 208, Mrs J M Dodge 208, C Regan 208, A Kelsey 208, I Stafford 203, J M Davidson 208, A P Young 208, S E Mayberry 208, F Burr 208, A J Davis 208, Al. Davis 208, Al. Edson 182, Th. Jenness 208, G N Pitts 208, Mrs M Moon 208, H O Page 234, Mr Adams 208, I E Tucker 208, S R Eddy 213, A Browning 208, E C Knight 208, A Wilson 208, J Sanderson 182, O D Pease 205, W Colbath, Jr 210, A S Conant 208, W Chapin 208 G L White 208, M E Gavit 210, H Cady 196, T J Atwater 178, G Crouse 208, F W Henry 208, G A Otis 208, F Chaloner 196, Mrs Chadwick 210, E Stowe, for the poor,—$1 each.

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Notices, &c.

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Notice.

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JOSEPH D. BROWN, Clerk.

Notice.

Providence permitting, I will hold a series of meetings at Vernon, Vt., where the Brn. may appoint, commencing Thursday evening, March 17th, to continue evenings through the week, and as much longer as it may be duty. J. HEMENWAY.

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Original Contributions.

For the Crisis.

The Christian Soldier; or, True Patriotism.

A DISCOURSE.—BY WM. SHEPHERD.

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier."—2 Tim. 2: 3, 4.

In the eyes of all holy intelligences, there may not be a more interesting spectacle than the character which forms the subject of our present discourse. There may be other characters of importance, but we may safely affirm none equal to this in the sight of God, and which elicits from him so large a share of attention. There is none more the peculiar object of the divine care and protection than the christian soldier. He certainly stands in a very elevated position in the estimation of Heaven, while all its holy powers are with him in harmonious and congenial sympathy. In contemplating the christian soldier, we will briefly consider him under four general heads:

1. His character.
2. His armor; the nature of his warfare.
3. His success, and certain triumph.
4. His reward in the consummation.

The character of the christian soldier, we would first remark, is clearly portrayed by the sacred penman in the book of God. It is a perfect picture. Let us gaze upon it for a moment. We observe first, in contradistinction from the old, defective man, "*one new man*;" which is renewed in knowledge after the image of Him that created him; God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained," (Eph. 2: 15; Col. 3: 10: Eph. 2: 10.) being renewed also in the spirit of his mind. In a word, he *is a new creature*, inasmuch "if any man be in Christ Jesus he is a new creature," not will be at some future time, but is *now* a new creature; "old things *have* passed away, behold all things are become new;" and he is destined to become, even in physical nature, like unto Christ himself. 2 Cor. 5: 17; Phil. 3: 21. His standard of morals is exceedingly high, yet not higher however than may enable him to attain unto the bright object to which they point, as affirmed by the apostle—"Let every man keep his vessel in sanctification and honor," and in "holiness, without which no man shall see the Lord." Of course he who aspires to obtain an elevated object, must expect to climb full as high as that object may be poised, in order to gain it; so if we expect to inherit everlasting blessings, we must of necessity pursue an unwavering course of holy living, in the brief space allotted to "the life which now is." This comports with the language of that good and tried soldier, Paul,—"But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6: 22. The soldiers of the various nations of the earth are regulated in their lives, and governed chiefly by their books of army discipline and mere human enactments. They recognize no higher code of morals than what is contained therein. Not so with the christian veteran; he claims God's book—the Bible—to contain his law, the principles of which are to regulate his life, and influence his conduct, and by which he is to be forever guided. He walks worthy of the Lord unto all pleasing, being fruitful in every good work; increasing in the knowledge of God."—Col. 1: 10. Having received Christ Jesus the Lord in the divinely appointed way—"*buried with him in baptism*"—he thus walks in him, rooted and built up in him and established in the faith (i. e., the Abrahamic faith, the same as was once for all delivered to the saints, as taught in the Scriptures of the prophets and apostles,) abounding therein with thanksgiving. And here we would ... how can a man travel a certain road, unless he first gets into it? So he may not acceptably walk in Christ Jesus, unless he is first found in him. It is that "highway" to which Job alludes—"which no fowl knoweth, and which the vulture's eye hath not seen, the lion's whelp hath not trodden it, nor the fierce lion passed by it." Job 28: 7; designated by Solomon "The path of the just, which shineth more and more unto the perfect day;" that way wherein those go from strength to strength, as David declares, until every one of them appeareth before God in Zion.

"My feet shall travel all the length
Of this celestial road,
And march with courage in thy strength,
To see the Lord my God."

And here we remark, that the "new man" is not the result of human contrivance, but the fruit of heavenly parentage. It is exclusively of Deity. This must not, however, preclude the idea of the use of means employed, for God works generally by and through such to accomplish his purposes; thus the old man (the sinner, as he is found in the first or fallen Adam,) is taken by the Almighty through the instrumentalities brought to view in the gospel, and at once stripped of all his rags, filthiness and moral deformities, (Isa. 1: 5, 6; 64: 6); renewed and remodelled, and, like the clay in the hands of Jeremiah's potter, made over into a vessel of honor meet for the Master's use, "by the washing of regeneration and the renewing of the Holy Ghost;" a process of divine appointment begun by the re-quickening Spirit of God, and carried on by that same Spirit; (as affirmed by the apostle—"He that has begun a good work in you, will carry it on until the day of Jesus Christ." Amen. Praise God for that testimony,) until every thought is ultimately taken into captivity unto the implicit obedience of Christ, until, finally, we behold him a new creature, with deportment, conversation, and all conformed to this transformation, as is implied by the apostle in his letter to the Colossians,—"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom (in anticipation) of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins."—Col. 1: 12–14. The same transformation is taught in his epistle to the saints at Ephesus, thus,—"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. 1: 1–7.

O how blest to be engaged in the cause which angels are,
Fighting for the truth and right, battling in this holy war.

But we must abruptly leave this section and come to consider

2. *His armor; the nature of his warfare.* And here we have it graphically described in the volume of holy inspiration; the most impregnable armor which can be conceived of, from the reflection that it was designed by the Captain of our salvation, who well knew the wants of his men on the field of battle, and what they needed to shield them from the fiery darts of the enemy. We remark that soldiers in an earthly conflict often get defeated, and not unfrequently receive the deadly blow, which may be attributed sometimes to the unskillfulness of their leader in not properly arranging his men—a defect in their panoply and deficiency in their weapons of defence. And such might as frequently occur with the christian warrior, did he but partly prepare for the field; but he is panoplied complete as commanded by his General. His regimentals and implements of warfare are most minutely and beautifully depicted by St. Paul.

First, as a preparatory step, he is exhorted to "be strong in the Lord and in the power of his might;" then to "put on the whole armor of God." "That ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, (that be) against the rulers of the darkness of this world, against spiritual wickedness in high places," or wicked spirits. "Wherefore take unto yourselves the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand; stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;" not being found in our own righteousness, but in "the righteousness which is of God by faith;" and "your feet shod with the preparation of the gospel of peace," that ye may be fleet and enabled to "run the race with patience." "Above all, taking the shield of faith, wherewith ye may be able to quench all the fiery darts of the wicked."

Now this shield of faith is possessed of magical influence, and accomplishes wonders. By it all the ancient worthies "obtained a good report," and through it others "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again," etc. And it appears without faith it is impossible to please God.—Heb. 11.

"And the sword of the Spirit, which is the word of God."—Now this weapon is of peculiar construction, for it is sharper than any two-edged sword, and being skillfully plied by a good soldier of Jesus Christ, it does signal execution, as Paul mentions in the Hebrews; for it not only perforates the enemy with slight wounds here and there, but it "pierces him" even to the "dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4: 12.

But we return to Ephesians, and notice another instrument no less dreaded by the foe than this, and through which remarkable things are consummated; and that is, ALL-PRAYER—"praying always with all prayer and supplication in the Spirit."—Eph. 6: 10–18. This is a powerful weapon, and one that cannot possibly be dispensed with in the conflict, when confronting the enemy. Of its marvelous effects the poet has most truthfully sung:

"Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer keeps the christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees."

But these grateful effects are only realized by "praying in the Holy Ghost;" yet, says one, I do not believe in the influence of the Holy Ghost; that was confined to the apostolic age. We know that there are many who presume to deny its *immediate* influence on the church now, and others affect to be so very fearful of ghosts, that they object to use even the Scripture term to designate this ever blessed and holy COMFORTER of the church, but choose to employ the term "Spirit" in preference; which, when duly examined, according to their own interpretation, means, simply, a spirit which you generate within your own heart by meditating upon God and his written word; as you might cultivate the spirit of Washington, by reading his life. Now such a theory as this may be food to some, but it is no nourishment for us; and for our own part we have no objection to the fellowship of ghosts, so long as they be holy and good; and trust that, through the tender mercies of our divine Parent, we may ever be the highly favored subjects of the Holy Ghost's benign, comforting, and sanctifying influence, and also have the happiness to be found among that number who are ever found "praying in the Holy Ghost, looking for the mercy of our Lord Jesus Christ unto eternal life." This class, you will observe, do not attempt to plead ignorance in regard to the doctrine, as the Ephesians did to Paul, who replied (when he inquired of them whether they had yet received it,) that they had not "so much as heard whether there be any Holy Ghost." Then "he laid his hands upon them," and "the Holy Ghost came on them." Acts 19: 2–6. To return. This panoply is mentioned in other places in Scripture; in the aggregate, as "the armor of light;" "the armor of righteousness;" the expression—"put ye on the Lord Jesus Christ;" having your loins girt about with truth,"—all mean one and the same thing. Such then is the character of his uniform and the nature of his weapon of warfare, which, it is seen, are not carnal, but mighty through God to the pulling down of the strongholds of Satan, and bringing either into destruction or subjection all things to Christ. "Holiness unto the Lord" is indelibly inscribed upon his bright escutcheon; he bears the insignia of the cross.

The nature of his warfare is not with a view to gain a "corruptible crown," worldly fame, honor, or applause, not, as the prophet says, that they may have their names "*written in the earth,*" but rather that their names may be enrolled on high,—"*written in heaven.*" They fight, but it is "the *good* fight of *faith,*" that they may finally lay hold on eternal life, and feel confident in this good fight that they *must* fight if they would reign, and do not expect to be carried into paradise, or the kingdom of God,

"On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas."

They battle, but it is like the valiant David, in the battles of the Lord, who is himself "a man of war." We find that his most deadly and inveterate enemies are chiefly "the world, and all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life," with wicked men and devils: these latter

"Throng the air and darken heaven,
And rule this lower world
With rage that never ends;
Their hellish arts they try,
Legions of dire malicious fiends,
And spirits throned on high."

"Lead Me to the Rock that is higher than I."

PSALM 60: 2.

"Lead me to the Rock that is higher than I,
In its shelter I'll hide while the storm passes by.
I'll yield like the floweret that bends to the gale,
And bows without breaking when tempests assail;
Then, rising anew when the storm is o'erpast,
Adore him, who sends both the calm and the blast.

"Lead me to the Rock that is higher than I,"
When the glare of the noontide is fierce in the sky.
When faint from the "burden and heat of the day,"
Oh, lead me thy screen from the sun's burning ray!
Within thy cool shadow my altar I'll raise,
And send up the incense of prayer and of praise.

"Lead me to the Rock that is higher than I,"
When my path through the desert is scorching and dry,
My spirit shall find her deep craving supplied
In the streams of salvation that flow from thy side,
I'll bathe where thy waters refreshingly stray,
And then with rejoicing go forth on my way.

"Lead me to the Rock that is higher than I."
When the night wind is chill, to thy covert I'll fly:
Beneath thy protection my couch while I spread,
No damp of the midnight shall fall on my head;
And when the bright morning sheds light through the skies,
My grateful thanksgiving to thee shall arise.

Oh, draw me, kind father, in faith to thy side;
In thy "secret pavillion" I fain would abide.
My Covert in danger, my Screen from the heat,
My spirit's Refreshment, my one sure Retreat,
O strong Rock of Ages, my frailty sustain!
Though mountains should crumble, thou still shalt remain. —*Rel. Mag.*

Correspondence.

From M. Mathews.

Time still confines us. Eternity is not yet here. We are yet in a land of sickness and death, where hopes die, and flowers fade. Old earth looks gloomy. Still, I can't say that we should at all times say, "Fly swifter round, ye wheels of Time," from the fact that God will not tarry to deliver us one moment beyond the "better time," and we are commanded to "wait with patience."

I think the harvest is whiter than ever. The church seems purer, and the world is really more wicked. We need not look abroad to see this, for right at home the assertion can find foundation. Look at evil in its varied forms, as it creeps in upon the world, and then think how many *dear* ones are ruined by its sad influences. We cannot say the world is improving, except in wickedness, nor can we look for a *temporal* millennium, unless our *hope* is wonderfully developed. Ah, no!

We have lately listened to a few discourses from an Universalist. Let "us from such turn away." It is an error *boiled down*. What a theory! Every one *must* be saved at last; no matter what door he enters, heaven is his. But worst of all, he *laid aside the Atonement*! Thank God that we can see something brighter than death for the "outer man," which he termed the body. It shall yet be made immortal. What a blessed hope is this "Advent hope!" O that all darkness would yield to it!

I cannot help thinking that we ought to write, preach, sing and pray more about the Life and Death question. While its opposers are energetically working, let us rise anew with all our ransomed powers. Let us declare war, and fight manfully. Why sleep? *Now* is the time for action. Let Repentance preachers hold up the cross awhile, while we show what lies between that and the crown. Who can keep silent when there is such an army as Spiritualists, etc., etc., facing us? I can't. If we do, they'll surely conquer. Our presses and pulpits, highways and hedges are all pouring out something about "mansions in the skies," and I am fairly disgusted with the immortal soul-ism. Can't take up a paper, or book,—hardly a letter,—without reading something about the feelings of that never-dying principle inhabiting the heart. And lately I make it a rule of practice to tie my bonnet tight over my ears, if intending to attend a funeral, for *this* is just the place to have these can't-be-seen souls buzzing around.

Dear pilgrims, people hate me because I hate death. However, I can never make up my mind to love that monster who laid his icy hand upon my dearest friends long ago, and who has often taken me down to the dark valley and showed me its gloom. O, no! Death wears no light. But with all the revenge of a christian character, I look away to the Resurrection morn when death shall be banished forever.

Well, Bro. Grant, we shall expect much from the *Crisis* during the year. We expect to read a long list about mortality, spiced with the "glorious hope." And may we as a church keep our lights burning brightly, and at last receive a crown of glory that never will fade away. The night is almost past. Let us be patient to the end. Our "rest" will be sweet, and long will we enjoy it. Courage, then. Adieu.

West Danville, C. E.

From L. L. Howard.

BRO. GRANT:—I think it right to give the readers of the Crisis some account of the state of the cause in the regions where I have been laboring this winter. In Casco, Me., there has been a glorious revival. I visited them the first of December; there had been about twenty-eight converted and reclaimed, and the work was still going on. I had a good season with them, in trying to break the bread of life. About the middle of Dec. I visited Berlin Falls, N. H. God has done a good work for them; they have all been brought into the faith within a year, with one exception. They number about twenty—all in union, looking for the king of Israel. My last meeting with them I shall not soon forget. Two requested prayers, and the people seemed to be feeling the necessity of hiding away from the gathering storm. Bro. Lord, one of the company, a faithful brother, will doubtless feed them with the sincere milk of the word. God give him wisdom.

About the last of Dec. I visited South Hope; found a good company of brethren and sisters. I tarried with them over the Sabbath; had a large and attentive congregation. I next visited the church at Brunswick, Me. They have had some revival among them of late, which has much encouraged their hearts. The first of Jan. I visited Richmond. The company is somewhat feeble, but there are a few faithful ones, who are striving to hold fast. Next came to South Livermore and Hartford. Here a good company have been gathered within a year. Last spring God in mercy sent them a shower of grace, falling gently upon them like the dew upon the mown grass, distilling fragrance in all the region around. Brn. Haggett and Hanscom, who live among them, are faithful laborers in the vineyard of the Lord. Their influence is salutary. From this place sounds out the word of the Lord.

O, what hath God wrought, since our sad disappointment in not seeing our beloved Jesus! He has not left us here in Western Maine without help; he has been pleased to send four of our brethren into the ministry, and they are now preaching those glorious truths which are ripening this generation for the harvest-day of God.

My health is quite poor, still I hope, by the prayers of faith, and a good supply of the Spirit of Jesus Christ, to continue to preach those glorious truths to which I have been wedded for a few years past.

Hartford, Me.

From E. Miller, Jun.

BRO. GRANT:—The readers of the Crisis may be pleased to learn that there is a remnant of Christ's flock in Mich. still waiting for the inheritance. Scattered, few, and feeble they are, still they rejoice in the confident expectation of overcoming at last. Tried, in common with their brethren, still they delight in the assurance that the trial of their faith shall be found unto praise and honor and glory, at the appearing of our Lord. And who would not be ambitious to gain, and joyful in anticipation of, such praise from the Son of God? to have *him* say, "Well done," &c.,—to have *him* own us as his before his Father and the holy angels? Who would not desire that honor which comes from God—to be made a king or priest in God's kingdom—to be made an officer under Christ—to be appointed to rule over two, five or ten cities, as our Lord shall count us capable and worthy? and *that* glory! such as enshrouded the person of our Lord on the mount. Well may we say with Paul, "our sufferings are not worthy to be compared with the glory that shall be revealed in us."

In anticipation of the return of our King, and the establishment of his throne on Mt. Zion, they are striving to so live as to be found worthy of acceptation. Anxious that the misruled governments of earth shall be brought under the wise and beneficent rule of God's Son, they notice with much interest the movements of the Eastern world; so clearly preparatory to the gathering of God's host *to*, and slaughter *in*, the land of Israel. After which, the kingdom being again restored to Israel, they hope to participate, as kings and priests, in that blessed reign of Christ; when the so long deferred promise to Abraham, Gen. 22: 17, 18, "and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed," will be gloriously fulfilled.

Mendon, Mich.

From G. Russell.

BRO. GRANT:—My mind has of late been deeply impressed with a sense of personal duty relative to the coming issue; and by the grace of God I have fully awaked from the dreamy slumber of years in which I have been involved, and have resolutely buckled on the armor anew, and am bound to work in every or any way that may present itself for doing good. Sixteen years have passed since the doctrine of a soon coming Savior reached my heart. Thanks be to God, it is as precious now as ever.

Bro. Hicks and myself have been on a tour, circulating the tracts you sent us; and we find thus far good encouragement. We are now on our way to Rochester for a new supply of tracts. If the Lord permit, I shall send you before long $— to help the Crisis.

For the Crisis.

Christ the Christian's All.

The Scriptures present the Savior as the christian's Fountain, his Food, his Root, his Raiment, his Head, his Hope, his Refuge, his Righteousness, his Light, his Life, his Peace, his Passover, his Portion, his Propitiation, his Freedom, his Foundation, his Wisdom, his Way, his Ensign, his Example, his Door, his Dew, his Sun, his Shield, his Strength, his Song, his Home, his Honor, his Sanctification, his Supply, his Resurrection, his Redemption, his Lesson, his Ladder, his Truth, his Treasure, his Temple, his Ark, his Altar, *and his All, and in All!* What more can the christian reasonably ask for, or desire? The more grace *here*, the more glory *hereafter*.—The higher in grace, the higher in glory.—Then it behooves christians to be faithful in the cause of God. P. TANDY.

☞ The map of God's providence will be laid before us, and we shall then learn why we were led by such apparently opposite roads, to bring us to a city of habitation. The picture of needlework is now looked at on the wrong side, and appears all confused; but it shall then be turned, and the beauty of the colors, the harmony of the parts, and the correctness of the design, shall be as conspicuous as the roughness and indistinctness were before.—*Sherman.*

☞ A few years since it was stated that the treasury box in the great Jewish synagogue in London was low. On the following Sabbath Mr. ——d put in one thousand guineas, his lady five hundred, and in one hour and twenty minutes the sum deposited in it was twenty-eight thousand pounds—equal to $135,000.

Selections.

Holiness to the Lord.

YOU PROFESS IT; DO YOU LIVE IT?

"Teach me to walk as thou didst walk
When a weary pilgrim here."

You profess holiness, do you live holiness? Here lies the test. You tell us you are holy, enjoy the blessing of perfect love; do you practice holiness, live it out? Do you exhibit the fruits of holiness in your family, in your daily and hourly deportment? Is your temper sweet, modest, submissive, Christ-like? Is your walk and conversation such as becometh this high and holy calling? Do they bear a *living* witness to the fact? Do your friends and companions see "holiness to the Lord" beaming forth brightly in every look, every smile, every word, every moving muscle? Do your little ones see this, your husbands, your wives, your neighbors? Do you exhibit the fruits of the inner life in training your children for the Lord, in the way they should go? How is it also in your dietetic habits, your dress, your furniture, your out goes and in comes?—in all your business transactions? Does the world take knowledge of your holiness, in providing things honest in the sight of all men? Do you owe any man any thing but love? Are you strictly temperate in eating, drinking, sleeping? in the use of all God's gifts? Is your conversation chaste, meek, modest, benevolent, heavenly? Do you exhibit the fruits of holiness in regard to the poor, the sick, the afflicted, the oppressed? Do you, as Christ commands, remember those in bonds, as bound with them? Are you always ready to open your lips, "defend the poor and fatherless," do justice to the afflicted and needy, rid them out of the hand of the wicked, seek judgment, relieve the oppressed, judge the fatherless, plead for the widows? Do you everywhere bear testimony against novel readings and novel puffings, intemperance in the use of strong drink and tobacco in every form, the sin of oppression, the spirit of caste, the pride of aristocracy, and every secret abomination? These are test questions, standing out in bold relief, and cannot be lightly passed over, especially by those who profess the higher walks. The eye of God is upon us, the eyes of angels, of the just made perfect, the world's eagle eye also, and its gainsayings. It is one thing to *profess* sanctification, and quite another thing to *live* sanctification; our walk must accord with our profession. God expects it, demands it, angels, the world, justly. Holiness, to be holiness, must be Bible holiness, complete, perfectly symmetrical, God like, Christ like. "Every man that hath this hope in him, purifieth himself even as he is pure." What saith God to Abram? "Walk before me and be thou perfect." Christ on the mount commanded the disciples to be perfect.—Paul to the Corinthians, says: "Be perfect, be of one mind, live in peace." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Peter also says: (1: 15),—"As he who hath called you is holy, so be ye holy in all manner of conversation, because it is written; Be ye holy, for I am holy." "Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God." "Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"Abstain from all appearance of evil, and the very God of peace sanctify you wholly." Friends of this high and holy calling, is this Bible holiness your holiness? Are you walking thus circumspectly, keeping a conscience void of offence toward God and man always? Can you testify to these facts, modestly, meekly, humbly, God fearingly? Can you? Bless the Lord, praise him for it.

Your light shall break forth as the morning, the Lord will keep you as the apple of the eye, guide you continually, satisfy your soul in drouth, make fat your bones, and you shall be like a watered garden, and "like a spring of water whose waters fail not."

Nothing so mars the peace of Jerusalem, hinders the onward progress of this blessed Bible doctrine of "holiness to the Lord," as the crooked, inconsistent walk of those professing to enjoy it. Christ is wounded, deeply wounded. By whom? "What are these wounds in thy hands?" Then he shall answer: "Those with which I was wounded in the house of my friends." Zech. 13; 6.

"Let us, therefore," says Paul, "as many as be perfect, be thus minded. . . . Whereunto we have attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them who walk so as ye have us for an ensample—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

'Tis not a cause of small import
A holy life demands,
But what might fill an angel's heart,
And fill the Savior's hands.

The Bible teaches * us that true religion is love to God and love to man, and that there can be no true love to God where there is not love to man. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

* "Who is my brother? 'Tis not merely he
Who hung upon the same loved mother's breast;
But every one, whoever he may be,
On whom the image of a man's impress'd.
True christian sympathy was ne'er designed
To be shut up within a narrow bound;
But sweeps abroad, and in its search to find
Objects of mercy, goes the whole world round.
'Tis like the sun, rejoicing east and west,
Or beautiful rainbow bright from south to north;
It has an angel's pinion, mounting forth
O'er rocks and hills and seas, to make man bless'd.
No matter what their color, name or place—
It blesses all alike, the universal race."
—*Golden Rule.*

☞ I have known some men possessed of good qualities, which were very serviceable to others, but useless to themselves; like a sun-dial on the front of a house, to inform the neighbors and passengers, but not the owner within.

☞ Difference of faculty, or character, or disposition, or habit, whether of the will or of the understanding, by no means implies the inferiority of one person to another, and still less that one is wrong and the other right.

Lights and Shades.

The gloomiest day hath gleams of light,
The darkest wave hath bright foam near it,
And twinkles through the cloudiest night
Some solitary star to cheer it.

The gloomiest soul is not all gloom,
The saddest heart is not all sadness,
And sweetly o'er the darkest doom,
There shines some lingering beam of gladness.

Despair is never quite despair;
Nor life, nor death, the future closes;
And round the shadowy brow of care,
Will hope and fancy twine their roses.
—*Mrs. Hemans.*

"A Sabbath well spent,
Brings a week of content,
And strength for the toils of the morrow,
But a Sabbath profaned,
Whatsoever be gained,
Is a certain forerunner of sorrow."

☞ The bravest man is he who is most afraid of sin. He shall have boldness in the day of judgment.

☞ Boasters are cousins to liars.

Reading for Youth.

The Almond Blossom.

"Dear mother," said a little girl, as they were walking together in the garden, "Why do we have so few of those beautiful double almonds in the garden? You have hardly a bed where there is not a tuft of violets, and they are so much plainer! What can be the reason?"

"My dear," said the mother, "gather me a bunch of each. Then I will tell you why I prefer the humble violet."

The little girl ran off and soon returned with a fine bunch of the beautiful almond blossoms and a few violets.

"Smell them, my dear," said her mother, "and try which is the sweetest."

The child smelled again and again, and could scarcely believe herself that the lovely almond had no scent, while the plain violet had a delightful odor.

"Well, my child, which is the sweetest?"

"Oh, dear mother, *it is* the violet!"

"Well, you know, now, my child, why I prefer the plain violet, to the beautiful almond. Beauty without fragrance is like beauty without gentleness and good temper. When any say to you, 'What charming blue eyes! What a fine complexion!' without knowing whether you have any good qualities, and without thinking of your defects and failings, remember that beauty without gentleness and good temper is worthless."—*Ex.*

Ill Manners about Home.

BE STILL, LITTLE FOLKS.

Be still, *hush*, when people are talking or reading. It is ill manners to break in, by your loquacity and impertinence. We see children sometimes, that ought to know better, and do know better, and whose parents ought to know better, and who do know better, than to sanction this impolite interruption. This continued rattle and tattle of the little folks is very annoying. The tongues of some boys and girls are like millclappers, or a flock of bobolinks. Little friends, are you not ashamed of this *rattlety bang* course? We are pleased always to see children sociable, use their little tongues on proper occasions, modestly and respectfully, but never should they take the lead in conversation when their superiors are present, and especially should they be cautious and not interrupt others.

Young readers, will you please bear these hints in mind, demean yourselves courteously at all times, especially when visitors are present? The tongue is a little member and boasteth great things. Parents, will you see that your children are quiet, orderly; teach them *when* to speak and *how* to speak; and when to be silent, especially in the presence of their superiors? 'A fool's voice is known by a multitude of words.' Again Solomon says: 'A fool's mouth is his destruction.' 'He that keepeth his mouth keepeth his life.'—*Ex.*

Be Kind.

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak *kind* to Amy."

The last time they were together she spoke *cross* to her, and the thought of that last cross word now lay heavy on her heart.

This suggests a good rule about kind words. Speak kindly to your father, or your mother, or your brother, or your sister, or your playmate, or your teacher, or the poor, when you are speaking, lest it may be your *last time* to speak to them. Cross words are very, very sorrowful to think of.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

Bible Facts Gleaned from the Original Scriptures.

Begotten, Born. Are they of the same or different significations? As there are many who hold to the opinion that the two words, begotten and born, have different meanings, both in the English and in the Greek; and that *to beget* and *is begotten* refer merely to the act of conception, while, to bear, to bring forth, and is born, refer to the act of ushering into a breathing existence; and as there are others who hold to the opposite view, giving them but one meaning, though used under different circumstances, I have been requested to state a few facts, in my possession, which may aid in determining the truth with respect to a question which has often troubled many minds.

1st. The two words, begotten and born, are always rendered from the same Greek word, although different words may be used in the original to state the same fact. These words are *Ektroma*, *Tikto*, *Apokueo* and *Gennao*, in the New Testament.

Ektroma is found once in 1 Cor. 5: 8; rendered in the English version, "one *born out of due time*;" literally, an abortion.

Apokueo, from *apo* and *kueo*. *Kueo*, of itself, means to conceive; with *apo*, to bring forth, to adopt as one's child; found in Jas. 1: 15; rend., bringeth forth death; in v. 18, rend. begat.

Tikto, to beget, to bring forth young; to produce young, said of both sexes; found in Matt. 1: 21, 28, 25; Luke 1: 21; 2: 7; Heb. 6: 7; Jas. 1: 15; Rev. 12: 5, 13; rend. "brought forth." In Matt. 2: 2; Luke 2: 11, rend. is born. In Luke 1: 57; 2: 6, rend. "should be delivered." Heb. 11: 11, rend. "was delivered." Rev. 12: 2, 4, "to be delivered." Gal. 4: 27, "bearest," or bring forth. John 16: 21, rend. "is in travail;" i. e, in the act of bringing forth. These are all spoken with respect to the female, the mother.

Prototakos from *protos* and *tikto*, in Matt. 1: 25; Luke 2: 7; Rom. 8: 29; Col. 1: 15, 18, rend. "first-born." In Heb. 1: 6 and Rev. 1: 5, rend. "first-begotten." In the first case God is spoken of as the author—he is understood as the author of the birth; in Heb. 11: 28, neuter plural, and 12: 23 neuter singular; it is rend. "first-born," the author not being named.

Gennao, in the active voice, spoken of men, to beget; spoken of women, to bear or bring forth; in the passive voice, of one in relation to the father, *is begotten*; of one in relation to the mother, *is born*; when the gender cannot be distinguished, either begotten or born, as is most euphonious to the ear; also, to produce, give occasion to. It is found in Matt. 1: 2, three times; 1: 3, three times; in vers. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, once, "begat," and once, "was born," 20 v.; 2: 1, 4; 19: 12; 26: 24; Mark 14: 21; Luke 1: 13, 35, 57; 23: 29; John 1: 13; 3: 3, 4, twice; 5, 6, twice; 7, 8; 8: 41; 9: 2, 19, 20, 32, 34; 16: 21, once, "is delivered," once, "is born;" 18: 37; Acts 2: 8; 7: 8, 20, 29; 13: 33; 22: 3, 28; Rom. 9: 11; 1 Cor. 4: 15; Gal. 4: 23, 24, 29; 2 Tim. 2: 23; Philem. 10; Heb. 1: 5; 5: 5; 11: 12, 23; 2 Pet. 2: 12; 1 John 2: 29; 3: 9, twice; 4: 7; 5: 1, three times rend. "is born," "that begat," "that is begotten;" 5: 4, 18, twice, rend. "is born" and "is begotten."

In order to follow the rule for translation, *is born*, in 1 John 2: 29; 3: 9; 4: 7; 5: 1, 4, 18, should be rendered *begotten*, for the Scriptures always present God unto us in the masculine gender; besides, in 1 John 2: 29, it is not according to good English usage to say, "born of *him*." If the word born is used it ought to be, *unto* him. Macknight translates this passage, *hath been begotten of him*; and in a note says: "This is the literal signification of *gegennetai* from *gennao*. Accordingly, our translators have so rendered the word, chap. 5: 18. Besides, 'born of God' is an idea no where else found in scripture," meaning no where else than in this epistle of John.

In Murdock's translation of the Syriac, he uniformly puts it, "born of God," not ascribing to him any gender. Macknight renders 1 John 3: 9—"Whosoever hath been begotten of God doth not work sin; because his seed abideth in him; and he cannot sin, because he hath been begotten of God."

Were I to translate these passages, I would first determine the meaning of the English terms, born and begotten. If they meant the same, I would translate, *is begotten of God*. If begat and begotten meant to conceive, I would be compelled to translate, *is born of God*; and in all other passages where begat is used, it should be "unto (him) is born" (a son or daughter.) The reason is, there is but one word in Greek, and that is the usage of that word, as may be seen by referring to the Septuagint version, as well as its use in the New Testament.

In referring to Gen. 5: 3, we find the same word used. We read, "And Adam lived an hundred and thirty years, and begat a son in his own likeness after his image; and called his name Seth: and the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years: and he died." Now add the one hundred and thirty years of the third verse to eight hundred of the fourth, and you have nine hundred and thirty, the exact age of Adam as stated in the fifth, showing that the reckoning is from the birth of Seth, not his conception; showing, also, that in the English, begotten and born had the same signification at the time our translation was made, whether it be so now or not.

In Gen. 10: 1, the same word is rend. not *they begat* sons, but "*unto them* sons *were born* after the flood." In Gen. 17: 20, it reads, "twelve princes shall he *beget*," i. e., be the father or ancestor of. Gen. 48: 6, rend. "and thy issue, which *thou begettest* after them." Eccl. 5: 14.—"*He begetteth* a son;" compare it with next verse. Isa. 9: 6, "*is born*." 39: 7; Jer. 2: 27; Zech. 13: 3, and many other passages. In the New Testament, 1 Cor. 4: 15, it is rend. "Yet have ye not many fathers; for in Christ Jesus I have *begotten* you: wherefore be ye followers of *me*;" and Philem. 10.

2d. *Gennao*, the term rendered begotten, may, under some peculiar circumstances, refer to what is prior to birth, but never when a breathing intelligence is spoken of. We never speak of one as a person, until he or she is born, when that person is made the object of the accompanying verb. A person cannot be a son or daughter before a separate existence is begun. The term begotten is used to show the paternal, as born of the maternal relation. There is one instance in the whole Bible where *gennao* or rather the first aorist neuter passive participle from gennao, is rendered "conceived." It is in Matt. 1: 20. In this instance, the word is used as it would be were anything inanimate spoken of; therefore the neuter is used. The meaning is, that which is produced or formed. It could not in this instance be rendered *conceived*, were it not in connection with the phrase, *en aute*, (in her) which qualifies the meaning. I have four parallel passages in which the participle, without this phrase, is rendered differently. Luke 1: 35, fut. pass. part. "shall be born." Rom. 9: 11, aorist pass. part. with negative, rend. "*being not yet born*." Heb. 11: 23, aorist pass. part., rend. "when he was born." And 2 Pet. 2: 12, perf. pass. part., rend. "*made*." So Matt. 1: 20, might be rendered *being born* or *about to be born*. The present participle always refers to what is prior to that expressed by the verb. In order to determine whether begotten means conceived, substitute that word in all the passages given, and you will then know the fact, by the sense of the passage.

3d. There are other words to express other relations, as *Ginosko*, to know, found in Matt. 1; 25; Mark 5: 29; Luke 1: 34. *Sullambano*, to conceive, found in Luke 1: 24, 31, 36; 2: 21; Phil. 4: 3; James 1: 15. *Tithemi*, Acts 5: 4. *Koite*, Rom. 9: 10. *Eko*, to have, found in Matt. 1: 18, 23; 24: 19; Mar. 13: 17; Luke 21: 23; Rom. 9: 10; 1 Thess. 5: 3; Rev. 12: 2.

4th. In this connection we find *Anagennao*, rend. in 1 Pet. 1: 3, "begotten again;" verse 23, "being born again." Also *Palingennesia*, from *palin* and *genesis*; *Gignomai*, to exist or live again, new birth or new existence; and found in Matt. 19: 28, and Titus 3: 5. *Anakainidzo*, to inaugurate anew.—Heb. 6: 6. *Anakainoo*, to make new, to alter.—2 Cor. 4: 16, and Col. 3: 10. And *Anakainosis*, making anew.—Rom. 12: 2; Titus 3: 5. As the New Testament was written in Syriac Greek, not Attic Greek, the sense of a passage must be determined by the context, and the use of the language in the Septuagint and Hebrew versions. Let each one examine and judge for himself.

C. H. P.

THE GOOD WIFE.

"O thou! by heaven ordained to be
Arbitress of man's destiny!
From thy sweet lip one tender sigh—
One glance from thy approving eye—
Can raise or bind him at thy will,
To virtue's noblest flights or worst extremes of ill."

For the Crisis.

Letters Illustrative of Christian Experience.—No. 16.

My Dear Sister:—Perhaps it may not be amiss to express a few thoughts to you in relation to the *devices of Satan*. Some few years since, being overtaken during a journey by a violent storm, shelter was sought and obtained at a farm-house. I was much gratified, soon after entering the house, by seeing a No. of a periodical, devoted to the promotion of holiness, lying upon the table. An opportunity being afforded me before leaving in the morning to introduce the subject, we entered into conversation respecting it. She told me some of her experience. At times her mind had been deeply awakened to a sense of her duty to attain to that state of purity and perfection of love set forth on the pages of that periodical, and enjoined upon her in the word of God. She stated frankly, why it was that she did not yield to those convictions. One was, her husband's mother lived in the house, and she feared that her daily walk before her, might not always be in harmony with such a profession, and reproach be thereby cast upon her, and the doctrine of holiness. Another was, that they had boarders, and if she took upon herself that high and holy profession, she would deem it her duty to attend to family devotions, and invoke a blessing at the table in the absence of her husband, and she felt that she was wholly insufficient for these things, and she shrank from the cross.

I asked her if God did not demand the consecration and the profession at her hand? She acknowledged that it was so. Are you not then living in a state of condemnation, while refusing to comply with his requirements? She replied that it was so. And now, my dear sister, let me tell you that you never will enjoy justification before God, until you come fully up to the standard of piety that has been presented before you—you must experience that, and take upon you its responsibilities, before your soul can be delivered from its bondage. Another thing, when you experience this entire sanctification of your whole being to God, what now appears to you a great hindrance and heavy crosses, will then become easy by reason of the abundant grace bestowed. She admitted the correctness of my remark, and gave me encouragement to hope that she would soon consecrate all to God.

The point I wish you to notice particularly in this incident is this: Satan's device to keep her back from the blessing for which the Spirit of God had convicted her. It is impossible for those who have been enlightened on this subject, and felt the Spirit of God convicting them of their need, to resist their convictions—to refuse to listen to and obey the divine call, by reason of the responsibilities connected therewith, and yet retain their justification before God. *We must keep pace with the shining light, or be left in darkness.*

A lady who was very retiring in her manners, and extremely diffident, when addressed upon this subject, replied, "O I never could speak of it before others;" but, when at length she yielded to the solicitations of her friend, and sought for that "perfect love" which casteth out the fear of man, what was the result of that holy baptism of fire which descended upon her soul? It was but a little time when, before assembled thousands, she was proclaiming Jesus' power to "save to the uttermost," and urging home upon the ministers at the stand the duty of their being fully saved from sin, with a burning eloquence that thrilled the hearts of those who heard her! *Satan's device* was foiled!

"You cannot retain the blessing, if you obtain it." Too successful has Satan been with this device. But the affirmation of the inspired apostle; "Faithful is he who hath called you, who *also will do it*," applies to the being "*preserved blameless*" equally with the being *sanctified wholly*. The apostle had faith to believe that God would keep that which he had committed to him, even unto the day of Christ's appearing, and he says at one time to his brethren, "God is faithful who will also *stablish you*, and *keep you from all evil*." The promises of being "preserved blameless," are sufficient to warrant our faith, and they go to help form the two-edged sword of the Spirit, with which every device of Satan must be resisted.

From your friend, M. D. W.

For the Crisis.

Heresy Hunting at Fault.

What is the matter? why this ominous silence of the Argus-eyed guardians of orthodoxy and creedism in all our churches? Are they all dumb dogs that cannot bark, or are they so tender mouthed they will not bite? Or are the sectarian periodicals so deeply engaged in quarreling over their own bones of contention, that they have neither time nor inclination to attend to anything out of this narrow circle?

Does the *religious* press need to be informed that heresies of the most dangerous and *destructive* character are sweeping over the land, and even boldly assailing the church itself in its strong holds of sectarianism? The long cherished doctrine of the immortality of the soul is brought in question, and denied by many. Even the dead in Christ are robbed of their reward at death, and have to wait for it till the resurrection of the just. The unrighteous dead are not now *alive* in torment, but silent in hades, till the judgment of the great day; when they will be punished with everlasting destruction, and doomed to the second death, in a lake of fire and brimstone, prepared for the final extinction of all evil from the universe of God. The good time coming of a *spiritual* millennium, and the conversion of all nations to *our* church and *our* creed, is by these heretics set at nought, and the speedy coming of Christ to judge the quick and the dead, is putting these fond sectarian dreams to flight.

In the midst of these most dangerous foes to orthodoxy, what is become of our Boanerges's, sons of thunder, zealous opposers of all innovations in the church? Are they taking a comfortable nap in the bed of carnal security, saying, to-morrow shall be as this day, and much more abundant? Or are they preparing their weapons for a grand and simultaneous assault, that shall at once and forever annihilate all opposition? Or are they afraid to agitate these questions before the public, not being sure of victory, and acting on the old adage, "discretion is the best part of valor?" There must be some reason for this silence, this effort to exclude, to shut out from the public mind all knowledge and inquiry on these subjects of vital interest to all men.

If the religious press is what it pretends to be—a champion for the faith once delivered to the saints—it is time to be up and doing; to treat these subjects with silent contempt will not avail much longer. Come forward, brethren, boldly, and in the face of day like men; let us have your strong arguments from the Bible, to prove beyond a doubt the immortality of the soul. This is the grand point; only prove this, and your way will be clear. But you know that, if you fail here, your whole system falls to the ground. Why not open your columns to a calm and christian discussion on this subject? You have every possible advantage on your side in the affirmative; the prejudice of education; the belief of ages; all the popular creeds; all sorts and degrees of literature, sacred and profane; self-interest, and the pride of human nature, that loves to boast of immortality. To possess all these advantages, is almost half the victory with many; why, then, hesitate? It is not because you love peace so well on other subjects; week after week you are "*pitching into*" one another without measure or mercy, on trifles of little moment; splitting hairs of difference, to sow discord amongst brethren, and so as to be fairly entitled to belong to the true church *militant*.

It is out of the question to keep these subjects in the back ground much longer; you may as well "make a merit of a necessity," and meet the question of "immortality" fairly and honestly. If man was created immortal, he cannot die; he cannot perish in the grave, or hades; he cannot rise from the *dead*; he cannot be indebted to Christ for eternal life; he must live on, and live ever, either in weal or woe; and surely if the *popular* doctrine be true, that millions of our race are now, and will forever exist in torment beyond all redemption, this awful fact should be so clear, so plainly revealed in the word of God, and so constantly proclaimed in public and in private, that none can have any excuse in being ignorant of the fearful condition in which they live! A God of mercy could not surely keep his creatures in ignorance of such a penalty to his broken law; yet where is it to be found? For four thousand years, there is not a word that can be *twisted* or *tortured* to make out anything but death as the penalty of sin. "The soul that sinneth, it shall die." This is the uniform language of the Bible; and suppose I choose to believe just what God has said, and take him at his word, could I be justly condemned for so doing? Will he torture forever the creatures he has made, because they could not understand that death meant life, that destruction meant to be preserved, that to be burned up meant to be kept alive forever in torment? Is any other doctrine taught in this way, to be read like Hebrew, backwards? Let us try the experiment and see how it reads. "God commandeth all men, everywhere, to repent." Does this mean that God commandeth no man, any where, to repent? Or does it mean just what it says? Then why not so in every other place? We can understand what is meant by *death*, as well as what is meant by *repentance*; and I have just as much authority to say that repentance means continuing in sin, instead of turning away from it, as to say that death means life, instead of ceasing to live. But this is the *spiritual* mode of interpretation, by which we are to understand the easy way in which we can get rid of any doctrine or practice that does not square with our preconceived opinions, prejudices or predelictions. All we have to do is to turn it into a fable, an allegory, or an eastern metaphor.

In this way the word of God has been abused and mystified by crafty commentators and theologians, in all ages, to suit their own selfish purposes; that the people are led to believe that the Bible is a book of cunningly devised fables and riddles; that can be made to prove anything that a fertile imagination can invent, or a crafty priesthood can make use of for their own secular advantage, and the promotion of their own praise and glory.

This most unfair and dangerous way of interpreting Scripture, has done more to encourage infidelity and scepticism in this country, than any other means the enemy could have invented; and not till this system is frowned down by professing christians, and we return to the plain and simple teaching of the word of God, can we reasonably hope to see the triumph of christianity over impiety and infidelity.

J. Parry.

For the Crisis.

Hattie.

We are lonely now in our home on the hill!
There are empty places with none to fill—
There are tiny robes with none to wear,
For our darling *Hattie* is not there.

There's a little one missing when the table's spread—
A little one missing from the cradle bed;
There's a little one gone from the little chair,
For our darling *Hattie* is not there.

There are broken toys scattered about our home,
Where our darling one was wont to roam,
With her laughing eye and waving hair,
But now our darling is not there.

She's lying asleep on the hill-side lone,
Where the wild wind sighs its plaintive tone,
With her tiny hands on her bosom fair,
Our darling Hattie is sleeping there.

But Hattie will not forever sleep;
O, then for her we will not weep:
In the world to come, that Eden fair,
We'll find our darling Hattie there.

Irene F. Dixon.

Peace Dale, R. I., Jan. 16, 1859.

For the Crisis.

Another Swarm of Be's.

Be Wise.
Be Understanding.
Be Sincere.
Be Praying.
Be Believing.
Be Established.
Be Patient.
Be Forgiving.
Be Merciful.
Be Submissive.
Be Courteous.
Be Pitiful.
Be Enduring.
Be Blameless.
Be Burden-bearers.
Be Self-denying.
Be Cross-bearing.
Be Sober.
Be Rejoicing.
Be Diligent.
Be Content.
Be Thankful.
Be Prudent.
Be Bountiful.
Be Blessed.
Be Hopeful.
Be Loving.
Be Perfect.
Be Holy.
Be Learners.
Be Co-workers.
Be Transformed.
Be One.
Be Looking.
Be Waiting.
Be Ready—for the appearing of our Lord in the clouds of Heaven, with power and great glory. M. K. H.

Lynn, Mass.

☞ Set a value on the smallest morsels of knowledge. These fragments are the dust of diamonds.

Correspondence.

From D. D. Chaffee.

Bro. Grant:—Sr. Mathewson's very excellent letter to Bro. H. L. H., in the Crisis of Jan. 12th, interested me so much that I responded to it by a letter directly to her, at the same time hesitating whether to do so, or through the Crisis. But, as I had never written but one prose article for publication—always distrusting my own ability to do so acceptably—I was led to adopt the course I did. But now, as Sr. M. has suggested that my response to her in substance appear in the Crisis for the eyes of the household, I present it. And perhaps I may as well present it *verbatim*, or as near as the original may be like the copy sent.

Dear Sr. Mathewson:—I feel grateful to you for your very timely letter to Bro. H. L. H. in the Crisis, it is so expressive of my own feelings on that subject.

Since 1842, I have much of the time stood alone here on the doctrine of the second personal appearing of Jesus Christ being near at hand, and kindred points growing out of it. And I do not desire to have my identity blended with any people who are indifferent even (to say nothing of a spirit of opposition) on such (to me) vital subjects. I love them still, yea, dearly. And I desire a distinctive name—one that will express, as much as may be, all the difference there is between myself and those differing so widely from me. There may be a few in the churches who believe in the speedy personal appearing of Jesus Christ to raise the dead, and reinstate the righteous in the kingdom prepared from the foundation of the world. But how is it with the great mass of professors? "Is their hope as our hope?" Do they believe their eternal well-being depends on his personal appearing? No, certainly not. If they do, why do they not preach it? It is but a secondary matter with them. They may say it is not. But the very fact that they expect to go to heaven by death, instead of the resurrection, belies all their professions on that point. For, if death is the door to glory, then Christ by the resurrection is not. Consequently their faith makes our hope vain. And *Christ* as the resurrection and the life, is set aside, and *death* placed in His stead. *Can* we, therefore, permit our identity to be swallowed up in theirs? Would not that put our light out?

God has his light-houses all the way down the coast of time, and if Adventists are not *one*, then some other people are, and if so, who are they? Each light-house must be known by its peculiar light, else how should we know our whereabouts? And if scintillations of new light (new or present truths) are not thrown out by Second Adventists, by whom are they? Is there any other light about us that will answer our purpose, if ours is put out? Can *we* expect anything but destruction, if our light should go out? Do we not *know* even that if Christ does not come to raise the dead and change the living, that our hope is vain, and we are yet in our sins?

O, no, sister, we cannot spare our light. It is not one of our own kindling, but one lit up by the finger of God, which all men may see who can read his word, if they are not too deeply enveloped in the mists of School Theology.

But who hath made us to differ? Ought we not to be very grateful to God that he has brought us to rise above such mists, and to see such beauties and glories in his word—that we have been enabled by that word to discover our whereabouts, to ascend the mount and discover the promised land, so long claimed to be "beyond the bounds of time and space?" O, is not the thought good? Is is not ravishing even, sometimes, to know there is a land ahead, where we can exult in all the glory of God, where sorrow and sighing shall flee away?

Where heart with heart shall blend as one,
And glory reign around.

May God in mercy grant us an abundant entrance into that kingdom. Amen.

Yours in the faith of the gospel of the kingdom.

So. Wilbraham, Ct.

From Bro. B——.

Bro. Grant:—Having been edified and encouraged by the weekly visits of the "Crisis," and feeling a deep interest in the glorious truths it advocates, believing them to be of God, I hope and pray that it may be sustained and continue to spread the truth as it is (not in the creeds) in Jesus. And may God bless you, and give you a mouth of wisdom, that your adversaries shall not be able to gainsay nor resist. I herewith send you three new subscribers with the money enclosed.

Thy Bro. in hope of life through Christ.

Southington, Ct.

From Eld. I. C. Welcome.

Bro. Grant:—Perhaps it may be of interest to some of the lovers of Christ to hear how the work is going on in this part of the field.

Since attending our conference in the autumn, I have visited the brethren in Belgrade; but hearing that there was to be an important meeting in Rome, the adjoining town, I thought best that we all attend it. The object of that meeting was, to refute our teachings of the word of life; we did attend, and, I think, learned something more of the depravity of man, and danger of unbelief. The believers seem to be doing well, and living for the kingdom and eternal life. I preached in Rome twice, and had a good season in trying to edify and comfort the flock of God with the word of life, and lead sinners to repentance. I called on Bro. H. B. Sevey, and found him, as ever, heartily engaged in the work of the Lord, at all times, and in the hardest places. God gives him success in his ministry, and sinners are converted. I also visited Vassalboro, and intended to go to Albion, but was prevented by the weather. I attended a Baptist quarterly meeting, did what I could in the cause, found an open door, conversed a half day with one of the ministers, who never heard from us face to face before. I laid open to him an index of the whole doctrine, with the proofs. He confessed that he had received light for which he was glad, and would look into the subject. May God lead him into the truth. I also visited the brethren in Lisbon, and had pleasant times with them, in West Topsham also, but had no time to stop and preach. The weather was such at the time of our quarterly conference in Livermore, I could not get there; but I attended the one at Bristol, which was very profitable for the cause of truth. The disciples are holding fast, and the influence of truth widening in the community. Called on Bro. J. Campbell and family at Damariscotta, who, with his faithful wife, is standing firm in the faith. I spent one Sunday in Newcastle, and preached; had an interesting day. The Lord blessed us indeed; the believers are still looking for the coming of the Lord with earnest desire.

In Feb. I visited the brethren in Brunswick, attended their monthly conference, found them active in the faith, and enjoying the blessed hope. We were invited to assist in "setting in order the things that were wanting;" we did so, and a church was organized by choice of Bro. Geo. H[illegible]land for deacon. May God bless and sustain them in every good work. I spent Sunday and Monday evening with them, to preach the word, and was blessed indeed. The cause is advancing there, and the brethren are much encouraged by the late converts to the faith, who are zealous in the work.

I then returned to fill my monthly appointment at home, after which I went to Whitefield, called on Eld. S. K. Partridge, and attended an interesting prayer meeting in the Bates' District, where an interest in the truth has sprung up under Bro. P.'s labors. Several have been converted, and are waiting for the kingdom to come. I preached once in what is called the Partridge District, and enjoyed a pleasant season with the few who still hold the ministry of the faith with a pure conscience.

Went to Augusta; found things in a bad state. Some of those who never originated a cause, or whose labors never result in converting sinners, nor in uniting saints in the faith, but who hunt out the flocks raised up under the labors of others, and live on them, and scatter and divide them, by such messages as—that christians must sell all they have,—have all things common,—that it is wicked to pray before sinners,—hypocrisy to pray in public, and all that class of folly. The seed sown had sprung up; some of the brethren had been misled, division had taken place, as the more experienced of the brethren had concluded not to give any countenance to such destructive notions. I was very sorry to be obliged to enter upon a warfare again on this old and miserable subject, which has done so much mischief among us heretofore.

I next went to South Livermore and commenced a protracted meeting, in company with Brs. Haggett and Hanscomb. The weather was very unpleasant for two weeks, but we held meetings in the above named place, in Hartford, and in East Livermore, during the time, and had very pleasant and profitable meetings. There is an open ear to hear, and the truth is progressing in all that community, under the faithful labors of those brethren above mentioned. May the Lord still lead them, and soon gather us into his kingdom.

March 11th, 1859.

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O, Lamb of God, I come."

For the Crisis.

Thoughts of our Savior.

My meditations of the blessed Lamb of God are sweet. I love to think of him at all times, and under all circumstances as he was, as he is, and as he is to be. I love to think of him as he was, a sweet, innocent child in Bethlehem's manger, with no softer bed than hay. He, the lovely child, is destined to be the ruler of nations. To him "every knee shall bow, and every tongue confess." O christians, have we not an example worthy of imitation in this sinless One? Should we not be willing, if needful, to endure for him what he has for us? When he was reviled and persecuted, spit upon, and called all manner of evil names, he could in the humility of his spirit exclaim, "Father, forgive them, for they know not what they do." He was not only born in a manger, but roamed a pilgrim and stranger o'er the earth, of whom it was said, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head."

Contrasting the now professed christian with him, how few do we find who are in any wise willing to walk in his footsteps in this respect; but on the contrary, unless they abound in wealth, and possess all the luxuries of life, will murmur, and complain that they are not more bountifully blessed by Providence. They even forget that he has told us to pray, "Give us this day our daily bread;" also, that he has said, "If he so clothe the grass of the field which to-day is and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith!"

I love to think of him as he went down into the water to be baptized of John in Jordan, when the Spirit of the Lord descended upon him in the form of a dove, and there came a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." Oh! what a beautiful expression coming from the lips of a father! Even we too, may hope to be imbued with his Spirit, if we follow thus his example.

I love to think of him as he entered with his disciples the garden of Gethsemane. Pause, and listen to his mournful cry as he kneels to pray; "My soul is exceeding sorrowful even unto death!" Hear him, as in deep imploring tones he prays, "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." I love to think of him as hanging bleeding, groaning, dying, on Calvary's tree, for poor sinful men; even then, with calm resignation, he could exclaim, "It is finished." Though the thought of such a scene is painful in the extreme, yet it brings happiness, for thereby we are led to see our indebtedness to him and to serve him more devotedly.

I love to think of him as he now is, a mediator between God and man, pleading more earnestly than a father would plead for the life of his child. O sinner, shall that sweet voice once hushed in death but now interceding for you, plead in vain!

I love to think of him as he is to come in the clouds of heaven with power and great glory. Let us be always longing and looking for that blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ, who gave himself for us that he might redeem us from all inquity, and purify us unto himself a peculiar people zealous of good works. C. A. M.

Conesus Centre, N. Y.

For the Crisis.

Charity.—No. 3.

"*Charity*" is estimated above "*faith*" in value; "Though I have all faith, so that I could remove mountains, and have not Charity, I am nothing."—1 Cor. 13: 2. What an exhibition of marvelous wonders would "*all faith*" produce! The world would look on in amazement at the removal of "mountains;" or the great changes, physical, mental, or moral, it might effect in our world. But of what avail or good would it be without "*Charity*?"

What would the wondrous and unlimited faith of Jesus Christ, the Son of God, have effected for the good of our race, or that of the universe, had He been destitute of love? He would be a *Monster Fiend*, greater than Beelzebub himself, who, with the power of God, would have turned the world into a *Bochim* and *Aceldama*, and spread universal terror and ruin in earth and the heavens. "God is love." He is love; and love "through all" His "actions run." What wondrous love His works exhibit! His *faith* and *love* heals the maladies and infirmities of our race;—alleviates the sorrows and sufferings of the oppressed, and will bring everlasting life to the dead in Him; and restore ruined earth to Eden and Paradise again.

"*Faith*" without "*Charity*" is Sampson fighting the Philistines ever; catching foxes and tying fire-brands between their tails and setting them loose in the corn-fields, to destroy their harvest, and cut off the supply of bread; and at last in Dagon's temple feeling for the pillars upon which it rests to pull it down upon the thousands congregated within and then to die in wide and universal ruin! "Faith" [illegible] "Charity" is Jesus Christ, "despised and rejected of men," yet seeking to bless [illegible];—weeping over Jerusalem, and [illegible] in pains who refuse His salvation, and are ready to put Him to death; and when upon the cross, pleads for forgiveness for His enemies, to avert the merited doom hanging over them, and by His faith, prevailing so that mercy is offered, and everlasting good is secured to thousands of his enemies and murderers, and all who will believe on Him, however great their offence may be!

May we not simply have "*faith*" to torment, like Sampson, the *Lord's* enemies; but with "faith,"—*love*,—charity,"—to forgive their insults, plead for their salvation, and win them to Christ. The Lord increase both our faith and charity.

O. R. Fassett.

The World's Crisis.

BOSTON, MARCH 23, 1859.

Discussion.—We are to have a discussion at the Quinnebaug Hall, Putnam, Ct., with Mrs. C. M. Tuttle, a distinguished trance-speaking medium, on Thursday evening, March 24th, commencing at 7 o'clock. *Subject*—Resolved, "That the Bible, facts and philosophy, teach the immortality of the soul."

☞ Some of our subscribers complain that they do not get their papers, especially for the last two weeks. We think the difficulty arises from the change which has been made in the removal of the post office in this city. Bags full of papers by the hundred have been found lying over in the office, when they should have reached their destination. Our papers leave this office regularly every Wednesday. If we could, we would supply all back numbers, but this is impossible. There are constant demands on these from new subscribers. We think you will get the papers more punctually hereafter.

"The Late Revival."

It is well known, that many thought the millennium had commenced, when the great and unparalleled religious interest swept over our world, a little more than one year since. At that time, some who had preached for years, confessed they never before knew anything about experimental religion. All denominations were satisfied, especially the more devotional part, that the sectarian walls and prejudices were all wrong, dishonoring to the cause of Christ, and exerting a very deleterious effect upon society, and were very thankful that the *Lord* had shown them this fact and enabled them to unite heart and hand with *christians* of all denominations.

After acknowledging this fact, and receiving great blessings while acting out the union spirit, "making *christian character* the *only* test of fellowship and communion," we should not suppose that, in a few months, many of these same individuals would go at work again with earnestness to rebuild the walls of sectarianism, which they so recently helped demolish, confessing, at the time, that all such walls were contrary to the gospel of Christ, and that they had built them while in their backslidden state. But so it is.

Again, it was also confessed and believed by all who shared in the blessings of the late revival, which swept o'er the land and sea, that the churches had not only been sectarian to a high degree, but had been most sadly *conformed to the* WORLD; so much so, that there would have been but little hope of their salvation, had they been called to judgment from such a state. Could we have then supposed, that within one year they would relax to their former low condition, and even to a worse one? The anticipated millennium has proved to be one of very short duration, but as long as any we may expect, before the second *personal* coming of Christ.

How long before men will give up the fabled doctrine of the conversion of the world, and preach the truth of the Bible on this subject, showing the people that the next great event—the coming of the Lord—is close at hand?

The leading paper of the Baptist denomination in Boston, complains that "there has never been among the Baptists so lamentable a spread of church dissension as prevails at present;" and also says, "this sin infects the very churches which shared most largely in the late revival," and, that "these alienations date back their origin, in most cases, to the very midst of that scene of awakening."

The *Congregationalist* says, this "evil is by no means confine to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentious and ecclesiastical litigations as during the last few months."

We are not surprised at this result, when we consider that they have relapsed into sectarianism, and again conformed to the world, re-establishing their levees, pic-nics, fairs and festivals. They must either come out from the world and be separate, or float with it to destruction.

It seems clear, beyond a doubt, that the last day perils have fully come, and instead of looking for better times, they will "wax worse and worse."

☞ He that loses his conscience, has nothing left worth keeping.

Diary Leaves.

Monday evening, March 7th, we renewed our attack upon error, at the Town Hall in Castleton. Jan. 3d, we commenced a discussion at the same place, on the subject of Universal salvation, with H. P. Cutting, which continued three evenings, before large audiences. Since then, many of the people have been anxious to hear more upon the great truths of the Bible. We saw one who was convicted during the discussion, who has since been converted, and is now rejoicing in the Lord.

This evening, we endeavored to show from the word of the Lord, that sin and misery will finally *end* in the eternal *destruction* of the sinner, the devil, and all his angels. Those who heard were astonished at the amount of Scripture in favor of this point, and rejoiced to learn that God will not eternally torture his creatures and keep them forever wailing in "indescribable agonies." We have seldom seen a more attentive audience, one better qualified to judge of the truthfulness of our position. Men, who had long believed in the doctrine of eternal misery, saw that the *Bible* did not sustain this monstrous error, so dishonoring to the God of heaven, and so well calculated to make his creatures hate him. We believe Satan is very anxious to have this doctrine perpetuated on purpose to make us believe that our Creator is *cruel* and *unmerciful* in the extreme. Of all doctrines, ever forged by Satan, this seems to be the climax. We have not language to express our abhorrence of this *monstrous opinion*. And yet, as certain as that the soul is immortal, so certainly must the wicked be eternally miserable, unless all are saved.

Tuesday evening, we continued the subject, and many were still more astonished at the harmony of the Bible on this point. Although a preacher had said, the people were too well enlightened to believe our preaching, we found the opposite true, and those best informed in the Bible, were the first to see the truth. Many questions were asked, which helped us in clearing away the theological rubbish which had been piled upon the word of the Lord, so as nearly to hide it from the common people. We found the lovers of truth were half starved for the want of "the sincere milk of the word."

Wednesday evening, "the signs of the times" formed the subject of our discourse. We endeavored to show that we are truly in "the time of the end," and that we may soon, *very soon*, expect to see Jesus coming in the clouds of heaven, to gather his loved ones and establish them forever in their peaceful home. We see no room for doubts on this point. Our faith is *unwavering*.

Thursday evening, we spoke on the *cause* of the spiritual manifestations that have been witnessed, more or less, since the time Satan first addressed Eve in the garden of paradise. We believe departed human spirits have *nothing* to do with it, and that it is utterly *impossible* for any part of a dead man to make a communication.

Friday evening, the subject was continued, when we examined the *morals* and *doctrines* of Spiritualism, showing that the claim, made by Spiritualists, that "it is ancient christianity revived," is as far from the truth, as it would be to call darkness light, or the Lord the devil. We had only to read their own productions to show that there was not the least particle of affinity between the two.

Saturday evening, we spoke, by request, on the resurrection of the *dead*, showing that the *Bible* teaches the *literal* resurrection of the material organism, called *man*, and that if there is no resurrection of the *dead*, then there is no hope of their future conscious existence.

Although the traveling was bad, we had large, intelligent, and very attentive audiences every evening. The people urged us to stay longer, but we were obliged to leave for our appointment at Rutland. Many of the prominent citizens of Castleton became deeply interested, and were astonished at the plain harmony of Bible truth. We expect to hear good tidings from that place.

Rutland. We spent Lord's day, 13th, with the church in this place, which is in a prosperous condition. Five joined the covenant, resolved to take the *Bible* as their only rule of faith and practice. Several in other churches are embracing the doctrine of the sleep of the dead, the destruction of the wicked, and the other great truths of the Bible which have lain for centuries buried in obscurity. Our Bro. in this place have purchased a pleasant building lot for a church, on which they intend to erect a convenient house of worship. The cause of Christ is advancing in all this region.

Monday, returned home to Boston, and attended an excellent prayer meeting at our office. A number have become interested in our meetings at Chapman Hall during the winter, under the preaching of Bro. Burnham, who are turning from popular fables to the truth of the Bible. A very intelligent class of hearers fill our place of worship from week to week, who seem anxious to know the truth, the whole truth, and nothing but the truth.

A Wise Saying.—They are the best christians who are more careful to reform themselves than to censure others.

☞ We refer our preaching brethren to a *notice* on page 3d of a new house for divine worship in Concord, N. H.

It was sent in the first of the month, but having been mislaid, has been delayed till now.

"Eternal Misery of Hell."

The above is the heading of Tract, No. 277, of the American Tract Society,—author, Jas. Saurin. The following is an extract from it. While it is perused, let the reader remember, that *Paul* says, "The *goodness* of God leadeth thee to repentance," and ask himself if the "eternal misery of hell" shows "the goodness of God?" We can see, very clearly, the goodness of God in the *destruction* of the wicked—in putting miserable beings out of misery, and causing them to become "*extinct*," but we utterly fail in seeing a single trace of goodness manifested in keeping them alive eternally to *torture* them. Mr. Saurin says:

"As God will *aggravate* the sufferings of the damned by displaying his glorious attributes, their hatred of him will be unbounded—their torment will excite their hatred—their hatred will aggravate their torment. Is not this the height of misery? To be filled with unmixed hate toward the Perfect Being, the Supreme Being, the Sovereign Beauty—in a word, to hate the infinite God! Doth not this idea present to your mind a state the most melancholy, the most miserable? One chief excellence of the glory of happy spirits is a consummate love to their Creator. One of the most horrid punishments of hell is the exclusion of divine love. O miserable state of the damned! In it they utter *as many blasphemies* against God as the happy souls in heaven shout *alleluiahs* to his praise.

These are the punishments of condemned souls. It remains only that we consider the LENGTH AND DURATION of them. But can we number the innumerable, and measure that which is beyond all mensuration? Can we make you comprehend the incomprehensible? and shall we amuse you with our imaginations?

For my part, when I endeavor to represent eternity to myself, I avail myself of whatever I conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives which all men wish, and some attain; I observe those old men who lived four or five generations, and who alone make the history of an age; I do more—I turn to ancient chronicles—I go back to the patriarchal age, and consider a life extending through a thousand years; and I say to myself, All this is not eternity—all this is only a point in comparison of eternity.

Having represented to myself real objects, I form ideas of imaginary ones; I go from our age to the time of publishing the Gospel; from thence to the publication of the law—from the law to the flood, from the flood to the creation; I join this epoch to the present time, and I imagine Adam yet living. Had Adam lived till now, and had he lived in misery—had he passed all his time in fire, or on a rack—what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious, were it followed by so much wo? Yet this is not eternity—all this is nothing in comparison of eternity.

I go further still: I proceed from imagination to imagination, from one supposition to another; I take the greatest number of years that can be imagined; I add ages to ages, millions of ages to millions of ages; I form of all these one fixed number, and I stay my imagination. After this, I suppose God to create a world like this which we inhabit; I suppose him creating it, by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned. What numberless ages would the creation of such a world in such a manner require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan of arranging them as of creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observing the same method in this dissolution as he observed in the creation and disposition of the whole. What an immense duration would be consumed! Yet this is not eternity—all this is only a point in comparison of eternity.

Associate now all these suppositions, and of all these periods make one fixed period; multiply it again, and suppose yourself to pass in multiplying it a time equal to that which the period contains: it is literally and strictly true, all this is not eternity—all this is only a point in comparison of eternity.

Ah me! one night passed in a burning fever, or in struggling in the waves of the sea between life and death, appears of immense length! It seems to the sufferer as if the sun had forgot its course, and as if the laws of nature itself were subverted. What then will be the state of those miserable victims of divine displeasure, who, after they shall have passed through the ages we have been describing, will be obliged to make this overwhelming reflection: All this is only an atom of our misery! What will their despair be, when they shall be forced to say to themselves: Again we must revolve through those enormous periods—again we must suffer a privation of celestial happiness—devouring flames again—cruel remorse again—crimes and blasphemies over and over again! *For ever, for ever!* Ah! how severe is this word, even in this life! How great is a misfortune, when it is incapable of relief!—how insupportable, when we are obliged to add *for ever* to it! These irons for ever! these chains for ever! this prison for ever! this universal contempt for ever! this domestic trouble for ever! Poor mortals! how short-sighted are you to call sorrows eternal, which end with your lives! What! this life!—this life, that passeth with the rapidity of a *weaver's shuttle*!—this life, which vanisheth *like a sleep*! Is this what you call *for ever*? Ah! absorbing periods of eternity—accumulated myriads of ages—these, if I may be allowed to speak so—these will be FOR EVER *of the damned*!"

☞ The Jews of New York propose to erect a temple that will rival in extent and magnificence the Catholic cathedral now in course of erection in that city.

Protestantism in Europe.

The following sad picture of Protestantism is from a devoted minister of Christ in Torquay, Eng. Many begin to see that we have really come to the last day perils, of which the apostle speaks. The writer says:

"It has at last become evident, even to the most thoughtless, that some great catastrophe is at hand, and that some heavy judgment is hanging over Christendom . . . How is the gold become dim! Every thing in confusion—every thing threatening! All nations preparing for war!—and not only war, but revolution! . . . The world is rushing headlong into a tremendous revolution, and falling directly under the judgments of God! Such is our state; and the true cause is—THE EXTINCTION OF CHRISTIANITY. 'Because THOU ART LUKEWARM, and neither cold nor hot, I will spue thee out of my mouth.' (Rev. 3d.) APOSTACY is the cause, and destruction is the END. . . . Wherever we look, nothing is to be seen but the ruins of christian truth. Christianity, like some ruined temple, lies scattered here and there. Its sheltering walls are overthrown—its symmetry destroyed. No man flies to it for defence from the cruelty of the world—no man finds an asylum within its gates—no man looks any more on its beautiful proportions, as a model for the construction of his life. The broken columns,—the cornices,—the hewn stones,—lie here and there, and each man may find a fragment useful for his purpose, and precious in itself; but you will search in vain for any shelter for the multitude—for any spot where nations may meet together, or 'dwell together in unity.'"

In speaking of the English nation, he says:—"We have blown christianity to pieces, as we did the wretched people of India, after we had first driven them to insurrection by ages of cruelty; and we believe that, at this moment, christianity has become absolutely EXTINCT.

If you will not take this upon trust, you may find it proved by undeniable facts. . . . The world looked on and sneered at the hypocrisy which sent out missionaries and Bibles, cut a road for them with the sword, and built it up with mangled limbs, torn to pieces with artillery. By these unholy deeds,—by the abject silence of our clergy, we have . . . taught the rest of mankind that christianity is a jest—a loose garment to be put on for ornament in time of peace, and to be thrown aside the moment we can gain any thing by war. Such a christianity has long enveloped the nation at large; and the clergy, by their abject silence, have adopted it for their own. . . .

We believe that Protestantism has been put on its trial before God and man. It had long been corrupt, and worldly to the heart's core. It had worshiped money, and rank, and worldly prosperity. It had fallen away from all the simplicity of Christ. And yet it had dared to pour its abuse upon the church of Rome, which was certainly as bad; but could hardly have been worse. Both are equally APOSTATES—one being an apostate church worshiping SAINTS,—the other, an apostate church worshiping MONEY . . . The conduct of our clergy has been, more especially, discreditable. Zealous in trifles; indifferent in great things. Zealous where zeal was popular; tame and silent where zeal was disreputable. . . .

What shall we say to these things? That Protestantism has fallen into the idolatries of Paganism, and is become a worshiper of demons. . . .

Were fifty Luthers to arise at once, they could not revive it. Wretched, miserable, poor, blind, and naked; it thinks itself rich and in need of nothing; and self-conceit is an incurable disease. You can act upon vice, and rage, and revenge, but you can never act upon SELF-CONCEIT. We believe that Christendom is enervated beyond recovery."

"The Deadly Calm."

Says an English writer, who is closely watching the signs of the times:—

"A deadly calm hangs over the world, like a stagnant fog, or the stillness before a tropic storm—an awful SILENCE, like the silence before an execution. Men hold their breath as if the axe were raised, and the fatal blow about to be struck. Many seem indifferent; but no one is at ease. It is felt that something is at hand—that terrible SOMETHING—what will it be?"

We think the student of prophecy need not be at loss to know *what* "that terrible something" will be. All things proclaim the *judgment* near. Are we ready? Are we living so that the Lord will say to us, "*well done?*" Reader, if not ready, prepare at *once*!

Stagnation of Business.

The financial world rolls heavily. It has been vainly expected that business would have a resurrection long since, but, "alas! alas!" the money-making machinery is out of order some where. The word "*perplexity*" still expresses the feelings of our great commercial men. They puzzled their brains with business perplexities till sad disappointment is fairly stamped on their countenances. They know not what to do. The future presents to them no bright prospect. They begin to feel the force of the Scripture in Jas. 5: 1-3.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

The following is from the *Traveller*, and shows the dull state of the shipping interest:

Shipbuilding in 1859.—It is said that so great is the surplus of American tonnage, that if a ship was not built in this country for three years, and the average annual losses by shipwreck, &c., occurred during that time, even then we should have tonnage enough for the business of the United States and for the foreign carrying trade. Ships now are the poorest property a man can own, for they sell at enormous expense, and almost nothing making money they are losing. Assessments instead of dividends are the present results of ship-owning, and the prospects in the future are very unfavorable. Our own ports, North and South, are full of ships,—also the Pacific and India and China ports. Our markets are full of goods, and we should not suffer if we did not receive an East India cargo for one year; neither would San Francisco suffer if treated in the same way. Let our shipbuilders cease, then; let not low wages, cheap timber and a want of something to do, tempt them to build this year. We had better be idle than lose what we have made, as all shipbuilders will this season. If they have nothing of their own, they will lose the property of those who credit them. Wait for better times.

Turkish Perplexities.

The "distress of nations" still rolls on, and we see no prospect of better times till Jesus returns to set up his kingdom. The storm-cloud still rises, and we may soon expect the tempest to pour in fury down upon the wicked hosts that inhabit this planet. The Gentiles, as well as Jews, have rejected the gospel of Christ, trampled his commandments under their feet, and turned from his truth to fables.

A Constantinople letter of the 8th of December, in the *Nouvelliste* of Marseilles, says:—

"A demonstration took place a few days ago, on the part of the persons who supply the palace, and whose accounts still remain unpaid. The Sultan was on his way from Top Hane, where he had breakfasted, to the palace of Doime Bakche, when he was met by an assemblage of nearly three hundred of these creditors, who crowded around the imperial cortege, calling for justice. The first movement of the Sultan, at finding himself surrounded by this crowd, who were uttering loud cries, was to lay hold of the hilt of his sabre; but soon discovering the pacific character of the demonstration, he ordered that three of the creditors should be delegated to call on Haki Bey, who should that very evening receive the necessary orders on the subject of claims. The following day three of the principal creditors waited on Haki Bey, who sent them to Rizza Pasha, the President of the commission formed for the settlement of the accounts of the civil list, which has held but one or two sittings, for form's sake. Rizza assured them that all their accounts should be paid, but that, at present, funds were wanting. Meantime, many of these unfortunate men, who were pressed by their own creditors, have been obliged to suspend payment, and several of them have been completely ruined. A similar demonstration was made two or three days after, by the workmen of the imperial buildings."

England and France.

The English begin to apprehend some danger from their French neighbors, who, though they *profess* to be friendly, are preparing for war on a grand scale. Close observers are satisfied that Napoleon III. is about to avenge the battle of Waterloo, where ended the military career of his uncle, Napoleon I.

Sir Charles Napier has addressed a letter to the Earl of Derby, in which he says:—

"In the present disturbed state of Europe, is it right, is it safe, that France, with an army of 500,000 men, should have the command of the channel? Between Brest and the Cherbourg there are thirteen or fourteen sail of the line (the half of Cherbourg,) either manned or ready to be manned, and France has the means of manning a fleet whhich we have not, and she may bring the crew of the Toulon fleet to Cherbourg by rail, but we cannot bring the crew of the Mediterranean fleet to Portsmouth by rail. Under these circumstances, I strongly recommend your lordship to call on the commission for manning the navy to make their report, and to order our first reserve to be manned and the second reserve to be prepared. Montalembert told us we had no friends in Europe, and what combinations may take place in the spring we do not know; and we ought not to forget that Russia has a large fleet in the Baltic always manned, and they are not far from our eastern coast. Do not forget, my lord, that Napoleon I. formed an army of reserve at Dijon, and was across the Alps before Austria was aware of it. Napoleon III. may cross the Channel before we know what we are about."

"My Priest Forbids."

Thus said an Irish boy at the Elliot school, in North Bennett street, Boston, a few days since, when desired to repeat the Lord's prayer and the ten commandments. From the following item of news, it may be seen that the "woman drunken with the blood of the saints," is acting, as if she was saying "in her heart, I sit a queen and am no widow, and shall see no sorrow." But when we look at her present position, we think it will soon be said of her, this is that spoken by the mouth of the prophet, when he said,—"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."—Rev. 18: 7, 8.

Sectarian Interference in School Discipline.—At the opening of the Elliot School in North Bennett street, Monday, the 16th inst., as Mr. Samuel W. Mason, the master, was about to commence the session with the usual devotional exercises, it was apparent that a large portion of the school neglected to follow him in the offering of the "Lord's Prayer," and in the recitation of the Ten Commandments, which also composed a portion of the services, the same omission was apparent.

On the master ordering compliance with the rule of the school in this respect, the Irish portion of the scholars, who compose a large part of the school, flatly refused obedience, alleging that the Catholic priest in that section of the city had ordered them not to join in the offering of the Lord's Prayer, the Ten Commandments, or the singing of Old Hundred, or any other "Yankee songs." Under these circumstances the master ordered, in vain, a compliance with the regulations of the school, as the boys in a body adhered to the mandate of their priest. . . . The following is a correct account of the number who have left, and also of those who have returned:

Total number left, - - - -	381
Total number returned, - -	138
Number still out, - - - - -	243

Of the 381, 37 were taken out by their parents, to remain out, as they say, until the matter can be tested. There is a marked difference in regard to liberality of views in these Catholic parents. Some give cheerful consent that their children shall hear the Scriptures read, &c., while others utterly refuse to allow it. Said a fine lad of Irish descent to Mr. Mason, the teacher, "I wish to obey you, Mr. Mason, but my priest forbids." Others partake of the bigotry of their parents. A number have torn out the Ten Commandments from their books, and one of twelve years was seen in the act, as he left the school, of tearing up a Protestant Testament, and scattering the fragments about the streets.

We hear rumors of disturbances at other schools, but nothing of the character of the outbreak at the Elliot School has occurred.

Avoid It.

The following truthful propositions and just remarks, from the pen of Bro. Geo. Trask, of Fitchburg, deserve the candid and prayerful attention of all the professed followers of Christ. We are rejoiced to take our brother by the hand in his worthy efforts to show the tobacco user that he is cherishing a viper in his own bosom that will, ere long, strike its poison to the very vitals of his physical and moral health.

THE CHRISTIAN A SLAVE TO TOBACCO!

My Brother! I wish to show you that your habit is at war with religion, name and thing.

1. *Religion bids you to be cleanly and gentlemanly in demeanor.* But, tell me, is the common use of tobacco a cleanly and becoming practice? Snuff it, and it makes your nose a mere dust-pan; chew it, and it soils your lips and teeth, and makes your mouth a nauseous distillery; smoke it, and it pollutes flesh and breath, earth and air; makes the chest a sort of volcano, and the mouth a crater venting smoke and fire. Is this gentlemanly or decent? When Governeur Morris returned from France, a Doctor of Divinity, notorious as a smoker, said to him: "Mr. Morris, do gentlemen smoke in Paris?"—"Gentlemen," said Mr. Morris, "*Gentlemen*, doctor, smoke nowhere!"

2. *Religion bids you crucify fleshly lusts, and exercise self-denial.* Is not this a hurtful lust, a vile appetite, an unreasonable self-indulgence, totally at war with purity and self-denial? Says Dr. Harris, "Tobacco is a lust of the flesh, an agent of Satan, by which he is now destroying more bodies and souls than by any other agent." Said a good man, "My tobacco is a lust, which is getting the mastery of me; I will drop it, if it takes the flesh from my bones." He did so. Brother, I pray you do likewise.

3. *Religion bids you, as a steward of God, to make a proper use of money.* Your habit is expensive, and worse than useless. If you are well, this poison can do you no good; hence, every cent you spend for it is a waste which dishonors God; it is "money for that which is not bread." If you have used it for some time, a child can show you that you have squandered an enormous amount of money,—money needed to raise drooping hearts, and to fill the world with light and love.

4. *Religion bids you to use time, strength and life to the best purpose.* The Earl of Stanhope maintains that the victims of this narcotic spend one-twentieth part of their time,—two years of forty,—in its indulgence. What right have you, my brother, to waste years or months in this manner? Is this "redeeming the time?" What right have you to enfeeble your body by this emasculating drug, when its energies, in full force, should be given to God and the good of our perishing race? What right have you to use a drug whose tendency is completely ANTI-VITAL, and which may cut short your life ten years or twenty?

5. *Religion bids you give the world a good example.* It has been said that ninety-nine victims in a hundred acquire this infectious example. Be this as it may, the example of men in your position is unspeakably powerful and pernicious. It has power to sweep multitudes of young men down to death. "Father," said a little boy, "why do you chew tobacco?"—"Because I love it," was the reply. The son chewed it, learned to love it, and thus ruined his health, and embittered his whole life with disease. I saw a little boy, with a cigar, puffing like a steam-engine. "Why do you smoke?" I inquired. "Father smokes, and I'll smoke, sir," was the reply. The cry on every hand is, "Cure fathers, cure church-members, cure men of influence; when they drop it, we will 'follow suit.'"

6. *Religion bids you to be a thorough temperance man.* Rum and tobacco are twin demons. Tobacco creates an unnatural appetite, which craves alcoholic stimulants, and the gratification of this appetite leads to drunkenness. Smoke-shops and dram-shops, sots on rum and sots on tobacco, have usually been identical; and temperance can never triumph whilst tobacco intoxicates the million. Come, my brother! no longer declaim against alcohol whilst a slave to tobacco; no longer make yourself the song of the drunkard by intoxication on your quid or pipe.

7. *Religion bids you to be pure and Christ-like.* To use tobacco is defiling, is demoralizing: it is a heathenish abomination, and you cannot respect yourself as its victim. Do you think you please Christ by using it? Do you think Christ would have allowed John to lean on his bosom, had he used it? Do you think the apostles used it? Are you willing this should be written on your gravestone: "*Here lies a Christian who cut short his life by the use of tobacco?*" Is this epitaph becoming for a christian?

8. *Religion bids you to be entirely devoted to God.* The use of this pernicious drug forbids this. If you used it early, and have used it long, it has become with you the KING OF APPETITES. You love it better than honey, or milk, or bread, or wine, or the choicest fruits. It is usually the last thing which engages your heart at night, and it is among the first things which claim your fond regards in the morning. Birds may fill the air with music, flowers may load it with perfume, the sun may surpass himself in the beauty of his bright-

ness; but you cannot enjoy the one or the other very much, nor God, their glorious author, till you have appeased a giant appetite, which has dominion over you. "Be not deceived," my brother. Think not that you love God with all your heart when this idol has supremacy in your soul. Talk not of aspirations "for holiness," "full assurance" and "sanctification," whilst a slave to this peculiar lust, or whilst your piety is so much raised or depressed by the narcotic power of this deceptive drug. Break, my brother, from such "bonds of iniquity." "Take hold," christian-like, and help us wake the CHURCH and wake the NATION to this great and fearful evil.

For the Crisis.

A Word to the Indifferent.

While taking a view of the present state of the cause, my heart is filled with deep sorrow in witnessing the spirit of almost profound indifference which pervades the minds of many. I am led to exclaim with a heart of sadness, my Lord, how can men professing godliness manifest such a spirit of lethargy, luke-warmness, and stupidity; while the last sands of time are running out, and they are hastening to the solemn realities of that great day of retribution? It is true that many, like the apostate Jews, honor God with their mouths, while their hearts are far removed from him; and they continue to talk about the coming day; but O, where is the corresponding practical part? Visit the place of prayer, and how often will you find them there? or if, peradventure, they are present, they act as though they had neither part nor lot in the matter; and how foreign is their every day deportment.

O thou indifferent soul, arouse thee from this awful spell of indifference, before the solemn trump of God, a thousand times louder than the loudest thunders combined, with astonishing terror shall fall upon thine ear, and pierce thy soul with bitter anguish and hopeless remorse. Arouse thee, thou careless one, and work out thy soul's salvation with fear and trembling, while salvation is proffered to you upon the free and easy terms of the gospel; for thine everlasting welfare and eternal destination turns upon the wise improvement of the present rapidly fleeting moments of our probation. Why dost thou remain so secure, and at ease, while the great day of God Almighty is liable to burst upon thee at any moment? Thou art closing thine eyes to thy best interests, and turning thy back upon thy best friend. Art thou willing to be captivated by the shrewd devices of the great deceiver, and be ensnared, degree by degree, almost unperceived, until thou art emphatically clad with a thick garment of intolerable indifference, and impenetrable stupor? Canst thou, since once having tasted of the sweets of redeeming love, now consent to be allured away from the cause of thy dear Redeemer, by the deceptive charms of this transitory world? Canst thou now consent to be blindfolded by that arch deceiver, and willingly stray from the pleasant paths of peace, and wander from the fold of Christ, and content thyself in sipping from the detestable cup of sensual pleasure, vain recreation and earthly amusements?

O thou cold-hearted, drowsy, lukewarm professor, if thou hast one lingering desire to obtain a passport into that kingdom of joy and peace, for your own sake, make no delay in speedily retracing your steps, and delight again in the service of thy Master. At once adopt, and through life carry into effect, the resolution that you will henceforth absent yourself from the contaminating influence of this God-hating, piety-depressing world. Stand aloof from the very appearance of evil; shun the unhallowed influences which are extant in the land, and floating upon every popular breeze, and live soberly, righteously, and godly, in this present evil world, ever looking for that blessed hope—the glorious appearing of the great Deliverer.

But a short time since, we were all on the wing for the kingdom. But what a lamentable change has come over us. The world's allurements have induced many to go back to its weak and beggarly elements, who have plunged into formality, and are unprepared to meet the Savior, not being found in possession of the Spirit. But, thank God, there are still a few sighing ones, who are waiting for deliverance. There are a few who are longing for the coming kingdom, and the theme of their soul, and the burden of their prayer is, come, Lord Jesus. As the true-hearted saint gazes upon the thickening perils, as they rapidly increase, with the genuine, unadulterated love of God burning in his soul, he breathes out the heartfelt petition, with devotional ardor, and intense fervor—"Thy kingdom come!" Soon this oft-repeated petition will be answered to the joy of the humble, persevering few; and our King in his beauty will come to gather his waiting church.

M. H. MORRISON.

New Glasgow, C. E.

☞ It is a popular belief with mothers, that washing young children daily in cold water makes them hardy. This is a grave mistake; the feeble circulation of a child requires the aid and assistance of warm water and warm clothing. The greatest medical man who ever lived—John Hunter—recommended three rules for the management of children, and they express the substance of a volume; he says:—"Give them plenty of milk, plenty of sleep, and plenty of flannel."

For the Crisis.

Letters.

Letters! letters! what is to be done with all the letters? Pocket full, trunk full, drawer full—and still they come. Too good to burn, but put them into the big drawer, and they are *buried*—as well be burnt as *buried alive*. But I cant make up my mind to burn or bury them. Some must be kept. Business demands their preservation. Then here are others written by hands that now shall write no more. They tell us of

"Friends that are scattered, like roses in bloom."

We must keep *these* letters. Then there are letters that touch our hearts. Here is one that comes from a poor convict in State prison, and tells us how he has found the Lord. Another from one who tells how he has been led to learn the gospel of Christ from some straggling tract. Another, that had $5 in it, "from one who loves to bear one another's burdens, and so fulfill the law of Christ;" but who it was, was long a mystery. Another, from a distant and unknown pilgrim, containing words of cheer in hours of darkness, like water to a thirsty soul. Another, from a poor sad invalid, longing for rest where sickness comes no more. Another, yes two, with money to scatter tracts with, only three initials appended. The name is unknown, but the handwriting is remembered, and the little odd gold piece that came in it. Another, from a far-off preacher, which tells of poor health, three or four-year-old-*coats*, hard times and brave hearts. Another, from some sad soul, that just begins to bow beneath the burden of the word of the Lord, and stretches out a hand for sympathy, crying, "Who is sufficient for these things?" Another, from one who, anointed and blest in labor by the great Master of Assemblies, yet timorous and doubtful, writes, "May *I* preach?" Another, from a doubting, heavy-laden soul, saying, "What must I do to be saved?"

Now here are lots of letters, too numerous to mention; but what shall be *done* with the letters? How can I keep them, and keep them so that I can read them, without burying them and digging them up? Well, I've just received an article that seems to work well. It is Smith and Butler's "Letter and Music File." It is just like a *book*, made of different sizes—letter size, foolscap size, sheet music size, etc. It has 250 leaves in it, each about an inch long. One side of each short leaf is covered with gum arabic. When you get a letter just moisten the edge of the leaf, and then lay the letter on, and it will stick and lie open just like a leaf to a book. So you can put in 250 letters, and then there is an index at the end, so that you can page the letters and index them; and then, instead of an ugly pack of letters to open and look over, scattering them all around, you can open your book, look at the index, and turn at once to the letter you wish to see.

Asa L. Shipman is the manufacturer of this convenient article, and George W. Young, 138 William street, New York, is the general agent for their sale. The price is $1 each. Bro. Young is agent for H. L. Hastings' books and tracts in N. Y., and will be glad at any time to see Brn. and friends who may wish for books and tracts at publishers' prices, or for his letter files. Give him a call. Persons ordering books of H. L. H. in N. Y., can have letter files sent in the bundle if they wish, and will send the pay for them.

H. L. H.

For the Crisis.

QUESTION.—Is there any event to mark the ending of the 1290 years,—Dan. 12: 11,—this side of 1815? If not, must not the 1335 days or years end in 1860? Will some brother answer through the Crisis?

W. F. HIGGINS.

For the Crisis.

Death.

Thou hast been called the King of Terrors long,
With some 'tis so, but 'tis not in the song;
The christian looks undaunted o'er thy wave,
And fears not e'en its passage through the grave:
Anchored within the veil, firm as a rock,
His faith can meet thy rudest, boldest shock.
Thine is the port where all as equals meet,
Sheltered from sorrow's withering noon-tide heat;
Then why, O Death! should we not meet as friends,
Since every step in life to thee more nearly tends?
Who often think on death, must hear the knell
Without alarm, for they must needs die well:
O, I would lay me down with thee to rest,
As safely as when on my mother's breast;
Why should we tremble to lay down a life
Fleck'd with so much of toil, and pain, and strife?
The mourner lays his burden down with thee,
From life's uncounted pains and sorrows free.
Death is the crown of life! immortal joys
The christian's mind alone in death employs;
Were death denied, how vain it were to live,
How valueless were all that life can give:
'Tis through thy portal gates we reach that bourn,
Where, in soft slumber, man forgets to mourn.
O Death! our friend, the kindest and the best,
Toil-worn and tempest tost, with thee is rest;
Thou giv'st the sorrow laden sweet release,
The trodden down of earth, from toil surcease!
O, if the soul was here confined to share
For aye its pains and sorrows, toil and care,
This earth would be a wilder'd scene of woe,
And blighted hope mankind would only know,
And while the tide of years should onward roll,
His withered hopes of Heaven would mock control;
His nerve'ess soul would cease with hope to burn,
And back to kindred dust mourn to return;
Puissant man would sigh for thee, O death!
Would pant to render up to thee his breath;
When first transgression blighted this fair earth,
Through thee, the blissful dream of Heaven had birth,
And if thou should'st be banished from this sphere,
Man's sojourn would be hopeless, hapless here;
Then, Death, we'll welcome thee, our best of friends,
Life's toilsome journey through thy portal ends.
O, had my muse the power to deck the tomb,
And make perpetual roses round it bloom,
I'd cull the brightest gems from Eden's bowers,
And wreathe it with a coronal of flowers.

E. S. W.

West Winsted, March 1, 1859.

Correspondence.

From M. L. Pratt.

BELOVED CHRISTIAN FRIENDS:—I love the truth, it is the christian's hope. Says the beloved apostle: "He that hath this hope, purifieth himself, even as he is pure." —"If in this life only we have hope, we are of all men most miserable." It was for the hope of the resurrection that Paul was bound with chains. But how little do we hear the christian's hope preached in these days of fables, by those professing to be watchmen on the walls of Zion. The coming of Christ and the resurrection of the dead were the burden of the apostles' preaching, exhortation to prayer, and the great incentive held forth to holiness of heart, and to induce men to repent, "Because God hath appointed a day in which he will judge the world."

I am a firm believer in the doctrine of immortality only through Christ. What beauty and harmony adorn the sacred page when we are willing to let God mean what he says. Let us believe God. He makes all future life depend upon a resurrection; for without a resurrection, even those who fall asleep in Jesus are perished. God's word declares it; and who dare deny it? How consistent is God's word from beginning to end! Strange that mortal man should pretend to claim what God alone possesses in himself—Immortality. Christ has brought life and immortality to light through the gospel, and to those who by patient continuance in well doing seek for it, shall obtain it at the resurrection; those who sow to the flesh shall reap corruption —shall die the second death. Not a word does the Bible teach about sinners suffering eternal torment; not one plain passage can be brought to sustain this horrible doctrine, which mars the character of God with injustice. His word is glorious as his character.

If this should fall into the hands of any who are strangers to this blessed hope, the hope of seeing Jesus as he is, and being made like him, let me entreat you as you value eternal life, not to trifle with the truth of God. He spake as never man spake and he cannot lie; for he has said, "Heaven and earth shall pass away, but my word shall not pass away;" not one jot or tittle shall fail. Sinner! the word of God will stand, and all your opposition and prejudices cannot overthrow it. The truth is destined to prevail; then yield to its mild sway, and not be found fighting against God.

Vineland, Wis.

From Bro. S——.

BRO. GRANT:—I would respond to your request, that every subscriber should furnish at least another, to extend the truth, and help bear the extra expense of enlarging our family paper. I am so glad you have thought best to enlarge the paper, I hardly know how to find words to express my gratitude to God for having put it into your hearts thus to do. The "Crisis" comes nearer to my *beau ideal* of what such a paper ought to be, than any other paper ever published amongst us. I look upon the Crisis as peculiarly "*Our Family paper.*"

Now, brethren, let us take hold and sustain "Our Paper," so that it shall be perfectly above board, and never be compelled to occupy its pages in dunning.

We have enjoyed a refreshing from the presence of the Lord here, and a goodly number, we trust, have been truly converted to God. Yours in the blessed hope.

Oxford, Ill.

From J. Baker.

BRO. GRANT:—I am yet longing for that "rest that remaineth for the people of God,"—the land that shall know no sorrow, nor sighing, pain nor death. I am a pilgrim still, and hope to meet the dear saints of God at the gathering time, never to part again. I love the coming and kingdom of Christ better than any thing else; and long to see Jesus coming in the clouds of heaven, attended with the angelic host, to gather the faithful flock of God, and bring them to the land of rest. Then shall the "ransomed of the Lord return and come to *Zion*, with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

"I long to be there, and the thought that 'tis near,
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glories so rare,
The kingdom of Jesus, I long to be there."

Brn. and Srs., is there not enough in the future to stimulate us to bear the consecrated cross; to put up with all the conflicts of this mortal life? We think there is. Let us face the storm with new energy, and do good as we have opportunity.

Eastport, Me.

From Eld. W. Pratt.

BRO. GRANT:—Bro. Taylor's fence riding is tipping off many into the dead Hades. We think if he continues his articles on fence riding, he will soon get the fence clear, and it is not impossible, when he steps off, many will even jump over the fence who have long been on the other side.

Rough and Ready, Ill.

☞ Never condemn a friend unheard, or without letting him know his accuser and the charge preferred against him.

Summary of News.

FOREIGN.

PER STEAMSHIP CITY OF WASHINGTON.

The advices are four days later than by the Arabia.

It is explained that the ground for supposing the French and Austrians will evacuate the Papal States, is because the Pope has invited them to do so. Nothing had transpired to indicate how either power will proceed, but rumors from Paris say the French will withdraw.

War preparations continued actively, and the Funds, which were so buoyant on the departure of the Arabia, had become depressed.

The war fever was high in Germany.

Late news from Brazil says that President Lopez of Paraguay had accepted the mediation of the Brazilian government in the difficulty with the United States.

FRANCE.

The anticipations of a peaceful solution of the existing difficulties which prevailed in England at the departure of the Arabia, do not appear to have been participated in to any extent in France, or in other parts of Europe where rumors of a warlike nature continued to prevail.

Large bodies of troops from Algiers continue to be landed at Marseilles. Sixteen batteries of artillery had likewise arrived at Marseilles.

Each regiment of artillery in the French service was to be increased by two batteries.

It is stated that the accumulation of military stores and provisions at Marseilles was greater than at any period during the Crimean war. The extensive warehouses at the Port of Joliette were crammed with military stores, and in the bake houses they were making biscuits night and day.

It was reported in military circles that three divisions of the army of Paris are forthwith to march to Lyons.

In commercial circles, the uneasiness caused by the immense preparations for war was on the increase, and it was feared that unless news decidedly favorable to peace transpired by the first of March, serious failures would occur.

ITALY.

Preparations were making on a large scale for the defence of Genoa and the Gulf of Spezzia.

At Milan, owing to popular demonstrations at Signor Dandolo's funeral, numerous arrests and domiciliary visits had been made. The prisoners were delivered over to a military commission. The funeral in question is said to have been attended by from ten to fifteen thousand people, and the air resounded with shouts of "Viva l'Italia," "Non l'Independenza."

The Genoa Gazette announces that a collision had taken place between some Modenese soldiers and Sardinian peasants, in the neighborhood of Sarzana. The soldiers pulled down a tri-colored flag, which was hoisted on the frontier, and trampled it under foot. The following day, two hundred Modenese soldiers, with two pieces of cannon, made a demonstration on the frontier, and again removed the flag, which had been re-hoisted. The peasants then assembled with arms, and some shots were fired on each side.

AUSTRIA.

Lord Cowley arrived at Vienna on the 27th Feb., and a telegraphic despatch from that city says that Prince Frederick William of Prussia was expected to arrive there on a special mission from Berlin. Lord Cowley presented his credentials on the 28th.

The Vienna correspondent of the Times states that the people were so disgusted with the policy of the Emperor Napoleon, that they loudly expressed a hope for war in order to end the present suspense.

GERMANY.

Thirty-nine members of the Wurtemberg Chamber had issued a strong address representing that the armaments in France were made with a view of establishing vassal States for the Napoleon dynasty. This is the view entertained generally by the German radicals. Unless the Emperor abandons his war projects, it is asserted that the German sovereigns will have no chance but to form a coalition against him.

PER STEAMER WESER.—Liverpool advices of the 5th.

FRANCE.

Preparations were being made for the arrival in France of some distinguished personage, and it is hinted that it might be the Pope.

The Paris correspondent of the London Times says that in a recent interview between the Papal Nuncio and M. Walewski, the latter, who is opposed to war, commented so pointedly on the obstinacy of the Pontifical government in refusing the concessions so much required by its subjects, that the Nuncio asked whether it was meant to compel him to demand his passports. Walewski replied—No, but this was not the time to disguise truth.

A Marseilles despatch says Russia has 60,000 troops on the Pruth, and has augmented her army in Georgia.

SARDINIA.

Austrian troops at Placenza are increasing daily. Twelve thousand had been placed on a war footing since the first of March.

AUSTRIA.

The Cabinet at Vienna have agreed to maintain 150,000 men in Lombardy, and will erect fortifications in all directions.

It is reported that Arch Duke Albrechdt and Baron Hess have been made Marshals.

The lower classes of Vienna are becoming exceedingly favorable to war.

The government is said to have contracted with the Lombardo Venetian Railway for the transport of 75,000 men during March.

The official Vienna Gazette says as soon as a notification in writing from Cardinal Antonelli arrives here, it is understood that the evacuation of the States of the Church by the Austrian troops will follow.

It is said that Austria will grant foreign vessels the privilege of navigating the Danube.

The Austrian army in Italy has been placed on a war footing.

The "News" thus discusses the great European question:

We hear that the Holy Father is anxious to get rid of Austrian and French occupation, even at the risk of being relegated by his diocese to Jerusalem, with a permit from the Sultan and the Czar. We hear, too, that Austria is disposed to retire within the limits assigned to her by the letter of treaties, and to relax her grasp of Central Italy. We hear all this and more that is equally credible to a credulous public. But what if it be too late? What if France, in other words, the French Emperor, means war; if his divisions, his transports, his guns, his commissariat are ready; if his army has its line of March, and is "straining in the slips;" if he himself is burning to take the field? What if he is under positive engagements to the King of Piedmont and to Count Cavour; and the united national party throughout Italy is waiting for the word to rise, and deliver Italy from the stranger? Talk of treaties to a man who reigns in their despite, and who proclaims that in those treaties the nations had no voice, and that their day is come. As well bind a tiger with a wisp of straw. England desires peace, and will keep it; but while she holds her own inviolably, she is not obliged to prevent any other nation from working out its own redemption, or to restrain the madness of irresponsible power from rushing on its fate.

CHILI.

Valparaiso dates are to Jan. 21. The revolutionary movement progresses. The provinces of Talca in the south, and Huasco and Copiapo in the north, are in arms against the government. Troops have been sent to meet the insurgents.

An attempt at revolution in the provinces of Nuble and Aconagua have been frustrated by the seizure of several of the agitators.

The Commercio, a journal favorable to the government, speaks of the revolutionary movements with contempt, and says tranquillity is certain. Other authorities say the revolution daily gains ground, and trouble was daily expected at Valparaiso, where great fears of excesses by the mob are entertained.

Obituary Notices.

Died, in Clarksburg, Mass., Jan. 10th, 1859, Sr. KINGSBURY, aged forty-three years and ten months, wife of Bro. Amos Kingsbury.

Sr. Kingsbury died as she lived—a christian. She obtained hope in Christ when a youth; united with the Reformed Methodist church, with whom she lived many years an exemplary christian; but when the proclamation was made in 1854 that the children of God were then to receive their inheritance by the personal coming of the Son of God to raise those that have fallen asleep in him, and to change the living saints, she left all and embraced the welcome news; consequently she was among the disappointed ones. Nevertheless, her faith held out firm to the end. Sermon on the occasion by the writer. Sr. K. left a kind husband and only son to mourn their loss. May they so live that they may meet an unbroken family in the kingdom of God.

ISAAC BLANCHARD.

Died, in Hallowell, Me., March 5th, 1859, RICHARD, only son of Widow M. Bean.

His disease was congestive typhus. After he had been sick a few days, he called on his mother to pray for him, also two of his aunts who were present. He also prayed for himself. The Lord spoke peace to him; and a clearer case of conversion I never saw. He called each member of the family three times, and obtained the promise from each to meet him in the kingdom. Notwithstanding his pressure for breath, he shouted the high praises of God, and told his mother he should walk the golden streets with her in white. He wanted all he saw to be good. Since his death, a reformation has broke out in the mill where he worked. Ten or fifteen have been converted to the Lord.

N. SMITH.

Died, in Ellsworth, Me., Feb. 8th, 1859, of consumption, WILLIAM S. GRIFFIN, aged forty-one years and three months.

He was a firm believer in the soon coming of Christ to raise the dead and give life and immortality to all that love his appearing. Many near and dear friends stood around his bed at the last, whom he exhorted to prepare to meet him on the resurrection morning. He was calm and patient to the end, and such a heavenly smile as beamed on his features no mortal ever saw before.

This is the third time we have been called to mourn over our departed friends within three months and eight days. But we sorrow not as those that are without hope. Funeral services by Bro. Benjamin Smith.

"Dearest husband, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

R. S. GRIFFIN.

"*The Speechless Guest.*"—I desire to thank my many friends for the orders which they have already sent in for the above tract; and would be very glad to fill others.

JOHN F. COTTON.

Notices, &c.

Notice.

There has been recently fitted up in this city a small but convenient house of worship, situated on Warren street, two doors below my residence, which is on the corner of Rumford and Warren streets. The house is open and free, without distinction of party, for all the servants of Jesus Christ who are now publishing the glad tidings of the soon coming kingdom. We are few in number and limited in means; but would say to any, and to all, who feel the cause of God at heart, and are willing to sacrifice for the same, that here is an open door.

JONAS MERRIAM.

Concord, N. H., Feb 28th, 1859.

To Minnesota Brethren.

1st. Those who wish visits from me, will bear in mind that my expenses to and fro must be defrayed by those who send, as I am unable to "go a warfare at my own charges"

2d. Let those who send for tracts, remember to enclose enough to PAY POSTAGE on them. "Man's Future State" and the "Key of Truth" will still be sent to those who wish to scatter them.

3d. Shall we have a campmeeting in Minnesota this year? It will cost something, as I should wish to invite some able minister from the East; hence, I am unwilling to appoint one until I know whether it can be fully sustained. Will brethren all drop me a line, expressing their minds upon the point. When and where shall it be, if at all? Spring or fall? Somewhere near the Mississippi river?

W. SHELDON.

P. S.—Iowa and Wisconsin brethren, who live convenient to the river, will please let me know, by letter, whether they will help. The fare between St. Paul and Dubuque this season is reduced to $6 cabin and $2 deck. A campmeeting in Southern Minnesota would as well accommodate brethren in Iowa and Wisconsin as those in this State, and be accessible to a portion of those in Ill.

W. S.

Notice.

Eld. Edwin Burnham is to preach in the New Market Hall, corner Weybosset and High Streets, Providence, R. I., Sunday, March 27th, and evenings following until Friday evening, March 30th.

JOSEPH D. BROWN.

☞ Bro. J. B. Waite, Apponaug, R. I., has all or nearly all the books advertised in the Crisis for sale. He is lame and poor, but rich in faith. He will travel around Rhode Island and sell books. Patronize him, brethren, and benefit yourself while you help him.

H. L. H.

Notice.

The next meeting of the "Rhode Island State Conference of Reformers looking for the immediate second advent of Christ," will be held in Providence, in the New Market Hall, corner of Broad (or Weybosset) and High streets, (entrance on High street,) commencing March 30, 1859, and to continue three days. A full delegation from the churches is desired.

JOSEPH D. BROWN, Clerk.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in Poultney, Vt., Saturday evening, March 26th, and remain till the first Lord's day in April, preaching where the Brn. may appoint.

MILES GRANT.

J. K. Bellows appoints to preach in the following places:—

Cheshire, Mass. .... March 24 and 25
North Adams, Mass. .... March 27th.
Savoy, Mass. .... March 28, 29 and 30
Plainfield Pond .... March 31 and April 1
Goshen, Mass. .... April 3
Bancroft, Mass. .... April 4 and 5
Springfield, Mass. .... April 7 and 8
Scittico, Ct. .... April 10
Warehouse Point, Ct. .... April 11 and 12
New Britain, Ct. .... April 13 and 14
Cheshire St., Ct. .... April 17
Waterbury, Ct. .... April 18 and 19
West Haven, Ct. .... April 20 and 21

Eld. L. Morgan appoints to preach in—

Danielsonville, Ct. .... March 20 and 27
Wallingford, Ct. .... April 3
and in the evening at school-house.
Newfield, Ct. .... April 10
Cheshire Street, Ct. .... April 17

S. W. Bishop appoints to preach in—

Goshen, Mass. .... March 27

W. S. Campbell will preach in

Southington, Ct. .... March 27

Wm. Sutherland appoints to preach in

Springfield .... April 3
Cornish, N. H. .... April 10
Bristol, Ct. .... April 17

L. D. Thompson appoints to preach in

Auburn, N. H. .... March 27th.
Westford, Mass. .... " 29th.
South Reading, Mass. .... " 31st.

Business Matters.

To Correspondents.

ANTI-ETERNAL TORMENT—*By Edwin Burnham.* This Tract is now ready at this office, and all orders can be filled at once. See notice under "Books and Tracts."

J. Covell—All right.

Cash Receipts.

S F Hubbard 200, 72c; N Atkins 234, 94; J A Cole 198, $1.44; D E Robbins 168, $1 25; M Damon 80; J B Dodge 231, $1.50.

B Rosa, L Robbins 198, R E Cole 198,—25c each.

J Graham 195, S B Hathern 186, J Bradley 195 J H Horton 195, E Branch 195, S H Waldron 195, D Morse 195, Win Pratt 19, E Cottle 195, W Stowe 195, A Healey 195,—50c each.

N Miller 173, J Hutchinson 208, R W Neal 230, E Finch 208, O D Woodruff 208, L Upton 208, H Tripp 208, J H Sleeper 208, E Braley 208, G Morris 188, L P Fox 208, L Tayler 208, D C Tourtelot 208, H W Miler 211, G W Eccleston 208, W Howard 208, S Alden 196, J B Morgan 208, J Harris 204, R S Griffin 216, J Hareslgn 208 F Bates, Jr, 208, A Hotchkiss 182, S Dodge 182, W J Pierce 208, C Simonds 208, J P Barnes 208, A B Browning 208 G W Wiggin 208, G F Fowler 221, A Messer 195, I Cole 208, Noah Smith 208, J Buzell 208, P Pfeil 208, P C Goodale 208, S Briggs 194, Mrs M K Prescott 185, J Armstrong 208, B F McLean 208, J Brown 234, G Stewart 208, M Hogg 195, L Allen 208, A Richardson 208, S P Langdon 210, D Chase 208, D Austin 208, W Munson 208, J Merriam 182, P Cannon 208, H Briggs 205, S Tucker 208, S Lemont 208, S Barton 208, G A Wills 208, T S Scoville 178, G A Hawley 182, J C Munson 210, J Covell 207, R Woodward 208, V P Salisbury 208, P Shafer 208, C C Connor 208, W Howard 182,—$1 each.

Mrs L Brewer 225, W L Parsons 225, S Henry 234, G W Rix 225, S Spaulding 234, M McDow 234, J Linkogel 234, A Coburn 234 D Merrill 182, Mrs M C Allen 234, W H Albro 193, L Clark 212, C H Latton 238, E S Hughs 234, C L Raymond 234, G Scheeck 234, D A Jones 214, R Plummer 206,—$2 each.

P M Weaver 208, G Whipple 190,—$3 each.

For Books and Tracts.—Elliott Braley $1, D C Tourtelot $1, F Atkins $1, S F Hubbard 28c, J De Manderville 56c, E Searle 23c, S Case 6c, H B Martin 24c, Eld T Smith $2, B Lougee 25c, Jas Lord $4 21, J A Cole 56c, W White 12c, L Allen 24c, A P Hyde $2.50, G Ackerson $1, G W Gillespie $1.25, D Austin 25c, J P Dodge 50c, H Hitchcock 60c, E C Robinson $1, H T Hart $1, L K Gaines $1.

IMPORTANT FROM MEXICO.—New Orleans, 12th.—The steamship Tennessee is below, with Vera Cruz dates of the 9th inst. A battle had been fought near Cordova, and the left wing of Miramon's army was completely routed by the Liberals. Miramon lost one hundred men killed, three cannon, three hundred muskets and a large quantity of ammunition. Gen. Deogolado was preparing to march on the capital with 10,000 men. The Liberals had captured Huanajualto and Amascalientas.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS 167 Hanover street Boston Mass.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 5 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 10 cts.—postage 3 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single; 6 copies for 30 cts. Mailed post paid. $3.00 per hundred.

The Harp: [illegible] designed for public [illegible] by J. V. Himes. [illegible] off per dozen. [illegible]

Cruden's Condensed Concordance. [illegible] Bible student should have a copy. Price, [illegible] $1.50.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Words of Warning. 3 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish [illegible] than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with camp-meetings and revivals. Written by himself. This is a very entertaining work, and will be read with interest by all. Price 60 cts. —postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. [illegible] the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $2.00 per hundred,—4 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the young. Price 40 cents; postage 7 cents.

FOSTER'S LETTER AND TRACT [illegible] per hundred; 2 cents single; postage 1 cent.

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Original Contributions.

For the Crisis.

The Christian Soldier; or, True Patriotism.

A DISCOURSE.—BY WM. SHEPHERD.

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier."—2 Tim. 2: 3, 4.

(Concluded.)

Thirdly. In the first place, then, Jehovah has promised to this patriotic host in the outset thus,—"No weapon that is formed against thee shall prosper, and every tongue that shall rise up in judgment thou shalt condemn." "Behold they (the wicked) shall surely gather together, but not by me; whosoever shall gather together shall fall for this sake." "But the wind shall carry them away, vanity shall take them; but he that putteth his trust in me shall possess the land and inherit my holy mountain."—Isa. 57: 13. This language is very conclusive. Let David speak for them, and let us notice how the enemy (when he shall come in like a flood) is to be conquered, and how the Spirit of the Lord is to raise up a standard against him.—"All nations compassed me about; but in the *name of the Lord* (that name we read of in Revelations, his apocalyptic name, which is soon to be developed, at the angelic annunciation of which every knee will be constrained to bow, and every tongue confess, that Jesus is the Christ to the glory of God the Father, destined to reign over all nations in the final redemption of the world;) I will destroy them. They compassed me about like bees; they are quenched like the fire of thorns; for in the name of the Lord I will destroy them."—Ps. 118: 10–12. "Though an host should encamp against me, mine heart shall not fear; though war should rise against me, in this will I be confident." "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever." Hence, "He shall subdue the people under me, and the nations under our feet." "For the Lord is *strong*, the Lord mighty *in battle*, who goeth out *before* our *armies*, and whose arrows are *sharp* in the hearts of the king's enemies whereby the people fall under thee." Again, he speaks of his activity and fleetness through divine aid thus: "For by thee I have run through a troop; and by my God have I leaped over a wall. . . It is God that girdeth me with strength, and maketh my way perfect. . . He teacheth my *hands* to *war*, ... so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation, and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine enemies and overtaken them, neither did I turn again until they were consumed. I have wounded them that they were not able to rise, they are fallen under my feet. Thou hast girded me with strength unto the battle. Thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me."—Ps. 18.

This, you will observe, is prophetic and will be fulfilled in the coming day, when the greater David, he of glorious destiny, spoken by all the holy prophets and apostles, will be revealed from heaven to ascend the throne and sway his sceptre "from sea to sea, and from the river unto the ends of the earth;" when one shall chase a thousand, and two put ten thousand to flight; when even a *little one* shall be equal to a thousand, and a *small one* a strong nation; for it is then that the chariots of God will exceed twenty thousand, even thousands of angels. The Lord shall be among them as in Sinai, the holy place. He will then go forth as in the day of battle, and will overturn with his invincible army all that dare fight against Mount Zion, his dwelling-place, the place which he has chosen for his permanent rest, (Ps. 129: 5; 132: 13, 14,) upon which his feet shall in that day stand, (Zech. 14: 4,) and according to abundant prophetic testimony, the utter defeat of the wicked confederacy will be certain. For the Lord God will be seen over them in the ample display of his terrible majesty and power, and his arrows shall go forth as the lightnings, and the Lord of hosts shall blow the trumpet and shall move forth as the devastating whirlwinds of the south.

The name of the Lord, of which David speaks, whereby he is enabled to perform those many exploits, is synonymous with Jeremiah's battle axe, which he addresses thus: "Thou art my battle axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, with thee will I break in pieces the horse and his rider . . . the chariot and his rider, captains and rulers," etc. Jer. 51: 20. Between the effects of this battle axe and the *sword of the Spirit*, you will find that there is a striking similarity.

Again, this assurance of the prophet is ratified in the Apocalyptic promise, as we find—"He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father."—Rev. 2: 26, 27. But that he will ultimately triumph, the sublime visions of this wonderful book clearly indicate. Here we have the mighty armies of earth and heaven brought to view in dread array; we learn here that the rebel myriads of this world make war with the Lamb, and the Lamb overcomes them, for he is the LORD OF LORDS AND THE KING OF KINGS, and they that are *with him* are CALLED, and CHOSEN, and FAITHFUL.—Rev. 17: 14. Mark these three particular characteristics of a good soldier of Jesus Christ, namely; "CALLED and CHOSEN and FAITHFUL."

Again, the Revelator sees the final conflict in a more grand and warlike attitude, and describes the soldiers of Christ as mounted upon snow-white horses (denoting the holiness and purity of the war in which they are engaged) beautifully caparisoned, which he styles the "*armies of heaven;*" while the great object of attraction—their mighty Chief and Leader, the Son of God—is seen mounted upon a white charger, being himself called the FAITHFUL and TRUE, who *in righteousness* doth judge and MAKE war; he is clad as it were in vestments dipped in blood, while out of his mouth proceedeth a sharp sword, with which he doth smite the nations. And the beast and the kings of the earth are observed gathered together to also make war against him that sits on the horse and against his army. The result of this great battle is fully told by the mighty cry of the angel represented as standing in the sun, "Saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of horses, and them that sit upon them, and the flesh of all men, both bond and free, both small and great."—Rev. 19: 11–21.

> "Thy saints in all this glorious war
> Shall conquer though they die,
> They see the triumph from afar,
> By faith they bring it nigh.
>
> When that illustrious day shall come,
> And all thy armies shine,
> In robes of victory through the skies,
> The glory shall be thine."

And here in conclusion under this head, it may be as well to observe, that in some heated conflicts he may betimes apprehend a defeat, and from seeing the *apparent* odds against him, feel disposed occasionally to make a hasty retreat; but this is only for want of due and careful consideration, or recalling to memory "whatsoever was written aforetime;" in calling to mind, for example, such exhortations as the following; "Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him; for there be *more* with *us* than with him, with *him* is an arm of *flesh;* but with *us* is the Lord our God to help us and to *fight* our battles."—2 Chron. 32: 7, 8. We see a fair illustration of this in the case of Elisha and his servant, when at Dotham, where the king of Assyria and his numerous army encamped around them, that there seemed no possible way of escape. The servant became terribly alarmed for his safety, being hedged in on every side, both with horses and chariots of the enemy, and says to Elisha, "Alas, my master, what shall we do? And he answered, Fear not, for *they* that be with *us*, are more than *they* that be with *them*. And Elisha prayed and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, . . . and behold, the mountain was full of horses and chariots of fire around about Elisha."—2 Kings 6: 15–17. But notwithstanding he may be thus surrounded with God's horses and chariots of fire, and with his angels whom he maketh spirits, and with his ministers whom he maketh as a burning flame, it must not be expected but that from time to time he will meet with many difficulties, severe trials, and sore conflicts in this warfare, so much so, that he may be moved thus to exclaim, with one who has sung.

> "O land of rest, for thee I sigh,
> When shall the moment come,
> When I shall lay my armor by,
> And dwell with Christ at home?"

And then again it is not unlikely that he *may* fall on the road in the march prior to the decisive battle of the great day; but it will be with his armor on, and with the joyful hope of rising again, as one refreshed with *new wine*, in the resurrection, to resume his onward march to join the immortal armies of heaven and unite in singing the victor's song.—1 Cor. 15: 55, 56; Rev. 15: 2–4.

> "They led the warrior to his couch,
> And calmly laid him down—
> They smoothed the pillow of his head,
> That soon should wear the crown
> Of fadeless light prepared for him
> In heaven from above,
> With those his labors here had saved,
> To shout their Savior's love.
>
> The armor of his hallowed faith
> Still shone upon his form;
> Brilliant success had heightened it
> In many a battle storm;
> That armor was in early youth
> His panoply and pride,
> The gift of heaven's grace to him,
> By heaven sanctified.
>
> He wore it when revilers raised
> Their impious voices high;
> It shelter'd him in peril's hour,
> In it he wished to die!
> 'T were highest happiness to gain
> An end so nobly sought.
> The warrior's hallowed shroud should be
> The mail in which he fought.
>
> Glorious the christian hero falls,
> From earthly fetters free,
> Beneath the ensign of the cross,
> Waving in victory!
> Behold him gazing on its folds,
> Anxious for its release,
> High hopes of heaven in his heart,
> And all the future peace."

4th. *His reward and triumph.* The last feature of our subject will now claim our attention for a few moments. This is an interesting one, and contains the christian warrior's motive powers to action. For it is in a measure by contemplating the star-gemmed crown, that he is encouraged to bear the self-denying and self-sacrificing cross of Christ. So the poet thought when he penned the following:

> "How sweet to reflect on those joys that await me
> In God's righteous kingdom, the haven of rest,
> Where angelic beings with welcome shall greet me,
> And lead me to mansions prepared for the blest.
> Encircled with light, and with glory enshrouded,
> My happiness perfect, my mind's sky unclouded,
> I'll bathe in the ocean of pleasure unbounded,
> And range with delight through the Eden of love."

Thus it was with "Paul the aged;" he steadily had his eye fixed upon the crown, and inspired with indomitable courage and energy to fight his way through, he could exclaim at last—"I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is a crown of righteousness laid up for me, which the Lord the righteous Judge will give unto me at that day, and not to me only, but unto all who love his appearing." 2 Tim. 4: 6–8. It was this "looking for that blessed hope and the glorious Epiphany of the great God and our Life-Giver, Jesus Messiah"—the crowning consummation—which enabled him, in no small degree, to cheerfully endure fiery trials and sufferings; and which stimulated those worthies recorded in the eleventh of Hebrews to undergo without a murmur those cruel and painful deaths to which they were subjected. They had respect unto the recompense of the reward, believing that they would attain unto a better resurrection, subsequent to which they also looked for a city that hath foundation, whose builder and maker is God, where they would drink from fountains of everlasting love while countless ages roll. They endure hardness as good soldiers of Jesus Christ, ever willing to take of the spoiling of their goods, confident that the New Jerusalem had a more enduring substance for them reserved, which they would be permitted to enjoy forever; and pressed forward toward the mark for the prize of their high calling in Christ Jesus, to God's blessed kingdom and eternal glory.

And here we become somewhat embarrassed when we attempt to justly portray or speak of the nature, value, and extent of the "reward of the inheritance of the saints." But let this suffice; in the language of the munificent donor, it is "great." He declares to all his faithful soldiers, "*Great shall be your reward in heaven.*" He that overcometh and keepeth my works unto the end, shall have power over the nations, and rule them with a rod of iron, and break them to pieces like a potter's vessel. And I will give him the MORNING STAR. He shall walk with me in white. He shall feast upon the hidden manna, and have a right to the tree of life in the midst of the paradise of God. I will make him a pillar in the temple of my God, and he shall go no more out: I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my *new* name. He that overcometh shall be clothed in white raiment, shall enter in through the gates of the city, and be led to fountains of living waters, and God shall wipe all tears from their eyes, neither shall they hunger nor thirst any more, and there shall be no more death, (they will be exempted forever from this) nor sorrow, nor crying, neither shall there be any more pain. To him that overcometh will I grant to sit with me in my throne, even as I have overcome and have set down in my Father's throne. And they shall see his face, and his name shall be in their foreheads, and, as kings and priests of God, shall reign with him on the earth. Finally, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." While lo, and behold! he which testifieth these things, saith, Surely I come quickly, and my reward is with me to give every man according as his work shall be. Amen. Even so, come, Lord Jesus.

Is there not contained in these precious promises "a great, exceeding and eternal weight of glory;" and should it not constrain us to say, with the good old patriarch Jacob, "It is enough?" We deem it useless to go over any more ground touching this; the Scriptures are full of it; indeed, the last promise quoted covers the entire ground—"*all things.*"

> "I'm sure if the tongue of an angel I had,
> I could not completely the glory describe."

Men of the world often join the armies of earth, being actuated altogether by earthly motives, stimulated by either a selfish or revengeful spirit. Their cause is seldom a righteous one, which invariably (with rarely an exception) results in an ignoble end. But those who enlist under the glorious banner of the cross, engage in a good work; they take up arms in a holy cause; their bosoms are inspired with the patriotic spirit of heaven; their hearts glow with that celestial enthusiasm which burns in the breasts of angels; and it is by these cherubic flames of love and holy ardor that they are impelled to fall into the ranks and march forward unto the field of battle, unto the utter overthrow and extermination of all wrong, tyranny and injustice, the reinstatement, promotion and exaltation of all that is just, holy and good. They have the consciousness that their cause is of God, and relying implicitly upon his all-powerful arm, they have no fears but what success will ultimately attend them, reasoning with the apostle—"If God be with us, who can be against us?"

Who then will join with us in this righteous cause? Who feels disposed to unite with and augment the number of God's regiment? Who is willing to subscribe his hand to the articles of conditions as found recorded in the volume of Holy Writ; and thus become another "good soldier of Jesus Christ," lawfully equipped to "war a good warfare?" We want men of nerve here—men of decision of character, of courage, of unflinching firmness and indomitable perseverance, who will never desert when once enlisted. Is there not some who may have followed us in this discourse, who are yet "aliens to the commonwealth of Israel, and strangers to the covenant of promise, with no hope and without God in the world;" hence in the enemy's ranks, siding with the allied powers of darkness? Let such come forward at once, then; the rendezvous is yet open for the reception of recruits, the flag of invitation is still unfurled, beckoning—"Come!" The call for volunteers may still be heard through the land—"Whosoever will, let him come!" We have no press-gangs in this cause, to force individuals into the ranks, against their own will or inclination; no exciting their fears, nor arguments drawn from the dogmas of eternal torments or endless misery of ever and yet never-dying souls, in order to move them to come; but simply point them to the divine goodness, as exhibited in and through Christ Jesus—"Behold, the Lamb of God that taketh away the sin of the world." "God so loved the world that he gave his only begotten Son, that whosoever would believe on him might *not perish*, but have everlasting life." It is the contemplation of God's *goodness* that leadeth men to repentance.—Rom. 2: 4. And they must come voluntarily; "Whosoever *will*, let him come," reads the word. Come, then, "for *all* things are now ready." Soon, yea, very soon, the commissioned angel of God's presence will, with a loud and solemn voice—

> "Speak the sacred number sealed,
> Speak the mystery revealed;"

And thine ears will be saluted with the emphatic declaration—"IT IS DONE!" The number of God's noble army will be completed, the broad pendant of the gospel that bids them welcome, will be seen no more waving in mercy's graceful undulations; the rendezvous will be closed; the door forever shut! Solemn truth! will you heed it? O God, touch the sinner's heart to feel the solemnity of the hour in which we live! Will you have your name, then, at once enrolled here, that it may be registered "*in heaven*" by waiting and attendant angels, which shall cause much joy in heaven; for there is renewed joy in heaven over one that enlisteth—one sinner that repenteth. O, may God help you to come in his own appointed way! That when the great and trying day, in all its awful sublimities and imposing splendors burst upon a guilty and heaven-daring world, a luke warm, hypocritical and sleeping church—when the mighty armies of earth and heaven shall confront each other in terrible array upon the wide and extended fields of Armageddon; when all the powers of darkness that be—devils, fiends, wicked men and angels, kings of the earth and great men—shall be concentrated together in one solid confederation, with satan at their head, to make his daring effort against Jesus and the Lamb of God, but now "the Lion of the tribe of Judah," to obtain and get possession of the world, which will decide its fate—the fate of men and angels, as is so vividly portrayed in the Apocalyptic visions of the Revelator; where the blessed Messiah is described clad in an invulnerable coat of mail, robed in vestments of a crimson dye, mounted upon his swift-winged courser—you may be among that war-like multitude of "the armies of heaven, following him upon white horses," going forth in one bold and unbroken phalanx, a consecrated host, "conquering and to conquer," amid the grand music of ten thousand harpers, discoursing the most beautiful and soul-animating strains—the loud hallelujahs of the redeemed myriads—the booming of heaven's thundering artillery—the graceful and heart-cheering waving of her resplendent and variegated banners, led on by their noble and all-powerful Commander, to certain victory, eternal honor, fame and glory, swelling ever and anon the mighty shout, "HALLELUJAH! FOR THE LORD GOD OMNIPOTENT REIGNETH."—"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Amen.

> "Lift up anew thy standard high,
> Ever be this thy battle cry—
> For Christ to live and die,
> Press to the foremost fight;
> Be sure that to thy Leader's might
> Thou shalt have the victory."

☞ 'Tis a miserable thing to live in suspense; it is the life of a spider.

For the Crisis.

On Regeneration.

BRO. GRANT:—It is an important duty and precious privilege for christian brethren to present to one another, in the spirit of humility and love, with a single eye to the holy truth, their views of that truth, that God may be glorified in our increasing union therein.

We acknowledge that Scripture is its own best interpreter. Our divine and infallible Teacher has announced to a fallen world the great truth, that "Except a man be born (or begotten, *gennethe*) again, he cannot see the kingdom of God." "That which is born (or begotten) of the flesh is flesh; and that which is (begotten) of the Spirit is spirit."—John 3: 3–6.

Regeneration then plainly appears to be, a generating of a man by the Spirit of God, who has been generated by the flesh, not a *reproduction of the man*, but a *change of the man*, from an *animal or carnal man*, to a *spiritual or holy man*.

The analogy appears to be, that in both cases there is an active agent and means employed. "The natural man is begotten" by man in the use of the "seed of man," and "the spiritual man by" God, in the use of the incorruptible "seed of" the word, or truth of "God." This is confirmed by the following passage,—John 1: 13. The apostle writing of believers on the Son of God, declares, "Which *were* born (or begotten) not of blood, nor of the will of the flesh, nor of the will of man, but of God." Whosoever believeth that Jesus is the Christ, is born (or begotten) of God."—1 John 5: 1. "Of his own will begat he (God) us with the Word of truth."—James 1: 18. "Whosoever is born of God," etc.—1 John 3: 9.

The above declarations of holy truth are all in *the present or past tense*, and not in the future. Consequently, they determine the teaching of our Lord to be, that we must be begotten of the Spirit of God, or regenerated, *in the present state*, or we can never "enter the kingdom of God." To beget and to generate are synonymous terms. Moreover, the apostle plainly and positively declares, "Beloved, NOW are we the sons of God."—1 John 3: 2. This cannot be unless we are *now* regenerated or begotten of him. The words "born" and "begotten," in the Greek, are both forms of the same word, *gennao*. See John 5: 1.

The above passages, teaching so manifestly that we are regenerated, born again, and are NOW the sons of God, by faith in his Son, of the operation of the Holy Spirit, perfectly harmonize with the truth that we are not immortal, or incorruptible, until death shall be swallowed up in victory on the glorious morning of the resurrection. If, however, MAN is not regenerated—born again by the Spirit of God, before the awful hour of death, he dies in his sins; consequently, where Christ is gone he can never go, and his resurrection will be to condemnation and everlasting death. So Jesus told the Jews, "If ye believe not, ye shall die in your sins," etc. But he that "believeth that Jesus is the Christ (i. e., with the heart unto righteousness) IS (not *shall be*) born of God"—1 John 5: 1.

It is true, indeed, that the term *begotten* or *born* from the dead, is used in Rev. 1; 5 in reference to the resurrection of our Lord; but this involves no evidence that the passages adduced in this imperfect article, respectfully submitted, do not refer to that great moral or spiritual change by the Holy Spirit, without which "the natural man receiveth not the things of the Spirit of God," etc. Without this he can have no holy communion with God here or hereafter.

This divine begetting is the basis, or origin, of all spiritual or holy life. Antecedently, man is "dead in trespasses and sins."—Eph. 2: 1. He is "in the flesh," a mere animal and carnal man, and "cannot please God."—Rom. 8: 8. Consequently, if we are not regenerated until the resurrection, we remain unreconciled to God until that period, and must come forth to the resurrection of condemnation, to be destroyed, soul and body, in the second death. Death will not change our character; neither will the resurrection. Our character and judgment will be "according to the deeds done in the body."—2 Cor. 5: 10.

Let us then, beloved brethren, be faithful to dying men, and assure them, on the authority of Jesus Christ, that "except (they are) born (or begotten) again" in the present short and uncertain mortal state, they "cannot see or enter the kingdom of God."—John 4: 3–5. Your servant in Jesus Christ for the truth's sake.

HENRY GREW.

☞ If the man who leads a moral life, but is as yet insensible of his own evil tendencies, would know what he is internally, let him reflect how he would appear to those around him, if every affection and thought of which he is conscious, were made visible to those in whose company he is. In the present state of society, the power of concealment is common to all, and is by all sensibly practised. But if any one in his natural state should, from any cause, lose the power of suppressing the spontaneous suggestions of his heart, he would at once be excluded from all society, though this society may differ from him in no other respect than that of possessing the power which he has lost.

Selections.

Stick Together.

> When midst the wreck of fire and smoke,
> When cannons rend the skies asunder,
> And fierce dragoons with quickening stroke
> Upon the reeling regiment thunder,
> The ranks close up to sharp command,
> Till helmet's feather touches feather;
> Compact the furious shock they stand,
> And conquer! for they stick together!
>
> When, 'mid clouds of woe and want,
> Our comrades' walls rise fast and faster,
> And charging madly on our front,
> Come the black legions of disaster—
> Shall we present a wavering band,
> And fly like leaves before wild weather?
> No! side by side and hand in hand,
> We'll stand our ground and stick together!
>
> God gave us hands—one left, one right;
> The first to help ourselves, the other
> To stretch abroad in kindly might,
> To help along our faithful brother.
> Then if you see a brother fall,
> And bow his head before the weather,
> If you be not a dastard all,
> You'll help him up and stick together!

The Forerunner within the Veil.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec." Heb. 6: 19, 20.

That part of the ancient tabernacle which was within the veil was called the Holy of Holies, and was the symbolic representation of the heavenly world,—the place pre-eminently of the Divine presence. No one was allowed to enter this sacred enclosure, and gaze upon the Shekinah (the light of brilliant purity representing the Majesty of God,) but the High Priest, and he only once a year, on the great day of At-one-ment, or Reconciliation. The other part of the tabernacle, called the Sanctuary, which was separated from the holiest place of all by the veil, was the symbolical representation of the present earthly-church-state, which is imperfect, and which needs to pass away, before the way into the holiest of all can be made manifest.—(See Heb. 9: 8.) Here is taught an important Bible truth, that there can be no glorified church while any portion of the church of Christ are in their mortal state dwelling upon earth. An impenetrable veil separates the church from the heavenly state, until all the church have been gathered out of each passing generation, when all shall be perfected together, and not one before the other.—(See Heb. 11: 39, 40.) The High-Priest only might enter within the veil, as the ordained *mediator* between God and his people. Now Christ, as the Mediator of the new covenant, and the High-Priest of our profession, has entered within the veil,—not into the symbol of heaven, but heaven itself. And he is called the FORERUNNER,—which means one who has gone into heaven BEFORE ANY OTHER. Christ is here declared to have been *the first to enter into the presence of God.* How does this agree with the present popular belief that holy people go to God directly after they die? Christ has been *the first* to enter heaven, although he did not enter there as the Redeemer of men until the world was about 4,000 years old! Enoch and Elijah are exceptions, because they never died. Christ is the *Forerunner of such as have died.* Then if Christ is the *Forerunner*, none of the ancient saints had gone to a state of glory. And if none of the ancient saints of God, what proof have we that modern saints go to heaven immediately after they die? The true Bible hope of future life is through a resurrection from the dead at the time of Christ's second coming. "If I go and prepare a place for you, I will come again and receive you to myself, that where I am, there (then) ye may be also." And, "Behold I come *quickly!*"—*Christian Examiner.*

Preaching like "Old Hundred."

The last time I met Dr. Taylor he was on his way home from Worcester, where he had preached on the Sabbath. It was in the cars, and I was returning to my field of labor after my summer vacation. He never met an old pupil but he sent him away a wiser man. This time he took for a text his compliment which he had just received from a stranger in Worcester, and enlarged upon it in his peculiarly impressive way. A member of the congregation, whom he had observed as a very attentive listener, stopped after the service, and offering him his hand, thanked him with great earnestness, saying, "Your preaching sounded like the tune of Old Hundred." "It was the best compliment I ever received," said the venerable man. "A man whose preaching has the depth, and sacredness, and power to move the multitude, as that honored tune has, ought to be grateful to his Master." From this point he enlarged, as one may easily imagine, upon the superficial, showy, ad captandum preaching which was becoming so popular, for the purpose of impressing upon his former pupil's mind the necessity of seeking for real logical power and strength of thought in his sermons. Preach as near as you can like Old Hundred. The tune will outlast many jiggery tunes of the new masters. That tune wears.

Perhaps no man ever obtained a more lasting power over men than this remarkable preacher. Yet he rejected all rhetorical flourishes, and dealt very little in imagery, but filled his sermons with rich thoughts and earnest devotion. Such sermons as his are the ones which do good in revivals. The pulpit of America has kept time and melody this winter with the tune of Old Hundred. Let churches and ministers heed the counsel of the departed saint, and seek for solidity and power, and not for gauze and tinsel. What the world needs is preaching that shall sound like Old Hundred.—*Congregational Herald.*

HOW TO STOP BLOOD.—Take the fine dust of tea, or the scrapings of the inside of tanned leather, and bind it close upon the wound, and blood will soon cease to flow. These articles are at all times accessible, and easy to be obtained. After the blood has ceased to flow, laudanum may be advantageously applied to the wound. Due regard to these instructions will save agitation of mind, and running for the surgeon, who would probably make no better prescription if present.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Breathing Damp or Moist Air.

One serious evil connected with the habit of keeping our rooms highly heated, is, that we thereby exhaust the air of its moisture; and leave it too dry for the membranes of the lungs, especially in those who are feeble. The atmosphere of the driest and most elevated mountainous regions retains natural moisture enough for the lungs, even though they are weak and diseased; but air, like that in most of our rooms, deprived of much of its natural moisture, cannot be otherwise than irritating.

It was formerly thought by many that stoves, especially closed stoves, had a peculiar effect upon the air to render it unhealthy. I am not aware that it makes any considerable difference, in this respect, what the fixtures are, provided they do not attain to a red heat. Dry air may produce unpleasant sensations, and perhaps give us headache, whether the dryness comes in one way or another. I have alluded to the natural moisture of the atmosphere. A few grains of water, in the form of vapor, are usually diffused through every cubic foot of air. The higher the temperature, the more moisture is demanded, in order, as it were, to fill the interstices. When our rooms are excessively hot, instead of having more watery vapor in the air, there is actually less; much of what was originally there being dried up, which renders the air irritating to the skin, and especially to the lining membrane of the lungs. Hence the absolute necessity, would we maintain health, of having water in our rooms for the purpose of evaporation; whether heated by stove, furnace, or fireplace. It depends on the degree of heat which is maintained, and not much on the fixtures. Wherever there is fire, as a general rule, there should be water.

Not one factory in fifty, in this manufacturing country, nor one school-room in ten, nor many counting-rooms, mechanics' shops, conference-houses, concert-halls, town-halls, churches, or sitting-rooms, have the slightest provision for replenishing the moisture of their air. It seems hardly thought of. A strange, not to say fatal, mistake! On inquiring, in schools and elsewhere, why water is not kept in the room for evaporation, I am often told that it exposes people to take cold. How such an opinion originated, I cannot conceive; but it has about as good a foundation as many other opinions which pass current in society, even though they have been handed down to us from past generations.

Few things are more common in a dry atmosphere than chapped hands. But can our dry air produce this effect on the thicker, tougher skin of the hands, without injuring, in still greater degree, the more delicate lining membrane of the lungs? And if the lungs are at all inclined to disease, and especially to hemorrhage, may not such a dry air be likely to rouse it to activity, or hasten it to a crisis?

Among the very few vessels of any kind kept in hot rooms for the purposes of evaporation, I have not found one in twenty of them right. They are, unnecessarily, too deep. Evaporation is slow or rapid, in these cases, in proportion to the extent of surface, and not to the quantity of water used. A gallon of water, in a shallow pan, will be much sooner evaporated than a gallon in a deep one. Let this be remembered.

The very common preference for a southern climate, or perhaps for a sea air, in certain consumptive cases, may have had its origin in the fact, that the moister air of the south, and of our seaboard in general, has sometimes proved favorable. I have observed, however, that those who go south in these circumstances, and do not *remain* there, are less frequently benefited than they who remain. I have also observed, that going northward a little way, into an elevated or mountainous region, is sometimes quite as useful as going south. Both give temporary rest to the weary bodies and souls of those who resort thither, and a few recover. And he who recovers, though but one of a thousand, is reckoned as clear proof of the advantages of migration; while, of those who die, nothing is said *why* they die.—*Laws of Health.*

CURE FOR BRONCHITIS.—One of our cleverest and most reliable friends informs us that common mullen leaves, smoked in a new pipe—one in which tobacco has never been used—is a sure and certain cure for bronchitis. The remedy is simple and innocent, and within the reach of all. Recollect that it is not the remedy of a retired physician, whose sands of life have nearly run out, but is given to us by one who has tried it himself, and seen it tried with others, and has never known it to fail in effecting a permanent cure. The remedy is simple, and we can discover no harm likely to rise from a trial.—*Scientific Amer.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

The Crisis' Improved Form.

BRO. GRANT:—I wish to say a word concerning the improved form of the first No. of Vol. IX. of *The World's Crisis*. I am very much pleased with it, not only because it is enlarged, and so made capable of taking rank with the best and most respectable family newspapers, but its mechanical arrangement and finish I think most admirable. Yet it is not what the paper appears to be, so much as what it really is, that most deserves our encomiums.

Its *name*—THE WORLD'S CRISIS—teems with both natural and revealed truths, the most soul-stirring and awful, that ever pressed upon the human mind.

Its *motto*—(1) "Behold, (2) I come quickly; (3) and my reward is with me"—is most beautiful. Brief, but how comprehensive! It is *multum in parvo*. And how perfectly it expresses the great work God is now carrying on in his church, by Millennium and Advent movements—a work destined to go onward and never cease, until the church shall, with one universal voice, echo the cry, "Behold, he cometh;" and rejoice, too, in the fact, because his reward is with him, to give to every man as his works shall be.

In fine, its diversified, but timely, critical and practical subjects, the product of disciplined but independent and original minds, written by faithful and experienced brethren—laymen and preachers—together with its home and foreign news, especially the latter—to which may be added the kind, open, manly, and christian spirit, which I hope may never cease to characterize the paper—makes it *A Religious Family Journal* I take great pleasure in commending to our brethren. May the Lord bless its editor and writers with heavenly wisdom, and make the paper eminently useful to his church.

Fraternally yours,
P. B. MORGAN.

Ottawa, Ill., March 8th, 1859.

For the Crisis.

The Man whom the Printer delights to Honor.

It is the man who first selects a good subject. He then reads and meditates until he has well defined views before his own mind of what he wishes to say. He then says it in plain words, *and stops when he has said it*. But there are some minor matters to which he attends. He spells his words correctly. He puts his caps and lower-case letters where they should be. His punctuation is right. He dots his i's and crosses his t's, but not his l's and h's. And all is written in a hand so legible, that the compositor can set it up without the use of one or two "devils" to run to the editor and others to find out what the writer was trying to say.

Let those who write,
Seek the printer's delight.

L. P. J.

For the Crisis.

Home.

AIR.—*Old Cabin Home.*

Awake, my heart, to-day, from slumber turn away,
For the last sands of time are departing;
Sweet is the sound I hear, Israel's King is near,
To take his weary children home.

CHORUS.
Soon shall I reach my home,
To dwell with the loved ones forever;
There grief cannot come in our Eden home,
And tears will dim the eyes, O never.

I'm weary while I roam, and sigh to reach my home,
Where the soft summer breezes are blowing;
To meet my Savior there, to join the angel choir
That sing in my own peaceful home.
CHORUS.

I'll leave each earthly scene, for pastures ever green;
To the fair fields of bliss I am going,
Where the sun is ever bright, and a flood of golden light
Beams upon my own blissful home.
CHORUS.

The crystal river glides by the Redeemer's side,
With flowers eternally blooming;
While loud the anthems ring, all hail! to Christ our King,
In Eden, my own happy home.
CHORUS.

S. LIZZIE BAKER.

For the Crisis.

The Holy Ghost.

THE CROWNING OBJECTS OF ITS ENDOWMENT.

"*The spirit of the Lord is upon me.*"—LUKE 4: 18.

Why, and for what end? "Because he hath anointed me to preach the gospel to the Gentiles. . . . to preach the acceptable year of the Lord." Thus God revealed the nature, the operation and object of his spirit, as developed in Jesus, our Lord. Isa. 61: 1–3. Hence, if we ever are partakers of "the spirit of Christ," we shall have the same mind, and the same aims, on to the preaching of "the *acceptable* year of the Lord."—Isa. 11: 1–6; Ezek. 1–48.

"Elizabeth was filled with the Holy Ghost." Then she spoke prophetically of Jesus and his triumphant "performance of the things" predicted.—Luke 1: 41–45.

Mary said: "My spirit hath rejoiced in God my Savior;" and she spoke in the same strain of prophetic vision, relative to the final victory over all foes:—"As he spake to our fathers, to Abraham, and to his seed forever!"—Luke 1: 47–55.

Zacharias was filled with the Holy Ghost, and prophesied of what God would do "to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham." Thus the spirit in him prophesies on and on to the certain conquest which will crown and consummate the oath-confirmed covenant of grace.—Luke 1: 67–79. So it was with Simeon and Anna.

The same spirit, with the same objects, was given to the Apostles. Jesus said: "As my Father hath sent me, even so send I you. . . . He breathed on them and saith unto them, Receive ye the Holy Ghost. This spirit was their qualification for their ministry. Thus they were allied to Jesus, in spirit and in prophetic testimony.—John 20: 21–23.

The crowning promise to the Apostles, in order that they might fulfill their mission, as preachers of the Gospel was, that the Holy Spirit would be sent to them.—John 14: 26; 15: 26. Our Lord assured them that this promised spirit's work *in them* and through them would embrace "the judgment"—"the acceptable year of the Lord."—John 16: 7–11.

The spirit dispensed on the day of Pentecost exhibits these, and only these, attributes and objects. "THE SPIRIT came like a rushing mighty wind, and filled the place." Then they all prophesied and preached the gospel. Peter's sermon, by this spirit, was the first full gospel, or Second Advent sermon, ever proclaimed among men. The Holy Ghost was given for this very end. Hence they preached the gospel to the poor, but brought forward the crowning truth as to the "Great and notable day of the Lord."—Acts 2: 1–46; 4; 17: 31.

Thus Paul's preaching with the Holy Ghost sent down from Heaven, taught the service of "the living and true God, and to wait for his Son from Heaven," and his salvation.—1 Thess. 1: 3–10; Heb. 9: 28; Titus 2: 11–14; 2 Tim. 4: 1–8; Rev. 1: 10. John's "spirit" was altogether prophetic.

Much of this great theme is not here fully expressed; but the argument, so far developed, is, that in proportion as ministers now have "the spirit of Christ," (Rom. 8: 9,) they will exhibit the same wisdom, "mind the same things," and "preach the preaching" that he did, prophetically; not omitting "THE ACCEPTABLE YEAR OF THE LORD."

The spirit of some who ignore the crowning glory of the gospel minister, as above exhibited in Jesus and his Apostles, stands convicted as another spirit than the spirit of God! The "one God" gives only "one spirit" to sustain and spread the "one faith!"

Hence those "do greatly err, not knowing the Scriptures, nor the power of God," who imagine that the spirit is given to gratify or "happify them"—as its end! It was *not so* with prophets, apostles, or our Lord and Savior, Jesus Christ. "The spirit of Christ" was prophetic.—Rev. 19: 10. Its highest present and proper sphere of operation is in *prophesy* and *promise*.

J. B. C.

Words of Wisdom.

I have been young and now am old, and as I stand before God to night, I declare that nothing I have given in charity is regretted. O no! It is the riches we keep that perish; that which we give away, abides with us forever; it impresses itself on our character and tells on our eternal destiny; for the habit of charity formed in this life will accompany us to the next. The bud which begins to open here will blossom in full expansion hereafter, to delight the eye of angels and beautify the Paradise of God. Let us, then, now and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony we shall then condemn.—*President Nott.*

For the Crisis.

Man.

It is Saturday night. The Discussion has arrived—is laid upon the table. The company of a Baptist minister precludes the propriety of giving it attention. The morning comes; the new book attracts the notice of the guest. The title-page is read. An inquiry is made, "Who is this Elder Grant?" Ans. Editor of the World's Crisis.

"I would not read it—I have enough of truth to answer my calling. I can refute very easily what some of the Advents teach—the annihilation of the wicked—for matter cannot be annihilated; wood, when it is consumed, is not annihilated." This was the substance of his remarks. The season of public worship passed. Afternoon and evening the new book is read and listened to—time is taken for its careful perusal.

I should judge that the first and a part of the second evening there was an even balance in the minds of the hearers, and then prejudice began to give way before the light of truth, and the defence of the negative was carried forward with a spirit well known to a speaker when the subject is received rather than rejected.

What is man? How important the question, especially when viewed in the light of the Scripture, "Know thyself." To know a thing perfectly, it must be analyzed. The first thing to be done in analyzing a solid substance, is to dissolve it. According to the common version of the Scriptures, man (a living man, of course, for a dead man is not commanded to know himself,) is composed of spirit, soul and body.—1 Thess. 5: 23. The body is made of the dust of the earth—a wonderful piece of mechanism. The spirit (which is proved to be breath, Gen. 2: 7,) enters and operates upon the organs of this piece of machinery, producing all the varied emotions of a human soul, life, thought and feeling. The difference in souls is the difference in organisms, and the cultivation they receive, whether rational or irrational. We speak of a person as being a generous soul. Why is he so? Because he has the organ of benevolence, and has cultivated it by self-denial and seeking out and supplying the wants of others. Of another as a literary character. And why? He has the organs of acquiring, loving and retaining knowledge, and has cultivated them by an application to those things which give him knowledge. So it may be said in some respects of the brute creation.

If this is true, the soul has a beginning and an end—is dependent on the breath or air, operating on the machinery to give life and action. Our breath departs, and we die. So in Adam we all die. But in Christ all are made alive—all come forth—some to life to die no more, and some to shame and everlasting contempt. The shame of having all their sins exposed, and the contempt of being banished from all God's dominions, having no place where they can be found. Being the second death, there is no hope of life or restoration to a place of residence in all the universe.

There is no necessity for the annihilation of matter for our argument. Fire decomposes wood. A part goes off in smoke, and a part falls into ashes. We don't call smoke wood or ashes wood. Death decomposes man—his breath goes forth, his mind, his thoughts, his feelings perish, come to an end, his body returns to dust. Dust was not man before he was made. The dust of man's body is not man, any more than the dust he was made of was man before he was made.

"If Christ be not raised . . . then they also who are fallen asleep in Christ are perished." All depends on the resurrection of Christ. "But now is Christ risen from the dead, and become the first fruits of them that slept." Some will say, with what body do they come? The apostle brings grain to illustrate his subject. "That which thou sowest is not quickened except it die." Does it all die? No, there is a germ that, if it dies, all hope of a crop is lost. What is the germ in the dead? Is it any thing that can be found in the natural man? Has the natural man an inner man that is renewed day by day? I know his old man will increase in strength as he daily performs the works of the flesh; but Paul exhorts us to put off concerning the former conversation, the old man which is corrupt . . . . and put on the new man, which after God is created in righteousness and true holiness. Is not this the germ? Moreover the Scriptures testify that, "If the spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."

What is this new man? an entity separate from the one that is composed of soul, body and spirit? On the same principle that we call a person a generous soul, we call him a righteous soul, made so by the organ of reverence for the Supreme Being, and cultivating it by believing what He says, (consequently doing as he is bidden, for faith without works is dead being alone, even as the body without the spirit is dead) and that faith is imputed to him for righteousness. If this is correct, neither new man or old man is a distinct entity separate from the creature made of dust, for they are produced by the union of body and spirit-breath.

A dark gloom hangs over the condition of the wicked dead. That they will have a resurrection seems plainly taught by Christ. John 5: 28, 29. "For the hour is coming in the which all that are in the graves shall hear the voice of the Son of God and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Neither can a second death be inflicted until there is a resurrection from the first death. Who will think it a small affair to have the wicked start to life again, and come in the same character they sustained when they went down into the grave, enemies of God, of his Son, of his people, of his truth? Does any one ask, Why not let them remain? How can God sustain his character as a righteous Being in letting that vile hypocrite, who was thought very good by many, remain in darkness, and not be raised and brought to an account? Paul says, "So then shall every one of us give an account of himself to God."

In the light of the world to come every thing will be made manifest; no sin will be forgotten. Christ will be Judge, who needeth not that any should testify of man, for he knew what was in man."

Selected for the Crisis.

Go, Labor On!

"I know thy works, and [illegible] tience."—Rev. 2: 2.

Go, labor on! spend and [illegible]
Thy joy to do thy Master'[illegible]
It is the way that Master we[illegible]
Should not the servant tread [illegible]

Go, labor on! 'tis not for naught—
All earthly loss is heavenly gain.
Men heed thee not, men praise thee not—
The Master praises! what are men?

Go, labor on! enough, enough,
If Jesus praise thee—if he deign
To notice e'en thy willing mind,
No toil for him shall be in vain.

Go, labor on! thy hands are weak,
Thy knees are faint, thy soul cast down;
Yet falter not, the prize is near—
The throne, the kingdom, and the crown.

See thousands dying at thy side—
Thy brethren, kindred, friends at home;
See millions perishing afar—
Haste, brethren! to the rescue come!

Toil on, toil on! thou soon shalt find
For labor rest, for exile home:
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold, I come!"

For the Crisis.

A Name.

"Must have a name?" What for? "O, to distinguish us." Who from? The devil's children? Your works ought to do that. "God's children?" What for? So that you can build a little sectarian *pen* and do what you can to hinder the accomplishment of Jesus' prayer—"That they may *all* be ONE"—"one flock and one shepherd?" "Want to be separate." What for? So that those that see you coming will say, "mad dog," and honest christians will shut their ears to the truth, for fear you are going to proselyte them to some *sect?* But *what* name shall we take? The Bible has several, such as Brethren, Believers, Saints, Christians, Disciples, etc. "Now tell us *which*, for *we* prefer to be called *Adventists*." Yes, yes, the Bible gives plenty of names, expressive and appropriate, all of them. We dont know *which* to take among so many, so we wont have EITHER, but will go and hatch one up that the prophets, apostles and patriarchs never heard of, and that God has never given us. And we'll say its necessary for us to have this *new* name, because the Bible has a *dozen*, and we dont know which to take; we are not willing to have *all* of them occasionally, as the apostles did, so we wont have *either* of them, but go to work and make a *new* one for theological wiseacres to quarrel over, as to whom it belongs and try to push one another out of possession of it.

Yes, if you have a *new gospel*, that no one else ever heard of, different from that of Jesus, and Paul, and Peter, and John, and ancient Christians, then by all means have a *new name* for it—no matter what—only before you decide on the new Gospel, name, etc., read Gal. 1: 8. But if the *old Gospel* will answer, why will not the old name, given by God at Antioch, answer to designate it? Let us be *Christians.*

H. L. H.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 17.

MY DEAR SISTER:—It is often the case that even the soul that is wholly in submission to the will of God, has its days of barrenness and desolation. Clouds are about the throne, so that prayer cannot seemingly pierce through. The Bible affords no delight, and in vain its pages are turned over, in search of something to interest and edify. *Faith* seems to be dormant, and no longer grasps the blessing. *Hope* folds her wings, and the spirit sinks in utter despondency. *Love* no longer feasts her eyes on Christ; she no longer sees in him transcendent loveliness; no longer rejoices in his presence. And now is the time for one of Satan's specious devices. He seeks to lead the individual to cast away his confidence—to doubt his acceptance—and, by the indulgence of unbelief, to lose the *shield* by which all of his fiery darts are quenched.

"You have been deceived."—"You are fallen from grace."—"If you were wholly consecrated to God, you would not have such feelings as these," are no unfrequent temptations. Sometimes, to add to the speciality of his suggestions, he will inject into the mind various vain and foolish thoughts; he will often fill the mind with impatient, proud, enviable, malicious, and even blasphemous thoughts, and so powerfully operate upon the individual's mind, as to prevent for a time all resistance; he seems to have such a *grasp* upon it, that the individual has no power to ward off the temptations. He forces them upon him, and then endeavors to make him believe that they originate from his own evil heart—that they are the offspring of a corrupt, unsanctified nature. But as soon as the sanctified heart is released in a measure from the power of the temptation—as soon as the submissive will can have freedom to operate—how quickly does it *repel* [illegible]

pathize with the tempted one! She [illegible] a time when, on her way to church, the temptation to pride and to walk affectedly, took powerful hold upon her. It seemed as though there was a *grasp upon her body*, forcing her thus to do. The matter was forgotten during the services, but as soon as she knelt in her chamber to pray, as was her custom after returning from the house of God, she was instantly met by the suggestion—"How proud you felt, and how affectedly you walked on your way to meeting, and now think to pray!" The cloven foot was discovered; the reply was —"Thou art Satan; get thee behind me!" He fled—the dark shadow was gone—light shone—the confidence was not cast away, and prayer winged its way to heaven!

Well does she recollect five dreadful weeks of conflict, when the soul, faint, weary and disheartened, was well nigh ready to yield her all-conquering shield, and in utter despair cry out, "O God! thou hast indeed forsaken me!" Each wily suggestion had been promptly withstood until the last—it was this; "If you had done right in imputing those suggestions to Satan, God would have manifested his approval long ere this, and not permitted you to remain so long destitute of his sensible presence." How exceedingly specious was this temptation—it really appeared plausible; she looked at it; she pondered it o'er in her mind, and, half yielding to its influence, left to seek help from a devoted sister. "O, sister P——," she exclaimed, "I fear that I am backsliding!" "I hope not," said sister P. She then told her all about it; but, finding that the utterance of that unbelieving sentence had changed the "heaviness," caused by "manifold temptations," into darkness, she thought it best to retrace her steps; and, while every *feeling* was against what she now uttered, she made a desperate effort to grasp her falling shield by saying this; "*I will, with my present feelings, submit to God, and I believe that Jesus saves me just now!*" Her shield was regained—light shone upon her heart—the witness came, and now with a *feeling* soul she exclaimed, "Praise the Lord! *Jesus saves me just now!*" She hastened home, and to her chamber, to pour out her thanksgiving before the Lord; but as she knelt, the dark cloud enveloped her, and Satan whispered, "where are all of your good feelings now? They were all imaginary, and you are just where you were before." Mightily did that sister cry to God, and as the poet has expressed it:—

"In hope believing against hope,
Self-desperate, I believe."

So did she believe, and Satan vanquished, fled, and the clouds poured down rain abundantly upon her thirsty soul. For weeks she bathed in an ocean of light, love, peace and joy, and how plainly she saw the propriety of trusting God in the darkest hour.

M. D. W.

Is God Every Body, and Every Body God?

From Fables of Infidelity, published by Hastings. Price 15 cents.

Pantheism is that perversion of reason and language which denies God's personality, and calls some imaginary soul of the world, or the world itself, by his name. While Pantheists are fully agreed upon the propriety of getting rid of a God who could note their conduct, and call them to account for it hereafter, and who would claim to exercise any authority over them here, they are by no means agreed, either in India, Germany, or America, as to what they shall call by his name. Public opinion necessitates them to say they believe in a God, but almost every one has his own private opinion as to what it is. We shall speak of it as we hear it pronounced from the lips of its prophets, here, as well as in the writings of its expounders, in Europe and Asia. Some of them declare, that it is some absolutely unknown cause of all the phenomena of the universe, and others, that it is the universe itself. A large class speak of it as the great soul of the world, while the more materialistic regard it as the world itself, body and soul; the soul being the source of all the imponderable forces, such as gravitation, heat, light, electricity, magnetism, galvanism, vegetable and animal life, and especially the mesmeric influence, of which many of them regard intellect as a modification; and the body being the sum of all the ponderable substances, such as air, water, earth, minerals, vegetables, and bodies of animal and men. This creed is popularly expressed in the sentence so often heard, "God is every thing, and every thing is God." But this vast generalization of all things into the higher unity—this exalting of monkeys, men, snails, and paving stones to the same level of divinity—by no means meets the views of the more unphilosophical and as[illegible] gods and goddesses, for the very [illegible]

distinction? This leveling [illegible] generally confined to the German Pantheists, of whom there are multitudes in this city. Their more ambitious American brethren ascribe the contented humility which accepts it, to the continual influence of the fumes of tobacco and lager beer. Man—the soul of man—is the great divinity of our American Pantheists. "The doctrine of the soul—first *soul*, and second *soul*, and evermore *soul*"*—is the doctrine which is to regenerate the world. God, in their view, is nothing till he attains self-consciousness in man. "The universal does not attract us till housed in the individual. Who heeds the waste abyss of possibility? Standing on the bare ground, my head bathed by the blithe air, and uplifted into infinite space, all mere egotism vanishes. The currents of the universe being circulate through me, I am part or particle of God." "I stand here to say, 'Let us worship the mighty and transcendent soul.'"* "God attains to self-consciousness only in the human soul." "Honor yourself." "Reverence your own individuality." "The soul of man is the highest intelligence in the universe." Such are the dogmas which, under the name of Positive Philosophy, are poured forth oracularly, unsupported by reason or argument, by the prophets of the new dispensation—the last and highest achievement of the human intellect.

It is very unfortunate, however, for the honor of the prophets of the nineteenth century, that this profound discovery was invented and illustrated, patented and peddled, by the Hindoos, among the people of India, two thousand years before the divinity had struggled into self-consciousness in the mighty and transcendent souls of Schelling, Hegel, and Strauss—of Atkinson, Parker, or Emerson. We mean to show in this lecture, that it is an *Antiquated, Hypocritical, Demoralizing Atheism.*

1. *Pantheism is an Antiquated Heresy.* It has rotted and putrified among the worshipers of cats and monkeys, and holy bulls, and bits of sticks and stones, on the banks of the Ganges, for more than two thousand years; yet it is now hooked up out of its dunghill, and hawked about among christian people, as a prime new discovery of modern philosophy for getting rid of Almighty God. As the Hindoo Shasters are undoubtedly the sources from which French, German and American philosophers have borrowed their dogmas, without leave or acknowledgment; and as is generally the case with depredators, they have not had time to take the whole system, we shall gratify and edify the public by a view of this sublime theology, as exhibited in the writings of the Positive Philosophers of India.

* Emerson.

"When existing in the temporary imperfect state of *Sagun*, Brahm (the Pantheist deity) wills to manifest the universe. For this purpose he puts forth his omnipotent energy, which is variously styled in the different systems now under review. He puts forth his energy for what? For the effecting of a creation out of nothing? 'No,' says one of the Shasters, but to '*produce from his own divine substance a multiform universe*.' By the spontaneous exertion of this energy he sends forth, from his own divine [illegible] a countless host of essences, like innumerable sparks issuing from the blazing fire, or myriads of rays from the resplendent sun. These detached portions of Brahm—these separated divine essences—soon become individuated systems, destined, in time, to occupy different forms prepared for their reception; whether these be fixed or movable, animate or inanimate, forms of god or men, forms of animal, vegetable, or mineral existence."

"Having been separated from Brahm in his imperfect state of *Sagun*, they carry along with them a share of those principles qualities and attributes that characterize that state, though predominating in very different degrees and proportions: either according to their respective capacities, or the retributive awards of an eternal ordination. Amongst others it is specially noted, that as Brahm at that time had awakened into a consciousness of his own existence, there does inhere in each separated soul [illegible] notion, or a conviction, of its own distin[illegible] independent, individual existence. Laboring under this delusive notion, or conviction, the soul has lost the knowledge of its own proper nature—its divine origin and ultimate destiny. It ignorantly regards itself as an inferior entity, instead of knowing itself to be what it truly is; a consubstantial, though it may be an infinitesimally minute portion of the great whole, a universal spirit.

"Each individual soul being thus [illegible]

[illegible] had no beginning or birth, though its separate individuality originated in time. [illegible] is eternal *a parte post*; it will have no end—no death; though its separate individuality will terminate in time. [illegible] manifestation in time is not a creation [illegible] it is an effluence from the eternal fou[illegible] spirit. Its disappearance from the [illegible] of time is not an extinction of essence—reduction to nonentity; it is only a refl[illegible] ence into its original source. As an emanation from the supreme, eternal spirit, it [illegible] from everlasting to everlasting. Neither can it be said to be of finite dimension[illegible] on the contrary, says the sacred oracl[illegible] 'being identified with the Supreme Brahm it participates in his infinity.'

"After having enumerated all the elementary principles, atoms and qualiti[illegible] successively evolved from Brahm, one [illegible] the sacred writings states, that though e[illegible] of these had distinct powers, yet they e[illegible] isted separate and disunited, without orde[illegible] or harmonious adaptation of parts; th[illegible] until they were duly combined together, [illegible] was impossible to produce this universe, [illegible] animated beings; and that therefore it wa[illegible] requisite to adopt other means than fortu[illegible] tous chance for giving them an appropri[illegible] combination and symmetrical arrangemen[illegible] The Supreme, accordingly, produced an eg[illegible] in which the elementary principles mi[illegible] be deposited, and nurtured into maturity. "All the primary atoms, qualities and pri[illegible] ciples—the seeds of future worlds—th[illegible] had been evolved from the substance [illegible] Brahm, were now collected together, a[illegible] deposited in the newly produced egg. An[illegible] into it, along with them, entered the sel[illegible] existent himself, under the assumed form o[illegible] Brahma; and then he sat vivifying, [illegible] panding, and combining the elements, [illegible] whole year of the creation, or four thou[illegible] and three hundred millions of solar years. During this amazing period, the wondrou[illegible] egg floated like a bubble on the abyss o[illegible] primeval waters, increasing in size, an[illegible] blazing refulgent as a thousand suns. A[illegible] length the Supreme, who dwelt therein [illegible] burst the shell of the stupendous egg, an[illegible] issued forth under a new form, with [illegible] thousand heads, a thousand eyes, a [illegible] thousand arms. Along with him the[illegible] sued forth another form, huge and meas[illegible] less. What could that be? All the e[illegible] mentary principles having now been ma[illegible] tured, and disposed into an endless vari[illegible] of orderly collocations, and combined in[illegible] one harmonious whole, they darted in[illegible] visible manifestation under the form of [illegible] present glorious universe! A universe [illegible] finished, and ready made, with its [illegible] apparatus of earth, sun, moon and sta[illegible] What, then, is this multiform univer[illegible] It is but a harmoniously arranged [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

The Crisis' Improved Form.

BRO. GRANT:—I wish to say a word concerning the improved form of the first No. of Vol. IX. of *The World's Crisis.* I am very much pleased with it, not only because it is enlarged, and so made capable of taking rank with the best and most respectable family newspapers, but its mechanical arrangement and finish I think most admirable. Yet it is not what the paper appears to be, so much as what it really is, that most deserves our encomiums.

Its *name*—THE WORLD'S CRISIS—teems with both natural and revealed truths, the most soul-stirring and awful, that ever pressed upon the human mind.

Its *motto*—(1) "Behold, (2) I come quickly; (3) and my reward is with me"—is most beautiful. Brief, but how comprehensive! It is *multum in parvo.* And how perfectly it expresses the great work God is now carrying on in his church, by Millennium and Advent movements—a work destined to go onward and never cease, until the church shall, with one universal voice, echo the cry, "Behold, he cometh;" and rejoice, too, in the fact, because his reward is with him, to give to every man as his works shall be.

In fine, its diversified, but timely, critical and practical subjects, the product of disciplined but independent and original minds, written by faithful and experienced brethren—laymen and preachers—together with its home and foreign news, especially the latter—to which may be added the kind, open, manly, and christian spirit, which I hope may never cease to characterize the paper—makes it *A Religious Family Journal.* I take great pleasure in commending to our brethren. May the Lord bless its editor and writers with heavenly wisdom, and make the paper eminently useful to his church.

Fraternally yours,
P. B. MORGAN.

Ottawa, Ill., March 8th, 1859.

For the Crisis.

The Man whom the Printer delights to Honor.

It is the man who first selects a good subject. He then reads and meditates until he has well defined views before his own mind of what he wishes to say. He then says it in plain words, *and stops when he has said it.* But there are some minor matters to which he attends. He spells his words correctly. He puts his caps and lower-case letters where they should be. His punctuation is right. He dots his i's and crosses his t's, but not his l's and h's. And all is written in a hand so legible, that the compositor can set it up without the use of one or two "devils" to run to the editor and others to find out what the writer was trying to say.

Let those who write,
Seek the printer's delight.

L. P. J.

For the Crisis.

Home.

AIR.—*Old Cabin Home.*

Awake, my heart, to-day, from slumber turn away,
For the last sands of time are departing;
Sweet is the sound I hear, Israel's King is near,
To take his weary children home.

CHORUS.
Soon shall I reach my home,
To dwell with the loved ones forever;
There grief cannot come in our Eden home,
And tears will dim the eyes, O never.

I'm weary while I roam, and sigh to reach my home,
Where the soft summer breezes are blowing;
To meet my Savior there, to join the angel choir
That sing in my own peaceful home.
CHORUS.

I'll leave each earthly scene, for pastures ever green;
To the fair fields of bliss I am going,
Where the sun is ever bright, and a flood of golden light
Beams upon my own blissful home.
CHORUS.

The crystal river glides by the Redeemer's side,
With flowers eternally blooming;
While loud the anthems ring, all hail! to Christ our King,
In Eden, my own happy home.
CHORUS.

S. LIZZIE BAKER.

For the Crisis.

The Holy Ghost.

THE CROWNING OBJECTS OF ITS BESTOWMENT.

"*The spirit of the Lord is upon me.*"—LUKE 4: 18.

Why, and for what end? "Because he hath anointed me to preach the gospel to the Gentiles. . . . to preach the acceptable year of the Lord." Thus God revealed the nature, the operation and object of his spirit, as developed in Jesus, our Lord. Isa. 61: 1–3. Hence, if we ever are partakers of "the spirit of Christ," we shall have the same mind, and the same aims, on to the preaching of "the *acceptable* year of the Lord."—Isa. 11: 1–6; Ezek. 1–48.

"Elizabeth was filled with the Holy Ghost." Then she spoke prophetically of Jesus and his triumphant "performance of the things" predicted.—Luke 1: 41–45.

Mary said: "My spirit hath rejoiced in God my Savior;" and she spoke in the same strain of prophetic vision, relative to the final victory over all foes:—"As he spake to our fathers, to Abraham, and to his seed forever!"—Luke 1: 47–55.

Zacharias was filled with the Holy Ghost, and prophesied of what God would do "to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham." Thus the spirit in him prophesies on and on to the certain conquest which will crown and consummate the oath-confirmed covenant of grace.—Luke 1: 67–79. So it was with Simeon and Anna.

The same spirit, with the same objects, was given to the Apostles. Jesus said: "As my Father hath sent me, even so send I you. . . . He breathed on them and saith unto them, Receive ye the Holy Ghost. This spirit was their qualification for their ministry. Thus they were allied to Jesus, in spirit and in prophetic testimony.—John 20: 21–23.

The crowning promise to the Apostles, in order that they might fulfill their mission, as preachers of the Gospel was, that the Holy Spirit would be sent to them.—John 14: 26; 15: 26. Our Lord assured them that this promised spirit's work *in them* and through them would embrace "the judgment"—"the acceptable year of the Lord."—John 16: 7–11.

The spirit dispensed on the day of Pentecost exhibits these, and only these, attributes and objects. "THE SPIRIT came like a rushing mighty wind, and filled the place." Then they all prophesied and preached the gospel. Peter's sermon, by this spirit, was the first full gospel, or Second Advent sermon, ever proclaimed among men. The Holy Ghost was given for this very end. Hence they preached the gospel to the poor, but brought forward the crowning truth as to the "Great and notable day of the Lord."—Acts 2: 1–46; 4; 17: 31.

Thus Paul's preaching with the Holy Ghost sent down from Heaven, taught the service of "the living and true God, and to wait for his Son from Heaven," and his salvation.—1 Thess. 1: 3–10; Heb. 9: 28; Titus 2: 11–14; 2 Tim. 4: 1–8; Rev. 1: 10. John's "spirit" was altogether prophetic.

Much of this great theme is not here fully expressed; but the argument, so far developed, is, that in proportion as ministers now have "the spirit of Christ," (Rom. 8: 9,) they will exhibit the same wisdom, "mind the same things," and "preach the preaching" that he did, prophetically; not omitting "THE ACCEPTABLE YEAR OF THE LORD."

The spirit of some who ignore the crowning glory of the gospel minister, as above exhibited in Jesus and his Apostles, stands convicted as another spirit than the spirit of God! The "one God" gives only "one spirit" to sustain and spread the "one faith!"

Hence those "do greatly err, not knowing the Scriptures, nor the power of God," who imagine that the spirit is given to gratify or "happify them"—as its end! It was *not so* with prophets, apostles, or our Lord and Savior, Jesus Christ. "The spirit of Christ" was prophetic.—Rev. 19: 10. Its highest present and proper sphere of operation is in *prophecy* and *promise.*

J. B. C.

Words of Wisdom.

I have been young and now am old, and as I stand before God to night, I declare that nothing I have given in charity is regretted. O no! It is the riches we keep that perish; that which we give away, abides with us forever; it impresses itself on our character and tells on our eternal destiny; for the habit of charity formed in this life will accompany us to the next. The bud which begins to open here will blossom in full expansion hereafter, to delight the eye of angels and beautify the Paradise of God. Let us, then, now and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony we shall then condemn.—*President Nott.*

For the Crisis.

Man.

It is Saturday night. The Discussion has arrived—is laid upon the table. The company of a Baptist minister precludes the propriety of giving it attention. The morning comes; the new book attracts the notice of the guest. The title-page is read. An inquiry is made, "Who is this Elder Grant?" Ans. Editor of the World's Crisis.

"I would not read it—I have enough of truth to answer my calling. I can refute very easily what some of the Advents teach—the annihilation of the wicked—for matter cannot be annihilated; wood, when it is consumed, is not annihilated." This was the substance of his remarks. The season of public worship passed. Afternoon and evening the new book is read and listened to—time is taken for its careful perusal.

I should judge that the first and a part of the second evening there was an even balance in the minds of the hearers, and then prejudice began to give way before the light of truth, and the defence of the negative was carried forward with a spirit well known to a speaker when the subject is received rather than rejected.

What is man? How important the question, especially when viewed in the light of the Scripture, "Know thyself." To know a thing perfectly, it must be analyzed. The first thing to be done in analyzing a solid substance, is to dissolve it. According to the common version of the Scriptures, man (a living man, of course, for a dead man is not commanded to know himself,) is composed of spirit, soul and body.—1 Thess. 5: 23. The body is made of the dust of the earth—a wonderful piece of mechanism. The spirit (which is proved to be breath, Gen. 2: 7,) enters and operates upon the organs of this piece of machinery, producing all the varied emotions of a human soul, life, thought and feeling. The difference in souls is the difference in organisms, and the cultivation they receive, whether rational or irrational. We speak of a person as being a generous soul. Why is he so? Because he has the organ of benevolence, and has cultivated it by self-denial and seeking out and supplying the wants of others. Of another as a literary character. And why? He has the organs of acquiring, loving and retaining knowledge, and has cultivated them by an application to those things which give him knowledge. So it may be said in some respects of the brute creation.

If this is true, the soul has a beginning and an end—is dependent on the breath or air, operating on the machinery to give life and action. Our breath departs, and we die. So in Adam we all die. But in Christ all are made alive—all come forth—some to life to die no more, and some to shame and everlasting contempt. The shame of having all their sins exposed, and the contempt of being banished from all God's dominions, having no place where they can be found. Being the second death, there is no hope of life or restoration to a place of residence in all the universe.

There is no necessity for the annihilation of matter for our argument. Fire decomposes wood. A part goes off in smoke, and a part falls into ashes. We don't call smoke wood or ashes wood. Death decomposes man—his breath goes forth, his mind, his thoughts, his feelings perish, come to an end, his body returns to dust. Dust was not man before he was made. The dust of man's body is not man, any more than the dust he was made of was man before he was made.

"If Christ be not raised . . . then they also who are fallen asleep in Christ are perished." All depends on the resurrection of Christ. "But now is Christ risen from the dead, and become the first fruits of them that slept." Some will say, with what body do they come? The apostle brings grain to illustrate his subject. "That which thou sowest is not quickened except it die." Does it all die? No, there is a germ that, if it dies, all hope of a crop is lost. What is the germ in the dead? Is it any thing that can be found in the natural man? Has the natural man an inner man that is renewed day by day? I know his old man will increase in strength as he daily performs the works of the flesh; but Paul exhorts us to put off concerning the former conversation, the old man which is corrupt . . . . and put on the new man, which after God is created in righteousness and true holiness. Is not this the germ? Moreover the Scriptures testify that, "If the spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."

What is this new man? an entity separate from the one that is composed of soul, body and spirit? On the same principle that we call a person a generous soul, we call him a righteous soul, made so by the organ of reverence for the Supreme Being, and cultivating it by believing what He says, (consequently doing as he is bidden, for faith without works is dead being alone, even as the body without the spirit is dead) and that faith is imputed to him for righteousness. If this is correct, neither new man or old man is a distinct entity separate from the creature made of dust, for they are produced by the union of body and spirit-breath.

A dark gloom hangs over the condition of the wicked dead. That they will have a resurrection seems plainly taught by Christ. John 5: 28, 29. "For the hour is coming in the which all that are in the graves shall hear the voice of the Son of God and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Neither can a second death be inflicted until there is a resurrection from the first death. Who will think it a small affair to have the wicked start to life again, and come in the same character they sustained when they went down into the grave, enemies of God, of his Son, of his people, of his truth? Does any one ask, Why not let them remain? How can God sustain his character as a righteous Being in letting that vile hypocrite, who was thought very good by many, remain in darkness, and not be raised and brought to an account? Paul says, "So then shall every one of us give an account of himself to God."

In the light of the world to come every thing will be made manifest; no sin will be forgotten. Christ will be Judge, who needeth not that any should testify of man, for he knew what was in man."

Selected for the Crisis.

Go, Labor On!

"I know thy works, and [illegible] tience."—Rev. 2: 2.

Go, labor on! spend and [illegible]
Thy joy to do thy Master'[illegible]
It is the way that Master we[illegible]
Should not the servant tread [illegible]

Go, labor on! 'tis not for naught—
All earthly loss is heavenly gain.
Men heed thee not, men praise thee not—
The Master praises! what are men?

Go, labor on! enough, enough,
If Jesus praise thee—if he deign
To notice e'en thy willing mind,
No toil for him shall be in vain.

Go, labor on! thy hands are weak,
Thy knees are faint, thy soul cast down;
Yet falter not, the prize is near—
The throne, the kingdom, and the crown.

See thousands dying at thy side—
Thy brethren, kindred, friends at home;
See millions perishing afar—
Haste, brethren! to the rescue come!

Toil on, toil on! thou soon shalt find
For labor rest, for exile home:
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold, I come!"

For the Crisis.

A Name.

"Must have a name?" What for? "O, to distinguish us." Who from? The devil's children? Your works ought to do that. "God's children?" What for? So that you can build a little sectarian *pen* and do what you can to hinder the accomplishment of Jesus' prayer—"That they may *all* be ONE"—"one flock and one shepherd?" "Want to be separate." What for? So that those that see you coming will say, "mad dog," and honest christians will shut their ears to the truth, for fear you are going to proselyte them to some *sect?* But *what* name shall we take? The Bible has several, such as Brethren, Believers, Saints, Christians, Disciples, etc. "Now tell us *which*, for *we* prefer to be called *Adventists.*" Yes, yes, the Bible gives plenty of names, expressive and appropriate, all of them. We dont know *which* to take among so many, so we wont have EITHER, but will go and hatch one up that the prophets, apostles and patriarchs never heard of, and that God has never given us. And we'll say its necessary for us to have this *new* name, because the Bible has a *dozen*, and we dont know WHICH to take; we are not willing to have *all* of them occasionally, as the apostles did, so we wont have *either* of them, but go to work and make a *new* one for theological wiseacres to quarrel over, as to whom it belongs and try to push one another out of possession of it.

Yes, if you have a *new gospel*, that no one else ever heard of, different from that of Jesus, and Paul, and Peter, and John, and ancient Christians, then by all means have a *new name* for it—no matter what—only before you decide on the new Gospel, name, etc., read Gal. 1: 8. But if the *old Gospel* will answer, why will not the old name, given by God at Antioch, answer to designate it? Let us be *Christians.*

M. L. M.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 17.

MY DEAR SISTER:—It is often the case that even the soul that is wholly in submission to the will of God, has its days of barrenness and desolation. Clouds are about the throne, so that prayer cannot seemingly pierce through. The Bible affords no delight, and in vain its pages are turned over, in search of something to interest and edify. *Faith* seems to be dormant, and no longer grasps the blessing. *Hope* folds her wings, and the spirit sinks in utter despondency. *Love* no longer feasts her eyes on Christ; she no longer sees in him transcendent loveliness; no longer rejoices in his presence. And now is the time for one of Satan's specious devices. He seeks to lead the individual to cast away his confidence—to doubt his acceptance—and, by the indulgence of unbelief, to lose the *shield* by which all of his fiery darts are quenched.

"You have been deceived."—"You are fallen from grace."—"If you were wholly consecrated to God, you would not have such feelings as these," are no unfrequent temptations. Sometimes, to add to the speciality of his suggestions, he will inject into the mind various vain and foolish thoughts; he will often fill the mind with impatient, proud, enviable, malicious, and even blasphemous thoughts, and so powerfully operate upon the individual's mind, as to prevent for a time all resistance; he seems to have such a *grasp* upon it, that the individual has no power to ward off the temptations. He forces them upon him, and then endeavors to make him believe that they originate from his own evil heart—that they are the offspring of a corrupt, unsanctified nature. But as soon as the sanctified heart is released in a measure from the power of the temptation—as soon as the submissive will can have freedom to operate—how quickly does it *repel* [illegible] pathize with the tempted one! She [illegible] a time when, on her way to church, the temptation to pride and to walk affectedly, took powerful hold upon her. It seemed as though there was a *grasp upon her body*, forcing her thus to do. The matter was forgotten during the services, but as soon as she knelt in her chamber to pray, as was her custom after returning from the house of God, she was instantly met by the suggestion—"How proud you felt, and how affectedly you walked on your way to meeting, and now think to pray!" The cloven foot was discovered; the reply was—"Thou art Satan; get thee behind me!" He fled—the dark shadow was gone—light shone—the confidence was not cast away, and prayer winged its way to heaven!

Well does she recollect five dreadful weeks of conflict, when the soul, faint, weary and disheartened, was well nigh ready to yield her all-conquering shield, and in utter despair cry out, "O God! thou hast indeed forsaken me!" Each wily suggestion had been promptly withstood until the last—it was this; "If you had done right in imputing these suggestions to Satan, God would have manifested his approval long ere this, and not permitted you to remain so long destitute of his sensible presence." How exceedingly specious was this temptation—it really appeared plausible; she looked at it; she pondered it o'er in her mind, and, half yielding to its influence, left to seek help from a devoted sister. "O, sister P——," she exclaimed, "I fear that I am backsliding!" "I hope not," said sister P. She then told her all about it; but, finding that the utterance of that unbelieving sentence had changed the "heaviness," caused by "manifold temptations," into darkness, she thought it best to retrace her steps; and, while every *feeling* was against what she now uttered, she made a desperate effort to grasp her falling shield by saying this; "*I will, with my present feelings, submit to God, and I believe that Jesus saves me just now!*" Her shield was regained—light shone upon her heart—the witness came, and now with a *feeling* soul she exclaimed, "Praise the Lord! *Jesus saves me just now!*" She hastened home, and to her chamber, to pour out her thanksgiving before the Lord; but as she knelt, the dark cloud enveloped her, and Satan whispered, "where are all of your good feelings now? They were all imaginary, and you are just where you were before." Mightily did that sister cry to God, and as the poet has expressed it:—

"In hope believing against hope,
Self-desperate, I believe."

So did she believe, and Satan vanquished, fled, and the clouds poured down rain abundantly upon her thirsty soul. For weeks she bathed in an ocean of light, love, peace and joy, and how plainly she saw the propriety of trusting God in the darkest hour.

M. D. W.

Is God Every Body, and Every Body God?

From *Fables of Infidelity*, published by Hastings. Price 75 cents.

Pantheism is that perversion of reason and language which denies God's personality, and calls some imaginary soul of the world, or the world itself, by his name. While Pantheists are fully agreed upon the propriety of getting rid of a God who could note their conduct, and call them to account for it hereafter, and who would claim to exercise any authority over them here, they are by no means agreed, either in India, Germany, or America, as to what they shall call by his name. Public opinion necessitates them to say they believe in a God, but almost every one has his own private opinion as to what it is. We shall speak of it as we hear it pronounced from the lips of its prophets, here, as well as in the writings of its expounders, in Europe and Asia. Some of them declare, that it is some absolutely unknown cause of all the phenomena of the universe, and others, that it is the universe itself. A large class speak of it as the great soul of the world, while the more materialistic regard it as the world itself, body and soul; the soul being the source of all the imponderable forces, such as gravitation, heat, light, electricity, magnetism, galvanism, vegetable and animal life, and especially the mesmeric influence, of which many of them regard intellect as a modification; and the body being the sum of all the ponderable substances, such as air, water, earth, minerals, vegetables, and bodies of animal and men. This creed is popularly expressed in the sentence so often heard, "God is every thing, and every thing is God." But this vast generalization of all things into the higher unity—this exalting of monkeys, men, snails, and paving stones to the same level of divinity—by no means meets the views of the more unphilosophical and aspiring gods and goddesses, for the very [illegible] distinction? This leveling [illegible] generally confined to the German Pantheists, of whom there are multitudes in this city. Their more ambitious American brethren ascribe the contented humility which accepts it, to the continual influence of the fumes of tobacco and lager beer. Man—the soul of man—is the great divinity of our American Pantheists. "The doctrine of the soul—first *soul*, and second *soul*, and evermore *soul*" *—is the doctrine which is to regenerate the world. God, in their view, is nothing till he attains self-consciousness in man. "The universal does not attract us till housed in the individual. Who heeds the waste abyss of possibility? Standing on the bare ground, my head bathed by the blithe air, and uplifted into infinite space, all mere egotism vanishes. The currents of the universe being circulate through me, I am part or particle of God." "I stand here to say, 'Let us worship the mighty and transcendent soul.'" * "God attains to self-consciousness only in the human soul." "Honor yourself." "Reverence your own individuality." "The soul of man is the highest intelligence in the universe." Such are the dogmas which, under the name of Positive Philosophy, are poured forth oracularly, unsupported by reason or argument, by the prophets of the new dispensation—the last and highest achievement of the human intellect.

It is very unfortunate, however, for the honor of the prophets of the nineteenth century, that this profound discovery was invented and illustrated, patented and peddled, by the Hindoos, among the people of India, two thousand years before the divinity had struggled into self-consciousness in the mighty and transcendent souls of Schelling, Hegel, and Strauss—of Atkinson, Parker, or Emerson. We mean to show in this lecture, that it is an *Antiquated, Hypocritical, Demoralizing Atheism.*

1. *Pantheism is an Antiquated Heresy.* It has rotted and putrified among the worshipers of cats and monkeys, and holy bulls, and bits of sticks and stones, on the banks of the Ganges, for more than two thousand years; yet it is now hooked up out of its dunghill, and hawked about among christian people, as a prime new discovery of modern philosophy for getting rid of Almighty God. As the Hindoo Shasters are undoubtedly the sources from which French, German and American philosophers have borrowed their dogmas, without leave or acknowledgment; and as is generally the case with depredators, they have not had time to take the whole system, we shall gratify and edify the public by a view of this sublime theology, as exhibited in the writings of the Positive Philosophers of India.

"When existing in the temporary imperfect state of *Sagun*, Brahm (the Pantheist deity) wills to manifest the universe. For this purpose he puts forth his omnipotent energy, which is variously styled in the different systems now under review. He puts forth his energy for what? For the effecting of a creation out of nothing? 'No,' says one of the Shasters, but to '*produce from his own divine substance a multiform universe.*' By the spontaneous exertion of this energy he sends forth, from his own divine [illegible] a countless host of essences, like innumerable sparks issuing from the blazing fire, or myriads of rays from the resplendent sun. These detached portions of Brahm—these separated divine essences—soon become individuated systems, destined, in time, to occupy different forms prepared for their reception; whether these be fixed or movable, animate or inanimate, forms of god or men, forms of animal, vegetable, or mineral existences."

"Having been separated from Brahm in his imperfect state of *Sagun*, they carry along with them a share of those principles qualities and attributes that characterise that state, though predominating in very different degrees and proportions: either according to their respective capacities, or the retributive awards of an eternal ordination. Amongst others it is specially noted, that as Brahm at that time had awakened into a consciousness of his own existence, there does inhere in each separated soul a notion, or a conviction, of its own distinct independent, individual existence. Laboring under this delusive notion, or conviction, the soul has lost the knowledge of its own proper nature—its divine origin and ultimate destiny. It ignorantly regards itself as an inferior entity, instead of knowing itself to be what it truly is; a consubstantial, though it may be an infinitesimally minute portion of the great whole, a universal spirit.

"Each individual soul being thus [illegible] to be [illegible] had no beginning or birth, though its separate individuality originated in time. [illegible] is eternal *a parte post;* it will have no end—no death; though its separate individuality will terminate in time. [illegible] manifestation in time is not a creation; it is an effluence from the eternal fountain spirit. Its disappearance from the stage of time is not an extinction of essence—a reduction to nonentity; it is only a refluence into its original source. As an emanation from the supreme, eternal spirit, it [illegible] from everlasting to everlasting. Neither can it be said to be of finite dimension; on the contrary, says the sacred oracle, 'being identified with the Supreme Brahm, it participates in his infinity.'

"After having enumerated all the elementary principles, atoms and qualities, successively evolved from Brahm, one of the sacred writings states, that though each of these had distinct powers, yet they existed separate and disunited, without order or harmonious adaptation of parts; that until they were duly combined together, it was impossible to produce this universe [illegible] animated beings; and that therefore it was requisite to adopt other means than fortuitous chance for giving them an appropriate combination and symmetrical arrangement. The Supreme, accordingly, produced an egg in which the elementary principles might be deposited, and nurtured into maturity. "All the primary atoms, qualities and principles—the seeds of future worlds—that had been evolved from the substance of Brahm, were now collected together, and deposited in the newly produced egg. And into it, along with them, entered the self-existent himself, under the assumed form of Brahma; and then he sat vivifying, expanding, and combining the elements, a whole year of the creation, or four thousand and three hundred millions of solar years. During this amazing period, the wondrous egg floated like a bubble on the abyss of primeval waters, increasing in size, and blazing refulgent as a thousand suns. At length the Supreme, who dwelt therein, burst the shell of the stupendous egg, and issued forth under a new form, with a thousand heads, a thousand eyes, a thousand arms. Along with him there issued forth another form, huge and measureless. What could that be? All the elementary principles having now been matured, and disposed into an endless variety of orderly collocations, and combined into one harmonious whole, they started into visible manifestation under the form of the present glorious universe! A universe finished, and ready made, with [illegible] apparatus of earth, sun, moon and [illegible] What, then, is this multiform [illegible] It is but a [illegible]

* Emerson.

[illegible] of primordial principles and qualities. And whence are these? Educed or evolved from the divine substance of Brahm. Hence it is that the universe is so constantly [illegible] as a manifested form of Brahm himself, the supreme, invisible spirit. Hence, too, under the notion that it is the manifestation of a being who may assume every variety of corporeal form, is the universe often personified, or [illegible] were only the different members of a person, of prodigious magnitude, in human form. It is declared that the hairs of his body are the trees of the forest; of his head, the clouds; of his beard, the lightning. His breath is the circling atmosphere; his voice, the thunder; his eyes, the sun and moon; his veins, the rivers; his nails, the rocks; his bones, the lofty mountains!" *

"The substantial fabrics of all worlds having now been framed and fitted up as the destined abodes of different orders of being, celestial, terrestrial, and infernal, the [illegible] arises, How or by whom were produced the various organised forms which these orders of being were designed to animate? Though hosts of subtle essences or souls flowed forth from Brahm, all of these remain inactive till united to some form of materialism. From this necessity the gods themselves are not exempted. While the souls of men, and other inferior spirits, must be encased in tabernacles fashioned out of the grosser elements, the souls of the gods, and all other superior spirits, must be made to inhabit material forms, composed of one or other of the infinitely attenuated and invisible rudimental atoms that spring direct from the principle of consciousness."

"Interminable as are the incoherencies, inconsistencies, and extravagancies of the Hindoo sacred writings, on no subject, perhaps, is the multiplicity of varying accounts and discrepancies more astonishing than on the present. Volumes could not suffice to detail them all. Brahma's first attempts at the production of the forms of animated beings, were as eminently unsuccessful as they were various. At one time he is said to have performed a long and severe course of ascetic devotions, to enable him to accomplish his wish; but in vain; at another, inflamed by anger and passion at his repeated failures, he sat down and wept; and from the streaming tears [illegible] sprang into being, as his first boon, a progeny of ghosts and [illegible] ear, a fourth from his side. But [illegible] such monstrous legends." †

* [illegible] India, pp. 90–114.
† Duff's India, p. 119.

(To be continued.)

For the Crisis.

"Feed the Flock of God."

These words set forth the duty of him who professes to be a minister of the Lord Jesus Christ. In addition to warning the impenitent, which, of course, is a part of the duty of ministers of the gospel, they have taken the high responsibility to "feed the flock of God." In other words, it is their business to impart instruction, explaining and enforcing the Bible in all its parts —to administer encouragement, persuasion, consolation, reproof, and tender entreaty, to all those who belong to Christ's "little flock."

But let us inquire, what is it to "feed the flock of God?" We hear it said that "present truth" (i. e., the coming of Christ) is the food, and all the food which they require. "This," says one, "is meat in due season;" and "sanctification," he continues, "and such like doctrines, are not now calculated to build up the children of God, and should not therefore be preached." As though the simple proclamation of our Lord's immediate return to earth—transcendently glorious as such an event may be—were of itself sufficient to fit men for the coming kingdom!

Now I freely admit this is a grand, and glorious, and soul-stirring doctrine; probably more all-absorbing than any other ever made known to mortal. But does not the Bible contain other doctrines? And is it not the business of Christ's ambassador to "bring forth out of the treasury of the Lord things new and old?" See Matt. 13: 52. Where is the great doctrine of the Atonement, embracing the incarnation, life, character, sufferings and death of the Son of God, without a vital interest in which, not an individual of the human race can ever be saved in the kingdom of God? Where are the multiplied moral teachings of Christ and his Apostles, with which the minds of God's children need to be continually stirred up?

Hobby-horse riding, so called, has ever been the curse of the church, nor is it less so in these last days. We hear Paul charging Timothy thus; "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Says Jesus, and also Moses, "Man shall not live by bread alone," (by the comforts and indulgences of this world,) "but by every word that proceedeth out of the mouth of God." [illegible] then, is "meat in due season," [illegible] the church of God should be [illegible] the present awful crisis, standing as we do on the very verge of the great day of the Lord? I am sure, then to nourish the "household," is to possess all the great truths of Inspiration, as one harmonious whole; giving, of course, all due prominence to its great crowning doctrine—the immediate coming of the Lord. This latter should invite the preacher of the gospel to the greater faithfulness in the discharge of his duty, and give earnestness and pungency to his appeals in behalf of his Master. It should fire up his soul with zeal, and energy, and ardor, while he presents a full gospel, and urges men to believe its doctrines and obey its precepts; and thus be holy, in heart and life; which is the all-important prerequisite to be able to meet the Lord in peace.

H. P. SIKES.

Northfield, Mass.

For the Crisis.

The Resurrection.—Pharisees.

"The Pharisees confess that there is to be a resurrection from the dead; and, 2nd, that there are angels and spirits. But according to Josephus, this resurrection of theirs was *no more* than a Pythagorean resurrection—that is, a resurrection of the soul only, by its transmigration into another body, and being *born anew* with it!" (But from this, the worst of the wicked were deprived, and went at once to eternal torment, while the less guilty were punished in the next *body*, into which the soul was sent.—John 9; Matt. 16: 14.) These two cases "prove what Josephus saith—that the resurrection held by the Jews in those times was no more than the Pythagorean resurrection of the same soul, into another body."—*Prideaux's Con.* II., p. 223.

The Pharisees "say that all souls are incorruptible; but that the souls of good men are only removed into other bodies; but that the souls of bad men are subject to eternal punishment."—Josephus' Wars, Book II., ch. 8, § 14.

"The place where the spirit of the righteous abide, the Jews call *Paradise;* the place where the wicked are shut up, they call *Tartarus, after the Greeks.*"—Macknight; 1 Cor. 15: 55.

Those who are "willfully ignorant" as to such facts, will not be likely to believe the plain word of the Lord, as to man's mortality; or his real, personal resurrection, at the last day. But those who are willing to take the word of God and corres[illegible] Protestants borrowed it from the Papists, Papists from the Pharisees, Pharisees from Platonists or Pythagoreans, and they from the DEVIL!

"The world lying in the wicked one" has imbibed the tempter's first and pre-eminent falsehood.—Gen. 3. The glaring "lie" of satan (John 8: 44,) seduced Eve and Adam to sin—and to death. Yet "the rulers of the darkness of this world"—Pagans, Pharisees, Papists, popular theorists, Shakers and spirit rappers, (and a few Adventists)—imagine that the universality of their opinion is a demonstration of its truth. Did the general apostasy and idolatry of Israel make the golden calf of Aaron the Living God! Does almost universality in evil make that evil good!

The tempter's "snare" was first set with this charming bait—"Ye shall *not* surely die. . . Ye shall be as gods!" Then what satan so said, the Pythagoreans and Pharisees in imagination *did!* This flattering bait is still as taking as ever, so that the loss of Paradise, the abominations of heathen philosophers, of Pharisees, Papists and their followers "in the snare" are all of no avail, to deter others. On they go in "the broad way"—making and loving a lie—to "destruction." "All kindreds, tongues and nations," save a few, worshiped the beast! Was the beast, therefore, the proper object of worship? Alas! alas! for the poor people, when the professed ministers of "Christ, our *Life*," are themselves "taken in the snare of the devil"—which brought certain *death*, even to the primeval pair in Paradise! The Pharisees, as such, were great sinners, that could not "escape the damnation of hell!" Let us beware.

How profound the darkness—how dreadful the delusion—that prompts any to quote such Pharisaic folly, as if it could possibly save or approach "the truth." I can but "sigh and cry" over these killing, but prevailing, sins. The sin that forfeited Eden, that *cast out* the heathen, that brought wrath to the uttermost on the Pharisees, is now pre-eminent among Papists and Protestants. God's word, "*surely die*," is made "*not* surely die." Thus the most deadly sin of all past ages is exalted and enthroned as true philosophy, and pure religion.

Great God of grace, have compassion on us, or we perish! O, rend the *veil* that blinds the nations!—Isa. 25: 7, 8. Let Jesus come. Amen.

J. B. C.

PRAYER.—"Where do you find a place to pray in?" was asked of a pious sailor on board a whaling ship. "Oh," he said, "I can always find a quiet spot at the mast-head."

"Sam, do you find a spot for secret prayer?" asked a minister of a stable-boy. "Oh yes, sir; that old coach is my closet, and it is the best spot on earth." Where there is a heart to pray, it is easy enough to find a place.

The World's Crisis.

BOSTON, MARCH 30, 1859.

Practical Spiritualism.

There has been much said among Spiritualists about a "*new social reform.*" This important *reform* begins to develop itself in various parts of our land. The following extracts are from *The Spiritual Telegraph*, published by Charles Partridge, New York, and is one of the oldest and most important Spiritual papers. It is due to the editor, to say that he does not endorse the sentiments contained in the extracts from the article published in the paper, but many others give them a hearty sanction.

It appears that John M. Spear, the noted medium, through whom the contents of the "Educator," a book of 680 pp., was communicated to this world from the spirits, has become the father of an illegitimate child. J. M. Sterling has written, and published in the *Telegraph*, two articles in defense of J. M. Spear and the mother of the child, whose name we withhold. Mr. Sterling says:—

"Suppose, then, Miss H. has become a mother—does that fact warrant you in calling Mr. Spear a libertine or debauchee? May he not, after all, have acted in this affair in perfect consistency with all his past life—a pure, good man? Again, does this fact of Miss H.'s maternity necessarily imply wrong or corruption in the 'Movement?'"

The word "*Movement*" has reference to the "*new social reform,*" sometimes called the "Unitary Household," or, in other words, the "Free love institution." In speaking of the laws of the land, which are denominated "legalism," the article says:—

"Legalism, so far as it fetters the body or highest aspirations of the mind, must be trampled under foot, and a high and holy freedom must take their places."

Mr. Sterling goes on to say:—

"It seems to me that the time has come for action. Many are the noble women who have dared, through obloquy and reproach, to proclaim their right to be free, and in earnest and plaintive tones demanded this freedom of their legal and self-constituted lords; but it is reserved for this our day, under the inspiration of the Spirit-world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, *I will be free!* God help[illegible] state shall withhold from me the realization of that purest of all inspirations inherent in every true woman, the right to re-beget myself *when, and by whom, and under such circumstances* as to *me* seems fit and best."

Here you have the famous "*new social reform*" clearly defined. Mothers, if you would have your daughters kept from prostitution, tell them to beware of *Spiritualism.* Virtue is unsafe amid the "*passional attractions*" of those influenced by the demoniacal spirits, whose only object is to lead innocence into vice and ruin.

In commenting on the course pursued by Miss H., Mr. Sterling says:—

"This, sir, is the attitude assumed and carried out by Miss H., without consultation with, or the knowledge of, any being save her God and the one whose heart and sympathies were in unison with her own. She desired to be the mother of a child; . . . . but she was not willing to become a *legal* wife, in which relation she might be compelled not only to give birth to unwelcome children, but also to yield her body to the gratification of unhallowed passion. Now, sir, will you, believing this, condemn such conduct? I can not—will not! I deem it a matter with her own soul, and the one she loved, and her God, with whom she is at peace. The smiles of Heaven have been upon her; her religious nature has been greatly blessed; her spiritual vision has been unfolded, and her prospects of health and happiness, and especially of usefulness to her race, greatly augmented, and she feels to bless God that strength and courage have been given her to walk thus calmly, deliberately, and peacefully in a path ignored by a corrupt and unappreciative world; but approved by her own conscience and the smiles of bright and pure and exalted Spiritual Intelligences, who constantly surround her with their beautiful and happyfying influences."

In a letter to a friend, Miss H. writes:—

"I am acted upon most wonderfully; power is given me to walk with great rapidity, and exercise in other ways, when I myself had not strength to rise from my chair without help. This telling others of what is done *in* and *through* you, is not to them experience, and perhaps is not of much value. The good God has given me strength to say that I'll *do* the right as fast as it is made known to me, so that I am calm, quiet, anxious about nothing. . . Passages of Scripture are almost constantly coming to my mind, and are beautifully interpreted."

It will be recollected that the Spiritualist's God is not a *being*, but a *principle*, hence, no more is feared or obeyed, than electricity, or attraction.

Mr. Spear, the father of the child, in correspondence with a friend, in relation to Miss H., says:—

"Ere this, Bro. H. has told you how Carrie (Miss H.) is being developed physically and mentally, and her spiritual vision unfolded. It would do your soul good to hear her talk. What I have most devoutly prayed for has come, viz., her deep *religious* nature has been reached, and she is a praying, hoping, trusting woman. In due time she will stand at the head of our educational institution. . . . At times my heart overflows with gratitude. I am willing to endure hardship, reproach, scorn, abuse. None of these things move me."

In commenting on Spiritualism, Mr. Sterling says:—

"The day is not distant when it will control the destiny of this nation, and I may add, of all the nations of the earth."

In speaking of the "Union movement," or the "Free love institution," he says it it may be called "a child of heaven; if it is, it cannot be defeated." In conclusion, he says:—

"What then, let me inquire, is the foundation of your objection to this one of the principles in the "Union movement," viz., The right of woman, alone, to decide as to maternity? Will you say it contravenes the law of marriage? We reply, by no means! What is marriage? Is it not, as understood, and believed, and proclaimed, by all intelligent Spiritualists, to be a union of hearts—a blending of souls? Is there anything outside of this, *true* marriage? This, we contend, is *divine* marriage, and am sure you will not dissent to the proposition. If, then, it is *divine*, is the assent of a third party necessary to make it *right?*"

At a convention of Spiritualists, held in Kiantone, a resolution was passed, containing the following:—"The time has fully come when the wants of the world demand a *new church*, a *new state*, and *new social* and educational institutions; and that it is our purpose, acting in conjunction with what we believe to be wise and beneficent beings in the Spirit life, to inaugurate such as shall bless and redeem humanity."

We think we begin to see what kind of a "redemption," "new church," "state," "social and educational institutions," we are to expect from Spiritualism. When established, if ever, the days of Sodom's wickedness will be fully come. The "*seducing* spirits...speaking *lies* in hypocrisy...forbidding to marry," which Paul says the Spirit declares shall appear "in the latter times," are now earnestly at work. Christian, gird on thine armor. Gird it firmly, and prepare for daring exploits in the name and strength of your great Leader.

Says a correspondent of the *Telegraph*, under the heading of "What shall we do?"

"Almost every mind, at the present time, is as unsettled as the climate in which we live. Ourselves, the world, the whole earth, seems to be in an impressional transition state. The agriculturalists, the mechanics, the business and professional men, all are discontented with their calling and condition."

"It seems to me that the reformers of this age of the world are called upon to [illegible]selves to meet an exigency to [illegible] no parallel in the annals of [illegible] appear to me [illegible]tion—a revolution of the self-sacrificing energies of our manhood—a revolution not with physical force, but with that of the mind. Brother shall struggle with brother, child with parent, and parent with child. I know not that this war shall continue seven years, or seven hundred; but if heaven is right, it shall end in the 'Golden Age!'"

Truly, these are perplexing and "perilous times," but instead of growing better, they are to "wax worse and worse." Soon it will be said, "The great day of his wrath is come, and who shall be able to stand?"

Reader, are you *ready?*

☞ Rev. Edward White of London, whose name will be recollected in our paper two weeks ago, reports a quickening interest in the question of a future life. After naming a few details, he says:

"A hopeful opening for another introduction is about to occur. A member of Hon. and Rev. Baptist Noel's church has been convinced, one of the most pious and active of people. He has thought it right to spread his views. This called up Noel, who preached against us. Bosher (my friend) wished to read an Essay in their Society on the Immortality of the Soul, (for which I had lent him Hudson to quote the passage on Silence [of the Scriptures respecting it, c. 5, §1.]) When it came to the point the deacons stepped in, closed the doors, and prevented the meeting. The whole community is in ferment. Noel will publish his sermon. I shall answer it; and the matter will draw attention through London. If it does that, it will spread..... I shall keep you *au courant* with the progress of affairs.

London, Feb. 21, 1859."

☞ The following sensible remarks are from Mrs. Dr. Miller Walker, Rome, N. Y. She says:—

"Woman is made helpless and dependent by her dress, wearing bonnets that afford no protection whatever for the best part of the brain and eyes, long, expansive crinoline, tight waists, bringing disease and premature death upon themselves and posterity, and unfitting herself to engage in honorable, paying employments, although woman needs just as much to clothe and feed her as man."

☞ We have now ready a third edition of the Discussion, and can supply our friends with all promptitude.

☞ Eld. D. T. Taylor's P. O. address is North Wardsboro, Vt.

MAN WILL INDULGE IN POISONS.—It is stated that there are 600,000,000 of human beings who use tobacco, and that the world produces annually 1,480,000,000 lbs. of this fascinating and poisonous weed. Opium eaters number about 100,000,000. Indian hemp eaters about 150,000. Butter-nut eaters, 1000,000. Cocoa eaters 10,000,000. The value of these articles consumed, to say nothing of coffee or tea, is computed at $3,000,000,000, per annum. Suppose we add strong drink, what a frightful aggregate of expense we would show. Hard times would cease, if man would cease to poison himself.

European War.

The political horizon of Europe is lined with the double-headed war clouds of bloody revolution. It is said *peace is "to be preserved by a miracle only."* The preparations for war are *immense.* The total amount of troops in Europe is now estimated at 4,962,066; navy 1,263,222; and earnest efforts are being made to increase the number, and have all ready for immediate service. The Emperor Napoleon has decided to withdraw his troops from Italy, and the Austrians purpose to do the same. Says Bonaparte, "*I have taken the resolution to abandon him* (the Pope) *to the chances to which the obstinacy of his government exposes him in not following my disinterested counsels.*" The same correspondent says that, "all persons who know the country believe that if the French troops leave Civita Vecchia, a revolution will break out in Rome, and that the 18,000 men who compose the Pontifical army will be powerless to suppress it." The chances for the Pope and his dominions are very few. It looks as though his days would soon be numbered, and, like Belshazzar, he would be weighed in the balances and "found wanting." There are strong indications that the Papal death-struggle is at hand. Her waters, like those of ancient Babylon, are drying up, and soon she will be as powerless as a ship in a dry dock. Her cup is full, and her retribution near. The "plagues" of "death, and mourning, and famine" seem hanging over this "woman drunken with the blood of the martyrs of Jesus." "Strong is the Lord God who judgeth her." Yet she still says, "I sit a queen and am no widow, and shall see no sorrow." The Pope thinks he can take care of himself, and desires the French army to retire from his dominions.

Says the *Cork Constitution* of March 5th:—

"If *Le Nord* is to be trusted, the Pope is putting his house in order; but not after the manner recommended by Lord Palmerston. Pius has no faith in 'constitutions.' Reform, whether in government or in religion, every true Pontiff hates. From Leo down the word has been an abomination, and when, at the commencement of his career, Pius was surprised into the utterance of it, he started back affrighted at the sound, and his disappointed subjects avenged themselves by insurrection. Not in reform, then, is safety to be sought, but in the multiplication of those hireling bayonets which so long served to protect his predecessors from their people. There is a politic worldly wisdom about the Popes, and when they cannot command security at home, they look for it abroad. But what a condemnation does it pronounce on their system and themselves! Sovereigns said to be the beloved of their people dare not trust themselves to that people save surrounded by a hedge of mercenary steel! Twenty thousand Swiss are stated to be the price at which Pius reckons himself safe in the city where, according to his adulators, he is adored. We cannot but think the number an exaggeration; for, for any such number where is the Papal treasury to find funds? Even ten thousand would imply that the Pope shares the apprehension of the *Freeman's* correspondent that the withdrawal of the French and Austrians would be followed by a *red republic.*"

A Vienna letter, Feb. 28, in *London Times*, says:—"The Austrians still express their conviction that there will be a *revolution as soon as the foreign troops are withdrawn from the Papal dominions. . . .* It is, however, doubtful whether the native troops of his Holiness will do their duty in case of a revolution."

The relations between *France* and *Austria* are any thing but peaceful. Says a correspondent from Vienna:—

"The political horizon looks exceedingly gloomy, but still I cherish a faint hope that there will not be a general war. The views of the Emperor of Austria have become determinedly warlike, and he is much embittered against France. The Cabinet of Vienna has agreed to maintain 150,000 men to erect fortifications in all directions."

Letters from Placenza, Piedmont, "announce that the number of Austrian troops in that place was increasing daily. Almost 12,000 men had been placed on a war footing since the first of March."

A letter from Paris of the 2d inst., sent to the Cork *Examiner*, says:—

"Among the flood of gossip which is going the rounds of Parisian *salons*, I may mention the belief that if Lord Cowley's mission does not succeed, the declaration of war of France against Austria will be dated on the 11th of April. That is the anniversary of the treaty of Fontainbleau in 1814, when the Emperor Napoleon abdicated the throne. As a mere political curiosity your readers may like to see the first article of that treaty:—'His Majesty the Emperor Napoleon renounces, both for himself, his successors and ascendants, as well as for all the members of his family, all rights of sovereignty over the French empire, the kingdom of Italy and any other part of Europe.'"

"The London *Herald's* correspondent states that the warlike preparations on all sides show no signs of abating. In Lombardy the Austrians are working unceasingly to strengthen all their positions. Everything has been got in readiness for a campaign. The Piedmontese on their side are not idle. The fortifications of Allessandria are said to be nearly ready. The French semi-official journals announce that the Sardinian reserves are to be called under arms. Orders have been sent to Cherbourg to arm and prepare the Imperial yacht to sail 15th April. The furniture for the Imperial apartments on board is to be sent from Germany at the end of the present month. The state departments at Fontainbleau are to be got ready, and it is rumored that a visit is expected from important personages."

The latest news from France says:—

"The colonels of the French regiments are instructed to be ready to call in the men belonging to their regiments who are out on furlough. The Twenty-seventh regiment of the line has received the whole of its equipments, even to its field tents, and it is under orders to move at the shortest notice."

Says the correspondent to the *Dublin Freeman's Journal*:—

"I never like to speculate much on European politics as connected with the intentions of the Emperor Napoleon, because outside that personage's immediate confidants, I do not think anybody has the slightest good reason for founding an opinion. I shall tell you two facts, however, bearing upon the matter. One is, that the man in England who perhaps is best acquainted with foreign affairs, expresses his firm belief in private that the Emperor means war, and has been augmenting his navy to prevent any demonstration on our part. The second fact is, that the French government are constructing on the Mediterranean seaboard no less than one hundred and twenty gun boats. This you may rely on."

GERMANY.—The German States are fermenting with the war spirit, and seem to be preparing for the bloody conflict in company with the rest. Says the foreign correspondence:—

"The political ferment in Germany increases from day to day, and you may soon expect to hear that one or other of the second rate States has proposed in the Diet that the federal contingents be immediately placed in *bereitschaft* (in a state of readiness.) This government is not likely to make a motion to that effect, as it cherishes a hope that Prussia will, sooner or later, take the lead in a matter which is of such importance to the world in general, and to Germany in particular. An intelligent friend, who is now in Frankfort, informs me that the political excitement is almost as great as it was at the beginning of 1813, and adds, that *if the Emperor of the French continues as he is now going on, the German sovereigns will have no choice but to coalesce against him.* Thirty-nine members of the Wurtemberg Chamber have forwarded an address to the Committee of the Estates, which is the more remarkable as it expresses the opinions entertained by the German radicals on the great question of the day. The address says:—

The whole of Germany is indignant at the *attentat* which is being made on the peace of Europe No one is so short-sighted as not to see the object of the tremendous armaments of France. They are not made for obtaining the freedom and independence of foreign nations, but for establishing vassal States, for conquering foreign countries, and placing them under members of the Napoleonic dynasty.

After enumerating the atrocities formerly committed by the French armies in Germany, the radicals thus speak of their former persecutor:—

The interests of Austria imperatively require peace, but she understands her duty, as the most powerful State in the German Confederation, and has assumed an attitude of defence.

The paper concludes by urging that Germany should unite in arms for the defence of the country.

"STATE OF FEELING IN FRANCE.—The dates from Paris are to the 4th instant, in the evening.

The tone of the government journals was becoming still more belligerent, and the various correspondents of the London journals write *as if war was likely to be the only solution of the difficulty. . . .*

Preparations were being made for the arrival in France of some distinguished personage, and a hint was thrown out that it might be the Pope.

The Paris correspondent of the London *Herald* states that the tone of the French government papers becomes more warlike every day, and in noticing Lord Brougham's statement that the present preparations of France are only to build up the drain caused by the Crimean war, asks how this is reconcilable with the fact that the horses belonging to the artillery regiment have been increased from a peace footing of 700 to 1,400?

NEW TRACT.—One of the neatest looking little tracts I have seen of late, is "The Speechless Guest at the Marriage Feast," by J. F. Cotton. It is written in his well-known interesting style, and has many points which will profit the thoughtful reader. Send for it—read it, and scatter it, and thus assist him and do yourselves good. God grant that at the wedding feast none of us may be *speechless guests.*

H. L. HASTINGS.

For the Crisis.

Reply to Bro. Saltonstall.

1. In regard to the *power* of the witnesses, the Bible is plain.

2. That the sixth trumpet is a *woe* trumpet is also declared.

3. We *cannot* be in the days of the voice of the seventh angel, unless the slaying of the witnesses is in the past.

4. To your last question, ("Are not the witnesses slain by a power that originates from the bottomless pit?") I would reply;—

Nothing is said of the origin of *the* beast more than this, i. e., "The beast thou sawest was and is not and *shall ascend* out of the bottomless pit; . . . and the beast that was, and is not, even he is the *eighth;*" hence it is the eighth beast or head—the perdition beast—the last of earth's wicked governments—the "image" beast under the guidance of the two-horned beast, that will make war on those who bear the third angel's message, but will soon wail and writhe beneath the vials of his wrath.

Should we call the first Napoleon dynasty the eighth, then its revival makes another power beyond the eighth or last. If I apprehend aright, the slaying of the witnesses is the last triumphant act of the last Antichristian government; and, mark you this fact, the harlot rides to the judgment on this eighth head, and if I mistake not, this last marriage of the harlot is about being consummated. May the Lord give us grace to witness with joyous hope the closing scenes of a sin-cursed earth.

Yours truly, H. PRATT.

For the Crisis.

A Chapter of Experience.

Although nearly a stranger to yourself, I desire the privilege of occupying a small space in your columns.

For a few years past, I have been personally known by some of the readers of the "Crisis" to be a believer in the seventh day Sabbath, obligatory at the present time. I believed, and therefore I practiced, and in honest sincerity endeavored to persuade others to do the same. But being now convinced that it is but voluntary service, i. e., not required of us by our heavenly Father, I would make an acknowledgment of it to them, and all who may have felt pained by my influence on that point. Whilst I kept it, which was, I think, more than eight years, I did it heartily unto the Lord, and the belief that it was not only well-pleasing to him, but absolutely required, rendered it easy, and its services were a delight. No personal inconveniences nor pecuniary sacrifices were *then felt* to be burdensome, but, when seen in the gospel glass to be self-imposed, became a yoke not easily borne.

About one year since my reflections were stirred by its being seriously said to me, "Sister, you are under the law, you have the spirit of the law." I replied, "I think I have not; I trust for salvation simply in the merit of our Lord Jesus Christ." It was answered, "You do not know it; but you certainly have a legal spirit, and once a week you return to the arms of the 'old husband.'" This led me to a watchful examination, and I found it was even so; once a week I did thus return, and the very spirit of the law requirements rested upon me. This I knew was not in accordance with the gospel. I then endeavored to divest myself of this "do and live" spirit; but without it, I soon deeply felt that the observance of the day, separate from the means of grace I might use upon it, was indeed but an outward form—a shadow whose good things were already come, and the substance of which was richly tendered to my enjoyment.

The painful inquiry was pressed home, have I been wrong? Is it indeed not required? The result was, a more careful examination of the New Testament teachings, I think with a sincere desire to let them have their full bearing, not having first established a point, and then seeking to reconcile them to it. By thus searching I saw a force to them I never felt before—a fullness in the gospel that required in no sense the especial observance of days and months, and times and years, or even of *a day*, in itself considered, that is, distinct from the physical, social and moral benefits derived from rest, assembling together and instruction. But that Christ was all and in all to the believer; to put on Christ, have Christ formed within the hope of glory, dwelling richly in the heart by faith, His spirit as a well of water within, springing up continually unto eternal life, and causing its blessed fruits, love, joy, peace, etc., to abound in our daily life and conversation,—hiding ourselves under the panoply of his perfect righteousness—trusting alone to the full merit of his complete atonement; having a clearer view of this, I could but esteem the keeping of any day, as I had kept the seventh, incompatible with the gospel of Christ.

But my soul was deeply humiliated, and I felt that henceforth, if I had faith, I would have it to myself before God. Still I think a more general acknowledgment of my error on this point is due—especially with respect to that exclusive and restrictive spirit, which, as far as my observation has extended, in a greater or less degree, ever attends this faith, as it is received among us at the present time. That I participated in it, I am sorry;—sorry that I ever suffered aught, save the christian character, the mind and spirit of Christ, to be with me a test of christian fellowship.

It is now nearly one year since I have been obeying the injunction of the apostle, 1 Pet. 2: 13; "Submit yourselves," etc., and have found the means of grace, used on the first day, to be also the channels of God's love and mercy—that the same God is still my God—my present Help in time of need; that his precious love shed abroad in my heart, flows to others with earnest desire that they may find the true hiding-place—the covert from the coming storm. Such I believe Christ the Son of the living God will be, to all who put their trust in Him.

I still believe and love the evidences of his speedy coming, and the glories of his promised kingdom, the future and eternal inheritance of his people. My heart warms at the thought, blessed be God, that I ever heard and loved these soul-cheering and life-inspiring truths; and when I hear of one and another of my honest Sabbath brethren falling by the chill hand of death, I look forward to a speedy re-union with them, through Him who is the resurrection and the life, to join in ascriptions of praise,—"Unto Him who hath loved us, and washed us from our sins in his own blood, to whom be glory and dominion forever and ever."

F. M. SHIMPER.

East Bethel, Vt.

☞ He that seeks trouble, it were a pity that he should miss it.

☞ A full purse never lacks friends.

sion of primordial principles and qualities. And whence are these? Educed or evolved from the divine substance of Brahm. Hence it is that the universe is so constantly spoken of, even by mythologists, as a manifested form of Brahm himself, the supreme, invisible spirit. Hence, too, under the notion that it is the manifestation of a being who may assume every variety of corporeal form, is the universe often personified, or described as if its different parts were only the different members of a person, of prodigious magnitude, in human form. It is declared that the hairs of his body are the trees of the forest; of his head, the clouds; of his beard, the lightning. His breath is the circling atmosphere; his voice, the thunder; his eyes, the sun and moon; his veins, the rivers; his nails, the rocks; his bones, the lofty mountains!" *

"The substantial fabrics of all worlds having now been framed and fitted up as the destined abodes of different orders of being, celestial, terrestrial, and infernal, the question arises, How or by whom were produced the various organized forms which these orders of being were designed to animate? Though hosts of subtle essences or souls flowed forth from Brahm, all of these remain inactive till united to some form of materialism. From this necessity the gods themselves are not exempted. While the souls of men, and other inferior spirits, must be encased in tabernacles fashioned out of the grosser elements, the souls of the gods, and all other superior spirits, must be made to inhabit material forms, composed of one or other of the infinitely attenuated and invisible rudimental atoms that spring direct from the principle of consciousness."

"Interminable as are the incoherencies, inconsistencies, and extravagancies of the Hindoo sacred writings, on no subject, perhaps, is the multiplicity of varying accounts and discrepancies more astonishing than on the present. Volumes could not suffice to detail them all. Brahma's first attempts at the production of the forms of animated beings, were as eminently unsuccessful as they were various. At one time he is said to have performed a long and severe course of ascetic devotions, to enable him to accomplish his wish; but in vain; at another, inflamed by anger and passion at his repeated failures, he sat down and wept; and from the streaming tear-drops sprang into being, as his first boon, a progeny of ghosts and dre[illegible]

[illegible] ear, a fourth from his side. But enough of such monstrous legends." †

* Duff's India, pp. 99–114.
† Duff's India, p. 119.

(To be continued.)

For the Crisis.

"Feed the Flock of God."

These words set forth the duty of him who professes to be a minister of the Lord Jesus Christ. In addition to warning the impenitent, which, of course, is a part of the duty of ministers of the gospel, they have taken the high responsibility to "feed the flock of God." In other words, it is their business to impart instruction, explaining and enforcing the Bible in all its parts—to administer encouragement, persuasion, consolation, reproof, and tender entreaty, to all those who belong to Christ's "little flock."

But let us inquire, what is it to "feed the flock of God?" We hear it said that "present truth" (i. e., the coming of Christ) is the food, and all the food which they require. "This," says one, "is meat in due season;" and "sanctification," he continues, "and such like doctrines, are not now calculated to build up the children of God, and should not therefore be preached." As though the simple proclamation of our Lord's immediate return to earth—transcendently glorious as such an event may be—were of itself sufficient to fit men for the coming kingdom!

Now I freely admit this is a grand, and glorious, and soul-stirring doctrine; probably more all-absorbing than any other ever made known to mortal. But does not the Bible contain other doctrines? And is it not the business of Christ's ambassador to "bring forth out of the treasury of the Lord things new and old?" See Matt. 13: 52. Where is the great doctrine of the Atonement, embracing the incarnation, life, character, sufferings and death of the Son of God, without a vital interest in which, not an individual of the human race can ever be saved in the kingdom of God? Where are the multiplied moral teachings of Christ and his Apostles, with which the minds of God's children need to be continually stirred up?

Hobby-horse riding, so called, has ever been the curse of the church, nor is it less so in these last days. We hear Paul charging Timothy thus; "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth." Says Jesus, and also Moses, "Man shall not live by bread alone," (by the comforts and indulgences of this world,) "but by *every* word that proceedeth out of the mouth of God."

[illegible], then, is "meat in due season," [illegible] which the church of God should be [illegible] the present awful crisis, standing as we do on the very verge of the great day of the Lord? I am sure, thus to nourish the household, is to present all the great truths of Inspiration, as one harmonious whole; giving, of course, all due prominence to its great crowning doctrine—the immediate coming of the Lord. This latter should invite the preacher of the gospel to the greater faithfulness in the discharge of his duty, and give earnestness and pungency to his appeals in behalf of his Master. It should fire up his soul with zeal, and energy, and ardor, while he presents a full gospel, and urges men to believe its doctrines and obey its precepts; and thus be holy, in heart and life; which is the all-important prerequisite to be able to meet the Lord in peace.

H. P. SIKES.

Northfield, Mass.

For the Crisis.

The Resurrection.—Pharisees.

"The Pharisees confess that there is to be a resurrection from the dead; and, 2nd, that there are angels and spirits. But according to Josephus, this resurrection of theirs was *no more* than a Pythagorean resurrection—that is, a resurrection of the soul only, by its transmigration into another body, and being *born anew* with it!" (But from this, the worst of the wicked were deprived, and went at once to eternal torment, while the less guilty were punished in the next *body*, into which the soul was sent.—John 9; Matt. 16: 14.) These two cases "prove what Josephus saith—that the resurrection held by the Jews in those times was no more than the Pythagorean resurrection of the same soul, into another body."—*Prideaux's Con.* II., p. 223.

The Pharisees "say that all souls are incorruptible; but that the souls of good men are only removed into other bodies; but that the souls of bad men are subject to eternal punishment."—Josephus' Wars, Book II., ch. 8, § 14.

"The place where the spirit of the righteous abide, the Jews call *Paradise*; the place where the wicked are shut up, they call *Tartarus, after the Greeks*."—Macknight; 1 Cor. 15: 55.

Those who are "willfully ignorant" as to such facts, will not be likely to believe the plain word of the Lord, as to man's mortality; or his real, personal resurrection, at the last day. But those who are willing to take the word of God and corres[illegible] Protestants borrowed it from the Papists, Papists from the Pharisees, Pharisees from Platonists or Pythagoreans, and they from the DEVIL!

"The world lying in the wicked one" has imbibed the tempter's first and preeminent falsehood.—Gen. 3. The glazing "lie" of satan (John 8: 44,) seduced Eve and Adam to sin—and to death. Yet "the rulers of the darkness of this world"—Pagans, Pharisees, Papists, popular theorists, Shakers and spirit rappers, (and a few Adventists)—imagine that the universality of their opinion is a demonstration of its truth. Did the general apostasy and idolatry of Israel make the golden calf of Aaron the Living God! Does almost universality in evil make that evil good!

The tempter's "snare" was first set with this charming bait—"Ye shall *not* surely die. . . Ye shall be as gods!" Then what satan so said, the Pythagoreans and Pharisees in imagination *did!* This flattering bait is still as taking as ever, so that the loss of Paradise, the abominations of heathen philosophers, of Pharisees, Papists and their followers "in the snare" are all of no avail, to deter others. On they go in "the broad way"—making and loving a lie—to "destruction." "All kindreds, tongues and nations," save a few, worshiped the beast! Was the beast, therefore, the proper object of worship? Alas! alas! for the poor people, when the professed ministers of "Christ, our *Life*," are themselves "taken in the snare of the devil"—which brought certain *death*, even to the primeval pair in Paradise! The Pharisees, as such, were great sinners, that could not "escape the damnation of hell!" Let us beware.

How profound the darkness—how dreadful the delusion—that prompts any to quote such Pharisaic folly, as if it could possibly save or approach "the truth." I can but "sigh and cry" over these killing, but prevailing, sins. The sin that forfeited Eden, that *cast out* the heathen, that brought wrath to the uttermost on the Pharisees, is now pre-eminent among Papists and Protestants. God's word, "*surely die*," is made "*not* surely die." Thus the most deadly sin of all past ages is exalted and enthroned as true philosophy, and pure religion.

Great God of grace, have compassion on us, or we perish! O, rend the *veil* that blinds the nations!—Isa. 25: 7, 8. Let Jesus come. Amen.

J. B. C.

PRAYER.—"Where do you find a place to pray in?" was asked of a pious sailor on board a whaling ship. "Oh," he said, "I can always find a quiet spot at the masthead."

"Sam, do you find a spot for secret prayer?" asked a minister of a stable-boy. "Oh yes, sir; that old coach is my closet, and it is the best spot on earth." Where there is a heart to pray, it is easy enough to find a place.

The World's Crisis.

BOSTON, MARCH 30, 1859.

Practical Spiritualism.

There has been much said among Spiritualists about a "*new social reform*." This important *reform* begins to develop itself in various parts of our land. The following extracts are from *The Spiritual Telegraph*, published by Charles Partridge, New York, and is one of the oldest and most important Spiritual papers. It is due to the editor, to say that he does not endorse the sentiments contained in the extracts from the article published in the paper, but many others give them a hearty sanction.

It appears that John M. Spear, the noted medium, through whom the contents of the "Educator," a book of 680 pp., was communicated to this world from the spirits, has become the father of an illegitimate child. J. M. Sterling has written, and published in the *Telegraph*, two articles in defense of J. M. Spear and the mother of the child, whose name we withhold. Mr. Sterling says:—

"Suppose, then, Miss H. has become a mother—does that fact warrant you in calling Mr. Spear a libertine or debauchee? May he not, after all, have acted in this affair in perfect consistency with all his past life—a pure, good man? Again, does this fact of Miss H.'s maternity necessarily imply wrong or corruption in the 'Movement?'"

The word "*Movement*" has reference to the "*new social reform*," sometimes called the "Unitary Household," or, in other words, the "Free love institution." In speaking of the laws of the land, which are denominated "legalism," the article says:—

"Legalism, so far as it fetters the body or highest aspirations of the mind, must be trampled under foot, and a high and holy freedom must take their places."

Mr. Sterling goes on to say:—

"It seems to me that the time has come for action. Many are the noble women who have dared, through obloquy and reproach, to proclaim their right to be free, and in earnest and plaintive tones demanded this freedom of their legal and self-constituted lords; but it is reserved for this our day, under the inspiration of the Spirit-world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, *I will be free!* God help[illegible] state shall withhold from me the realization of that purest of all inspirations inherent in every true woman, the right to re-beget myself *when, and by whom, and under such circumstances* as to *me* seems fit and best."

Here you have the famous "*new social reform*" clearly defined. Mothers, if you would have your daughters kept from prostitution, tell them to beware of *Spiritualism*. Virtue is unsafe amid the "*passional attractions*" of those influenced by the demoniacal spirits, whose only object is to lead innocence into vice and ruin.

In commenting on the course pursued by Miss H., Mr. Sterling says:—

"This, sir, is the attitude assumed and carried out by Miss H., without consultation with, or the knowledge of, any being save her God and the one whose heart and sympathies were in unison with her own. She desired to be the mother of a child; . . . . but she was not willing to become a *legal* wife, in which relation she might be compelled not only to give birth to unwelcome children, but also to yield her body to the gratification of unhallowed passion. Now, sir, will you, believing this, condemn such conduct? I can not—will not! I deem it a matter with her own soul, and the one she loved, and her God, with whom she is at peace. The smiles of Heaven have been upon her; her religious nature has been greatly blessed; her spiritual vision has been unfolded, and her prospects of health and happiness, and especially of usefulness to her race, greatly augmented, and she feels to bless God that strength and courage have been given her to walk thus calmly, deliberately, and peacefully in a path ignored by a corrupt and unappreciative world; but approved by her own conscience and the smiles of bright and pure and exalted Spiritual Intelligences, who constantly surround her with their beautiful and happyfying influences."

In a letter to a friend, Miss H. writes:—

"I am acted upon most wonderfully; power is given me to walk with great rapidity, and exercise in other ways, when I myself had not strength to rise from my chair without help. This telling others of what is done *in* and *through* you, is not to them experience, and perhaps is not of much value. The good God has given me strength to say that I'll *do* the right as fast as it is made known to me, so that I am calm, quiet, anxious about nothing. . . Passages of Scripture are almost constantly coming to my mind, and are beautifully interpreted."

It will be recollected that the Spiritualist's God is not a *being*, but a *principle*, hence, no more is feared or obeyed, than electricity, or attraction.

Mr. Spear, the father of the child, in correspondence with a friend, in relation to Miss H., says:—

"Ere this, Bro. H. has told you how Carrie (Miss H.) is being developed physically and mentally, and her spiritual vision unfolded. It would do your soul good to hear her talk. What I have most devoutly prayed for has come, viz., her deep *religious* nature has been reached, and she is a praying, hoping, trusting woman. In due time she will stand at the head of our educational institution. . . At times my heart overflows with gratitude. I am willing to endure hardship, reproach, scorn, abuse. None of these things move me."

In commenting on Spiritualism, Mr. Sterling says:—

"The day is not distant when it will control the destiny of this nation, and I may add, of all the nations of the earth."

In speaking of the "Union movement," or the "Free love institution," he says it it may be called "a child of heaven; if it is, it cannot be defeated." In conclusion, he says:—

"What then, let me inquire, is the foundation of your objection to this one of the principles in the "Union movement," viz., The right of woman, alone, to decide as to maternity? Will you say it contravenes the law of marriage? We reply, by no means! What is marriage? Is it not, as understood, and believed, and proclaimed, by all intelligent Spiritualists, to be a union of hearts—a blending of souls? Is there anything outside of this, *true* marriage? This, we contend, is *divine* marriage, and am sure you will not dissent to the proposition. If, then, it is *divine*, is the assent of a third party necessary to make it *right?*"

At a convention of Spiritualists, held in Kiantone, a resolution was passed, containing the following:—"The time has fully come when the wants of the world demand a *new church*, a *new state*, and *new social* and educational institutions; and that it is our purpose, acting in conjunction with what we believe to be wise and beneficent beings in the Spirit life, to inaugurate such as shall bless and redeem humanity."

We think we begin to see what kind of a "redemption," "new church," "state," "social and educational institutions," we are to expect from Spiritualism. When established, if ever, the days of Sodom's wickedness will be fully come. The "*seducing* spirits...speaking *lies* in hypocrisy...forbidding to marry," which Paul says the Spirit declares shall appear "in the latter times," are now earnestly at work. Christian, gird on thine armor. Gird it firmly, and prepare for daring exploits in the name and strength of your great Leader.

Says a correspondent of the *Telegraph*, under the heading of "What shall we do?"

"Almost every mind, at the present time, is as unsettled as the climate in which we live. Ourselves, the world, the whole earth, seems to be in an impressional transition state. The agriculturalists, the mechanics, the business and professional men, all are discontented with their calling and condition."

"It seems to me that the reformers of this age of the world are called upon to [illegible]lves to meet an exigency to [illegible] no parallel in the annals of [illegible] appear to me [illegible]tion—a rev[illegible] of the self-sacrificing energies of our manhood—a revolution not with physical force, but with that of the mind. Brother shall struggle with brother, child with parent, and parent with child. I know not that this war shall continue seven years, or seven hundred; but if heaven is right, it shall end in the 'Golden Age!'"

Truly, these are perplexing and "perilous times," but instead of growing better, they are to "wax worse and worse." Soon it will be said, "The great day of his wrath is come, and who shall be able to stand?"

Reader, are you *ready?*

☞ Rev. Edward White of London, whose name will be recollected in our paper two weeks ago, reports a quickening interest in the question of a future life. After naming a few details, he says:

"A hopeful opening for another introduction is about to occur. A member of Hon. and Rev. Baptist Noel's church has been convinced, one of the most pious and active of people. He has thought it right to spread his views. This called up Noel, who preached against us. Bosher (my friend) wished to read an Essay in their Society on the Immortality of the Soul, (for which I had lent him Hudson to quote the passage on Silence [of the Scriptures respecting it, c. 5, §1.]) When it came to the point the deacons stepped in, closed the doors, and prevented the meeting. The whole community is in ferment. Noel will publish his sermon. I shall answer it; and the matter will draw attention through London. If it does that, it will spread..... I shall keep you *au courant* with the progress of affairs.

London, Feb. 21, 1859."

☞ The following sensible remarks are from Mrs. Dr. Miller Walker, Rome, N. Y. She says:—

"Woman is made helpless and dependent by her dress, wearing bonnets that afford no protection whatever for the best part of the brain and eyes, long, expansive crinoline, tight waists, bringing disease and premature death upon themselves and posterity, and unfitting herself to engage in honorable, paying employments, although woman needs just as much to clothe and feed her as man."

☞ We have now ready a third edition of the Discussion, and can supply our friends with all promptitude.

☞ Eld. D. T. Taylor's P. O. address is North Wardsboro, Vt.

MAN WILL INDULGE IN POISONS.—It is stated that there are 600,000,000 of human beings who use tobacco, and that the world produces annually 1,480,000,000 lbs. of this fascinating and poisonous weed. Opium eaters number about 100,000,000. Indian hemp eaters about 150,000. Butter-nut eaters, 1000,000. Cocoa eaters 10,000,000. The value of these articles consumed, to say nothing of coffee or tea, is computed at $3,000,000,000, per annum. Suppose we add strong drink, what a frightful aggregate of expense we would show. Hard times would cease, if man would cease to poison himself.

European War.

The political horizon of Europe is lined with the double-headed war clouds of bloody revolution. It is said *peace is "to be preserved by a miracle only."* The preparations for war are *immense*. The total amount of troops in Europe is now estimated at 4,962,066; navy 1,263,222; and earnest efforts are being made to increase the number, and have all ready for immediate service. The Emperor Napoleon has decided to withdraw his troops from Italy, and the Austrians purpose to do the same. Says Bonaparte, "*I have taken the resolution to abandon him* (the Pope) *to the chances to which the obstinacy of his government exposes him in not following my disinterested counsels*." The same correspondent says that, "all persons who know the country believe that if the French troops leave Civita Vecchia, a revolution will break out in Rome, and that the 18,000 men who compose the Pontifical army will be powerless to suppress it." The chances for the Pope and his dominions are very few. It looks as though his days would soon be numbered, and, like Belshazzar, he would be weighed in the balances and "found wanting." There are strong indications that the Papal death-struggle is at hand. Her waters, like those of ancient Babylon, are drying up, and soon she will be as powerless as a ship in a dry dock. Her cup is full, and her retribution near. The "plagues" of "death, and mourning, and famine" seem hanging over this "woman drunken with the blood of the martyrs of Jesus." "Strong is the Lord God who judgeth her." Yet she still says, "I sit a queen and am no widow, and shall see no sorrow." The Pope thinks he can take care of himself, and desires the French army to retire from his dominions.

Says the *Cork Constitution* of March 5th:—

"If *Le Nord* is to be trusted, the Pope is putting his house in order; but not after the manner recommended by Lord Palmerston. Pius has no faith in 'constitutions.' Reform, whether in government or in religion, every true Pontiff hates. From Leo down the word has been an abomination, and when, at the commencement of his career, Pius was surprised into the utterance of it, he started back affrighted at the sound, and his disappointed subjects avenged themselves by insurrection. Not in reform, then, is safety to be sought, but in the multiplication of those hireling bayonets which so long served to protect his predecessors from their people. There is a politic worldly wisdom about the Popes, and when they cannot command security at home, they look for it abroad. But what a condemnation does it pronounce on their system and themselves! Sovereigns said to be the beloved of their people dare not trust themselves to that people save surrounded by a hedge of mercenary steel! Twenty thousand Swiss are stated to be the price at which Pius reckons himself safe in the city where, according to his adulators, he is adored. We cannot but think the number an exaggeration; for, for any such number where is the Papal treasury to find funds? Even ten thousand would imply that the Pope shares the apprehension of the *Freeman's* correspondent that the withdrawal of the French and Austrians would be followed by a *red republic*."

A Vienna letter, Feb. 28, in *London Times*, says:—"The Austrians still express their conviction that there will be a *revolution as soon as the foreign troops are withdrawn from the Papal dominions*. . . . It is, however, doubtful whether the native troops of his Holiness will do their duty in case of a revolution."

The relations between *France* and *Austria* are any thing but peaceful. Says a correspondent from Vienna:—

"The political horizon looks exceedingly gloomy, but still I cherish a faint hope that there will not be a general war. The views of the Emperor of Austria have become determinedly warlike, and he is much embittered against France. The Cabinet of Vienna has agreed to maintain 150,000 men to erect fortifications in all directions."

Letters from Placenza, Piedmont, "announce that the number of Austrian troops in that place was increasing daily. Almost 12,000 men had been placed on a war footing since the first of March."

A letter from Paris of the 2d inst., sent to the Cork *Examiner*, says:—

"Among the flood of gossip which is going the rounds of Parisian *salons*, I may mention the belief that if Lord Cowley's mission does not succeed, the declaration of war of France against Austria will be dated on the 11th of April. That is the anniversary of the treaty of Fontainbleau in 1814, when the Emperor Napoleon abdicated the throne. As a mere political curiosity your readers may like to see the first article of that treaty:—'His Majesty the Emperor Napoleon renounces, both for himself, his successors and ascendants, as well as for all the members of his family, all rights of sovereignty over the French empire, the kingdom of Italy and any other part of Europe.'"

"The London *Herald's* correspondent states that the warlike preparations on all sides show no signs of abating. In Lombardy the Austrians are working unceasingly to strengthen all their positions. Everything has been got in readiness for a campaign.

The Piedmontese on their side are not idle. The fortifications of Allessandria are said to be nearly ready. The French semi-official journals announce that the Sardinian reserves are to be called under arms. Orders have been sent to Cherbourg to arm and prepare the Imperial yacht to sail 15th April. The furniture for the Imperial apartments on board is to be sent from Germany at the end of the present month. The state departments at Fontainbleau are to be got ready, and it is rumored that a visit is expected from important personages."

The latest news from France says:—

"The colonels of the French regiments are instructed to be ready to call in the men belonging to their regiments who are out on furlough. The Twenty-seventh regiment of the line has received the whole of its equipments, even to its field tents, and it is under orders to move at the shortest notice."

Says the correspondent to the *Dublin Freeman's Journal*:—

"I never like to speculate much on European politics as connected with the intentions of the Emperor Napoleon, because outside that personage's immediate confidants, I do not think anybody has the slightest good reason for founding an opinion. I shall tell you two facts, however, bearing upon the matter. One is, that the man in England who perhaps is best acquainted with foreign affairs, expresses his firm belief in private that the Emperor means war, and has been augmenting his navy to prevent any demonstration on our part. The second fact is, that the French government are constructing on the Mediterranean seaboard no less than one hundred and twenty gun boats. This you may rely on."

GERMANY.—The German States are fermenting with the war spirit, and seem to be preparing for the bloody conflict in company with the rest. Says the foreign correspondence:—

"The political ferment in Germany increases from day to day, and you may soon expect to hear that one or other of the second rate States has proposed in the Diet that the federal contingents be immediately placed in *bereitschaft* (in a state of readiness.) This government is not likely to make a motion to that effect, as it cherishes a hope that Prussia will, sooner or later, take the lead in a matter which is of such importance to the world in general, and to Germany in particular. An intelligent friend, who is now in Frankfort, informs me that the political excitement is almost as great as it was at the beginning of 1813, and adds, that *if the Emperor of the French continues as he is now going on, the German sovereigns will have no choice but to coalesce against him*. Thirty-nine members of the Wurtemberg Chamber have forwarded an address to the Committee of the Estates, which is the more remarkable as it expresses the opinions entertained by the German radicals on the great question of the day. The address says:—

The whole of Germany is indignant at the *attentat* which is being made on the peace of Europe. No one is so short-sighted as not to see the object of the tremendous armaments of France. They are not made for obtaining the freedom and independence of foreign nations, but for establishing vassal States, for conquering foreign countries, and placing them under members of the Napoleonic dynasty.

After enumerating the atrocities formerly committed by the French armies in Germany, the radicals thus speak of their former persecutor:—

The interests of Austria imperatively require peace, but she understands her duty, as the most powerful State in the German Confederation, and has assumed an attitude of defence.

The paper concludes by urging that Germany should unite in arms for the defence of the country.

"STATE OF FEELING IN FRANCE.—The dates from Paris are to the 4th instant, in the evening.

The tone of the government journals was becoming still more belligerent, and the various correspondents of the London journals write *as if war was likely to be the only solution of the difficulty*. . . .

Preparations were being made for the arrival in France of some distinguished personage, and a hint was thrown out that it might be the Pope.

The Paris correspondent of the London *Herald* states that the tone of the French government papers becomes more warlike every day, and in noticing Lord Brougham's statement that the present preparations of France are only to build up the drain caused by the Crimean war, asks how this is reconcilable with the fact that the horses belonging to the artillery regiment have been increased from a peace footing of 700 to 1,400?

NEW TRACT.—One of the neatest looking little tracts I have seen of late, is "The Speechless Guest at the Marriage Feast," by J. F. Cotton. It is written in his well-known interesting style, and has many points which will profit the thoughtful reader. Send for it—read it, and scatter it, and thus assist him and do yourselves good. God grant that at the wedding feast none of us may be *speechless guests*.

H. L. HASTINGS.

For the Crisis.

Reply to Bro. Saltonstall.

1. In regard to the *power* of the witnesses, the Bible is plain.

2. That the sixth trumpet is a *woe* trumpet is also declared.

3. We *cannot* be in the days of the voice of the seventh angel, unless the slaying of the witnesses is in the past.

4. To your last question, ("Are not the witnesses slain by a power that originates from the bottomless pit?") I would reply:—

Nothing is said of the origin of *the* beast more than this, i. e., "The beast thou sawest was and is not and *shall ascend* out of the bottomless pit; . . . and the beast that was, and is not, even he is the *eighth*;" hence it is the eighth beast or head—the perdition beast—the last of earth's wicked governments—the "image" beast under the guidance of the two-horned beast, that will make war on those who bear the third angel's message, but will soon wail and writhe beneath the vials of his wrath.

Should we call the first Napoleon dynasty the eighth, then its revival makes another power beyond the eighth or last. If I apprehend aright, the slaying of the witnesses is the last triumphant act of the last Antichristian government; and, mark you this fact, the harlot rides to the judgment on this eighth head, and if I mistake not, this last marriage of the harlot is about being consummated. May the Lord give us grace to witness with joyous hope the closing scenes of a sin-cursed earth.

Yours truly, H. PRATT.

For the Crisis.

A Chapter of Experience.

Although nearly a stranger to yourself, I desire the privilege of occupying a small space in your columns.

For a few years past, I have been personally known by some of the readers of the "Crisis" to be a believer in the seventh day Sabbath, obligatory at the present time. I believed, and therefore I practiced, and in honest sincerity endeavored to persuade others to do the same. But being now convinced that it is but voluntary service, i. e., not required of us by our heavenly Father, I would make an acknowledgment of it to them, and all who may have felt pained by my influence on that point. Whilst I kept it, which was, I think, more than eight years, I did it heartily unto the Lord, and the belief that it was not only well-pleasing to him, but absolutely required, rendered it easy, and its services were a delight. No personal inconveniences nor pecuniary sacrifices were *then felt* to be burdensome, but, when seen in the gospel glass to be self-imposed, became a yoke not easily borne.

About one year since my reflections were stirred by its being seriously said to me, "Sister, you are under the law, you have the spirit of the law." I replied, "I think I have not; I trust for salvation simply in the merit of our Lord Jesus Christ." It was answered, "You do not know it; but you certainly have a legal spirit, and once a week you return to the arms of the 'old husband.'" This led me to a watchful examination, and I found it was even so; once a week I did thus return, and the very spirit of the law requirements rested upon me. This I knew was not in accordance with the gospel. I then endeavored to divest myself of this "do and live" spirit; but without it, I soon deeply felt that the observance of the day, separate from the means of grace I might use upon it, was indeed but an outward form—a shadow whose good things were already come, and the substance of which was richly tendered to my enjoyment.

The painful inquiry was pressed home, have I been wrong? Is it indeed not required? The result was, a more careful examination of the New Testament teachings, I think with a sincere desire to let them have their full bearing, not having first established a point, and then seeking to reconcile them to it. By thus searching I saw a force to them I never felt before—a fullness in the gospel that required in no sense the especial observance of days and months, and times and years, or even of *a day*, in itself considered, that is, distinct from the physical, social and moral benefits derived from rest, assembling together and instruction. But that Christ was all and in all to the believer; to put on Christ, have Christ formed within the hope of glory, dwelling richly in the heart by faith, His spirit as a well of water within, springing up continually unto eternal life, and causing its blessed fruits, love, joy, peace, etc., to abound in our daily life and conversation,—hiding ourselves under the panoply of his perfect righteousness—trusting alone to the full merit of his complete atonement; having a clearer view of this, I could but esteem the keeping of any day, as I had kept the seventh, incompatible with the gospel of Christ.

But my soul was deeply humiliated, and I felt that henceforth, if I had faith, I would have it to myself before God. Still I think a more general acknowledgment of my error on this point is due—especially with respect to that exclusive and restrictive spirit, which, as far as my observation has extended, in a greater or less degree, ever attends this faith, as it is received among us at the present time. That I participated in it, I am sorry;—sorry that I ever suffered aught, save the christian character, the mind and spirit of Christ, to be with me a test of christian fellowship.

It is now nearly one year since I have been obeying the injunction of the apostle, 1 Pet. 2: 13; "Submit yourselves," etc., and have found the means of grace, used on the first day, to be also the channels of God's love and mercy—that the same God is still my God—my present Help in time of need; that his precious love shed abroad in my heart, flows to others with earnest desire that they may find the true hiding-place—the covert from the coming storm. Such I believe Christ the Son of the living God will be, to all who put their trust in Him.

I still believe and love the evidences of his speedy coming, and the glories of his promised kingdom, the future and eternal inheritance of his people. My heart warms at the thought, blessed be God, that I ever heard and loved these soul-cheering and life-inspiring truths; and when I hear of one and another of my honest Sabbath brethren falling by the chill hand of death, I look forward to a speedy re-union with them, through Him who is the resurrection and the life, to join in ascriptions of praise, —"Unto Him who hath loved us, and washed us from our sins in his own blood, to whom be glory and dominion forever and ever."

F. M. SHIMPER.

East Bethel, Vt.

☞ He that seeks trouble, it were a pity that he should miss it.

☞ A full purse never lacks friends.

For the Crisis.

"Living Soul."

Who is a "living soul?" Man. How did he become a living soul? "The Lord God . . . breathed into his nostrils the breath of life," or, as the margin reads, "the breath of *lives*." But stop, sir. God breathed into man a living soul, and that soul is immortal. *It* will never die; *it cannot* die, and it will live in heaven or hell to all eternity. Please pause and reflect, sir, a moment. Go back with me to the record, and read the whole text. Gen. 2: 7—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." That is the Bible statement of the case. Does it say the Creator put an immortal soul into the man? Does it say anything about God's putting into man, or man's body, a living soul? No. But man became a *living* soul by or through the breath of life being breathed into him. That alters the case materially. Certainly. Its materiality you have to do with. Now you are in a fair way to see the truth. We'll reflect back again. Of *what* was man "framed," created or made? "Of the dust of the ground." That is right, now don't forget it. *How* did this literal, material man become a living soul? "The Lord God breathed into his [man's] nostrils," not an immortal soul, nor a living soul, but "the *breath of life*, and MAN became a LIVING SOUL." It was the breath of life, then, that made or caused *something* else a living soul—and that was man. How easy to be understood! The learned and inspired Paul gives us the same definition of "living soul" as above. "The first man, Adam, was made a *living soul*."

Thus, we see, the primary definition of the term, "living soul," is the whole man. That it may have secondary definitions I shall not undertake to deny. In the above view of the case, how natural and easy the explanation of such passages as Eccl. 12: 7—"Then," in death, "shall the dust," out of which man was made, "return to the earth as it was," before organic existence and life; "and the spirit," "breath of life" "shall return to God who gave it."

The above text is a *fac-simile* representative reversal of the *modus operandi* of creation. But what blinds the reader's mind, is the *ghostly* definition Doctors of Divinity put to the words, "the spirit." They force out of that term an immortal soul, when soul is not lisped in the text at all, much less an *immortal* one! This is *theological addition*—an addition that has puzzled every theological student in christendom. And why? Because it is not Bible, nor reason. It is the result of the mystical principle of interpretation. It was introduced into the world soon after the Creator said to man, if he did so and so, he should "*surely die*." The serpent—the devil—soon after the announcement of this truth, in the moral world, preached to Adam and Eve—"Ye shall *not* surely die," as an antidote to what God had threatened man in case his just and holy law was violated.

To state the case in plain English, satan gave God the lie; and, while I am writing plain English, I will just say that, in my opinion, the doctrine of the immortality of the soul is only a modification of—"Ye shall *not* surely die." Now who told the truth, the Creator or satan? You all say God did. That is right. Now just hold to that, and we will soon be done. Well, if God said the truth, then the soul is *not* immortal, for immortality cannot "surely die." But "*the soul that sinneth*, IT" the soul "*shall die*:" and "*the wages of sin is death*." It must be so. The soul is not immortal, and therefore it can die.

My dying friends, seek eternal life in Jesus, or you die to all eternity.

JNO. A. SOBER.

For the Crisis.

The Blessed Dead.

"Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors."

Yes, truly blessed are they that sleep in Jesus, and not only blessed because they rest from their labors, but they rest forever safe from sin's polluting touch. They rest from sorrow, aches, and all the secret griefs to which mortality is subject. I cannot wonder when I hear a pilgrim, after passing nights of weary, painful tossings upon his bed, almost a stranger to sleep that brings rest; I cannot wonder to hear such an one exclaim, O, that I might rest in the grave till Jesus comes! and yet the cause of God is so near his heart that he can say, not my will, but thine, O God, be done! He views the world, white already for harvest, but how few real laborers. He sees the church depending almost wholly upon the preacher to perform the labors of the church, not once feeling the responsibility resting upon them individually, of staying up the preacher's hands by their prayers and exhortations, private and public.

O! the work is so great, and so few to act in the great work of God, that I fear others must rest in the grave before the time for the eternal rest to begin. My brother, sister, shall we be indolent and ease-loving, while others are active and self-denying? Shall we be careless, while others are all worn down with care? Shall we refuse to labor and act for God in our humble sphere, while others refuse not to act anywhere the Spirit directs? No, no: when we cease to bear others' burdens, we cease to have a Christ-like character. Except we have this character, we need not expect a home in the Kingdom of God.

I have often asked myself the question why the blessing was offered *from henceforth*. May it not be on account of the Spirit's looking down to the persecution that would arise, and seeing the perils that would exist, the evil influences that would surround, and at the same time viewing poor, weak human nature, which always remains the same.

Well, it is blessed to think of resting in the Lord, but a more blessed state is brought to view in the book of God, where the cheek, no longer pale and cold, will glow with a never fading flush; the eye, no longer expressionless and dim in death, will glisten in immortality; the heart, now motionless and dead to joy as well as sorrow, will thrill with joy at the sight of friends—not professed friends, that will prove treacherous. The now silent voice will assist in swelling the loud anthems of worthy the Lamb that was slain. O, come, let us engage more heartily in the preparing work; let us be more earnest in trying to persuade our friends and all travelers to the judgment, to be holy, and prepared to meet God. Do you say you cannot talk with and exhort your friends; that you have not the gift? I presume if you have been in the way long, and cannot, it is because you have neglected the gift you have.

"But I am tired, and cannot." Cannot, christian, did you say? Drive the idle thought away; never let the erroneous word again from thy lips be heard.

Cannot! christian, scorn the thought!
You can do whate'er you ought.
Ever duty's call obey,
Strive to walk in wisdom's way,
Let the sinner, if he will,
Use the idle cannot still.
But you on Jesus' blood and God rely,
Trust and try—Trust and try.

JANE D. ROBERTS.

For the Crisis.

Is it Ignorance?

BY D. T. T.

Tomb-stones and grave-yards preach the popular faith. Over the arched gateway of a certain burying-ground is seen, in capital letters, the magnificent word, "*Immortality*." And they who placed it there held that death and the tomb—instead of the resurrection—was the path to it. Were they ignorant? On a marble obelisk at Concord, under which lies dead and buried a son of Ex-president Pierce, is carved these words of Jesus, "Go thy way, thy son liveth;" and the parents of the lost boy, who was crushed by the cars, believed it, and not unlikely the pulpit endorsed the error. Were they ignorant? Did they not know that these words were said of a child that had not died, but had been by the Lord healed of sickness, and saved from death?—John 4: 51. Would Christ have used such language if the son had been dead? And yet Mr. P. carves on the same monument, where he says his son liveth, "Died, January 6th, 1853." Who knows anything from words?

On a tomb-stone in a cemetery near Hartford, Ct., is another with the name, age, death, etc., carved, and then comes these words, "She is not here, she is risen." A hundred eyes had perchance seen her deposited in her grave, and a hundred more *knew* she was there, but the pious lie must as ever be written overhead. Had the medical fraternity stolen the good sister from her shroud for the work of the scalpel and dissecting room? Or has the last day come, and in the imagination of such people was the graveyard emptied? Were they ignorant of the fact that these words were spoken of the Lord, not while he was dead and buried, but after he had come out bodily from the tomb?—Luke 24: 6. And what is worse, ten thousand pulpits ring out and help on these errors, and mangle the Scriptures just as bad when they talk about the dead. Why all this blind effort on the part of nominal orthodoxy to prop up the unscriptural notion and heresy everywhere advocated by the Spiritualist, who boldly declares that "Death is not death?" Verily, the church needs her eyes enlightened and a troop of angels here again, as on the Lord's resurrection morning, to shout in her dull ears "Why seek ye the living among the dead?"

Christendom has fallen in love with death, and in view of these things it is no wonder that the church turns away her eyes from "that last advent long desired,"—that blessed hope and glorious appearing of the great God and our Savior Jesus Christ. If to die is to die, then to live is to live; but if to die is to live then what is LIFE? Really the Scriptures need revising to accommodate these errorists, so that in recording decease they always may read, "*And he lived!*"

North Wardsboro, Vt.

BRO. COTTON'S TRACT.—This is one of the best tracts to scatter among the people generally, that I know of. I have read it, and made a bargain with him to send to any one's address thirty copies for $1. The retail price is five cents each. There are plenty of brethren that could send a dollar and get thirty, and save fifty cents. Come, this is right and just, and you can and ought to do it, and be the means of doing good in two ways, and lose nothing. [illegible] H. MUNGER.

For the Crisis.

Exeter.

No doubt it will be good news to many to learn that the work of the Lord is going on in Exeter once more. It has been considered a hard place to labor in from a number of considerations. First, there are three or four grades of society. Second, the popular professors, like the old Jews, think or act as if they ought to command obedience. Third, the common poor think themselves quite too smart to be dictated, and little inclined to be sceptical about the subject of believing, as there is so little of it manifested in the lives of those who profess it. Fourth, there has been more effort made in this place than in any other place in the region, to spread light and truth; and the people have rejected it, and God has frowned upon them. The Adventists have lost much of their former power by throwing the gate wide open, and admitting every thing and body that wished to take a part; which has resulted in distraction of views and caused division of feeling, and the Spirit to be grieved, as in many other places where this low state of things has existed.

But a few brethren have tried to keep up the meeting, under discouraging circumstances, until the commencement of their protracted meeting, which commenced under unfavorable circumstances from outside influences. But in a few days God manifested his willingness to work with us, and sinners have been converted and backsliders reclaimed; some every day for three weeks have turned to the Lord, which has given character to the meeting, and scattered conviction through the town, and stopped the mouths of many gainsayers; and the work seems to have just begun. The last evening I was there, although very dark and rainy, we had to go to the Christian meeting-house to accommodate the people that came out to hear, which was kindly offered us by them. Some dozen said, by rising, Pray for me.

There have been some of the most remarkable cases of decision, followed by conversion, that I ever have seen. The work is thorough and still going on.

I am requested to say to brethren that have passed by Exeter heretofore, Give us a call, and a helping hand, for the Lord is with us. One good trait of the converts is, they immediately go to work for others, and those that have been backslidden for many years, have faced the congregation and confessed it publicly the first thing. This is God's approved way for backsliders.

I hope brethren will take this important and first step, and get out of the way of sinners in other places, and the same effect will follow.

HIRAM MUNGER.

Chicopee Falls, March 28th.

For the Crisis.

Honey taken from the "Be's"

HIVED BY "M. K. H."

We have had two swarms of Be's hived in the Crisis. "Be's" are worthless unless they make honey, and in order to make honey, they must be working Be's.; and then they are profitable. There is "Be wise," a very profitable "Be" in conversation. It does not sting with slander and reproach, but administers grace to the hearers; always produces a good harvest of honey in society; is excellent in prayer meetings to mix with exhortation and warning. Among friends it is good to heal wounds caused by disunion and strife; a certain cure for bigotry and self-righteousness—will almost annihilate pride and popularity; when rightly applied, will produce purity and holiness; is opposed to partiality and hypocrisy.

There is "Be Patient," also, that works well with "Be wise," and makes excellent honey. It is good in tribulation; when faith is tried, we want honey from this "Be;" a good supply of it will produce experience, and then "Be Hopeful" sweetens our cup with honey, that endures unto eternal life.

"Be One" is the queen "Be." Without this one in the hive the work all stops. When a swarm is healthy, they all work in harmony, while "Be One" rules the swarm. "Be Content" is satisfied to move in harmony with "Be Learners," and delights in the company of "Be Diligent" and "Be Co-workers." These are indispensable in the upbuilding of God's cause.

"Be Cross-bearing" makes good honey, and is sister to "Be Blameless" and "Be Prudent"—very useful in society. "Be Merciful" and "Be Forgiving" are continually on the wing, sipping honey from every sweet plant, and delivering it to "Be Blessed." These, with "Be Praying," are good workers, and will have a good supply of honey.

Finally, the "Be's" are all good, and undoubtedly will be very profitable, if properly cared for. Let care be taken lest Mr. Worldly or Mr. Popularity get into the hive, in company with Mr. Discord, and destroy "Be One" and "Be Wise," so that the union is broken up, and then all the "Be's" will cease to work.

Let the "Be's" work—some of them must bring bread, and some honey. Give them all room. J. H.

West Killingly, Conn.

☞ Use no reproachful language against any one—[illegible]

Summary of News.

FOREIGN.

Per steamship Nova Scotia, Liverpool advices of the 9th inst.

Public confidence, in the maintenance of peace, was considerably augmented by the resignation of Prince Napoleon of the Ministry of Algeria.

ITALY.

Arrests continue at Milan. Discontent was general, and there was complete stagnation in business.

There was continued activity in fortifying Pavia. New batteries have been erected, mounted with guns of the heaviest caliber.

PRUSSIA.

The young Prince has been christened under the name of Frederick William Victor Albert.

The political disquietude prevented the attendance of the English Royal family.

The Constitutionnel re-asserts that the French troops are evacuating Rome.

NAPLES.

The health of the King was such that it was supposed he would never be able to rule again. The Queen conducts all state affairs, and is reported to have caused the King to sign a treaty, offensive and defensive, with Austria.

It was reported that the Neapolitan Government offers to furnish the Pope four battalions of Swiss troops.

The Austrian troops were not likely to be withdrawn from Rome till all the usual formalities had been gone through with.

The Emperor was believed at the bottom to participate in the views of Prince Napoleon, and a report was current that his retirement would only be temporary.

[From the Austrian Circular.]

The language of German statesmen, as of the press, has widely spread the impression that Germany would look upon itself as threatened as a united Power, (Gesammtmacht,) if Austria, by an unjust attack on her possessions in Italy, should find herself called upon to take up arms against one of the greatest military Powers in Europe. The convictions of the whole of Germany have united in an energetic protest against a return to the days of the Confederation of the Rhine. With a common consent which commands respect, public opinion has declared that if the rupture of the public law of Europe should threaten a German Power, even should it only be at first in her non-German possessions, all her allies ought to make common cause with her, so as to preserve peace by the moral force of so powerful a union, and in case, against all expectation that result should not be obtained, would in common protect from attack the possessions of a member of the Confederation, as well as the sanctity of treaties; and thus shield at the same time, the honor, the dignity, the safety and the power of united Germany.

Under these circumstances, not a few German cabinets have expressed to us their wish to examine closely by what firm determination, and in what form a joint line of action, in case of an attack on Austria, could be adopted so as to be prepared at a moment's notice. On various sides our opinion has been sought on the state of affairs, especially as whether it would be opportune to provoke a declaration from the constitutional authority of the German Confederation, or to prepare resolutions for eventual adoption by that authority. This induces us to make confidentially known to [illegible] we upon the necessities of th[illegible]

This situation [illegible]ement in the political symp[illegible]dicate in a more restricted manner the existence of a danger of immediate war, but at the same time, by the absence of all guarantee that the explosion of war in Italy may take place at any moment, under any pretext whatever, and again threaten, in a serious manner, the peace of Europe. Faithful to its moderation and love of peace, the Austrian Cabinet will exert all its efforts to prevent ulterior complications. But we cannot close our eyes to the fact that, as long as the policy of Sardinia perseveres in its present character, contrary to the law of nations, and calculates upon war and revolution, war presents itself as the possible consequence of our firm resolution, to defend against every attack the rights of Austria in Italy, as resulting from treaties.

[From the Reply of the Confederation.]

The German Courts have seen with regret serious differences arise between Austria and France, and have not for an instant disguised from themselves the gravity of the dangers Europe would incur should those differences be prolonged.

A war like that which threatens to commence on the subject which they call the "Italian question," or the "Italian idea," must, more than any other war, cause uneasiness to the sovereigns and peoples of Europe. In such a war many sacred principles are involved and condemned to find their triumph or their humiliation on the field of battle.

The statements that Germany and its governments will experience on the day of foreign aggression against one of its members are perfectly well known to Austria. She can therefore rely upon the fact that, in case of need, the Diet of Frankfort, the solemn representative of the wishes, interests and honor of the common country, will know how to protect them, and adopt a line of conduct the most efficacious and most suited to the necessities of the case.

[From the London Post, March 6th.]

What principle of advantage could guide Bavaria to join in an Austrian war against France, and thus to give the French armies the alternative of advancing once more by the valley of the Danube, and repeating the triumph of Ulm on the Bavarian soil; thus rendering Bavaria simply the safeguard of Austria, and the Power first to be crushed, as the reward of its co-operation in a policy of Italian oppression.

[From the Paris correspondent of the London Post, March 7th.]

It is evident to all those who are conversant with diplomatic proceedings, that Lord Cowley is more particularly charged to bring about between France and Austria a state of feeling sufficiently friendly to serve as the basis of an ulterior negotiation, which would then assume an official character. In spite of the sinister prognostics which the manufacturers of news are pleased to propagate, we are happy to learn that the negotiation confided to Lord Cowley has already made an important progress. Certain principles are said to have been admitted on both sides, and this preliminary understanding will give rise to counter-propositions, the sole object of which will be to determine the bearing and the application of the principles so accepted.

By a despatch addressed to Prussia on the 22d ult., and communicated to the other German States, Austria points out the necessity of arming the federal fortresses, of making arrangements for the nomination of the commanders of the united forces of the Confederation, and of preventing the exportation of horses. Austria, however, out of regard to Prussia, consents to withhold these propositions from the Germanic Diet until the army of Italy shall have been put on a war footing. No mention is, however, made as to whether the army of Italy above alluded to is that belonging to Austria or that which France may wish to organize along the line of the Alps.

[FRENCH AID TO SARDINIA.—From the same.]

The threatening attitude of Austria towards Piedmont has induced the Cabinet of Count Cavour within the last few days, to draw the attention of the Emperor and his advisers to the fact. I have reason to believe the imperial government has again assured the government of Piedmont that any offensive movement on the part of Austria would be met by a French army.

☞ We receive some letters *without signatures!* We have no intercourse with spirits—so how are we to know from whom they come?

For the Crisis.

Regeneration—A Query.

In the Crisis of the 26th., I find the following question, among others, answered by Bro. Hemenway.

"Does regeneration, or generation by the Holy Spirit, precede the New Birth?"

Answer.—"To regenerate, is to reproduce that which has been generated; consequently, the new birth *is* the regeneration or the reproduction of the *man* that has been generated."

I would like to ask—

1st. If the above be true, do not the wicked, if raised from the dead, experience a new birth? Are they not born again—born from the dead?

2d. If so, by what principle is it to be accomplished?

Will Bro. H., or some other person, to whose mind the subject is clear, please reply? Yours for truth.

LOUISA J. BEACH.

Correspondence.

From R. E. Wood.

BRO. GRANT:—I feel it duty to spend a few moments in writing a few lines for the Crisis. I am a lone wanderer in this vale of sorrow and death. I find there is nothing inviting in this world, (under the present state of things,) to the way-worn pilgrim, that he should desire to stay here longer; but long for that brighter, that better land, having had a foretaste of the glory that is to be revealed at the coming of Jesus. I praise the Lord for the gift of his dear Son, and for the way of life and salvation; for the many precious promises contained in the Bible, that I can call them mine, that they are made to me. O how blessed! Praise the Lord. I have had many severe trials and afflictions for the year past, but I begin to see they are working for my good. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." O, I long for the New Jerusalem, the paradise of God! There we can eat of the fruit of the tree of life and live forever. Death, that dread monster, that hath laid so many of his subjects low beneath the cold clods of the valley, will have no dominion there, for which I can ascribe glory to God.

Cheshire, Mass.

Obituary Notices.

Died, at Chester Factories, Mass., March 21st, 1859, HENRY KNOX, aged twenty-seven years.

Bro. Knox was a believer in the near approach of the Lord, and was comforted with the hope of life through Christ at the resurrection. I was called to attend the funeral, and strove to show the weeping friends and neighbors, from Job 14: 14, that Job was still waiting, and that the grave was his waiting place, (Job 17: 13,) and that there is hope of a tree, (14: 7,) but no hope for man but by the Resurrection.

J. K. BELLOWS.

Speaking well of Others.

If the disposition to speak well of others was universally prevalent, the world would become a comparative paradise. The opposite disposition is a Pandora-box, which, when opened, fills every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others. Every one has imperfections, and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it be not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.—*Ex.*

ONE VERSE.—Luther used to say that one verse of the Psalms was sufficient for the meditation of a day; and that he who, at the end of the day, found himself fully possessed of its sense and spirit, might consider his time well spent.

Notices, &c.

Notice.

There has been recently fitted up in this city a small but convenient house of worship, situated on Warren street, two doors below my residence, which is on the corner of Rumford and Warren streets. The house is open and free, without distinction of party, for all the servants of Jesus Christ who are now publishing the glad tidings of the soon coming kingdom. We are few in number and limited in means; but would say to any, and to all, who feel the cause of God at heart, and are willing to sacrifice for the same, that here is an open door. JONAS MERRIAM.

Concord, N. H., Feb. 28th, 1859.

Conference.

A conference will be held at North Searsport, Me., on Friday, April 15th, at two o'clock, P. M., to continue over the Sabbath. Eld. John Billings is expected to attend. [illegible]

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Wm. Moncrieff of C. W., will preach in Boston....April 3

Eld. Wm. Ingham appoints to preach in—
Concord, N. H....April 3
East Boston, Mass....April 10
Roxbury, Mass....April 12
Lynn, (Dye House)....April 15
and over the Sabbath.

Bro. Wm. Sutherland appoints to preach in Plymouth Hollow....Sunday, April 24

Eld. Thomas Smith appoints to preach in—
Round Pond, Me....April 3
Richmond, Me....April 10
Portland, Me....April 17

J. K. Bellows appoints to preach in the following places:—
Plainfield Pond....March 31 and April 1
Goshen, Mass....April 3
Bancroft, Mass....April 4 and 5
Springfield, Mass....April 7 and 8
Scittico, Ct....April 10
Warehouse Point, Ct....April 11 and 12
New Britain, Ct....April 13 and 14
Cheshire St., Ct....April 17
Waterbury, Ct....April 18 and 19
West Haven, Ct....April 20 and 21

Bro. Geo. Champlin appoints to preach in Springfield, Mass., (Temperance Hall, Wilson Block—Sunday....April 10

Eld. I. Morgan appoints to preach in—
Wallingford, Ct....April 3
and in the evening at school-house.
Newfield, Ct....April 10
Cheshire Street, Ct....April 17

Wm. Sutherland appoints to preach in
Springfield....April 3
Cornish, N. H....April 10
Bristol, Ct....April 17

Providence permitting, I will preach in Poultney, Vt., Saturday evening, March 26th, and remain till the first Lord's day in April, preaching where the Brn may appoint. MILES GRANT.

Business Matters.

Special Notice.

The Committee on the Hymn Book are requested to meet at Boston, Wednesday, April 6th. F. H. B.

To Correspondents.

C. Perry—All right. We will continue your paper.

Cash Receipts.

H H Arnold 159, 61c; D Thayer 208, $2 24; A Andrews 199, $1 64, J E Healey 183, 84c; C W Rowe 182, 52c; J Walligan 234, $1.54; J B Pine 30c, C Doane 182, $1 40.

Mrs Belt 184, M Cole 208, E A Marsh 208, C Stratton 208, S Bullong 208, B Jones 208, Mrs A Burnham 210, M J Bean 161, Jno Emmons 208, A Edgecomb 208, L Tayler 208, J Lowden 208, D B Salter 182, J B Walker 201, T Throphilus 234, C Sober 208, R Avery 208, Dr H B Buxton 203, C Bemis 195, W D Wood 192, S H Creesy 195, L A Lang 211, M A Cotton 188, A A Tupper 169, A Waterman 208, A Warner 208, T Waters 208, Mrs S Maxwell 208, J Frost 208, C Cady 208, N G Jones 182, E Sanderson 210, S Hale 208, B Herrick 182, L K Gaines 222, R Whiting 208, Ot King, W Collier 182, W Rowand 208, J C Stuart 208, D Webster 208, G W Hodgdon 208, J M Allen 182, H E Sambo 208, C Stark 200, Dr Kelly 208, A Hudson 208, C E Robinson 208, R Robbins 208, S Mills 209, C Gilson 208, M W Corliss 182, L D Woodward 182, M J Robinson 208, J W Strathers 188, Mrs E Collins 208, I Closson 208, F C Torry 184, J H Lord 194, Is Randall 212, J S Wicks 182, Dr G W Kittle 197, S Warren 212, T Leavett 192, M Stocking 208, M Burlon 182, J B Walker for the poor,—$1 each.

G H Waterhouse 195, E Burrows 182, Mrs L Thayer 224,—$1.50 each.

N Seward 208, E D Hutchins 208, Mrs S Hovey 234, S K Dyer 182, Pr Foster 228, J Monta 149, G W Denny 208, A C Hurd 198, F Ferandes 216, J W Young 234, N Johnson 234, D Veasey 234, L F Dodge 208, A Brooks 234, A Cutler 234, A Rowe 234, J Worthing 221, J Emmons 208, D Hastings 231, J Megquier 208, M Phetteplace 234, R Nealey 230, A S Kelly 208, G W Wetherell 208, J Churchell 208, Dr. E S Robbins 214, F S Blake 208, Mrs M J Tayler 234, L Hamilton 194, M Brogs 208, J Mrose 208,—$2 each.

W H Pray, S Marsh 174, T Glover 224, W A Stone 232,—$3 each.

Mr Crock 184, Mrs S Tayler 195, O. Haynes 195, Mrs E D Stowell 195, Mrs E Buckland 195, B Ives 195, P Tandy 188,—50c each.

For Books and Tracts.—H H Arnold 39c, F K Stratton 37c, G Stockwell 24c, B Ives 60c, J B Waite $3, A Andrews 36c, S P Babcock 30c, J E Healey 16c, L A Lang 6c, J B Smith 60c, C W Rowe 48c, W Payne 26c, W G Dove 28c, T D Bailey $1, H H Hodgdon 16c, L Moulton $1, M W Corliss 16c, M Stocking $1.00.

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☞ [illegible]

Original Contributions.

For the Crisis.

The Christian Warfare.

The Apostle Paul taught the churches in his travels, [illegible], and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And this truth he had learned of the Lord, both by precept and example, and by his own personal experience; wherein he could say, "We are made a spectacle unto the world, unto angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we instruct: we are made as the filth of the world, and are the offscouring of all things unto this day." (And why this reproach?) "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (Therefore,) "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

How unreservedly did Paul consecrate himself as a living sacrifice to the service of the living God; and how truly did he bear about in the body the dying of the Lord Jesus. Read again, in his own history of his travels: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings oft, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." But notwithstanding the many severe trials, Paul cries out, "Who is weak, (or wearied,) and I am not weak? (or wearied?) Who is offended, and I burn not?" And at that trying time when, says Paul, "Alexander, the coppersmith, did me much evil," he could say, "The *Lord reward* him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding, the *Lord* stood with me, and strengthened me; and I was delivered out of the mouth of the lion."

And so this same Apostle could exhort his brethren at Rome, in the following language: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (As says Peter,) "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, (or trials); that the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. . . . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourself according to [illegible] lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy, for I am holy."

What was it that sustained the Apostles and primitive christians in their trials? It was the word of the Lord; for he said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. . . . . . These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have *not known the Father, nor me.* And when he had chosen the twelve, ... he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice, ye, on that day, and leap for joy: for, behold, *your reward is great in heaven:* for in the like manner did their fathers unto the prophets."

And now, "Finally, my brethren, be strong in the Lord, and the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore take unto you the *whole armor* of God, that ye may be able to withstand in the evil day, and having done all to stand: *stand* therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the *word of God:* praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints," "That ye may be blameless in the day of our Lord Jesus Christ." I feel to say with Joshua, of old: "As for me and my house, we will serve the Lord."

GEORGE BANGS.

Danville, C. E.

For the Crisis.

Trial of Faith.

Faith doth sometimes latent lie,
While the Savior seems not nigh
To cheer and bless the aching heart,
Heal the wound and ease the smart.

Deeply then the soul doth mourn
For its loved one to return,—
"Give me Jesus, or I die!"
With deep anguish it doth cry.

Trembling one, thou need'st not fear!
Thy Deliverer is near —
Says Jesus, "By thy *grief* I see
A token that thou lovest me."

Thy tears do show thy love is true,
Let this knowledge comfort you;
Trust thou in the promise still,
Sink into God's blessed will.

He will end thy dismal night,
Turn thy darkness into light,
Cleanse from every stain thine heart,
And the sealing grace impart.

Listen! 'tis thy Savior's voice,
Bidding thy poor heart rejoice:
Cast away thy doubts and fears!
Cease thy mourning, dry thy tears!

Passive in His hands now lie,
On His faithful word rely,
Live by faith, and not by sight,
Keep his precepts with delight.

Thus may you each moment prove
That His very name is LOVE,
Triumphant be o'er every foe,
And rapidly in grace will grow.

M. D. W.

For the Crisis.

Reply to H. Pratt.

[See Crisis, Vol. 8, No. 24.]

ANSWER 1.—Does it follow, because the dwellers on the earth make the image, that they cannot refuse to worship it? Not knowing what your views are of the "sea-glass victors," I will suppose that they are the same as mine; to wit, that they are the living saints on the earth at the pouring out of the vials. If so, and all are killed who refuse to worship the image, would there be any sea-glass victors?

ANS. 2.—Certainly, if the undeceived ones are the ones threatened.

ANS. 3.—I understand from Daniel and John that forty-two months embrace all the time that the saints are to meet a bloody power in any form. If so, the two-horned beast might have all the power of the leopard, except that that God had decreed should end with forty-two months, or 1260 years.

ANS. 4.—Answered above.

ANS. 5.—No, far from it, for since I wrote the article in question, knowledge has increased in my mind, and I now see that the two-horned beast and the false prophet are the same. It is plain that the power will do wonders, both before and after the image is made.

THOS. L. SALTONSTALL.

Litchfield, Conn.

☞ Profanity and politeness never associate together.

For the Crisis.

Love.

"We know that we have passed from death unto life, because we love the brethren."—1 John 3: 14.

These last days have presented many things to the christian church that are quite unpleasant, and among the rest, various questions have been brought up respecting theology, and held up by many as a test of christian character; yet, however much we may need test subjects in this day, one thing is certain, these subjects of strife, (or backslidden theology,) have made havoc, rather than health, in the christian church. No morbid sentiment, certainly, can fill the place designed to be filled by the element of love. Nothing, certainly, can be more properly exhibited, as a test to the christian faith, than the foundation upon which the whole fabric exists. That this is love, I think no one will attempt to deny. If so, then we have it in our text before us. And it is the test of tests—Love. My dear reader, suppose we try on this beautiful garment of love, and see if we are moulded so nearly after Christ, as to warrant us a perfect fit.

What is the character of his love? Is it a brutish love, that seeks merely its own base design? No. Is it a sectarian spirit? No. Is it a mere natural principle of philanthropic feeling? No; for then the various fraternities of the day whether moral, political, or christian, could claim heirship with Abraham. For it is as natural for the human heart to love those that are in unison with itself, as for the water to seek a downward grade. No! no! the great principle before us is as far in the advance of all these, as the christian religion is beyond American slavery! Suppose God would risk our eternal all upon a mere natural principle? The class of men that quote this text to prove their religion, very many of them, are entirely ignorant of its greater glories.

Let us, my readers, examine this great test principle of holy love; and I confess I know of no better way than to follow the pen of inspiration. Turn your mind to 1 John 5: 2.—"By this we know that we love the children of God, when we love God and keep his commandments." Here is a test that works *vice versa* with our first; first, we know we are God's, if we love the brethren, or his children; and here, second, we know we love the brethren, or his children, if we keep God's commandments. Now turn to John 13: 34.—"A new commandment I give unto you, that ye love one another as I have loved you." Therefore, the test requires us to love the brethren, just as Jesus loved the saints. But how well did Jesus love us? 1 John 3: 16.—"Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." Here then we have the test, love the brethren well enough to give your life for them. This does not look much like the tests that have been brought before us, my brethren! this is no test of man, but of the Bible; here is a test that will meet man in the judgment.

But who is my brother that I am thus to love? "He that doeth the will of my Father in heaven, the same is my mother, sister and brother."—Matt. 12: 50. Christian character, then, is the test; and the christian character is perfect love. Brn. and sisters, have you ever looked this test of christian character in the face before? Did you ever suppose that our love to each other was required to be as strong as life itself? No wonder prayer was made for Peter! No wonder Paul felt for his kinsman in the flesh! No wonder Christ supposed that, by such love as this, all men would know them as his disciples! No wonder that three thousand souls were converted in one day amid such strength! O what a bond of perfect love!

My readers, how does this garment fit you? Can you stand the test? If we love our brethren well enough to die for them; if we could give up our present life for them, what have we upon earth that we could deny them, if they were needy? Could we say, depart in peace; be ye filled, without helping them? Could we hate them, if they must needs differ from our faith? Could we speak evil of them while the Judge stands at the door? Could we drive them from our midst, and treat them unkindly, even while they were weeping tears of bitter sorrow over their past sins? O could we do it? I appeal to you!

O what a world, if this principle could be carried out by professors of religion! What a mighty engine would be the christian church! We would lay our track over the Southern plantation, and take on board the master and the slave! We would strike down the forests of unbelief, and burn them o'er with heavenly grace; we would cultivate soil upon a sin-cursed earth, in which should grow flowers that never fade.

My christian Brn. and Sisters, I beseech you look at this subject with candor. Cannot something be done to bring again the faith once delivered to the saints? Brn., write upon this subject; ye giants, write upon this for God! Stir the world once ere Jesus comes! Oh God, forgive my past life of sin, is my earnest cry, and make me able to dig some jewels for my Master's crown in glory. God help!

[illegible]

North Springfield, Vt.

Correspondence.

From P. Tandy.

BRO. GRANT:—It is some time since I have written to the "little flock" everywhere spoken against by all who hate the truth. I feel that my time here is very short, and what I do here must be done quick, or never! I feel that I am doing but little for God—how can much be done, where so much superstition, selfishness, bigotry, popular fables, and cruel unbelief exist? O! I do feel to pray, that the mighty God would cause the deaf to hear, the blind to see, and the dumb to speak! How much precious time, talent, and money are expended to propagate error, and to build up sectarian divisions! Men are so in love with popular theology, that they prefer error to truth, and heathen philosophy to Bible theology. This only makes the words of the Apostle true; he said, that in the latter days men should heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. *Is it not so now?* Pride, ambition, love of money, fashion and custom, form a mighty whirlpool, into which a large majority of the human family are being drawn! Oh! their approaching doom! They have been often told their sinful course, and what their end must be; but, if they will not heed the solemn warnings, they must suffer the awfully sad consequence of meeting their offended Judge unprepared!

Let us, my dear brethren and sisters in the Lord, do our duty faithfully to all around us, as God requires of us, thus freeing our garments from the blood of precious souls. Let us always remember that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." How very important then that we, as christians, "let our light *so* shine before men, that they seeing our *good* works may be led to glorify God." Friends of Jesus, be faithful.

Finally; I want to say to the faithful few, "Be of good cheer;" "It is your Father's good pleasure to give you the kingdom."* The life we now live should be by faith on the Son of God. Then we shall grow in grace and in the knowledge of our Lord and Savior Jesus Christ. May we act circumspectly; redeem the time, "walking worthy of the Lord unto all pleasing, being fruitful in every good work." This will enable us to become permanently settled in the "*blessed hope.*" And by putting on the *whole armor* of righteousness, we shall be strong in the Lord and in the power of his might. Thus, we may be preserved blameless unto the glorious second coming of our Lord and Savior. But, my dear pilgrims, "we have need of patience; that after we have done the will of God, we might receive the promise; for yet a little while, and he that shall come, *will come*, and will not tarry." And may the ever living and eternal God help you to be encouraged to an unflinching perseverance, manfully going forward with firm and energetic steps until the crowning consummation,—till our Redeemer shall come in the glory of the Father, with the angels; then he will reward every man according to his works. Yours in hope of the Resurrection.

From Eld. W. Pratt.

BRO. GRANT:—I have been laboring in this region for a week past. Find a few brethren strong in the Lord and doing something to spread truth.

We have organized a church, which is not large; but the perseverance of the faithful, by the blessing of God, will increase their number. The candid and inquiring are coming out on the side of truth. The truth is working like leaven, and the dogma of endless misery, in many places, will be placed in its proper place ere long, I apprehend, i. e., among the papal dogmas. As to the opposition, we have our part from those who profess better things. And I find but little difference whether I preach the speedy coming kingdom, or life through Christ. Ministers, some of them, are doing all they can to prevent light from spreading on these great truths—prejudice all they can influence, and do what they can to shut us out of a place to hold meetings. But unfortunately for them, they carry their opposition so far that some of their members, satisfied of their unchristian conduct, leave them. We ought to be thankful we are counted worthy to suffer for the cause of truth.

Otter Creek, Ill.

From M. P. L.

BRO. GRANT:—The Lord has been pouring out his Spirit in this vicinity (west part of Concord, N. H.) in copious showers; backsliders have been reclaimed in large numbers, as well as many sinners converted. The last of autumn or the first of winter the revival commenced among the pupils of our school; several young ladies were under the most pungent conviction. Bro. Chamberlain, from Northfield, N. H., was invited to come and labor with us, and the work is still prospering. It has been my lot to be a teacher of youth for ten years previous to this, and two years the coming spring, I entered this school as a teacher; and I am therefore prepared to say, that many of these converts, if they should continue in the faith of christianity, will have the ability to do much for the cause of Christ.

Mast Yard, N. H.

Selections.

Suffering and Reigning.

BY H. L. HASTINGS.

The word of God presents to our view the christian life and course in two distinct and important aspects. There is the state of shame and the state of glory, the state of trial and the state of triumph, the condition of labor, and the rest that remains. One is a state of warfare, the other of repose, one of doubt and fear and anxiety, and the other of assurance and of quiet confidence and peacefulness. And in all things pertaining to man we perceive an adaptation to these circumstances. There are two worlds. One groaning beneath a curse, the other delivered from the bondage of corruption. There are two physical conditions. The mortal, and the immortal. The natural body and the spiritual body—the vile body and the glorious body, the body sown in weakness and the body raised in power. There are two modes of govermental administration. There is the present evil world with Satan for its god—there is the world to come not subjected to Satan, nor yet to any inferior being, for unto the angels hath he not put in subjection the world to come, Heb. 2. 5; but subdued unto Christ alone.

All this agrees with the grand fact that the people of God are presented continually in a twofold aspect. There is the torn and scattered little flock, and there is the flock gathered into the one fold, and under the one shepherd; there is the church of pilgrims on the earth and the host of dwellers in the New Jerusalem; there is the church in great tribulation, and the church out of great tribulation; there is the church with tears flowing and the church with tears wiped away; there is the church with the cross on her back and the church with the crown on her brow; there is the church that sits like a captive daughter in the dust, and the church that sits in princely beauty at Christ's own right hand.

And it is the knowledge of this future glory that enables us to endure our present shame. It is the acquaintance that we have with this hope of our calling, and the information which we have received concerning the riches of our glorious inheritance that makes earthly sorrows so light and earthly woes so welcome to our hearts. This causes us to greet our light afflictions as blessed treasure-bringers who are laying up for us future glory exceeding and eternal.

And the hope of our future triumph is in a great measure dependent upon the fact of our present suffering for Jesus' sake. As Christ secured "the joy that was set before him" in all its glorious fulness, by enduring the cross and despising the shame, so we secure the assurance of *our* future blessedness by rejoicing in our transient afflictions for his name's sake. By fellowship with his sufferings and conformity to his death we have hope of attaining to the resurrection to life, and glory, and immortality in his presence. For if we suffer with him, we shall also reign with him. And if we have hearty sympathy with Jesus in the trials of this state, we can say "I am crucified with Christ yet nevertheless I live, yet not I, but Christ that liveth in me."

To attain this sympathy with Christ, this fellow-ship of his sufferings which shall through the grace of God, both prepare and entitle us to share the splendor of his triumphant reign, we need these certain things.

FIRST:—We need much of the Spirit of God. We need his love shed abroad in our hearts by the Holy Ghost. By this "one spirit" we are made to feel our union with the body of Christ, which is his church; and to sympathize with them in all their afflictions for his sake. Drinking deep from this fountain we shall be able to say "we have the mind of Christ." And if we have this so fully that we may say "As he is, even so are *we* in this world," we may cherish a joyous hope of reigning with him at last.

SECOND:—We need deep and tender sympathy with all the family of God.—If one member suffers all are to suffer with it. We are to remember those that are in bonds as being bound with them. We are to bear one another's burdens, and so fulfill the law of Christ. We are to be be bearers of each other's sorrows, and helpers of each other's joy.

If we do this we shall suffer with Christ in the person of his afflicted church. We shall not gratify ourselves while others suffer, but we shall deny ourselves that others may be benefited. We shall do good to all as we have opportunity, especially to those who are of the household of faith. We shall feed the hungry, clothe the naked, seek out the distressed, visit the fatherless and widows in their afflictions, and thus exhibit to the world "pure Religion and undefiled before God and the Father." So when our hearts are broken by sympathy with the suffering family of God, we suffer with Christ, and participate in the enlarged sympathies of him who was rich and who became poor for our sakes.

THIRD:—We need that universal benevolence,—that love to all mankind, that Jesus felt. Our sympathies must not be restricted to christians,—if we love them that love us, we do no more than publicans and pharisees. That selfish love that glorifies the church and forgets the perishing sinner, that spends thousands for the world and pence for the cause of God does not entitle us to a seat at Christ's right hand. No, it is that spirit which seeks out the lost and labors to save them, which meets the divine approval. And when once baptized into this spirit and work, no cross is is too great, no trial too severe, no toil too arduous for the christian if it only brings sinners home to God. Labor is rest, shame is glory, reproach is honor, suffering is bliss, and pain is pleasure, if it only will eventuate in gathering sinners home to God. And if we possess this spirit then we suffer with Christ,—and if we thus suffer we shall also reign with him.

The *suffering* is present. The *reigning* future. The suffering is in *fact*, the reigning in *faith*. But *faith* makes the triumph as real as the trial,—the joy as sure as the sorrow. Faith clasps the promise—"If we suffer with him we shall also reign with him," and faith sees then in every thorn and every spear, in every chain and every fetter, in every faggot and every flame, the promise of eternal glory—of sublime and endless exaltation to Christ's own right hand. The bloody block is but the threshold of the golden palace, the gory axe but prepares us for the fadeless crown, the prison is but the portal of eternal bliss, the grave but the waiting chamber whence the beauteous and immortal bride shall emerge in joyous triumph to welcome her descending bridegroom and to repose in the holy ecstasy of his fond embrace. Reader, do you suffer with Christ? Have you laid all upon his altar? Are you living not for yourself but for Christ who died? The way to glory is neither flowery nor easy. Our flowers are blooming beyond the swelling flood. Let us not seek those that adorn the awful precipice which overhangs the lake of fire. O christians away! away! from worldly pleasure. Suffer that you may reign. Soon shall the crown be bestowed upon the faithful saints of the most high God. Soon shall the martyrs and apostles and saints come forth from their prison houses to reign with Christ. Reader, will you reign there? Are you suffering now? Are you preparing for that hour? Sinner, repent of sin. Backslider, return to God. Christian, be faithful till the Master comes.

"For the joy that's set before thee,
Bear a momentary pain,
Die, to live a life of glory,
Suffer, with the Lord to reign."

—*Cross and Crown.*

WHAT IS EARTH?—The following epigrammatic and singular lines are a complete answer to the question:—

What is earth, sexton? A place to dig graves;
What is earth, rich man? A place to work slaves;
What is earth, gray-beard? A place to grow old;
What is earth, miser? A place to dig gold;
What is earth, school-boy? A place for my play;
What is earth, maiden? A place to be gay;
What is earth, seamstress? A place where I weep;
What is earth, sluggard? A good place to sleep;
What is earth, soldier? A place for a battle;
What is earth, herdsman? A place to raise cattle;
What is earth, widow? A place of true sorrow;
What is earth, tradesman? I'll tell you to-morrow;
What is earth, sick man? 'T is nothing to me;
What is earth, sailor? My home is the sea;
What is earth, statesman? A place to win fame;
What is earth, author? I'll write there my name;
What is earth, monarch? For my realm 'tis given;
What is earth, Christian? The gateway to heaven.

What Amusements are Sinful.

In deciding what amusements are lawful and what are sinful, we may apply a few general principles. Thus:

First. Every amusement is sinful which tends to the injury of the health and the physical constitution. God requires that even the body should be presented a living sacrifice in his service; and when, for the sake of momentary enjoyment, the gratification of taste or appetite, the physical system is deranged or weakened, God is robbed of what is rightfully his. Men shudder at the thought of the untimely death of those who, in a moment of insanity, or impelled by the remorse of conscience, have put an end to their earthly existence; and unless we have satisfactory evidence that they are insane, we have reason to tremble in view of their sins. But why is it any more self-murder to apply the halter or the knife, and thus end one's days, than to do the same thing by a round of dissipation or amusement But,

Secondly. Every amusement is sinful which tends to weaken or destroy the intellectual powers. Man is distinguished from the lower order of created beings by the possession of the reasoning faculties. These are given to him for some good and noble purposes. If he pursues a course of conduct, or indulges in such amusements, as may disqualify to exert these faculties for good, he sins against his own soul and against God. The youth who spends his time in storing his mind with vain and idle stories, or in reading novels or romances, is an instance in which this is effectually done.

Thirdly. Those amusements are sinful which have a tendency to dissipate from the mind sober, serious reflection. Man is living for eternity. It should be his great object to do that which will prepare him for that world to which he is hastening, and which will be pleasing to his heavenly Father and Judge. As a creature of God, he is bound to do whatever he does to the glory of God. Can there be any question, then, whether those amusements are sinful which are inconsistent with religion, or which inevitably withdraw the mind from those things that concern the interest of the soul, and drive away the Spirit of God?

THE SACRED RECORDS.—Dr. Kennicott, in the forepart of the past century, collected nearly seven hundred Hebrew manuscripts of the Bible, which were written previously to the invention of the art of printing. To these De Rossi added 731 more, which, with some printed editions, amounted to 1608 copies of the Hebrew Bible. Yet in this great number of readings the variations are so trivial that De Rossi remarks that they consist almost entirely of things minute and of slightest account. Of the manuscripts and old editions of the New Testament, Griesbach found 150,000 different readings, none of which materially affect our present English version on any important point. No classical writings can be found to be genuine by an equal amount of authorities. What folly and madness then is it to deny that these records are genuine! At what time could an imposition or a corruption been introduced in such a manner that neither the church nor the world could detect the fraud. Surely the infidel must have more credulity than any other christian, if he can believe that thousands of copies of such writings scattered over the world could have been altered, nor been inclined to make posterity acquainted with the manner of its being accomplished.—*Morning Star.*

SELF-RIGHTEOUSNESS.—If a sinner come trusting in his own righteousness, "Shut him out," says God; and so says conscience, and so says the law, and so says the devil. But when one comes trusting only in the righteousness of Jesus Christ, "Let him in," says God; and so says conscience, and so says the law; and then when *they* all agree, *then* let the devil say the contrary, if he dare.

"WHAT HATH GOD WROUGHT?"—Ten years ago the first missionary who visited Aintab, in Syria, was driven away and stoned. Now there are two hundred and eighteen believers in Christ; preaching three times on the Sabbath, and three times during the week; from two to four hundred persons attend the monthly concert, and the female prayer meeting consists of more attendants than all the female members of the church.

☞ Many persons give to the body the regard which belongs to the mind, and to dress the regard which belongs to the body.

"Stand up for Jesus."

Dying words of Dudley A. Tyng, to his father, Dr. S. H. Tyng.

"Stand up for Jesus:" Lo, while shadows gather,
And o'er my pathway hangs death's deep'ning gloom,
Now from my dying lips, O dearest father,
Hear these my words, close by the silent tomb,—
"*Stand up for Jesus.*"

"Stand up for Jesus," 'mid earth's rude commotion,
Proffering comfort, joy and world[illegible] cease—
Stand like the storm-crested Pharos by the ocean,
Guiding the mariner to realms of peace.
"*Stand up for Jesus.*"

"Stand up for Jesus," though his foes surround thee
And seek to dim the lustre of his name;
Oh! let his light and love beam all around thee,
A pure, a radiant, and a quenchless flame.
"*Stand up for Jesus.*"

"Stand up for Jesus"—Lo! from Pisgah's summit
I gaze afar, though with a dying glance;
I see mount Zion and the hosts upon it,
And Jesus, smiling, bids me to advance.
"*Stand up for Jesus.*"

'Stand up for Jesus"—Now in death's dark river,
My weary head is sinking 'neath the wave;
But Christ stands by me—he shall soon deliver,
God shall redeem me from the silent grave.
"*Stand up for Jesus.*"

"Stand up for Jesus"—Lo! the night is breaking,
And on the sky dawns the eternal day,—
Oh! then shall I, from death's brief slumber waking,
Behold thy face and ne'er be torn away.
"*Stand up for Jesus.*"

"Stand up for Jesus"—Let the worldling pity
The cross we bear, the weary path we tread;
Soon shall we meet in yon celestial city,
And stand with Christ with crowns upon each head.
"*Stand up for Jesus.*"

—*Gems, No. 3.* H. L. H.

Scatter the gems of the beautiful
In the depth of the human soul;
They shall bud and blossom, and bear the fruit,
While the endless ages roll;
Plant with the flowers of charity
The portals of the tomb,
And the fair and the pure about thy path
In Paradise shall bloom!

Reading for Youth.

A Child and her Teacher.

During a revival of religion in the town of ——, many children in the school were brought to Christ. Among them was a little girl who dearly loved her teacher, and longed to have him experience the same joy which filled her own heart.

One day, as he was reading a newspaper, his little pupil entered the room and handed him a note. He knew her feelings, and he thought perhaps this was a kind word for his eternal welfare. His own conscience troubled him, and he laid down the note, intending to read it after she had left the room; but as she sat down near him, he was afraid of hurting her feelings if he neglected to open it. It was a request that he would attend a meeting which had been appointed for that evening, and now seek his soul's salvation. He checked his feelings, and turning to his little friend, met her earnest, tearful look, and said, "I will think of it." And he did think of it. Though he had long been careless for himself, he could not drive away from his mind her gentle request, or the anxious expression of her sweet face. He sought the Savior, and found him. Soon after, he devoted his life to the service of Christ; he commenced to study for the ministry, and will soon be engaged in telling others of Jesus' love. Little children, do not think that you can do no good. God will help and bless you, if you try to serve him.—*Child's paper.*

The Bird in the Snow.

One day a lady felt very unthankful and discontented; her spirit was quite dark; she repined at her lot. She wished this thing and that thing were not so. She thought she could have done better by herself than God had done by her.

As she looked out of the window on the cold, grey sky, the cheerful note of a bird struck upon her ear. She turned her eye to the old larch-tree. Among the bare twigs there was many a wisp of snow which the north wind had not yet dislodged. In one of these was a little bird, sitting in the snow, and chirping with a friendly, cheery chirp. She looked and listened, and listened and looked. "Is this little bird so contented on her snowy perch, moving to and fro in the north wind, while I—?" and a sense of her sinful unthankfulness brought tears to her eyes; and the tears, as it were, washed away their scales also. She looked around and beheld her mercies, and saw that the goodness of God to her was very great. And she praised God for the little bird he sent to teach her a song of gratitude.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

Amalgamation.

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. 6: 15, 17.

The favor of God is never bestowed upon man unconditionally; and he being the stronger, has the power to dictate terms to those who would sue for peace. Although his mercy is as boundless as his omnipotence, yet he must have a complete surrender of everything opposed to his laws. Consequently, all rebellion, which is sin, must be thrown aside ere we can be placed in a position to receive the blessings of the Almighty.

There were certain *besetments* which we would gladly have brought with us when we set out to travel in the heavenward road; but we found that the gate was so exceedingly *strait*, that we could not introduce a single idol, and the way too *narrow* to admit one darling iniquity accompanying us. Everything of the flesh, being carnal, is at enmity with God; therefore a leaning *toward* the world is leaning *from* him; all that works not for the honor of God is working for the devil; and they who sow not the good seed are scattering tares. It is impossible to occupy a neutral position between the King of light and glory and the prince of darkness. If there be a single talent of the full price kept back, you and your offering will be alike rejected, and you will be doomed to a more dreadful fate than that of the wretched Ananias and his wife.

The people of God have never been *of* the world, although of necessity *in* the world, and are ever commanded to keep aloof from, and wage war against, every thing that is wicked, sensual or devilish; to make no alliance, or associate, with idolaters, or make a common cause with them. "Thou shalt make no covenant with them, nor with their gods."—Ex. 23: 32. "Take heed to thyself, lest thou make a covenant with the inhabitants of the land where thou goest, lest it be for a snare in the midst of thee."—34: 12. "And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them."—Deut. 7: 2. "That ye come not among these nations, these that remain among you; neither make mention the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them."—Jos. 23: 7. "And ye shall make no league with the inhabitants of this land; ye shall throw down their altars," etc.—Jud. 2: 2. "Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever."—Ezr. 9: 12. "My son, if sinners entice thee, consent thou not."—Prov. 1: 10. "Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness."—2 Cor. 6: 14. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5: 11.

Those who refuse or neglect these commands will assuredly provoke the anger of God, before which who shall be able to stand? Although patience and long-suffering have stayed the execution, the blow, when delivered, will be all the more terrible from the aggravated rejection of those who "rebelled against the word of God, and contemned the counsel of the Most High."—Ps. 107: 11. "For they will turn away thy sons from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly."—Deut. 7: 4. "Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and trials shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?"—31: 17. . . . "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."—2 Chron. 19: 2. With the preceding passages see also, Ezr. 9: 13; Ps. 106: 29, 40; Isa. 2: 6.

Among the many reasons *why* God has commanded not to amalgamate with the wicked and the heathen, are, that it has led to murder, idolatry and human sacrifice, and forgetfulness of His mercies. For an enumeration of them, and other evils, read Psalm 106. It is also enslaving; "while they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."—2 Pet. 2: 19. The most abject slavery is that of a man who comes under the iron rod of his unrestrained lusts and passions; and it is a libel upon the fair character of liberty, when that is called Freedom which acknowledges no leader save the guidance of unbridled appetite. Sympathy with such involves saints in their guiltiness, and also in their punishment. "If there come any unto you, and bring not this doctrine, (the doctrine of Christ,) receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."—2 John 10, 11. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 4. Every thing antagonistic to the Bible should be held in abhorrence by those who profess to take that sacred book for their standard and rule, whether it is found among those who openly repudiate its truths and impeach its divinity, or among those who profess to believe therein. Shall we fraternize with every one calling himself a philosopher or moral reformer? The gross and *shallow* Atheist, who denies that the universe is *without* a God; and the Pantheist, who professes to see a God in everything, we alike condemn; for we believe that there is *but* one God, from everlasting to everlasting. Neither shall we fraternize with the Deist, who admits the existence of a Supreme, but denies that the Bible is his Word. Nor those independent societies, which carry on a guerilla warfare against the inspired volume, although they are lavish in their expressions of universal love and brotherhood. Spiritualism we abhor, and the brutalities of Free Loveism excite in us the most unmitigated disgust.

With christians of other denominations we will go hand in hand, as far as the Scriptures warrant; but even between their creed and ours, upon some weighty points, there is a serious difference indeed. They look upon death as a thing desirable and beautiful, and sing—

> "Ah lovely appearance of death,
> What sight upon earth is so fair?"

And we think it is a heart-rending and revolting picture, as is everything which sprang from the devil. "Death's alarms" are spoken of and sung thus:—

> "It is the voice that Jesus sends,
> To call them to his arms."

And we regard it as the roar of the destroyer, as he hurls himself upon his prey. *They* think that at death man enters a state of happiness or misery; *we*, that he lies in the prison-house, unconscious as the stone that bears his name, or the earth that guards his clay, till the trumpet rings upon his leaden ear, and calls him from the grave to his reward. *They* believe that the redeemed shall inhabit realms far above this earth, in etherial beatitude; *we*, that "the righteous shall inherit the earth." *They* locate the state and punishment of the lost in a fearful gulf of sulphurous lava, where they toss in hopeless endless torture; *we*, that they shall be burned up like chaff, and blotted forever from existence. *They* say that his *vengeance*—*we*, that his MERCY—endureth forever!

But there is a yet more dreadful junction of anti-christian elements which have for their united purpose the entire destruction of God's book: and these are rank Infidelity, and the yet more dreadful plague, blood-drunken, hydra-headed Popery. The present audacious movement, which is beginning to agitate New England, is but a *feeler* which the cunning Abomination is pushing forward to try *how* far she may obtrude her wicked presence into the hallowed institutions of this christian land. And even if she be defeated *now*, she will contract her scaly folds, but to concentrate her force for another spring, her ultimate aim being the total subversion of christian order, and the establishment of that despotic sway which even priest-ridden Italy is heaving under. Do the sons and daughters of this beautiful and fertile country forget *why* the "Pilgrim Fathers" dared the perils of the sea, and the unknown dangers of a distant land? Do they forget, that rather than give up *their* Bibles, they turned their backs upon every tie of friends and home, and when they found a place of refuge here, though pinched with cold and hunger, they knelt upon the frozen ground and praised their God for their deliverance? Will Protestants, will Americans, who once so bravely fought, so nobly won their liberty, stand idly by, whilst their dearest, most sacred privileges are invaded by that before whose blighting breath the fairest lands are blasted?

Remember the fable of the countryman and the frozen snake. He took it into his house, and warmed it before the fire; and when restored to life, it repaid the farmer's kindness by flying at his children. That snake is Popery. Take it to your homes, and it soon makes your hearth as cold, as desolate as a vault. It will crouch, and fawn, and prate about toleration and right of conscience, with as much sincerity as a man who is mixing a deadly potion for his neighbor would talk about the wickedness of murder. The thing is vile, root and branch; and unless entirely extirpated or confined to the sinks where it ferments, it will work ruin upon the land. I have seen its effects upon those countries which by nature are the fairest upon earth; and there squalid poverty, truculent and abandoned priestcraft and howling desolation are hideous cancers upon the loveliest portions of this globe. I would not persecute a man for his religion; but with an enmity as undying as it is intense, I would wage a war to the last extremity with the monstrous idolatry upon whose red altar oceans of the blood of martyrs have been shed. I would cry, "Grace and mercy to Roman Catholics, but no peace with Rome!"

JNO. F. COTTON.

For the Crisis.

Here and There.

"Here" 'tis a vale of tears; the heart is oft sad and weary; hope seems to stand with her bright eyes drooping, her head bowed in an attitude of grief, and her heart saddened with surrounding sorrow. All bright dreams fade here, and though amid the gloom there are bright beams of joy, still our fondest anticipations are gone ere the reality, and our fairest hopes droop like summer flowers before the stern breath of autumn. 'Tis a land of sadness, and we sigh with aching hearts for the future.

"There" all tears shall be wiped away; no gloom shall rest on that fair and lovely "Eden restored," for God is there! If we gain that land our fondest hopes shall be *more* than realized. None doomed to disappointment or fading there; there is immortality.

"Here" everything we love is doomed to fade, or be taken from us. Flowers fade ere the summer's soft winds cease to fan the care-worn brow; birds, as we learn to love them, and watch their coming, wing their way to some other clime. Our friends, without whose presence earth would seem a blank, are taken from us; some are laid to sleep, all unconscious, in the dust. Others pass from our sight, amid life's busy scenes, and naught is left us but memory.

"There" the flowers will be immortal, and never fade. There the birds will always sing around us; no chilling winds will drive them away, and naught can hurt or molest in that holy place, for God shall be there! There, those we love we shall dwell with forever, for there shall be no more death, parting or sadness, for all these things shall be done away.

"Here" stern poverty oft stares us in the face, and the humble suffer neglect from those whose position, by wealth or honor, is above them—even among those who profess the name of Christ, "who hath made us to differ," that the heart should oft be pained and saddened, by neglect from those we love.

"There" we shall be fellow-heirs with the Son of God. There friends will not neglect friends, nor prove traitors. The heart shall never be wrung with anguish at misplaced confidence, for love shall reign supreme, and a *thought* of anguish ne'er shall steal o'er the immortal heart.

Which shall we choose—"here" or there"? Which shall we live for—this world of sadness, sorrow and disappointment, with all its confusion and gloom? Shall we risk all, for a little imaginary ease here; or shall we fight well the good fight of faith, that we may gain that land where *all* are immortal?

> There the flowers will be ever fadeless,
> And the birds have gayer tone;
> There no sorrow, grief or sadness
> E'er shall reach Jehovah's throne.
>
> We'll meet those we've loved here fondly,
> In that bright and happy land,
> Ne'er neglected, never lonely,
> Mid that fair immortal band.
>
> If we'd gain God's city's portal,
> We must wear his armor now;
> If we'd gain a life immortal,
> Here our will to his must bow.

MARY E. SWEETLAND.

Springfield, Mass.

☞ The beginning of sublime sciences is often so simple as to seem worthless.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 18.

MY DEAR SISTER:—Let this one point be fixed in your mind, viz., *that temptation does not become sin until cherished in the heart*. It has to enter the mind, and mingle with the thoughts, in order to be perceived, but it leaves no contaminating influence there, unless there be an *assent of the will*. Many individuals, who are overwhelmed with grief by the entrance of sinful suggestions—blasphemous and wandering thoughts, and are led ofttimes to utterly cast away their confidence by reason of them, might be saved all this, did they but understand the difference between the solicitation *to* sin, and the indulgence *of* sin. The individual will never attain to a state of grace beyond the power of temptation; but he may be in that blessed condition of mind, where he can say that the "Prince of this world" "findeth nothing in me" to close in with his temptations, to love and cherish them. Yet this state is attained only by great self-denial, and much inward crucifixion. There will be inward foes endangering the betrayal of the citadel, until, by the "Baptism of fire," they are consumed, and the heart filled with the perfect love of God.

I believe that Christ does restore the *spiritual* nature of man to its original perfection *in this life*, but not his *physical* organization; that will be accomplished "at the resurrection of the just." I know that many would start back from this idea, and reject it at once, and perhaps you may look upon it with suspicion, but let us examine it briefly. Man was sinless before the fall. Yet, although sinless, he had appetites and dispositions of mind liable to be acted upon and enticed into a sinful indulgence. Else what power in temptation? It would be no temptation to a man in the right possession of his mental faculties, and surrounded by everything calculated to make him happy, to be solicited to cast himself into the river, there to perish. If man had not possessed an ambitious disposition, would the statement, "Ye shall be as gods," etc., have had any influence upon his mind? This faculty of man's nature is not in itself sinful; it only becomes so when directed in a wrong channel, or when it leads the man to desire, and seek to attain, *out of God's order*, that which may in itself be right, if rightly obtained. Wisdom is good—it is to be desired; but it must come to us through channels devised by God, having the signet of divine approval. Gold and silver are blessings when rightly obtained, but become a curse when unlawfully procured.

Christ was *sinless*, but he was nevertheless a *man*, with man's dispositions, otherwise, how could he be tempted? Yet he was tempted, and that too on *every point* by which mankind are tempted. It was not until he was *an hungered* that Satan came with the temptation, "Command that these stones be made bread." If the Savior were not hungry, would it be any temptation to *solicit him* thus? There was no sin in the appetite, but had *he* gratified it by unlawful means, then there would have been sin.

And now take another point. Would there have been force in the solicitation to worship the devil, (we do not suppose that he assumed his true character when he came to the Savior, any more than now, when he comes to us,) in order to obtain the kingdom of the world, with their splendor and glory, unless he possessed some *ambition*? We believe most fully that while Christ had the divinity of a God, he had the "like passions" with man; and that Satan did act upon those various passions and appetites, to entice them into a *sinful indulgence*, yet without any success. And now, having overcome, and possessing all power to redeem man from his lost and fallen condition, we believe that he restores man's perverted, depraved mind back to its original condition; he re-instamps upon it his own image, and by thus forming Christ within him by his power, he enables man to overcome, even as he himself has overcome.

And now I ask you again, not to look at the imperfect examples of christian character surrounding you; but look into the sacred oracles of divine truth, and see if Christ has *promised to accomplish this restitution of the mental being to a sinless condition*; see if he has set forth there for *imitation* his own "holy, harmless, undefiled" life, and *commanded* us to be as Christ was in this world. Hear an inspired apostle: "*As He is, so are we in this world.*"—"*Let this mind be in you, which was also in Christ Jesus.*"—"*Be ye followers of Christ.*"

I might cite you to many more passages, but one command is enough to render it imperative. I have enlarged upon this point much more than I designed, but I wish to make it clearly understood, for it is important, and too much overlooked.

Yours as ever, M. D. W.

For the Crisis.

"The Wise Shall Understand."

> Wake, sleeping lyre, once more awake!
> Let thy prophetic chords vibrate,
> Touched by a trembling hand;
> O Daniel, did the angel speak
> Of time, when all the pure and meek
> Should wake from their long dreamless sleep,
> And gain the promised land?
>
> Where all the righteous seed should shine
> Beyond the bounds of measur'd time,
> Like glittering stars at night;
> Who, in the calm blue holy sky,
> Showing man's future destiny—
> Seem e'er to speak, with laughing eye,
> I'm your daguerreotype?
>
> True; but my harp was not complete,
> 'Twas like the base, most solemn—sweet;
> But told not all the song.
> He said the wise would understand
> When these events were near at hand;
> And that I in my lot should stand,
> When all the days had flown.
>
> On *Patmos Isle*, the sainted John
> Added the alto to this song,
> So thrilling and so sweet;
> And Jesus furnish'd us the air,
> When he to Daniel did refer;
> And join'd the golden links so fair,
> Making the whole complete.
>
> Many have tried to learn this song,
> But still have failed, though harp all strung
> And measures all complete.
> Let no rash hand these sweet chords sweep!
> Like Daniel pray, and search, and weep;
> It will not lie, 'twill surely speak,
> When for the church 'tis meet.
>
> Let him who readeth understand—
> Jesus has said, and his command
> Will surely be obeyed;
> Some blessed light shall guide us there,
> Even as the bright prophetic star
> Guided the eastern Magis, where
> The infant Lord was laid.

VESTA N. CUDWORTH.

Charlemont, Mass.

Is God Everybody, and Everybody God?

From *Fables of Infidelity*, published by Hastings. Price 75 cents.

2. *Pantheism is a system of deception and hypocrisy.*—Has any man a right to pervert the English language, by fixing new meanings to words, entirely different from and contrary to those in common use? If he knows the meaning of the words he uses, and uses them to convey a contrary meaning, he is a deceiver. The name God, used as a proper name, in the English tongue, means "the Supreme Being; Jehovah; the Eternal and Infinite Spirit, the Creator and Sovereign of the Universe."* If, then, a man says he believes in God, but when forced to explain what he means by that name, he says he means steam, heat, electricity, galvanism, magnetism, mesmeric force, odyle, animal life, the soul of man, or the sum of all the intelligences in the universe, he is a deceiver, and vain talker, abusing language to conceal his impiety. Pantheism is simply Jesuitical Atheism. Willing to dethrone Jehovah, but unable and unwilling to place any other being in his stead, as Creator and Ruler of the universe, yet conscious that mankind will never embrace open Atheism, Pantheists profess to believe in God, only that they may steal his name to cloak their Atheism. We, in common with all who believe in God, demand, that, as their divinity is, by their own confession, essentially different from God, they shall use a different word to describe it. Let them call it Brahm, as their own brethren in India do, or any other name not appropriated to any existing being in heaven or earth, or under the earth; and let them cease to profane religion, and insult common sense, by affixing the holy name of the Supreme to their thousand-headed monster.

But the very perfection of Jesuitism is reached, when Pantheists profess their high respect for the Christian religion. They do not generally speak of it as a superstition, though some of the vulgar sort do; nor do they decry its mysteries, as Deists are in the habit of doing; nor, as Socinians, and Unitarians, and Rationalists, attempt to reduce it to a mere code of morals. They grant it to be the highest development of humanity yet reached by the majority of the human race. The brute, the savage, the polytheistic idolator, the star worshiper, the monotheist, the Christian, are all, in their scheme, so many successive developments of humanity in its upward progress. There is only one step higher than Christianity, and that is Pantheism. Well knowing that Christianity is diametrically opposed to their falsehoods, and that the Bible, every where, teaches that the progress of man has ever been down from a state of holiness to idolatry and barbarism, they have yet the hardihood to profess respect for it, as a system of concealed Pantheism, and to clothe their abominations in Scripture language. They speak, for instance, of the "beauty of holiness in the mind, that has surmounted every idea of a personal God;" and of "God dwelling in us, and his love perfected in us," when they believe that he dwells as really in every creature: in that hog, for instance. Then they will readily acknowledge that the Bible is inspired. They *can accept*—that is the phrase—they can accept the book which denounces death upon those fools who, "professing themselves to be wise, change the truth of God into a lie, and worship and serve the creature more than the Creator," as merely a mystic revelation of the Pantheism which leaves man to "erect everything into a God, provided it is none: sun, moon, stars, a calf, a monkey, an onion, uncouth idols, sculptured marble; nay, a shapeless trunk, which the devout impatience of the idolator does not stay to fashion into the likeness of a man, but gives it its apotheosis at once." Oh, yes; they accept the Bible as inspired—a God-inspired book—inasmuch as *every* product of the human mind is a development of Deity. The Bible, then, when we have the matter fully explained, is quite on a level with Gulliver's Travels, or Emerson's Address to a Senior Class of Divinity.

There is nothing, however, in this vast system of monstrosities, which fills the soul of a Christian with such loathing and detestation, as to hear Pantheists profess their veneration for the Lord Jesus, and claim him as a teacher of Pantheism. If there is one object which they detest with all their hearts, it is the Judge of the quick and dead, and the vengeance which he shall take upon them that know not God, and obey not the Gospel. Any allusion to the judgment seat of Christ fills them with fury, and causes them to pour forth awful blasphemies. They know that the Lord Jesus repeatedly declared himself the judge of the living and the dead—that "the hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation;" and that the very last sentence of his public discourses is, "And these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal." When they drop the mask for a moment, they can accuse apostles and disciples with "dwelling with noxious exaggeration about the *person* of Christ."* Christ, as revealed in the Gospel, they hate with a perfect hatred. But when it becomes necessary to address Christians, and beguile them into the deceitfulness of Pantheism, the tune is changed. Christ becomes the model man—"one conceived in conditions favorable to the highest perfectibility of the individual consciousness; and so possessed of powers of generalization far in advance of the age in which he lived. They can listen to and honor one of the best expounders of God and nature in the Man of Nazareth."† The vilest falsehoods of Pantheism are ascribed to Jesus, that those who, ignorant of his doctrine, yet respect his name, may be seduced to receive them. Of him who declared, "Out of the heart of man proceed evil thoughts, murders, adulteries, thefts, false witness, blasphemies," they have the hardihood to declare, "He saw with open eyes the mystery of the soul; alone, in all history, he estimated the greatness of man." Calculating upon that ignorance of the teaching of Christ which is so general among their audiences, they dare to represent the only begotten Son of God as teaching Pantheism: "One man was true to what is in you and me; He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world. He said in this jubilee of sublime emotion, 'I am divine. Through me God acts; through me, speaks. Would you see God, see me; or see thee when thou also thinkest as I now think.' Because the indwelling Supreme Spirit cannot wholly be got rid of, the doctrine of it suffers this perversion, that the divine nature is attributed to one or two persons, and denied to all the rest, and denied with fury." Yes, truly, the divine nature is emphatically denied to all unregenerated men, and denied, too, by that divine teacher thus eulogized. Hear him: "Ye do the deeds of your father. Then said they to him, 'We be not born of fornication; we have one Father, even God.' Jesus said unto them, 'If God were your Father, ye would love me; for I proceed forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil; and the works of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh it of his own; for he is a liar, and the father of it."

Let Pantheists, then, cease to wind their serpent coils around Christianity, and defile the Bible with their filthy lickings. The Lord Jesus will not suffer such persons to bear even a true testimony to him, and his followers will not permit them to ascribe their falsehoods to him, without reproof. Let them stand out and avow themselves the enemies of Christ and his gospel, as they are, and cease their abominable pretences of giving to the world the ultimate development of Christianity. What concord hath Christ with Belial?

3. *Pantheism is a system of Immorality.* It loosens all the sanctions of [illegible]. If there is any one point upon which all Pantheists are agreed, it is in the denial of the resurrection, the judgment, and the future punishment of the wicked. Their whole system, in all its range, from Spiritualism to Phrenology, is expressly invented to get rid of God's moral government. If man is the highest intelligence in the universe, to whom should he render an account of his conduct? Or who would have any right to call him to account? Then, if we are developments of deity, deity cannot offend against itself. Further, if our development, both of body and mind, be the inevitable result of the laws of nature—of our organization and our passions—man is but the creature of circumstances, and, therefore, as is abundantly argued, cannot be made responsible for laws and their results, over which he has no control. "I am what I am. I cannot alter my will, or be other than what I am, and cannot deserve either reward or punishment."* Before hundreds of the citizens of Cincinnati, a lecturer publicly denied the right of either God or man to invade his individuality, by taking vengeance upon him for any crime whatever. Thousands, who are not yet Pantheists, are so far infected with the poison that they utterly deny any right of vindictive punishment to God or man.

But this is not all. Again and again have we listened with [illegible] declaring that there was no moral law—no standard of right or wrong, but the will of the community. Of course it was quite natural, after such a declaration, to assert that a wife who should remain with a husband of inferior intellectuality, or unsuitable emotions, was committing adultery; that private property is a legalized robbery; and that when a citizen becomes mentally or physically unfit for the business of life, he confers the highest obligation on society, and performs the highest duty to himself, by committing suicide, and thus returning to the great ocean of being!

We might think that confusion of right and wrong could not be worse confounded than this; yet there is a blacker darkness still. *The distinction between good and evil is absolutely denied.* The Hindoo Pantheists declare that they cannot sin, because they are God, and God cannot offend against himself; there is no sin—it is all *maya*—delusion. So the American and English school tells us it lives only in the obsolete theology. "Evil, we are told, is good in another way, we are not skilled in."† So says the author of "Representative Men." "Evil," according to old philosophers, "is good in the making; that pure malignity can exist, is the extreme proposition of unbelief. It is not to be entertained by a rational agent. It is Atheism; it is the last profanation." "The divine effort is never relaxed; the carrion in the sun will convert itself into grass and flowers; and man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true."‡ Were these only the ravings of lunatics, or the dreamings of philosophers, we should never have hunted them from their hiding-places to scare our visions; but these doctrines are weekly propounded in your own city, and throughout our land, from platform and press, to thousands of your children and their school-teachers, of your workmen and your lawgivers, to your wives and daughters. Again and again have our ears been confounded in the squares of New York, and the streets of Philadelphia, and the market-places of Cincinnati, by the boisterous cry, *What is sin? There is no sin. It is all an old story.* Let men who fear no God, but who have lives, and wives, and property to lose, look to it, and say if they act wisely in giving their influence to a system which lands in such consequences. Let them devise some religion for the people which will preserve the rights of man, while giving license to trample upon the rights of God; or, failing in the effort, let them acknowledge that the enemy of God is, and of necessity must be, the foe of all that constitutes the happiness of man. Impiety and immorality are wedded in heaven's decree, and man cannot sunder them.

* Webster's Dictionary.

* [illegible] Address to a Senior Class in Divinity.
† Hennell's Christian Theism, which [illegible] Theists of every nation—Christian, Jew, Mohammedan, or Chinese—can meet upon common ground.

*Atkinson's Letters, p. 290.
† Festus, p. 46.
‡ Swedenborg, or, the Mystic (quoted by [illegible]), p. 63.

(To be continued.)

☞ It is better to take many injuries than to give one.

For the Crisis.

Symbolic Prophecy.—No. 3.

In looking over the Revelation of John, it will be observed that the terms, "I saw," "I looked, and behold," do not take us forward in chronological succession, but signalize a change of subject or scenery, not unlike the change of scenes on a panoramic canvas. For want of attention to this rule, we are in danger of misapplying prophecy, and consequently losing the designed benefit.

An illustration of this rule will be found in chap. 15.—"*And I saw* another sign in heaven, great and marvelous, seven angels having the seven last plagues. . . . And I saw (a change of subject) as it were, a sea of glass mingled with fire." This subject is continued down to the fifth verse; then the subject of the seven angels, having the seven plagues, is resumed. The vision of the victors on the sea of glass is thrown in, like a parenthesis in a sentence, and the term, "I saw," indicates the change of subject. Another example may be found in chap. 16: 3. The twelfth verse announces the pouring out of the sixth vial, and its effects; then the scene changes, and the term, "I saw," is the signal for that change; and the vision concerning the unclean spirits is thrown in between the sixth and seventh vials. Some have supposed that because they see the spirits of demons working miracles, that it is proof positive that the sixth vial is poured out; but there is no proof that it is, or is not, from the connection between the unclean spirits and vials, any more than it is proof that the victors on the sea of glass have the same chronology as the seven angels, when they receive these vials. And surely, those who believe six of these vials are in the past, and yet believe in the unconscious state of the dead, will find themselves in a dilemma, if they insist on a synchronism here. But that visions, included or thrown into a chronological chain of events, may not be included in these events, in the order they appear, is demonstrated in the events thrown in between the sounding of the sixth and seventh trumpets. The fifth and sixth trumpets embrace the history of the Turkish Empire, and chronological events connected with their history, bringing us down to 1840; and then the tenth opens with another vision, and the term, "I saw," shows the change. The tenth and eleventh chaps. include another parenthetic vision, in which are *forty-and-two months*, supposed to be symbolic time, which must of course throw the commencement of the vision back beyond the sounding of the fifth trumpet.

The terms, then, "I saw," "I looked, and behold," are signals for a change of subject. See seventh verse of the eighth chapter.

The first chap. being an introduction down to the eleventh verse, the twelfth introduces the *first vision*. "And being turned, *I saw* seven golden candlesticks," etc. The seventeenth may be thought to be an exception to this rule, but we must remember the primary meaning of the word *vision* is simply *sight*; here is a statement of the effect of the vision upon the revelator, referring us back to the vision.

The twelfth may be thought to be an exception to this rule—"And there appeared a great wonder in heaven." There is no danger of confusion here; *there appeared* was tantamount to saying, there *was seen*, or, "I that saw these things testify." Therefore I think the rule will be found correct, that the terms, "I saw," "I looked and behold," always indicate a new scene, although scenes may be indicated by other similar terms as above.—"*Prove all things*."

Another rule I think will always be found to hold good, i. e., *Time measuring symbolic history will be found to be symbolic time, and vice versa.*

Illustration.—The *time* in Rev. 18: 5, applied to the leopard beast; that beast being a symbol, the time of course is *symbolic*, and must be explained according to the rule God has given: "Behold I have appointed thee a *day* for a *year*." The *time*, three days, Jonah was in hell, he being a literal man, and the events all being literal, the *time* must also be literal.

Symbols, unlike parables, go on all fours. The four great beasts of Dan. 7th; the lion with *wings like an eagle, the wings plucked*, and he made to stand upon his *feet*, and a man's heart given to him; the bear *raised on one side*, and *three ribs* in his mouth; the leopard with *four wings* and *four heads*; all these items of description are beautifully significant. The visions of the revelator are subject to the same rule. The leopard beast of the thirteenth chap., with mouth like a *lion*, feet like a *bear* and body like a *leopard*, having seven heads and ten horns, and crowns upon his horns, and the name of blasphemy upon his head; every item of this description is fully met in that terrible power that warred upon the church for forty-and-two months.

So of the two-horned beast. "*To fill the mould of prophecy*," he must have two horns, not like a *ram*, (Dan. 8,) but like a *lamb*; he must not come up under the same circumstances as the leopard beast, out of the *sea*, but out of circumstances which the Spirit of infinite wisdom chose to designate—"EARTH." *Sea*, literally, means the gathering together of waters.—Gen. 1: 10. *Waters*, as explained by the angel, symbolize (17: 15,) multitudes of people—nations. If nations, or a multitude of people, gave birth to the leopard monster, the earth must mean something quite dissimilar; we must look for his rise, I think, under less ostentatious circumstances,—*calm, quiet—coming up out of the earth.*

Who and what is he? He doeth great wonders. This is another marked characteristic to help us in determining who he is, as also whether his history is in the *past, present* or *future*. He doeth these wonders in the presence of, or before, the beast, showing that *he is no part of the beast*, though working in harmony with him. Those miracles HE HAD POWER TO DO, are to produce an *effect* that will help to determine who he is. They are to *deceive the people* by those miracles, and he is to cause those thus deceived to receive the *mark* of the beast in their *right hand* or in their *foreheads*. He is also to cause the people to make an *image* to the beast. He, and the *image of the beast*, then, are two things, or symbols. This beast possesses two very marked phases of character in his history: *a deceptive, miracle-working power*, and a *political career*—two horns, and speaking as a dragon.

S. J. H.

The World's Crisis.

BOSTON, APRIL 6, 1859.

The Spirit.

"The spirit shall return unto God who gave it."

In compliance with a request of several of our preaching brethren, and others, we purpose to give a series of articles on the word *spirit*, as used in the Bible, examining every passage where the original words occur, that are thus rendered, hoping to come to a correct conclusion in the matter. Pray for the writer, that he may be able to make the subject *plain* to all lovers of truth. We do not expect to convince the mere caviler and sectarian bigot, who thinks more of his *creed* than the *Bible*; but hope, by the help of the Lord, to throw light upon the one who is honestly seeking for the right way—"the old paths."

There are four words in the Bible which are rendered *spirit* in our translation, to wit:—*ruakh* and *n'shah-mah* in the Old Testament; *pneuma* and *phantasma* in the New. *N'shah-mah*, in the O. T., is rendered spirit twice; and *phantasma*, in the N. T., is also rendered spirit twice. All other examples in the O. T. are from *ruakh*; and in the N. T. from *pneuma*.

The word spirit is used in four senses in the Bible.

1. To represent a *being*. "God is a Spirit." Angels are "ministering spirits;" hence *one* is properly called "a spirit." Demons, or fallen angels, are called "unclean spirits."

2. The word spirit is used to denote an *influence* proceeding *from* a being. Hence we read of the Comforter, or Holy Spirit that it "proceedeth *from* the Father." In mesmeric operations, there is a spirit proceeding from the operator to his subject, by means of which he controls him. All men and animals exert this influence, more or less.

3. Spirit is used to represent a *state of mind*:—as, a "haughty spirit," "proud in spirit," etc.

4. The same word is used to denote the *atmosphere* we breathe, and is then properly denominated "the breath of life," without which all living beings upon this planet would soon die.

Before passing to notice examples of the use of *ruakh* and *pneuma*, we will refer to the other two words which are rendered *spirit*, each twice. N'shah-mah is found twenty-four times in the Hebrew scriptures, and is usually rendered *breath*. It is the word used in Gen. 2: 7, where it is said, "The Lord God formed man of the dust of the ground, and breathed (or blew) into his nostrils the (*n'shah-mah*) *breath* of life, and *man* became a living soul." The same word is in Isa. 2: 22.—"Cease ye from man whose (*n'shah-mah*) *breath* is in his *nostrils*."

In Job 26: 4, we have one of the examples where this word is rendered *spirit*. In addressing Job, the Lord says: "To whom hast thou uttered words? and whose (*n'shah-mah*) *spirit* came from thee?" In this case, Job is asked if he gave "the breath of life" to any one? He might form an object resembling a living being, but had no power to give it "the breath of life;" the Creator alone has the ability to do this work.

The other example is in Prov. 20: 27. "The (*n'shah-mah*) *spirit* of man is the candle of the Lord." When this is taken from the man, he is like a lamp blown out; all circulation stops, "his thoughts perish," and he is of no further use in society. "His lamp" is "put out," or, in other words, his breath is taken away.

The examples in the New Testament, where *spirit* is not from *pneuma*, but *phantasma*, are in Matt. 14: 26, and Mk. 6: 49; both are records of the same event. At one time the disciples saw Jesus "walking on the sea, they were troubled, saying, "it is a (*phantasma*) *spirit*." A phantom has the *appearance* of reality; but, like a shadow, is nothing real or tangible. When a thing appears to be where it is not, or a shadow like a reality, it may be properly called a phantom.

In all, except the passages examined, Spirit is from *ruakh* or *pneuma*. In our next, we purpose to commence the examination of *ruakh*, beginning with its first use in the Bible. None of the Scriptures already examined, favor the popular idea of Spirit, that it is the immortal part of man, which goes to its reward at death, either to praise the Lord in heaven, or blaspheme him in hell.

Putnam, Ct.

Wednesday evening, March 16th, we commenced a series of meetings in this place, which closed with a discussion with Mrs. C. M. Tuttle, a trance-speaking medium, on Thursday evening, March 24. Great interest has been awakened in community in relation to the truth of the Bible, Spiritualism, sleep of the dead, destruction of the wicked, coming of Christ, and the saints' inheritance. We gave the people the privilege of asking as many questions as they pleased concerning the subjects examined, and the opportunity was well improved. Most of those who asked questions were Spiritualists, who are very numerous in this town. They hold meetings every Lord's day, and are addressed by Mrs. Mary Macomber, Mrs. C. M. Tuttle, and other trance-speaking mediums. As usual, they deny the resurrection of the dead, the second personal coming of Christ, that he is the Son of oGd more than any other man, or that God exists as a *being*. They did their best to entangle us in our talk, but the good Lord was our helper, and did not suffer us to be confounded before his enemies. The truth has taken strong hold of many honest minds. Those who had believed the lie of the Devil, spoken to Eve, and recorded in Gen. 3: 4, and the doctrine of eternal torment, have now turned aside from these fables to the truth of the "living God." Very large audiences assembled at Quinebaug Hall, and listened with the best attention. Among other subjects, we spoke two evenings on Spiritualism, showing from facts and the Bible, that it is the work of *demons*, and that it is *impossible* for a *disembodied* human spirit to make a communication. Many questions were asked the *first* evening by several spirits *in* the body, and some through Mrs. Tuttle by spirits claiming to be *out* of the body; but the second evening all were silent. We felt the strong arm of the Lord sustaining us, and the sweet, comforting influence of his Holy Spirit.

THE DISCUSSION. This was one of great interest, and occupied three hours, before an audience varying but little from five hundred people. The question was changed by Mr. and Mrs. Tuttle to read as follows:

Resolved,—That there are evidences to be obtained from the Bible, reason, and facts, that *man is immortal*, and is individualized at death (or transition) with the capacity to communicate with individuals of earth, and its effects upon society are beneficial."

When the time arrived for the discussion, Mrs. Tuttle went into the trance state and opened by prayer, after which she spoke twenty minutes, the time allotted for each speech, during which the usual arguments were presented that are commonly introduced to sustain the affirmative.

When our time came to reply, we inquired whether *Mrs. Tuttle* or a *spirit* had been speaking? The answer was, "a spirit." We then requested the demon to leave Mrs. Tuttle. The spirit replied, that Mrs. Tuttle could not discuss the question with us, and desired to keep his control of the medium. We insisted, in the name of Jesus, that the spirit leave, and give Mrs. Tuttle the control of her organs of speech, whereupon, she opened her eyes, and spoke in her natural voice, and said she was not able to discuss the question in her normal state. On the Saturday evening previous, when speaking on the subject of spiritual manifestations, and showing that they proceed from *demons*, we remarked that they are *subject* to christians, and when required in the name of Christ, to tell the truth they must do so, or remain silent. Mrs. Tuttle then arose, in a trance state, and asked if I was a christian? I said, "I profess to be." She then challenged me to control the spirit, which said, "I am not a demon." I replied, "I am glad of it," which ended the matter for that evening. Thursday, the day of the discussion, we made the matter a subject of fasting and prayer, asking the Lord to direct us in all we should say, desiring of him, if it would be for his glory to have the spirit silenced, that we might be led to make the request in his name, but that he would not suffer us to do it unless it would be best for the cause of truth. After we had made the request, and felt the sustaining grace of the Lord, and witnessed the power of Jesus' name in controlling the demons, many of the audience seemed anxious to hear Mrs. T—— discuss the question in a trance state, as it was evident she could not do it in any other. We then remarked to the audience, that we would consent to discuss with the demon if it was desired. Many voices spoke at once, requesting that the discussion should go on with the spirit that had been speaking through Mrs. Tuttle, to which we agreed, and the demon immediately took possession again, and conducted the argument in an able manner, but the truth of the Lord was stronger than the fables of Spiritualism. Many were admonished at the plainness of the Bible argument in favor of the sleep of the dead between death and the resurrection, and are very anxious to hear more on the subject. We shall expect to hear that the truth has taken strong hold in Putnam. Many who thought there was no danger to apprehend from the efforts of Spiritualists, now see that Spiritualism is the master work of Satan—the sum of all evils—leading directly to *destruction*.

Christian, *arouse* from thy dull slumbers, and prepare for the conflict, before you are stupefied by this death potion of the devil. No efforts are spared that may tend to lead us astray from the narrow path. There is no safety unless we have on the "whole armor of God;" then we can "stand against the wiles of the devil." "Fight the good fight of faith."

Progress.

The following sensible remarks are from the pen of a close observer of the progress of events. We hear much said in these days about the progression of mankind, and many really believe that the world is growing better. Were this so, the Bible would not be true. "Take heed that no man deceive you."

"A great deal has been done of late, and a great deal more has been said, in reference to the Progress of Mankind. Two principles have been adopted and laid down, by two different classes, as the foundation of the world's prosperity. One principle is, the perfectibility of man—that men can advance by their own efforts to any point of perfection that they wish: it is only to be in earnest, and the thing is done. This is the grand principle of the multitude and their leaders—of the Reformers, the Peace Society, and the Educationists. They offer you heaven upon earth,—that heaven consisting of the coarsest materials—coarse food, coarse clothing, coarse dwellings, with a little coarse education, which is only ignorance "run mad," in order to give an air of *gentility* to the whole. Incredible as it may seem, there are multitudes who are captivated by this sordid happiness, and who prefer it to all the ineffable glories of the kingdom of God. There is only one difficulty in the way of reaching such a heaven, and that is the Divine decree,—"I will overturn, overturn, overturn, saith the Lord, until HE come whose right it is, and I will give it him." But, as the "greatest happiness," men never look into the Bible: they have no idea that such a decree has been recorded. The other class of Progressionists consists of the "serious world," whose favorite principle is not the perfectibility of Man, but the perfectibility of Christianity. Schools, sermons, tracts, lectures, and missionaries, are to convert the world into a Paradise; and the fiery ocean of human passions is to be quelle'd and extinguished by a deluge of words—and those words so feeble that they could not restrain the passions of an infant. These Progressionists have an advantage over the others, in the fact that they recognize the Word of God, and the excellence of Christianity; but in their ULTIMATE object they are as mistaken as the former; for the Scripture tells us, in an hundred passages, that there shall be no progress whatsoever, except to eternal destruction, until the Son of Man shall reign upon the throne of Israel. This decree, like the former one, is not an insulated text, nor even an insulated passage,—it is stamped upon every page of Scripture, like the water-mark upon some delicate fabric, and you cannot tear it out unless you tear to pieces the Scriptures themselves.

With these two decrees thus indelibly recorded, the two classes of Progressionists toil on from year to year, without approaching nearer to the end. The night (in every sense) undoes all that the day has done. They lose on one side as much as they gain on the other; and may be compared to children on a "see-saw," who descend as far one moment as they have gone up the moment before. We have now been trying Christian Progress for 1800 years; Protestantism for 300 years; and Democracy and Education ever since the flood, and we have not advanced one atom towards perfection, nor can we find one square mile of the globe happy, holy, or even contented! "Miserable comforters are ye all," we may say, like Job, when we meet these Progressionists. After all their promises, where do we find ourselves in the year of Grace, 1859?—On the verge of WAR and REVOLUTION, which threaten to be the most terrible that the world has ever known, and which will break in pieces not only the cobwebs of philosophy, but the strongest links of national association. After 1858 years, we find, upon new year's day, that the civilized world could be shaken by the breath of ONE MAN,—a certain proof that everything is unsound."—*The Last Vials.*

Discussion.

There is to be a discussion between J. F. Walker and the Editor, at Sandy Hill, N. Y., commencing Tuesday evening, and continuing three evenings.

Subject—"Resolved, That man is *wholly mortal*, and obtains immortality *only* through *Christ*, by continued well doing in this life."

☞ The Discussion between Rev. S. Cobb, of the *Christian Freeman*, and Prof. Hudson, author of *Debt and Grace*, will commence in May. It will appear *in full* in the *Freeman*, published in this city, continuing about three months. Those who desire to obtain the whole, can do so, and confer a favor upon Bro. Hudson, by sending the subscription for three months, 50 cts., either to us, or to him in our care.

Bro. Hudson's argument will be issued in the *Crisis*.

"Fables of Infidelity."

The "Fables of Infidelity" is truly a book for the times, and should be in the hands of every lover of truth. We are giving some extracts from this valuable work, in order to introduce it to our readers. Do not fail to read them carefully.

Unjust resentment is always the fiercest.

State of Europe.

"*War almost certain.*" Such is the language of close political observers. The Savior's description of the last days, and the last signs that should indicate his return, seems to apply to the present state of things among the kingdoms of the world, to wit: "*distress* of nations with *perplexity*." But we apprehend that this Scripture will be more fully realized before Jesus appears in the clouds of heaven. How Bible students can look for, and advocate, the conversion of the world, and tell us it is growing better, when the Scriptures declare the opposite, is an enigma that deserves a solution. The reason is clear to our own minds, but we forbear to give it at present.

It is said, "The political clubs already present that animated aspect which, during a crisis, interrupts the usual dullness."

Says a London correspondent of the New York *Tribune*, "The rupture between France and Austria has become inevitable." It is thought that Napoleon will adjourn "actual hostilities to the month of May."

"The Turks feel their own danger keenly, and are concentrating troops along the Balkan, ready to march into Servia or the Principalities as soon as the revolt breaks out."

"In the meantime, the Moldo-Wallachians are preparing for a serious struggle. They are organizing their militia, and fortifying the strategic points on the Danube, while Russia is quietly assembling a sufficient force on the Moldavian frontier, to protect the present state of things either against the Turks or against the Austrians."

"The *Moniteur*, which has received the nickname of *Menteur* (liar), continues to speak peaceably, while the preparations for war are made in an ostentatious way. Thus, the removal of the French troops from Rome was announced in the semi-official *Constitutionnel* as having already taken place, while a reinforcement was being sent to Civita Vecchia. So, too, the Emperor declares that he wishes to maintain peace, while he admits that a treaty has been recently concluded with Sardinia. As a logical result of such double-dealing, stocks are continually declining, the agitation in Italy increasing, volunteers are hastening to Piedmont. Croatain border regiments pouring down into the rich Italian plain, and the conflict is now unavoidable. Count Cavour and King Victor Emanuel cannot now retrace their steps; they will never dare to declare that they have trifled with the patriotism of the Italians; and Napoleon himself could scarcely be safe if he abandoned Italy by coming to an agreement with Austria.

The Emperor Francis Joseph is, on the other hand, highly incensed at seeing his finances ruined by the sudden French pressure, and having already forgotten the long series of his defeats in the Hungarian war, he puts the greatest faith in the gallantry and loyalty of his army; and, immense sacrifices for putting it on a war footing in Lombardy having already been made, he is unwilling to come to terms, and rather wishes to try the fortunes of war at once."

The Rights of Wrong.

The *Monthly Religious Magazine*, for April, says of this pamphlet: "Mr. H. is a vigorous, earnest, revering, and humane thinker, and well furnished with the theological learning which the proper treatment of his high theme demands."

This magazine, founded and long conducted by Prof. Huntington, is now edited by Drs. E. H. Sears and Rufus Ellis. The latter, in "defining his position," in the same number, expresses in behalf of himself and others "horror at the substitution of everlasting bodily torture for the Scriptural doctrine of eternal death, the death of the soul." The phrase, "bodily torture," makes the expression slightly indefinite; yet it looks strongly towards the new, or rather old view, which some call heresy. We do not know whether that is his opinion, though we have heard it imputed to him. We happen to know that one or two other D. D.'s also, less Unitarian than Dr. E., speak very noticeably towards the view of immortal life in Christ only. The doctrine is making its way very quietly, and it needs only a little patience and all Christian loving and living, to behold and rejoice in a great triumph.

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SPECIAL NOTICE.

☞ *The meeting of the Committee on the Hymn Book, is postponed until* WEDNESDAY, *the 13th.*

For the Crisis.

"What must I do to be Saved?"

"Believe on the Lord Jesus Christ." It is a common saying among men of the present day, that it is not important how or what they believe, if it is the cross, and if they ride any hobby it shall be the cross. But is there not a divine command, somewhere, for us?—Rom. 10: 9. We are to believe that God raised Christ from the dead, or we cannot be saved. Now if we believe he was raised from the dead, "how say some among you (1 Cor. 15: 12–18,) that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain and your faith vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

This is what I should call a mathematical demonstration; that is, if we believe that God raised Christ from the dead, we must believe in a resurrection of the dead; and if they don't believe in a resurrection of the dead, they do not believe Christ was ever raised: therefore they are yet in their sins: and there can be no hope of salvation through Christ.

Do not "some among you," or in the professed church now, deny the literal resurrection? I heard a minister of high standing say, that the passage in 2 Tim. 2: 18, referred to the second resurrection. As much as to say the first one was past already.

Again, what did Jesus tell Martha, when Lazarus died? Their conversation was on the resurrection.—John 11: 25. If you believe that I was raised, when you die I will raise you: and those that live and believe it when I come, shall never die."

Was not this the belief of the prophets, from Abel to Samuel, who all died in the faith, not yet having received the promise? and of all the disciples, that they should literally come out of their graves, out of the ground,—not graves of sin,—and then should live for ever through Christ? Nor was there a doubt on this subject, until the man of sin was revealed, and invented a purgatory to speculate upon. And it is the dregs of this doctrine we have to contend with in the church to this day; and they are still falling away, departing from the faith once delivered to the saints, singing the syren song of peace; because, say they, it makes divisions, we will say nothing about it. Does not the truth always divide from error? We are commanded to live in peace as far as we can do so consistently; but not to a sacrifice of truth. For He that is for us is more than all that can be against us.

O, let us, dear brothers and sisters, examine God's word, make it our study; that we may not be deceived in what God requires us to believe; "but hold fast the traditions which we have been taught, whether by word or epistle," that we may be saved at his coming.

M. A. BELT.

Boston, Mass.

For the Crisis.

The Family Altar.

The house is here as of old; but the happy faces are away, and the gleeful voices are beyond my hearing. Strangers are in the old mansion. He who presided at the table, and invited the household to the board, is now mouldering in the dark and silent grave. We children, that sat "like olive branches around the table," have gone—some to the grave, and some to fight the stern battles of life in a dark and stormy world, away from each other and from home.

I am alone—not personally, for others are around me, busied with the cares of life; but alone of all the circle that once assembled here. The old familiar guests come no more. The kindred dear no longer make their accustomed visits. The saints of God no more turn aside to hold sweet communion here with kindred hearts—to talk of the majesty and glory of Messiah's kingdom, and to bow in humble prayer around the family altar.

No more do I see the gathering circle of friends and neighbors assembled for social worship. No more do I hear the penitent's cry: "God be merciful to me a sinner;" nor see the radiant light of heavenly peace resting upon the countenance of the pardoned soul. No more do I hear "the good confession" of the believing saint, or hear the song of joy from the ransomed captive. All, all is changed. Those sermons, preached beneath the old roof-tree, so full of burning thought and solemn truth, I hear no more. Those exhortations so impassioned, melting and moving, have gone, and only their distant echoes stir my heart to-day.

But the family altar! Ah, yes! that is gone; and yet not so, for it is the *family* that is gone, but I trust the altar-fire has been carried forth with them in their journeyings. And there are, I trust, some praying ones yet among the strangers that linger here. But that altar is not now as of old. I bow in the place where I bowed a score and more of years gone by. I read from the same sacred word. I sing the same sweet words—

"Lord, in the morning thou shalt hear
My v[illegible]ce ascending high;
To thee will I direct my prayer,
To THEE lift up mine eye."

I bow and pray to the same God, the God of my fathers—but I feel *alone*.

It is not now as then, when grandmother, and father and mother, and brothers and sister, and friends, and the "stranger within our gates," (directed to us by some christian believer) bowed the knee before the throne; when all prayed, from the aged grandmother to the lisping child.

The circle was large and pleasant. And when in the long winter evenings, before the children's eyes were blinking in token of weariness, the word of God was read, with some appropriate comments, or with silent reflections, then we bowed in prayer. "The youngest first," father would say, "for if the others pray first, the little ones will feel that all has been asked that can be, and they can have nothing to pray. The youngest first leaves the field clear to the little ones, and then let the others pray afterwards." And then little sister would begin and breathe out the petitions that lay near her childish heart; then others that were young and tender—I, the most wayward of all, among the rest, would feel my hardness melting and my truant impulses restrained, and my heart held back from evil associations and overmastering lusts, by the bonds that bound me to the family altar. Then some christian brother or sister would pour out the gratitude of a stranger's heart, and implore for us an answer to a stranger's prayer in our behalf. Then perhaps our helpers in the toils of life, who were sometimes also helpers in Christ Jesus,—then the mother's fervent yearnings,—then the grandmother's humble petitions,—and finally, last of all, bringing up the rear—remembering what the others had forgotten, supplicating with strong cryings those mercies for which the others had asked,—joining in agreement and pleading the promise made to two who were "agreed on earth,"—came my *Father's* prayer. O, what a prayer was that! What thanks were poured out from a devout heart! What blessings were asked in faith and confidence,—blessings upon the family, one by one, down to the least and weakest of them all, blessings on the strangers and pilgrims with us,—blessings on the sick who came to tarry within the preacher's humble abode, and who sometimes went forth, healed in body and soul, through the mercy of Jesus Christ. Then what prayers for the sinful and the burdened; what petitions for the weak and sad; what blessings were invoked upon "those who have said, pray for me." And then how the mind would range over the hills and vales, where he had sown with tears the precious seed, and watered it as it sprang up. How he would take up, one by one, the places of his labor—Hartford, Springfield, Chicopee, Prospect, Kent, Sharon, Salisbury, Westfield Farms, and so on,—place after place,—beseeching the mercies of God upon the waiting and faithful ones who were bound by strongest ties about his heart.

Ah, what prayers! It seemed as if man was talking with his Maker almost face to face. The shadows would flee, and the light of joy and hope shine all about us, and so in the arms of his mighty faith we felt ourselves borne as to the very inner sanctuary of prayer, and learned to come *boldly to the throne of grace*. Those prayers went up as incense before the throne. Those tears are in God's bottle, counted and remembered, written in his book. That father lies among his parents and his children, and not far from one who was sick and a stranger and he took her in, and smoothed her way down to the grave, and laid her in his family burying place.

But the family are scattered. One in the far West, one in one of the middle States, and I, a pilgrim burden-bearer, wandering to and fro, caring for the cares that furrowed my father's brow, praying for those for whom he prayed, seeking to watch over and sustain those to whom he was once a father and a husband, longing, too, for a faith as strong as he possessed, and a soul as mighty in the power of God as his; sit here beneath the old roof, and while others come and go beside me, I, with aching heart, and dim and tearful eyes, pen the brief recollections of days and joys that are past and gone forever.

But I cannot linger here. Toils and trials call not for weakness, but for strength,—not for fainting spirits, but for courageous souls. O for God's might to do my work! And all that strength must come from on high. And where are there more potent recollections to kindle inspiring thoughts within the soul, than the holy memories that cluster around the "family altar?"

I have a family altar far away—a place where the fires of holy love are enkindled, and sweep upwards with the incense of grateful praise. And wherever God's providence shall call me to pitch my tent, there, by his help, will I build an altar unto the Lord. But in all my wanderings to and fro; in all my waywardness of heart and frailty of life; in all my weakness and weariness, and discouragement, I trust there will still linger about me the answer of a father's prayers, the holy influence of a mother's tears, and the sweet and hallowed memory of the scenes long past that occurred around the altar of prayer.

My father is dead, yet he liveth in Christ, in the divine promise and grace of Him who is Lord of the living and the dead. I shall see him again, I trust, through grace, in eternal glory. He can pray for his poor wandered children no longer. But will not a "Father in Heaven" answer those long offered prayers? and will not the all-prevailing supplications of Him who "*ever liveth* to make intercession for us" avail so that we, weak children of covenant and promise, may be led at last to meet with our fathers' and our father's God in the goodly land? Brethren, pray for us. Your Brother in Christ Jesus,

H. L. HASTINGS.

Blandford, Mass., March 31st, 1859.

☞ It is better to prevent a quarrel beforehand, than to revenge it afterward.

For the Crisis.

Fables of Infidelity.

Permit me to call the attention of the readers of the Crisis to the work recently published by H. L. Hastings—*Fables of Infidelity*. I consider it a work of rare merit, every way calculated to establish the minds of those who may be wavering as to the authenticity of the Scriptures. It should be in every christian family. It is worthy of a wide circulation.

A. Ross.

For the Crisis.

Do not Give them Up.

The following short letters may encourage some parents not to despair of their children, for whom they have so often prayed, even if they do seem to reject all their counsels while in their presence, and under their immediate influence. This young man did not seem to appreciate the prayers and advice of a pious mother and a tried father, until he went from home to live, which caused a new train of reflections, that looks like the work of the Spirit of God. Hearing of his father's starting anew in the work of the Lord, called out the second letter.

H. Munger.

Mother:—I cannot stop to write but a line, so you must excuse me. . . . . I read a chapter in the Bible every night, for the reason that I think it a good plan, and calculated to help me keep in mind my determinations, and knowing it would please you.

Yes, mother, I am going to try to do well, and trust I shall succeed. One thing I assure you: I am in the house every night as soon as the store is closed. . . .

Charlie.

Tuesday Evening, March 10, 1859.

My Dear Parents:—

I have just received your letter, and very glad I am to hear from home; for I have just begun to feel a slight touch of that common disease among young persons upon going away from home, viz: homesickness—not in its worst form, however; but in its milder form.

I am very glad to hear that father has enjoyed his mind of late, and I really hope you will be more than recompensed through him for your loss of John and myself. I have often noticed how dejected and low-spirited father is, and it makes me feel sad; for I dont like to see it, and would do anything in my power to drive it away. Cheer up, father, a better day is coming. You have been unfortunate, but it will not always be; . . . and as long as I have health and strength you shall not want. You have put your faith in God; rest assured, he will help you.

Father, I have been an undutiful son, I know, and have many bad qualities; and in years past and gone I have not treated you as I ought; and now I am sorry for it. Father, forgive me, and in future I will try to do better. . . .

Charlie.

For the Crisis.

Justice and Mercy.

Question. How is it possible for God to maintain, in its fullness, the attribute of *justice* towards a criminal, where the penalty and letter of the law demand his death; and, at the same time, so show mercy to the same criminal, as that the attribute of *mercy* may appear in all its fullness, as becometh the character of a perfect and all-glorious God?

Answer. When Adam disobeyed God, he subjected himself to the penalty of the divine law, which was *death*. Gen. 2: 16–17.—"And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt *surely die*." But the man transgressed! Gen. 3: 17 19.—"And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of *thy life*; thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till *thou return unto the ground*; for out of it wast thou taken; for *dust thou art, and unto dust shalt thou return*." Chap. 5: 5.—"And all the days that *Adam lived* were nine hundred and thirty years: *and he died*." And Adam's posterity *participate* in the same sentence with himself, being begotten by him in his dying state. *Here* is maintained *the attribute of justice*. *Now for mercy.*

God so loved man, made in his own image, and so pitied him in his deluded state, being deceived and overcome by a superior intelligence; "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting *life*."—John 3: 16. Which gift is really expressed in the *promise*, Gen. 3: 15, "*it shall bruise thy head*;" thus giving man a *second* trial, and proffering *eternal life* through his Son, to the *believing and obedient*, in the *resurrection*; and threatening the *second*, *eternal death* to the *unbelieving and disobedient*; which places every *son and daughter* of Adam in circumstances *accountable for their own acts*. And here is manifested the *attribute of mercy* to the *glory* of God. Amen.

G. Bangs.

Danville, C. E.

Correspondence.

From Eld. H. F. Carpenter.

Bro. Grant:—I am again in Western New York, after visiting East Princeton, Mass., and showing up the "*rappers*" by the aid of God's great looking glass—the Bible—having the pleasure of seeing many turn away with disgust from the abominable picture reflected from such an idolatrous and heathenish system; of seeing others yield to the power of God, obtain pardon for sins and "rejoice with joy unspeakable and full of glory," and anxious to be buried with Christ in baptism; and, moreover, the church generally revived, and *loving* the "appearing of God, and our Savior, the Lord Jesus Christ,"—though Baptists and Congregationalists by profession. I was then ready to revisit my old field of labor in this vicinity. On my way I called at Scitico, Springfield, Chester Factories, Albany.

At all these places I had pleasant and interesting seasons, especially with the church at Albany. This church I found *really enjoying* prosperity among its members. A happier company I never preached to—*joy in the Lord* was read in every feature. To preach to such a class is no task, but a relief. The reason of their prosperity was, "the Lord was with them." The reason that He was with them was, they had *gone to work*, and as Bro. Munger wrote a few weeks since, when a church will *work* the Lord will *bless*. City churches, especially those of large cities, think they can do nothing without a *pastor*, and that too, a very eloquent and popular one;—but the Albany church has proved this to be a grand mistake. They have no pastor, yet their meetings on the Lord's day are very interesting, and their congregations good. Indeed, they told me that God began to bless them with prosperity when they began to preach for themselves, although they enjoy calls from the ministry very much. This seems to me *right*. I had almost said, would that all churches would dismiss their pastors, at least a portion of the time, and supply his place with their own hearty efforts; then many a destitute and benighted region might hope for some rays of light.

How many a church throws all, or nearly all, responsibility upon a pastor, when their own talents are nicely folded in napkins—talents which, if exercised, might stir many a heart, and make it to pant after God. In so doing, the efforts of a preacher are confined within a narrow limit, and gifted minds become corroded from disuse, truth and righteousness suffer, and the number of the finally lost will be augmented.

O that the missionary,—I mean a Home Missionary, spirit would fall on every church, and thrust out into the vast harvest-gifts long time neglected! Would that this wide field might be entered by able-bodied, self-sacrificing men—men of faith and full of the Holy Ghost, that would lay siege at sin's strongholds, and triumph in Christ! May the peace and prosperity of the Albany church long continue. I shall not soon forget their hospitality and aid to me, and this I may say of all the churches upon whom I called in my journey.

This field is large and yields fruit slowly, but I hope to labor in patience. The Lord willing, I shall baptize two next Sunday. I send you one new subscriber; I hope soon to send more. I shall make effort, for I love the *Crisis*.

H. F. C.

Oakfield, N. Y.

From O. D. Gibson.

Bro. Grant:—I have just returned from a visit to Stockbridge, Vt., where there are a few who are looking for that blessed hope and glorious appearing of the great God and our Savior, Jesus Christ; but who have had but little, if any, preaching for some time past. Some of them have tried not to entirely forget the assembling of themselves together, but a low state of things was manifest, and but little interest. I went there the 10th, and remained until the 23d, endeavoring to proclaim the Word, which was blessed to their reviving and encouragement; also the converting and reclaiming of some six or eight others. There were others who were interested, and who, we hope, will come out fully on the Lord's side. We endeavored to set things in gospel order—as things have been at rather loose ends—by drawing up a covenant which was signed by a few, who chose them two Elders, to oversee the affairs of the church, that all things may move on as the Word directs.

We hope the Lord will add to their numbers such as shall be saved. We hope all preaching brethren who go in their vicinity will give them a call, and preach the Word for their encouragement. Send your appointments to Chauncy Boutwell, Gaysville, Vt., or through the Crisis. I shall be with them, the Lord willing, Sunday, April 24th.

☞ Do what good you can. If it be but little, do not think it will make no great difference any more than though you had not done it. It will make a difference. One ray of light—the smallest even—makes a difference in a dark place.

A GRAND BOOK!!

Fables of Infidelity and Facts of Faith.

BY R. PATTERSON.

For a long time I have felt the need of some book on Infidelity which would meet the protean forms in which it now appears, and hurl the gauntlet of truthful and enlightened defiance at the head of ignorant and prejudiced scepticism. I had purposed writing a work on the subject myself, but at length, to my great joy, I find it done to my hand. I have in my library many treatises on the subject, but some are too large, some too small, some too old, some too dull, and though they contain abundance of gold, yet it is not coined ready for circulation.

This book meets the want, and is emphatically the *best* work on infidelity for the common reader that I have seen. It discusses the question in almost every point of view, takes up one after another of the sceptic's refuges of lies, and scorches them to cinders. Every stroke is like a stroke of lightning. Fact, argument, science, reason, sarcasm and appeal lie scattered through the pages. Geology, theology, ethnology, and many other "ologies" come in for a share of notice, and the objections of infidels to the book of God are shown in their proper light. All will be interested and profited by the perusal of this book, even though they may not agree with or endorse all its minute particulars. It is published in one vol 12 mo., more than 300 pages, fine clear type and good paper, neatly bound in cloth, and will be sent by *mail* post paid, on the receipt of 75 cents. Usual discount to agents. For $6 in *cash*, a dozen copies will be sent by express to any person.

I would also invite attention to the following valuable works, some of which have received the commendation of many of the most learned and pious persons in various religious denominations. All of them will be sent by mail pre-paid to any address on receipt of the price.

The Voice of the Church on the reign of Christ on Earth, by D. T. Taylor. Price $1 00.

The Great Controversy between God and Man, its Origin, Progress and End, by H. L. Hastings. Price, paper 40 cents., cloth 60 cents.

Spiritualism, a Satanic Delusion, by Wm. Ramsey, D. D. Paper 30 cts., cloth 40 cts

The Fate of Infidelity, by a Converted Infidel, cloth 25 cents.

Tracts on Prophecy, by H. L. Hastings 1 vol. cloth, 60 cts.

Tracts on Immortality, by H. L. Hastings 1 vol. cloth, 60 cts

Also a large assortment of Pamphlets and Tracts—doctrinal and practical, spirited and pungent, adapted to general circulation. On receipt of $1, from 800 to 1200 pages will be sent by mail post paid. The poor can have them free. Address orders to H. L. Hastings, 43 Centre Street, New York.

For sale by G. W. Pray, 191 High Street, Providence, R. I.; M. Grant, 167 Hanover Street, Boston; G. W. Youngs, 138 William St., New York; N. Branch, Jr., Cordova, Ill.

H. L. H.

Summary of News.

FOREIGN.

PER STEAMSHIPS KANGAROO AND PERSIA.

Liverpool advices of the 16th and 19th ult. The aspect of affairs in Europe continues warlike, and the most extensive preparations for hostilities were being made in France, Austria, England and throughout Italy.

The Pope has announced before the Consistory that he did not claim the fulfillment of the demand for the evacuation of the Papal States. His only intention was to prevent a collision of the two Catholic empires in his own dominions. The Pope also said that he had entrusted his destiny to Providence, and that orders have been given for public prayers for the maintenance of peace.

In a letter from Rome we are told that the Pope is about to send a Cardinal to Vienna and another to Paris, to arrange with the Austrian and French governments the mode of evacuating the Roman States. It is not improbable that the mode of evacuation will be undecided until a more important question is settled—that of peace or war.

One of the London correspondents gives the following important paragraphs:—

An ugly feature, which seems likely to fortify the Emperor of the French in his designs against Austria, is found in the fact that the Russian government has forbidden the exportation of horses. This is looked upon as a measure expressly intended to embarrass the Vienna Cabinet.

It is likewise to be observed that the Russian journal Le Nord, published at Brussels, has formally taken an opportunity of expressing doubts as to the correctness of a recent report that Russia was prepared to throw her influence into the scale in favor of the attitude taken by Germany in the existing crisis.

Sardinia has completed her loan of $10,000,000, has called out her reserve, and has contracted in France for 50,000 revolvers. Additional reports also state that the garrison of Turin is in march for the Ticino, whither all the cavalry has preceded it, and that a requisition has been addressed by the government to the Emperor of the French for an auxiliary *corps d'armee* of 75,000.

Various rumors were afloat in Paris, Thursday, the 17th. It was said that the Lyons Railway Company has received orders to keep a line in readiness for the transport of 75,000 men. It was also asserted that the squadron which recently left Toulon is to proceed to Algiers for the purpose of embarking troops at that place. The Emperor would receive the Prussian Ambassador, Count Pourtales, in a private audience that day. It was further asserted that the Conferences for examining the election of Prince Couza have been adjourned to an indefinite period.

The Austrians had commenced preparations to lay mines for the purpose of blowing up the bridge of Buffalora over the Ticino.

Austria, full of distrust as to the success of the negotiations, continues to concentrate her forces upon the frontiers of Piedmont. A hundred and ten 36-pounder guns have arrived at Pavia, 6,000 men have been quartered at Lodi, and 7,000 will shortly assemble at Mantua. Ten thousand siege shells, it is stated, are to be distributed to the army, and the *Diritto* assumes that they are to be used in an attack upon Alessandria.

At Pogli and at Trieste armaments continue without ceasing; and, having regard to the possibility of a sudden descent upon the coasts of Illyria and Dalmatia, Austria has ordered 70,000 earth bags, and 1,200 block houses or wooden forts, to be constructed for the defence of the different parts of the shore. Each of these forts will contain fifty soldiers.

The Vienna correspondent of the London Times, in his despatch dated the 15th, says that the impression that peace will not be long maintained is stronger than ever. Austria is fully prepared for war, but she will faithfully keep the promise given to the British government not to act aggressively. It was the impression at Vienna that it would be useless to put questions in the British Parliament respecting Lord Cowley's mission until the British ambassador has had an opportunity of conversing with the Emperor Napoleon. The Italian regiments are being sent into the inner provinces of the empire. The municipal council of Trieste have received orders to have 2,000 beds constantly prepared for passing troops.

It was believed that the misunderstanding between Spain and Mexico had been nearly settled; but by a recent telegraphic despatch from Madrid, we learn that the government has given orders for a definitive settlement of the Mexican question; that an imposing squadron is being organized, and that great preparations for war are in progress.

The Emperor Napoleon would review the Imperial Guard on the 19th. It was the anniversary of the entry into Paris of Napoleon I. on his escape from Elba. There was some expectation that the Emperor would address the troops.

[From the Paris Moniteur, March 15.]

A part of Germany this day presents a spectacle which affects and astonishes us.

A vague, indefinite question, which affects the most delicate problems as well as the most elevated interests, has suddenly aroused the political world. The French government sees in this a subject for examination and the necessity of vigilance. France is engaged in the consideration of the disquieting situation of Italy, which she seeks to settle, in concert with her allies, and in the interest of the repose of Europe. Is it possible to show a more sincere desire peacefully to overcome the difficulties, and foresee the complications which always result from the want of foresight and decision?

Nevertheless, a part of Germany responds to her calm attitude by the most unreflecting alarms. On a simple presumption that nothing can justify and every thing rebuts, prejudices are awakened, doubts are propagated, and passions are let loose—a kind of crusade against France is commenced in the Chambers and in the press of some of the States of the Confederation. France is accused of entertaining ambitious views, which she has disavowed, of preparing for conquests of which she has no need, and it is attempted by these calumnies to terrify Europe with imaginary aggressions, which were never meant to be attempted. * * * *

If the French government were not convinced that its acts, its principles, and the feeling of the great majority of the German people disavowed the suspicions of which they would endeavor to render is the object, it would have a right to feel offended; it would see in this not only an injustice, but likewise an attack on the independence of its policy. In effect, the movement which it is sought to excite on the Rhine with respect to a question which does not menace Germany, but in which France is interested as a European Power, tends to nothing less than to contest with her the right of making her influence felt in Europe and to defend her own interests, even with the most extreme moderation. This is a pretension which would be wounding to her if it could be seriously put forth. * * * As to France, she has not yet been moved by these vague rumors and unjust attacks. France does not hold the whole of Germany responsible for the errors and malevolence of certain manifestations which spring rather from mean resentment than from serious fears. German patriotism, when it is not obscured by prejudices, knows too well how to distinguish between duties which she ought to perform and prejudices which would lead her astray. Germany has nothing to fear from us for her independence; we have a right to expect justice from her as to our intentions, as we have sympathy for her nationality. By showing herself impartial, she will show herself foresighted, and will do better service to the cause of peace. Prussia understood this line of policy, and she has united herself with England in order to promulgate wise counsels at Vienna at a time when agitators were endeavoring to arouse angry passions, and to form a coalition amongst the States of the German Confederation against us. The reserved attitude of Prussia is certainly more advantageous to Germany than the excitement of those who, appealing to the malice and prejudices of 1813, expose themselves to the risk of irritating national feeling in France.

The French people are susceptible in regard to its honor, but at the same time moderate in the employment of its strength. If threats will arouse it, it may, nevertheless, be pacified by conciliation.

ALGIERS.

It is stated that despatches had been received from Algeria announcing that unusual excitement prevailed among the Arabs, and that a demand had been made for the division of infantry which lately arrived in France to be sent back to Africa.

DOMESTIC.

Per steamer Northern Light, from Aspinwall 22d ult.

Valparaiso dates are to March 1st. Another abortive attempt at revolution was made at Valparaiso, Feb. 28th. The battle lasted four hours, resulting adverse to the Patriots. The American Consulate was riddled with shots.

The revolutionary movement throughout Chili was dangerously powerful and popular.

By the English mail steamer important news had been received from Greytown. The United States sloop-of-war Decatur having anchored in a cove near San Juan del Sur, was taken for fillibusters. The President, with 300 troops, took possession of the Transit Route to prevent their landing, but, being apprised of their true character, he retreated, destroying all bridges.

Meanwhile a French officer, with a small force, crossed the lake to the river San Juan Selva.

The White steamers were forcibly detained, and their officers and crews imprisoned, and had not been released when the steamer left.

Forts Castillo and San Carlos are to be given up to Mons. Belly and men for their headquarters.

The work-shops and houses at Puntus Arenas, belonging to the Accessory Transit Company, have been swept away by the sea.

Greytown harbor is rapidly filling up, the entrance being narrowed to less than forty feet.

According to the Panama Star, it was Nicaraguan government officers who took possession of the American lake boats, which have been abandoned to Belly.

The same paper reports all the southern part of Chili in the hands of government. Talca was delivered up without fighting.

The general opinion was that in a month the country would be as quiet as ever.

Cincinnati, 28th.—The steamer Nat Holmes, bound from Pittsburg to St. Louis, with one hundred and fifty passengers, mostly emigrants to Pike's Peak, collided with the steamer David Gibson, bound from New Orleans to Cincinnati, with a cargo of sugar and molasses, opposite Aurora, Ind., last night. Both boats sunk, and the cabins floated off. Fifteen or twenty persons are supposed to have been lost on the Nat Holmes, and indeed one account says that only one hundred of her passengers were saved.

The David Gibson had but a few passengers, who are all supposed to have been saved, but two or three of the crew are missing. She was owned here, and valued at $18,000, and insured for two-thirds of that amount. The Nat Holmes was owned in Pittsburg, and valued at $10,000.

No lives were lost in the David Gibson. The Nat Holmes had eighty-six passengers, forty-three of whom were lost. The survivors lost nearly all their clothing and $15,000 in money. The total loss on both boats and their cargoes is about $300,000, and the insurance is $175,000.

Death of Dr. Alcott.—Dr. William A. Alcott, the eminent author and physician, died at his residence in Auburndale, Newton, at 11 o'clock on Tuesday. Deceased was widely known as the author of many valuable works on physiology and hygiene, which have had a large circulation. He was a native of Connecticut. He was a strict vegetarian in his diet, and to this fact is attributed the prolongation of a life which hung upon an enfeebled constitution.

Obituary Notices.

Died, in East Kingston, N. H., Nov. 1st, 1858, of typhoid fever, Sr. Lucy E. Currier, aged forty-seven years, formerly of Kennebunk, Me., wife of Bro. Wm. H. Currier.

She was converted when about sixteen years of age, and united with the F. W. Baptist church in Kennebunk. She was married in 1837. In 1843 she embraced the faith of the Lord's soon coming, and remained in that faith till her death. Her health was feeble for years. She went to Kennebunk to visit her friends a few weeks before she died, with the impression, as she said, "for the last time." She had a remarkably good visit, and was much blessed at a campmeeting at that place. She returned and went the same week to Kingston to meeting, and gave her last testimony to the church there with remarkable joy and power. She was then taken down, and most of the time for nine weeks had not her senses fully. But she had lucid intervals, in which she conversed with friends of her state and the blessed hope, and prayed with great fervor. She said she should not get well—that she was resigned; that she was unworthy, but Jesus had heard her prayer, and forgiven her all, and would receive her; that Jesus was precious, and was her all.

She fell asleep in Jesus, to rest till the Lord shall descend from heaven with the voice of the archangel and the trump of God, when the dead in Christ shall rise.

Elder Plummer preached on the occasion, from 1 Cor. 15. She leaves a husband of the same faith and hope, and two children, a son and daughter, both recently converted and baptized, to weep their loss, but not without hope of speedy re-union, and everlasting communion together in glory. Let us all watch and be ready also.

D. I. Robinson.

Died, in Simons, N. B., Bro. Samuel Raymond, aged 25, after an illness (consumption) of about eight months.

Awhile before his death, he expressed much anxiety about himself and the christian community, expressing his fears that they would be lost on the account of their worldly mindedness, covetousness, and indifference to the subject of religion. Soon his fears were all driven away relative to himself, and he became peaceful and happy, and fell asleep in Jesus. His faith was that he should sleep in the grave till the resurrection morn. He believed Jesus would soon come again to break the slumbers of the dead. He has left a good and tender wife and two small children, with many kind friends, to mourn their loss. He was consigned Feb. 25, 1859. Text, Eccl. 12: 7.

I. Damman.

Died, in Brighton, N. B., three lovely children of Bro. Morris and Matilda Day. They fell victims to death by scarlet fever and throat distemper, all within one week. The first was consigned to the grave Feb. 17, aged five years six months. Two on Lord's day, 20th. The eldest was eleven years four months, a fine daughter. The youngest three years four months. These make four that they have laid in the cold and silent grave, side by side, to be awakened by the voice of God.

I. Damman.

Frankness.—Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take for granted you mean to do what is right. If a friend asks a favor, you should grant it, if it is reasonable; if not, tell him plainly why you can not. You will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make a friend, nor to keep one, the man who requires you to do so is dearly purchased at such a sacrifice. Deal kindly, but firmly, with all men; you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing to a man's face, another behind his back. We should live, act, and speak out of doors, as the phrase is, and say and do what we are willing should be known and read by men. This is not only best as a matter of principle, but as a matter of policy.—*Ex.*

Notices, &c.

Notice.

I expect to be at Berlin Falls, N. H., Saturday evening, April 9th, and over the following Sunday.

R. R. York.

The Maine Annual Conference.

It will be remembered by those who are interested that it was voted at our last annual conference, that the next should be appointed by the Moderator and Scribe, at such time and place as they should designate after consulting the churches. It seems by experience that the early part of the summer is an appropriate time for it, for several reasons. I write this notice to call the attention of the brethren to it, and to ask them what church or society wishes to have the conference meet with them this year, and at what time. Will such please write to Bro. N. Smith, of Hallowell, or to me at Richmond, soon? The church in Richmond, though very few in numbers, have sustained it four years liberally, and have enjoyed the blessing of God in so doing, especially the last year. I do not know their minds about it for the future, but I think it might be well to hold it in other sections of the country, as opportunity may offer. In behalf of others,

I. C. Wellcome.

Richmond, Me., April 3, 1859.

Notice.

There has been recently fitted up in this city a small but convenient house of worship, situated on Warren street, two doors below my residence, which is on the corner of Rumford and Warren streets. The house is open and free, without distinction of party, for all the servants of Jesus Christ who are now publishing the glad tidings of the soon coming kingdom. We are few in number and limited in means; but would say to any, and to all, who feel the cause of God at heart, and are willing to sacrifice for the same, that here is an open door.

Jonas Merriam.

Concord, N. H., Feb. 28th, 1859.

Conference.

A conference will be held at North Searsport, Me., on Friday, April 15th, at two o'clock, P. M., to continue over the Sabbath. Eld. John Billings is expected to attend.

N. F. Nason.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Wm. G. Moncrieff will preach in—
Boston, (Chapman Hall,) Sunday.........April 10

Providence permitting, I will preach in the Town Hall, Castleton, Vt., April 10th.

MILES GRANT.

Bro. H. Munger will hold a meeting with the church in
Worcester, Mass., (Thomas St.)..........April 12
Lowell..........April 13
Exeter, N. H..........April 16
and over the Sabbath.
Lee, N. H..........April 24
If directed, and I am notified.
From thence, where a door may be open to do good.

Eld M. Batchelor appoints to preach in—
Chateaugua, N. Y..........April 6 and 7
Massena, N. Y..........Sunday, April 10
and onward, as the Lord may direct.

T. S. Canfield appoints to preach as follows—
Falls Village, Ct..........April 8
Pine Swamp, Ct..........April 10
North Lee, Mass..........April 13
North Becket, Mass..........April 14
Bancroft, Mass..........April 15
Chester Factories, Mass..........April 17
Goshen, Mass..........April 19
Plainfield Pond, Mass..........April 20
Savoy, Mass..........April 21 and 22
North Adams, Mass..........April 24

J. S. White appoints to preach in—
South Reading, Mass..........April 10

Eld. Wm. Ingham appoints to preach in—
East Boston, Mass..........April 10
Roxbury, Mass..........April 12
Lynn, (Dye House)..........April 15
and over the Sabbath.

Bro. Wm. Sutherland appoints to preach in Plymouth Hollow..........Sunday, April 24

Eld. Thomas Smith appoints to preach in—
Richmond, Me..........April 10
Portland, Me..........April 17

J. K. Bellows appoints to preach in the following places:—
Springfield, Mass..........April 7 and 8
Scittico, Ct..........April 10
Warehouse Point, Ct..........April 11 and 12
New Britain, Ct..........April 13 and 14
Cheshire St., Ct..........April 17
Waterbury, Ct..........April 18 and 19
West Haven, Ct..........April 20 and 21

Bro. Geo. Champlin appoints to preach in Springfield, Mass., (Temperance Hall, Wilson Block)—
Sunday..........April 10

Eld. I. Morgan appoints to preach in—
Newfield, Ct..........April 10
Cheshire Street, Ct..........April 17

Wm. Sutherland appoints to preach in
Cornish, N. H..........April 10
Bristol, Ct..........April 17

Business Matters.

To Correspondents.

Eld. S. S. Brewer's P. O. address is South Glastenbury, Ct.

Eld. D. T. Taylor's P. O. address is North Wardsboro, Vt.

Eld. J. Hemenway's P. O. address is West Killingly, Ct.

Cash Receipts.

S Cook 214, $2 25; S Crockett 188, $1.26; E Miller 195, $1.50; J W Thomas 181, $1.50; G W Smith $3 51; W T Bishop 192, $1.42.

A Annibal 198, N C Jerome 198, Mrs C Staples 199, Le R Wait 165, A Wait 165, J Rose 198, J Medina 198, Mrs M Lillibridge 192, D S Blanchard 198, J K Bellows 208,—50c each.

O F Cain 182, D Kinsman, B Chedel 187, C A Lockwood 187, S Blanchard 182, Mrs M A Barnard 212, Al Youngman 208, Mrs J C Gardiner 212, W Harriman 192, J Bouteil 182, A Crabtree 215, S Marsh 212, E C Field 182, A G Thomas 178, M Day 206, M Burbeil 182, E Stone 212, J Brackett 218, A Avery 208, A Curtis 182, L A Felton 208, H Christenson 210, Mrs B Rogers 182, L Tuttle 172, M C Kershaw 208, C Marble 212, A Morse 208, J D Swain 208, J C Libby 211, C Wilson 212, J Salisbury 209, Mrs H E Wright 182, S A Preble 212, J Curtis 208, H Harrington 208, H S Moore 182, S Blaisdell 208, E Flanders, Jr 197, W Smith 213, J H Thomas 207, E Edson 212, F J Sawtel 205, J B Adams 212, L H Washburn 212, A Stein 212, D W Rogers 212, E D Bigelow 186, C J Caswell 186,—$1 each.

J C Bowman 234, A Morgan 208, R N Stetson 242, J M Chaffee 182, L M Coburn 208, C H Sutton 238, A R White 199, N Tuttle 234, N Keene 221, Lem Smith 221,—$2 each.

C Crawford 208, E Marsh 238,—$3 each.

For Books and Tracts.—L Scott $1, J Bold $1, L A Felton $1, S Cook 75c, J H Thomas $1.25, A Morse $1, A P Hyde 50c, E Preble 34c, G W Hurd $7, H Pratt 25c, E Miller 50c, F J Sawtel $1, P S W Deyo $1, W T Bishop 33c, J B Cook $1.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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Original Contributions.

For the Crisis.

A Chapter on Doubtings.

"Never go gloomily, man with a mind,
Hope is a better companion than fear."

Doubt? Yes, they doubt, keep on doubting. The minister doubts, and the people doubt. They were born doubting, educated in doubts, grew up in doubts, became rooted and grounded in doubts. Then of course, its doubt, doubt, doubt! They speak doubtingly, pray doubtingly, preach doubtingly, go about day after day in doubts. Every thing they do spiritually is done on the principle and practice of doubt: there are doubts without, doubts within, doubts to-day, doubts to-morrow, so on to the end. They live doubtingly and die doubtingly. Only a few evenings since we attended a meeting of doubts, nearly all present were doubters; the presiding minister himself was a doubter, encouraged doubting,—he doubted and of course the people doubted. "Like priest, like people." Every one, male and female, that rose to speak were doubters, testified doubtingly—every one that spoke or prayed, spoke and prayed in doubts. Thus the meeting went on in doubts till the close—it was doubt in the beginning, doubt in ending—the meeting went on in doubts, and broke up in doubts; every one, doubtless, retired doubting, conversed on the way home doubtingly, retired to rest on doubts, slept on doubts, rose up on doubts.

Now this doubting meeting was only a specimen of all other similar meetings in this congregation. These same doubting meetings are continued from week to week, from month to month, from year to year. All their meetings for prayer, praise, testimony and exhortation, are made up of doubtings. Moreover, all the converts converted under their doubtings are converted to doubts, born into a kingdom of doubtings. Indeed, unless doubts are expressed, it is very doubtful whether or not the conversion is genuine! This doubting is not only a sure mark of sound conversion, but proof positive of the graces of modesty and humility!

Friends, what think you of this doubting process? this being born in doubts, living and breathing in doubts, preaching, praying, exhorting in doubts, living and dying in doubts? If we live a whole life of doubts and doubting, what surety have we of not dying in doubts and doubting on forever and forever in doubts? A beloved brother in the meeting of doubts alluded to, said, "he always had doubts, expected always to doubt, always to have doubts; he commenced his testimony doubting, and ended it in doubting, and no doubt he will leave the world doubting. Beloved, is not the thought fearful? Is there anything in God's word to substantiate this doctrine of doubts, or the least intimation given of its being well-pleasing in the sight of heaven? What the influence of a church of doubters on the world? on the minds and hearts of sinners? What the conclusion of the impenitent on hearing these doubters expressing their doubts, with long faces, and their heads bowed like a bulrush? each one crying out in his doubts, "O my leanness! O, my leanness! O wretched man, who shall deliver me from these doubts—the body of this death?"

Is the gospel a failure? Has Christ died in vain? We read, and impenitent sinners read in God's book, that religion is happifying, purifying—that it makes us hopeful, cheerful, joyful; that the gospel is good news, glad tidings of great joy; that Jesus Christ is a great Savior, glorious, mighty, perfect, complete—one that can save to the uttermost from all sin, all doubtings and fearings; that he came especially to destroy the works of the devil. Now ye doubters, by your doubtings what do ye do but give the lie to all this? stab the very vitals of God's truth? Still more, you bring an evil report upon this goodly land, discourage the people. How can you possibly dishonor God more than by this doubting? What sin more aggravating in the sight of Heaven than unbelief? and doubting is unbelief, and unbelief is doubting, a sin of all others the most damnning! It makes God a liar! It pierces the Son of God, opens his wounds afresh, drives the nails, points the spear. We have no more right to doubt than we have to swear falsely, steal, take God's name in vain, commit adultery, murder, or highway robbery—God forbids it. And still you flatter yourselves this doubting is quite harmless, even commendable, a sure mark of grace, modesty and humility. Was ever blindness so preposterous, so Heaven daring? There is not the slightest shade of apology in the Bible for doubting. God frowns upon it, consigns it to the pit bottomless. There was no sin Christ and his apostles rebuked so frequently and so severely as this same sin of doubting or unbelief. It's the poison of asps, the gangrene of hell, the very scum and bubblings of the pit! ruinous! O flee it as the serpent of serpents. Friends, doubting friends, what do you gain personally by these doubtings? Are you strengthened by them—built up in your most holy faith by these doubts? Are they refreshing to your soul? Rather do not these doubtings weaken the whole man, paralyze [illegible]? Is not this doubting a gangrene to the [illegible], a plague? a palsy? It eats [illegible] the life blood of Christian hope and [illegible] ... a man that is always doubting [illegible] his own salvation, is unprepared to point others confidently to "the Lamb of God who taketh away the sins of the world." "Physician, heal thyself," presses upon him like an incubus; his heart faints within him, and one faint heart makes other faint hearts—one faint-hearted soldier on the eve of battle strikes fearfulness into a whole army, and defeats the battle. This is why God commanded Gideon to say to all the doubters or fearful ones in his army, "depart," till the whole number numbered only three hundred, and with these few whole-souled, courageous ones, the whole Midianitish army was routed, and a complete conquest gained.

"Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."

This doubting has been the curse of all ages. The Israelites, by one single act of doubting, were forever excluded the promised land, and left to perish in the wilderness.

The command is everywhere, "be of a good courage, be strong in the Lord and in the power of his might." Then "one can chase a thousand, and two put ten thousand to flight." But what saith God to the doubting, the fearful, the unbelieving?

"Fearing always makes us weaker,
Strips us of our powerful shield—
Makes us cowards;—but the soldier,
True and faithful, will not yield.

Onward! then with bold endeavor,
Press thee onward, while you may;
Having Truth and Hope forever
For thy guardians by the way.

D. F. Newton.

For the Crisis.

"Watchfulness."

Our Lord has laid down a principle by which we are admonished in reference to His coming, which Paul defines and determines to be when His kingdom shall come. To him who is waiting the glorious coming of the Holy One, the language of Jesus is potent, but there are many, very many, who, through educational prejudice, are taught to think *peculiarly* on this subject; and it is a fact notoriously true, that we are too apt to reject what is plain, and ambiguously couched in our language, so as to convey a widely different meaning than the text, or spirit of the text will allow. For the better illustrating of this truism, permit me to analyze the leading differences which distract the teachers of the present day.

By some it is confidently asserted, that there is no need to watch, for to them *the time* is fixed, unalterably fixed, the prophetic periods *must* terminate at such a time; ergo, there is no necessity for watching; others fail to see the necessity of watchfulness, for, say they, "the day of Judgment is *all* of three hundred and sixty-five thousand years distant from this time, hence, there is no need of *my* watching." Others will tell us the injunction of the Savior to watch *has had* its period of watching fulfilled, and the Lord *came* in 1843–44. And I might go on to enumerate the endless variety of opinions and shades of opinions on this subject that are current and have advocates,—time would fail me in the enumeration, and I am brought to consider the subject in its significant and Scriptural relation.

"If I go away I will come again." Mark the language; mark the time it was spoken; mark the speaker. Here Jesus does not state *when*, in plain terms, he will come again, *but* by other Scriptures we are led to the knowledge of certain events which precede and accompany His coming; these are the things in connection with the keeping of our hearts in the patient waiting for His glorious manifestation. We are exhorted to watch for and unto, lest, when He comes, He findeth us spotted by the world, and saying, "my Lord delayeth his coming." There are certain excesses to be guarded against in the world; "the pride of life" is one; and what is the pride of life? Its name is Legion! One of the pride manifestations of the human heart is, to be well thought of by our associates. This is truly seductive, and tends to death. Well, it is not popular to speak of the coming of the holy One, much less to talk of waiting and watching his coming; hence in spirit we say, "my Lord delayeth his coming."

Watchfulness implies expectancy. Enoch the seventh from Adam, prophesied of certain evil ones, who are to be punished when the Lord cometh: "Behold he cometh with ten thousand of his saints."—Deut. 33: 2; Jude's epistle 14th and 15th verses. Here I would state as an example of *how* the Prophets spoke of things yet to come, as though already past; "He calleth things that are not as though they were." It is well for us to bear this in mind when reading the Scriptures of truth where a prophecy is enunciated; and we prove it to be a prophecy when quoted by an apostle as something yet to have its fulfillment, or has had its fulfillment *after* its enunciation. *Thus* are we to compare "spiritual things with spiritual"—"there is one Spirit!" All this has a relative bearing on the act of watchfulness, lest, by mis-interpretation, we call "light darkness, and darkness light," to the doing of which a woe is applied. "What I say unto you I say unto all, watch!" Portentous are the words! august the personage that spoke them! perfect in character! the to-be-admired of all who *love* his appearing.

Friends, do we love his appearing? Are we of those who hope for eternal life and glory with power over the nations? We must remember if we hope such things, that in patience we must possess our souls, and commit our ways unto Him who wisely ordereth all things, and to him his word shall accomplish that whereunto it is sent, and that right speedily. Watch, therefore. Watch! let the watchword be.

G. W. T.

For the Crisis.

The Light of the World.

God's real children are the lights placed by himself in this benighted world to enlighten it. It is true David recognizes the *Word* as a *light* to his path; but according to the Savior's teachings, as well as those of the Apostles, God's children are the temples, or vessels, which contain this Word, in connection with the other great luminous agent, his Spirit; consequently, while holding these two illuminating agents of the Almighty conjointly, they necessarily evolve light. Not that they *try* to *shine*; but containing two such powerful and divine principles, they involuntarily reflect a radiance, eclipsing by far the most brilliant diadem that e'er decked a monarch's brow.

Soon after his forty days' conflict with the Devil in the wilderness, Jesus manifested his power by works of love and mercy upon the afflicted of Galilee. Such was the character of his preaching and his power of healing, that great multitudes were induced to follow him "from Galilee and Decapolis, and Jerusalem and Judea, and from beyond Jordan." And as he saw them pressing towards himself, he ascended a contiguous mountain in order to accommodate this vast multitude with the opportunity of listening to the promises and instruction he was about to impart to his disciples. By the time this great sermon was concluded, this multitude could decide whether they would accede to such proposals of discipleship—whether they would be governed by laws thus stringent on the natural heart in order to secure eternal life. Christ allowed them to look into this mirror presented before his disciples, that they might decide whether they could possess a character answering to the one therein. Though the multitude was so great the disciples managed to be near their Master. Perhaps they felt a consciousness that the discourse was to be addressed to themselves: but more probably their ardent affection drew them close to the one they so tenderly loved.

How the warm and tender heart loves to gaze on the object of its affection! Almost involuntarily will the eyes rest on those we love. Jesus "lifted up his eyes on his disciples," and uttered nine particular declarations of blessedness called the Beatitudes. The next point in this memorable sermon is to teach them a lesson quite *un*natural to the natural heart. That is, when maligned and traduced, and when all sorts of slanderous reports are going the rounds about them, they must not allow the virus of anger to enter their heart, and thus cause them to deal out the same poison. No, they must not only appear complacent, but actually *rejoice*, not because the truth will finally become popular, and those that live godly in Christ Jesus cease to be persecuted, but because their reward would be *great* in the kingdom of heaven. Instead of sighing and pining over the loss of their reputation, they should be "exceeding glad" and *"leap* for joy." With his eyes still fixed on these devoted disciples, he positively asserts, "Ye ARE the *light* of the world." Observe, he does not say you *may* be, if you live up to your privileges,—you *ought* to be—it is your *duty* to be, or you may be when *further advanced* in the divine life, (for it is quite apparent they were only young converts when this declaration was made,) but speaks of it as a present matter of fact—"Ye *are* the light of the world!" What! young converts brought up without literary advantages, having always wrought with their hands to obtain their sustenance, and that too upon the fishing coasts of Galilee, a place, according to history and Scripture, proverbial for mental darkness, *can they be the lights of the world?* Yes, the Savior's word for it. These ignorant and unlearned fishermen have received the two great illuminating agents before mentioned, therefore they will give light to the world, whether they possess any particular power of oratory, eloquence or riches; being "filled with the Spirit" and word of God, they reflect a radiance valuable as it is beautiful.

But will the world concede this fact? Will they acknowledge such men *enlighten* the world? And why will they not? There are many worldly men whom we esteem as *truthful*; will not such own the fact? Nay, they cannot *discern* the fact, and of course cannot confess the same. Their eyes are closed, or, according to the Apostle, "the eyes of their understanding have not been enlightened."—Eph. 1: 18.

What is it that hinders men's minds from being enlightened, when God has set lights all around them? Let Paul answer.—"The god of this world hath blinded the minds of those which believe not." According to Jesus Christ's testimony, his *real* disciples do evolve light; and according to Paul, the reason why men do not see it is, because themselves keep something placed to eclipse the light. Now what, if the divine injunction is obeyed of placing the candle on a candlestick, in order that it may give light to all, and I persist in holding before my eyes an object of sufficient magnitude to wholly obscure that light? Though the light exist, what benefit can I derive from it until I remove the object?

According to the Savior's teaching, it appears utterly impossible for those to receive him who seek self-aggrandizement. Hear him; "How can ye believe, which receive honor one of another?"

In Matt. 6: 22, the Savior compares the eye to the affections or motives of the human heart. He shows that this organ of vision to the human body is what the motive or affection is to the understanding; hence the importance of having it *clear*, or, as the original implies, free from disease. Because, as is often the case when the eye is *diseased*, two or more objects may appear where there is but one, or appear in an opposite position from what it really occupies, or even the color may be changed. When this is the case, it of course brings confusion and darkness to the whole body. So when the mind is filled with the love of the world, spiritual things do not appear in their true light. It turns the right side down, and brings the wrong side up! It puts light for darkness and darkness for light. With the mental vision thus diseased, the stupendous value and wondrous plan of salvation cannot be appreciated—the future is dark and forbidding, filling the mind with fearful forebodings, etc. But the love of God lifts this sable curtain of the future, from whence looms up the beauty and glory of the resurrection of Christ's body, to die no more—to experience no more sorrow, either mental or physical.

"O hail, happy day!"

Reader, shall you and I share this glory? If we are the lights of the world, then the resurrection to eternal life will be ours. Let none attempt to excuse themselves by claiming they are too *small* to illuminate some little dark corner of the earth. Observe, the Master does not say whether we shall be a twelve-tubed chandelier, or a tiny candle, but he positively asserts that his disciples are LIGHTS! Having received God's illuminating agents (his word and Spirit) into our hearts, we may not put them under a bushel with impunity. The light will be extinguished by thus doing. Let the child of God deny Christ by one act, or refuse to confess the Lord Jesus with his mouth, and how long ere his love will wane, and he be lukewarm and thus become an abhorrence to the Lord. The idea of being a *secret* friend of God is entirely out of the question. If we are Jesus' disciples, we are like a city set on a hill which *cannot* be hid.

John Baptist was a burning and shining light, though the world might be unwilling to acknowledge him as such. Surely he did not shine by having had the opportunity of a classical education among the Rabbins, or having his person richly caparisoned, or sharing a grand outward equipage of any kind; but hypocrites were made to feel the power of his rustic eloquence, for a time, at least.

Possessing the same bold, uncompromising spirit of Elijah, he declared the word of God faithfully, reproving the covetous tax-gatherer and the fierce passion of the soldier, as well as the incestuous monarch on the throne! His power consisted not in any outward privileges, but in possessing much of that Spirit which Christ says his Father is more willing to give to them that ask, than earthly parents are to give good gifts to their children. B. Mathewson.

Bakerville, Ct., March, '59.

For the Crisis.

The Burning-Heart Experience.

"They said, did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures!"—Luke 24: 32.

This sweet text is oft used to express the glowing joy of the heart, on listening to Jesus and basking in his love. Indeed, Jesus can never speak to his believing "little ones," without setting their souls all aglow. On this rich and heavenly theme I could gladly fill my column. But as others, with more space and leisure, will speak only of this one aspect of the text, it may be my duty to lay open the *root* of the matter, that has been so uniformly overlooked in christian experience.

The *root* of this living, glowing joy, lies in His talking to us, and "opening to us the Scriptures." "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself . . . These are the words (said he) which I spake unto you, while I was yet with you, that ALL things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me."

The fact is, that the living word—the light of God—received into their hearts, dispersed their darkness as to the sufferings and resurrection of Christ, and the grand outline of prophetic truth, on to the consummation. Death was abolished, the devil was a liar, and stood before their faith confounded, and a conquered foe. Life and immortality were brought out into a clear and satisfactory light! and this light glowed in them. This light, radiating from Jesus, the center and sun of prophecy, was seen to shine on and on, till the Kingdom shall come, and the *"earth is filled* with the knowledge and *the glory* of God." The root of this is as makes the heart burn and glow.

"The Law, the Prophets and Psalms" are thus endorsed, re-issued and dispensed by our Lord, to furnish food for faith, and be his mind—"quick and powerful"—inspiring the same joy in other believers, on to the end of the world. The whole system of types in "the Law," was but "the shadow of good things to come"—"in the world to come," under the reign of Christ, and in "the kingdom to come."

The great burden of all prophecy, full nine-tenths of all the prophets and Psalms, remain to be fulfilled under the Messiah's reign, embracing the saints to be enthroned with him, and made "Princes in all the earth," while Israel and all the nations of the earth shall be blessed.—Ps. 45; 67; 72; 90 and 98; 102; 132. Isa. 1: 24–27; 4: 2–6; 11: 1–16; 50 to 66. Jer. 3: 14–18; 23: 3–8; 30: 17–24; 31: 31–34. Heb. 8: 8–12. Ez. 36 to 38. Dan. 7: 14; 8: 13–19. Micah 3: 12 to 4; 1–10. Zech. 12 to 14. Many of these, and other parts of prophecy, are re-asserted in detail in the New Testament.—Acts 2: 14–36; 3: 21. Rom. 8; 11; 15: 8–12. 1 Cor. 15: 21–27. Heb. 1 to 12. 2 Pet. 3. Rev. 7: 1–8; 14: 1; 20: 1–8.

One acquainted with the world's history in general, or the history of down-trodden Israel in particular, must know that no event has yet transpired to fulfill the law (as a whole), or the sum of the Psalms or Prophets. The kingdom of Christ is yet to come. In that kingdom, the *substance* of the shadowy law, as well as the sum of the Psalms and prophets, will be enjoyed. The events foretold require time—"the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

This is "the sure word of prophecy," to which we do well to "take heed till the day dawn." But to the point—the heart-burning within us. What was the fuel that kindled the fire in these hearts? Some preachers among us, and about all of the most popular preachers around us, assume, and act on the principle, that the Prophets, Psalms, and types of the Law, will quench the fire—extinguish the light, and prostrate the soul, and leave each one, and every meeting, "half dead," like the poor Jew, among the thieves, at Jericho.

With all such, the Prophecies are below par. Action—earnest and prolonged—is needed. Feeling is essential. The more the better, if it is like that in our text.

Jesus created the right feeling by the Prophetic Scriptures. Those who "open" these neglected, and often *proscribed*, prophecies, act on the example of the Good Shepherd. But those who "are not fed" by such heavenly bread, may be like those who *could not* bear the word, when spoken by the Son of God! J. B. C.

Correspondence.

From L. M. Collins.

Bro. Grant:—Strange as it may seem to many—and some say that it is a miracle—I have been raised up from a sick bed, which reduced me so low, that my pulse was gone for three hours. To God be all the glory. I am now able to answer for myself in the language of one of old, "Here am I!" Yes, beloved in the Lord, I am here to give glory to Him who hears and answers the prayer of faith. Had it not been for the prayers of God's children, I think that I must have given up and gone down to the grave. "Praise the Lord, oh my soul; praise him for his loving kindness." Praise him, for his remembrance of myself and family; for in our deep afflictions we called upon our God, and found him, as we ever shall, ready to bestow the desired blessing. I was confident through all my sickness, (which was a number of weeks,) that I was having the prayers of God's living, acting, humble children; and even when people thought that I was dying, I believed that I should get well. My trust was in the Lord. I felt that I could safely trust in Him, for I had before found him in time of need. All ye that love the Lord, give him glory, for glory is his due.

We still love the coming of the Lord; we look upon it as near, very near, "even at the door." Amen, come, Lord Jesus, and come quickly.

Bath, N. H., March 20, 1859.

From L. H.

My Dear Brn. and Srs.:—Wherever you are, I hope you are prospering in your pilgrimage journey. Look up, ye saints of the Most High God! See the darkness disperse before your eyes, when by the eye of faith you catch a glimpse of the glory yet to be revealed, when saints shall all get home. O glorious day! when the Savior bids us come home. Shall we not be faithful? Methinks I hear you respond, yes! Praise the Lord that we are so near the end! Shall we not with patience continue looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?

I have enlisted on board the old ship Zion, and I find that she is the best one that was ever launched out upon the ocean. I have tried her more than a year, and I find that she is more than was recommended to be.

"Cheer up, sailor, light breaks o'er thee,
Thou art near the promised land!
Zion's mount is just before thee,
On its height thou soon shalt stand."

Bakerville, Ct.

"Alone in this Dark World."

BY H. L. H.

Air.—*"I love the free ridge of the mountain."*

Alone in this dark world of sorrow,
We wander oppressed and despised,
Awaiting eternity's morrow,
That soon in its glory shall rise.
We long for the time when the darkness and sadness
That shroud our dim pathway through earth will be gone;
We long for the hour that brings glory and gladness,
"The last lovely morning,"—O! when will it dawn!

On earth we are pilgrims and strangers,
By sorrows and trials opprest;
But trials, temptations, and dangers,
Shall cease when we enter our rest.
And then by the side of Life's pure, gushing fountain,
With all of the ransomed forever we'll dwell,
Or stand 'mid the glory that curtains that mountain,
Where joy's holy anthems eternally swell.

We long for those mansions of glory,
The home of the pure and the blest,
The theme of each seer's glowing story.
The kingdom of peace and of rest.
We long 'neath the shade of Life's fair tree to linger,
Sharing the joys that to saints shall be given,
And hear, as if swept by some angel's pure finger,
The harps of the blest breathe the raptures of heaven.

All's for the Best.

All's for the best! be sanguine and cheerful,
Trouble and sorrow are friends in disguise;
Nothing but folly goes faithless and fearful,
Courage forever is happy and wise,
All's for the best—if a man would but know it,
Providence wishes us all to be blest;
This is no dream of the pundit or poet,
Heaven is gracious, and—all's for the best!

All's for the best! set this on your standard,
Soldier of sadness, or pilgrim of love,
Who to the shores of despair may have wander'd,
A way-wearied swallow, or heart-stricken dove.
All's for the best! be a man but confiding,
Providence tenderly governs the rest,
And the frail bark of his creature is guiding
Wisely and warily all for the best.

All's for the best! then fling away terrors,
Meet all your fears and your foes in the van,
And in the midst of your dangers or errors,
Trust like a child, while you strive like a man.
All's for the best—unbiassed, unbounded,
Providence reigns from the east to the west,
And, by both wisdom and mercy surrounded,
Hope and be happy that all's for the best.

Hygiene.

"This is for your Health."—*Paul.*

Eating between Meals.

Whether we eat once, twice, thrice, or ten times a day, we should stop with our regular meals. Nothing containing nutriment, whether in a solid or liquid condition, should go down our throats between our meals, except water. To this rule, so far as the healthy are concerned, I know of no exception. May we not eat an apple, it will be asked, or a little fruit, of such kind as we happen to meet with, or a few nuts? Must we go without all these things, which the kind hand of the great Creator has scattered all along our path—probably not in vain? Would we not be even ungrateful to him, did we do so? No doubt that these things, for the most part, are made to be eaten, either by us or the other animals, or both. But they should be brought to our tables, and, without exception, made a regular part of our meals. Not indeed at the end, after we have eaten enough of something else; nor yet at the beginning, merely to excite an appetite for other food. They should be eaten as the potato usually is, as a part of our meal.

It may perhaps be said that our ancestors—puritanical though they were—accustomed themselves not only to lunches in the forenoon and afternoon, but to nuts and cider or apples and cider in the evening, and yet were a healthier people, by far, than their more squeamish descendants; and there will be no want of truth as the basis of the remark. But, remember, that if *they* were more healthy than *we*, then *we*, of course, are *less* healthy than *they*. How came we thus? Is it a matter of chance, or hap-hazard? Do these things spring out of the ground? Is there not a cause for every effect? Do we not inherit a deteriorated and deteriorating constitution? Besides, our fathers and grandfathers set out with better constitutions than we, so that, whatever may have been the cause of their better or our inferior stamina, they could most certainly bear up longer under violations of physical law than we, their descendants. It does not then follow, as a necessary inference, that we may eat lunches because they did.

May we not take nourishing drinks between our regular meals, such as milk and water, molasses and water, and bread coffee? some will ask. Not a drop. Better, by far, to eat a piece of dry bread, for that will be masticated. But you do not want either. The sediment of nutritious drinks is one of the hardest ordinary things the stomach has to contend with. It is, moreover, a curious fact that a piece of dry bread, well chewed, will often quench thirst better than any liquid, even water. But, I repeat, I do not recommend even that. Any thing that contains nutriment must, of course, set the stomach and other digestive organs at work, more or less; even if it is nothing but a strawberry, or a lump of gum or sugar, or some aromatic seeds. I do not say or believe that it takes as long, or tasks the digestive machinery as severely, to work up a lump of sugar or a strawberry into chyle, as a full meal; but I *do* say that the whole process of digestion, complicated as it is, must be gone through with.

Many, who have listened patiently to remarks like these, have at length exclaimed, with some surprise: "But what is the laboring man to do, especially in the long hot days of haying and harvesting, without something to sustain him between his meals? You proscribe stimulating drink, and very properly; but what will you propose as a substitute? He would faint away without something. Or, if he should not faint, there would often be a gnawing at the stomach, which would be insupportable." It should be distinctly known to everybody, that neither the faintness nor the gnawing here spoken of, indicate any real hunger. They are mere nervous sensations. They indicate, moreover, a diseased condition of the nerves. It is no uncommon thing to hear farmers telling how glad they are to be through with their haying and harvesting. But it is they who use lunches, or take other means beyond their regular meals for restoring themselves temporarily at the expense of the future, who complain most. He who eats of plain food twice or three times a day, and drinks nothing but water, endures best the heat and fatigue, and suffers least from gnawing and faintness.

Young men in groceries, eating-houses and inns, as well as clerks in public offices, and in shops and factories, often injure their health very much by a foolish acquired habit of tasting various things which are constantly before them, such as fruits, nuts, confectionery, sugar, dried fish, cordials, etc. Clerks, in addition to all this, sometimes eat wafers. It is but a few days since I saw a young man about thirty years of age, of giant constitution by inheritance, who was suffering severely in his digestive machinery from the very cause, by his own voluntary confession, of which I am now speaking. And I have before my mind's eye the painful history of a young man whom I twice cured of dyspepsia from this same cause, but who afterwards went beyond my reach and fell a victim to it.

Perhaps the worst violation of the law which forbids eating between meals, is found in the wretched habit of the young of eating what are called oyster suppers, at late hours and at improper places. Our cities, and sometimes our large towns, abound with places of resort for those who will not deny their appetites; and it is not surprising that they so often prove not only a pathway to the grave, but as Solomon says, to hell.—*Dr. Alcott.*

Mental Labor.

The injurious effects of mental labor are, in a great measure, owing to extensive forcing in early youth; to sudden or misdirected study; to the co-operation of depressing emotions or passions; to the neglect of the ordinary rules of hygiene; to the neglect of the hints of the body; or to the presence of the seeds of disease, degeneration and decay in the system. The man of healthy phlegmatic or choleric temperament is less likely to be injured by application than one of sanguine or melancholic type; yet these latter, with allowance for the original constitution, may be capable of vast efforts. The extended and deep culture of the mind exerts a directly conservative influence upon the body.

Fellow-laborer! one word to you. Fear not to do manfully the work for which your gifts qualify you, but do it as one who must give an account of both soul and body. Work, and work hard while it is day; the night cometh soon enough—do not hasten it. Use your faculties—use them to the utmost, but do not abuse them; make not the mortal to do the work of the immortal. The body has its claims—it is a good servant; treat it well, and it will do your work; it knows its own business; do not attempt to teach or force it; attend to its wants and requirements; listen kindly and patiently to all its hints, occasionally forestall its necessities by a little indulgence, and your consideration will be paid with interest. But task it, and pine it, and suffocate it—make it a slave instead of a servant; it may not complain much, but, like the weary camel in the desert, it will lie down and die.—*Jour. of Physiology.*

Walking and Pure Air.

Anaximines taught that air is mind. Some one else says air is the hidden food of life. Plutarch seems to incline to Anaximines' opinion, remarking that perhaps the reason why there is a sympathy of feeling on various subjects, arises from breathing the same air. Air is an exhalation of all the minerals of the globe; the most elaborately finished of all the works of the Creator—the rock of ages disintegrated and fitted up for the life of man. All classes of men affirm this. Sydney Smith says to public speakers, that if they would walk twelve miles before speaking, they would never break down. In English universities, boat races, horseback rides, and ten mile walks are a part of the educational means for physical development. Plato says a walk in the open air will almost cure a guilty conscience.—*Emerson.*

Forgiveness.—The brave only know how to forgive; it is the most generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions—cowards have fought, nay, sometimes conquered; but a coward never forgave. It is not in his nature; the power of doing it flows only from a strength of soul conscious of its own security, and above all the little temptations of resenting every fruitless attempt to interrupt its happiness.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Brief Expositions.

I. NONE RIGHTEOUS.

"There is none righteous, no, not one."—Rom. 3: 10

Such is God's description of the human family, of which you are a member.—"There is none righteous, *no, not one.*" To be righteous, is to be innocent or sinless; and, of course, perfectly unworthy of punishment. Alas! how many contradict this inspired affirmation, fondly cherishing a belief of their self-righteousness, their entire virtue—deluding themselves into the notion that their "filthy rags" are a spotless robe of shining excellence, that will stand the scrutiny of the impartial Judge. Dear reader, are you thus self-deceived? When God asserts that you are unrighteous, be assured that such must be the case. He knows you far better than you know yourself; and he is not a man that he should lie. He is too kind to tell you anything but the truth. Try yourself by these tests:

First.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Can you solemnly declare that you have thus loved God ever since you became a responsible agent? Are you doing so at this moment? Has he ever been the source of your highest joy—the object of your supreme affection? Have you never, for an instant, given the homage to the creature, which was due only to the Creator? Have you never murmured at his arrangements in regard to your person, your circumstances, your family, or your friends? Have you never distrusted him, and forgotten to thank him for his abounding goodness? Examine your past life—examine your conduct for the past week—the past day—the past hour; yea, examine the present state of your heart, and if you are honest, you will not fail to acknowledge that you come far short of his glory.

Again. Apply this other test: "Thou shalt love thy neighbor as thyself." Can you say this law has never been transgressed by you in thought, feeling, word, or deed? Perhaps you have committed no gross offence against your neighbors; you may have done them no serious ill, but have you bestowed on them all the good you were bound to do? Have you, with untiring zeal, promoted their present and future happiness? Have you set before them a perfect example, and borne all their injuries without one resentful emotion? Have you seen all their excellences and attainments, without one spark of envy being kindled in your breast? You must plead guilty, if you will only speak what your conscience dictates. Put all these things together, and then reflect on what would have been your doom, had the Lord treated you as you deserve. If one sin is enough to lead you to death—to perdition—it is surely of the Lord's mercies that you are not consumed. How vain to think of reaching immortality and heaven by merits of your own! A thousand acts of piety and goodness cannot cancel *one* sin, just as paying twenty-nine out of thirty bills does not pay them all. What of this one—this solitary sin? If you have consciousness of but *one*, how shall you escape its condemning, death-meriting result? If you are wise, avow at once that you are guilty and undone; some one must save you, else you are as sure of perishing in Heaven's anger, as if you had already been burnt up in the all-consuming vengeance.

II. GOD'S GREAT LOVE.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

This is a glorious passage for a poor, undone, awakened sinner; it smiles on him most sweetly in the midst of his darkness and perplexity. The "world" referred to is the wide world of sinful men, of whom you are one. The expression, "the world," is the same as the human race, or family, contemplated as in a guilty, dying situation. Whatever is true concerning the whole world, is of necessity true concerning the reader, one of its members. What is true in relation to you, as a sinful man? This, that God loves *you*, since he loves all the race to which you belong. This love is not the love of approbation; it is the love of *pity* or compassion. Ah, there is nothing in you that can attract his approbation. You have lifted a high heart and a high hand against him; you have merited perdition—utter, endless excision from being itself; yet he regards you with sincere, self-originated, boundless commiseration. He is the Father, and you are the prodigal child, mentioned in the parable.—Luke 20. And how shall you estimate the proof and magnitude of Jehovah's love for your soul? He loves you, and he *so* loved you, as to give, not an angel, but "his only begotten Son", to shame, suffering, and death, for your deliverance. Behold the revelation of thy God's heart! Let your mind dwell on the words, "*so* loved;" especially ponder the "*so*," which has a meaning deeper than the unseen. How blessed it is, that a sinner like you can exclaim, "God loves *me*." Assuredly he has no desire that you should perish. Could he give you greater proof of his earnest wish for your present and future happiness, than by resigning his Son to the agonies of Calvary for you? Never, indeed, will you perfectly understand his love for your soul. But, oh, begin immediately to enjoy it, in all its fullness, and in all its freeness. You are welcome to enjoy it now, just as you are—without a moment's delay—without the shadow of a change. God loves you as a sinner—regards you tenderly as a sinner; and a sinner you are. All this may appear very strange to you, but it is the mystery of Heaven's compassion, that may well astonish you now, and will do so forever. His love for you is like an eternal, unfathomable ocean without a shore; enter the flood, and be quickened, refreshed, and ravished with inexpressible delight.

God has given his only begotten Son, that "whosoever believeth in him might not perish, but have everlasting life." You are afraid of perishing—you would live forever, in joy, in the kingdom, with God and the Lamb: then the door of hope is opened wide before your eyes. "*Whosoever* believeth," shall not perish. What a precious word that "whosoever" is! It points, like a finger-post, directly to you; it bids you rise, and take refuge in the arms of Jesus. Nothing now is required than that you believe "in him," or what is said regarding Jesus in the word of truth. More particularly, that he is the exhibition of God's love to you, a sinner—that he has borne away your sins in his own body on the tree—that as a consequence of his sacrifice for sins, God is now no more needing to consign you to perdition, than if you had never committed a single transgression. Glorious news to a trembling soul! Look away from your cold heart, to the love of your Omnipotent Creator! Look away from your sin, to the living Savior, within the veil. It is death to contemplate yourself; it is life to behold the Lamb. Herein is love! Love, in spite of your sins—love, desiring to rescue you from your sins—love, waiting to return your first glance, and to thrill you with the joy of mercy, and the hope of immortality.

WM. GLEN MONCRIEFF.

For the Crisis.

The Symbols.—No. 3.

[See Crisis No. 2.]

In my two former numbers, some leading facts were furnished, to show the succession of the symbolic empires in Daniel, Zechariah and Revelations. Their very nature, as all-conquering and prevailing powers of earth, forbade their existence, except as one succeeded the other. This *fact* may be read in every passage of Holy Scripture, where we find one of these powers characterized—for all are so characterized.—Jer. 25: 26–33; Dan. 2: 37, 38; Dan. 7: 23; 8: 7–9; Rev. 13: 7.

1. As the important question now relates mainly to the symbol in Rev. 13, I quote it in part: "The dragon gave him his power, and his seat, and great authority." He makes war forty-two months, blasphemes them that dwell in heaven; "and power was given him over all kindreds, and tongues, and nations." Thus this is the *one* prevailing power of *earth*, whose mouth is set against the *heavens!* By consequence, it can *not* admit of any form of contemporary power.

2. Some become confused by mingling this symbol with others, at different eras in the lapse of Roman time; and so making this apply only to the Papal Hierarchy, which is (when made distinctive) always feminine, as in Rev. 17. But mark! This mingling is all done down here, in our darkness. It is all voluntary and inferential on the part of those who so apply it; for when God or his angel would isolate the Romish church, it is not left to inference. Nor is it. He gives us then, "The woman and the beast that carrieth her." The distinction is most palpable; and it runs through all the language, symbolic actions and relations of the Roman civil and church organizations, as given in the symbols.

3. The symbol (Rev. 13: 1–10), the forty-two month beast that succeeds the dragon, is *Rome*—as Rome. It is taken as a whole system of Gentileism for the time there named. The symbol is masculine, like the *four* (Dan. 7,) from which it is combined. The lion, the bear, the leopard, and the most monstrous and nameless beast, were all symbols of that series of political organizations, *inclusive* of their religion. The Holy Ghost has thus generally given the symbol of the *civil* power, as it embodied and sustained the ecclesiastical. This is fact. Rome had its "Pontifex Maximus"—its Supreme Pontiff—long before the period of the Apostle's teaching. Yet the "dragon," as a symbol of Rome at that time, comprehended its "high priest—Pope or Pontiff," and the whole wide world's worthless religion with him! Thus it was with each of the "four;" for "Nebo and Bel," of Babylon, were their chief idols. As "Bel boweth down and Nebo stoopeth," Babylon goes down too! Church and State, in Babylon, were *one* great nationality, that existed for ages. Thus "Nergal Sharezer was *Rab-Mag*," the great magician of Babylon, like the "Pontifex Maximus," who was high priest of Rome—Pagan Rome. The Assyrian, and each succeeding Gentile administration, on to the Roman in the time of the Apostle, had its priesthood and established order of religion, as a part of its organization. Therefore we are bound to allow this principle, that pervades all the prophetic symbols, through thousands of years, its proper place in Rev. 13: 1–10. This symbol of Rome is masculine, like the four of Dan. 7.—all of which it embodies into one. Then I exhort all, at this point, to—

4. "*Believe God!*" Let the symbol alone; and let it represent Rome through its predicted period—forty-two months—1260 years. "The beast" is masculine, as in Dan. 7: 24, and is a symbol of that political system. The horns are masculine—"the ten *kings*." But, as in Dan. 7: 24, 25, the symbol of Rome embodies the ecclesiastical system, so did each of its predecessors, through all the time of their prophetic career. Thus all may see that we are *on* "The Word," *in* the channel of the symbol, and *with* the historic realities thus symbolized, through three thousand years.

5. The Romish church is thus proved *not* to be the subject of the symbol.—Rev. 13: 1–10. The great political organization—the ten kings of the Roman Earth, united under one general system of *Roman Law* and Religion—*is* the subject of this symbol. Thus we find one and the same rule observed through each of the symbols. The government—the organized administration—is the subject of the symbol. This, to me, clears away the clouds of mist and darkness from this prophecy. This class of undeniable facts and Scripture statements, let in the light of God on the whole of this imagery. It is Rome, inclusive of State and Church. But not the church, exclusive of the State, as most imagine.

6. The symbol (chap. 17,) presents Rome subsequent to the forty-two months, as it goes to the judgment; synchronizing with the two-horned beast.—Rev. 13: 11, 18. The seventh and last head directs it for "a short space." The Romish church is here separate from the State. It is a "woman" riding "the beast." The church is supported by the State. In symbol, the church can never be confounded with the State, because God has made them distinct in their nature, character and relations. "The woman" cannot be confounded with "*the beast.*"

7. The fourth—the Roman Empire—reaches to the judgment.—Dan. 7: 9, 11. Hence it "*is*" Rome, all the time, as it undergoes all these phases—the dragon, ten-horned beast through forty-two months; and the two-horned, or scarlet-colored beast, indicates its closing dynasty. Therefore, the explanation, "was, is not, and yet is," applies to the last "head," during the "short space." To make Rome the subject of the fourth symbol, in the ancient prophets, that fills up the vision clear on unbroken to the judgment, and yet say it "*is not*" for a time, is to make the word "yea and nay." But the seventh head wounded to death "is not;" and when healed, it "*yet is*—an eighth of the seven, and goeth into perdition."

8. "The number of the beast is the number of a *man*." This is Bible proof that "the beast" is most distinctively the symbol of the administrator of Roman affairs. Hence, when "they worshiped *the beast*," they bowed to the Emperor—not to the empire. The Roman Cæsar was regarded a God; and, as such, was religiously worshiped. Thus this great fact sustains the plain reading of Scripture. "The number of the beast is the number of a man"—the last Emperor of the Roman earth.

J. B. C.

Telescopic Views of Scripture.

[F]rom *Fables of Infidelity.*

To say, then, that the stars of the sky are actually innumerable, is only a cold statement of the plainest fact. Hear it in the language of one privileged to behold the glories of one out of the thousands of similar firmaments: "The mottled region forming the lighter part of the mass (the nebula in Orion) is a very blaze of stars. But that stellar creation, now that we are freed from all dubiety concerning the significance of those hazes that float numberless in space, how glorious, how endless! Behold, amid that limitless ocean, every speck, however remote or dim: a noble galaxy. Lustrous, they are, too: in manifold instances beyond all neighboring reality—beyond the loftiest dream which ever exercised the imagination. The great cluster in Hercules has long dazzled the heart with its splendors, but we have learned now that among circular and compact galaxies, a class to which the nebulous stars belong, there are multitudes which infinitely surpass it—nay, that schemes of being rise above it, sun becoming nearer to sun, until their skies must be one blaze of light—a throng of burning activities! But, far aloft stands Orion, the pre-eminent glory and wonder of the starry universe! Judged by the only criticism yet applicable, it is perhaps so remote that its light does not reach us in less than fifty or sixty thousand years; and as at the same time it occupies so large an apparent portion of the heavens, how stupendous must be the extent of the nebula. It would seem almost as if all the other clusters hitherto gaged were collected and compressed into one, they would not surpass this mighty group, *in which every wisp, every wrinkle—is a sand-heap of stars.* There are cases in which, though Imagination has quailed, Reason may still adventure enquiry, and prolong its speculations, but at times we are brought to a limit across which no human faculty has the strength to penetrate, and where, as now, at the very footstool of the secret THRONE, we can only bend our heads, and silently *adore*. And from the inner Adyta—the invisible shrine of what alone is and endures—a voice is heard:

"Hast thou an arm like God?
"Canst thou thunder with a voice like him?
"Canst thou bind the sweet influences of the Pleiades,
"Or loosen the bands of Orion?
"Canst thou bring forth Mazzaroth in his seasons?
"Canst thou guide Arcturus and his sons?*
"He telleth the number of the stars:
"He calleth them all by their names.
"Great is our Lord, and of great power;
"His understanding is infinite."†

Thus, nobly does Science vindicate Scripture, and display the wisdom and power of the Lord of Hosts, whose kingdom extends through all space, and endures through all duration. He who called these countless hosts of glorious orbs into being, is abundantly able to multiply to an equally incalculable number, the humble sands which line the oceans of terrestrial grace: the brilliant stars which shall yet adorn the heavens of celestial glory. All, of every nation, who shall partake of Abraham's faith, are Abraham's children. They are Christ's, and so Abraham's seed, and heirs, according to this promise.‡ When the great multitude, which no man can number, out of every nation, and tongue, and people, stand before the throne of God, and cause the many mansions of our Father's house to re-echo the shout, "Salvation to our God which sitteth on the throne, and to the Lamb," the answering hallelujahs of the most distant orbs shall expound the purport of that solemn oath to Abraham and Abraham's seed: "By myself I have sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, from me; that in blessing I will bless thee, and *in multiplying I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea-shore.*"§

It has long been known, that "one star differeth from another star in glory," and that the orbs of heaven shine with various colors. Sirius is white, Arcturus red, and Procyon yellow. The telescope shows all the smaller stars in various colors. Under the clear skies of Syria their brilliance is vastly greater than in our climate. "One star shines like a ruby, another as an emerald, and the whole heavens sparkle as with various gems."‖ But the discovery of the double and triple stars has added a new harmony of colors to these coronets of celestial jewels. These stars generally display the complementary colors. If the one star displays a color from the red end of the spectrum, the other is generally of the corresponding shade, from the violet end. For instance in θ^2 Cygni, the large star is yellow, and the two smaller stars are blue; and so in others, through all the colors of the rainbow. "It may be easier suggested in words," says Sir John Herschell, "than conceived in imagination, what a variety of illumination two stars—a red and a green, or a yellow and a blue one—must afford a planet circulating around either, and what cheering contrasts and grateful vicissitudes a red and a green day, for instance, alternating with a white one, and with darkness, must arise from the presence or absence of one, or other, or both, from the horizon."* But suppose one of the globular clusters—for instance, that in the constellation Hercules—thus constituted; its unnumbered thousands of suns, wheeling around central worlds, and exhibiting their glories to their inhabitants: "skies blazing, with grand orbs scattered regularly around, and with a profusion to which our darker heavens are strangers;" the overhead sky, seen from the interior regions of the cluster, *must appear gorgeous beyond description.*" In the strictest literality it might be said to the dwellers in such a cluster, "Thy sun shall no more go down, neither shall thy moon withdraw herself." The surrounding walls of such a celestial palace must seem indeed "garnished with all manner of precious stones." Sapphire, emerald, sardius, chrysolite, and pearl, must seem but dim mirrors of its glorious refulgence. Under its ever rising suns the gates need not be shut at all by day, "for there shall be no night there." That glorious place now exists, though far away.

But the Lord of these Hosts has said, "Behold, I come quickly." He will not tarry. A thousand times faster than the swiftest chariot, our Solar System and the surrounding firmament wing their flight towards that same glorious cluster in Hercules. As our firmament approaches, under the guidance of Omnipotent wisdom, it too must fly to meet our Sun, with a velocity increasing with an incalculable ratio. The celestial city will then be seen to descend from heaven. Once within the sphere of its attractions, our Sun and surrounding planets will feel their power. Their ancient orbits and accustomed revolutions must give way to the higher power. Old things must pass away, and all things become new. A new heaven, no less than a new earth, will form the dwelling of righteousness.

These are no longer the visions of prophecy merely, but the sober calculations of mathematical science, based upon a foundation as solid as the attraction of gravitation, and as wide as the existence of that ether whose undulations convey the light of the most distant stars; for, so surely as that attraction is efficient, must all the firmaments of the heavens be drawn more closely together; and as certainly as they revolve not in empty space, but in a medium capable of retarding Encke's comet three days in every revolution, must that retarding medium bring their revolutions to a close. "And so," said Herschell, casting his eyes fearlessly towards future infinities, "we may be certain that the stars in the Milky Way will be gradually compressed, through successive stages of accumulation, until they come to what may be called the ripening period of the globular cluster." Unnumbered ages may be occupied with such a grand evolution of celestial progress, beyond our powers of calculation; but will the changes of created things, even then, have come to an end? Hear again the voice, not of the prophet, but of the astronomer: "Around us lie stabilities of every order; but it is *stability* only that we see, not *permanence*. As the course of our enquiry has already amply illustrated, even majestic systems, that at first appear final and complete, are found to resolve themselves into mere steps or phases of still loftier progress. Verily, it is an astonishing world! Change rising above change—cycle growing out of cycle, in majestic progression—each new one ever widening, like the circles that wreathe from a spark of flame, enlarging as they ascend, finally to become lost in the empyrean! And if all that we see, from earth to sun, and from sun to universal star-work—that wherein we best behold images of Eternity, Immortality and God—if that is only a state or space of a course of being rolling onward evermore, what must be the Creator, the Preserver, the Guide of all!—He at whose bidding these phantasms came from nothingness, and shall again disappear;—whose name, amid all things, alone is *Existence*—I AM THAT I AM?

"Of old hast thou laid the foundations of the earth,
"And the heavens are the works of thy hands;
"They shall perish,
"But thou shalt endure;
"Yea, all of them shall wax old, like a garment:
"As a vesture shalt thou change them, and they shall be changed;
"But thou art the same,
"And thy years shall have no end.
"The children of thy servants shall continue,
"And their seed shall be established before thee."

—*Psalm* 102: 23.

"And I saw a new heaven, and a new earth;
"For the first heaven and first earth were passed away,
"And there was no more sea.
"And I, John, saw the Holy City, New Jerusalem,
"Coming down from God, out of heaven,
"Prepared, as a bride, adorned for her husband.
"And I heard a great voice, out of heaven, saying,
"Behold the tabernacle of God is with men,
"And he will dwell with them,
"And they shall be his people,
"And God himself shall be with them, and be their God."

—*Revelations* 21.

Reader, is this glorious heaven your inheritance? Is this Unchangeable Jehovah your God? Are you looking for and hasting unto the coming of the day of God? Is your daily prayer, Even so, Lord Jesus, come quickly!

*Architecture of the Heavens, 144.
†Job 38: 31. Ps. 147: 4.
‡Gal. 3: 14, 29.
§Gen. 22: 16.
‖Architecture of the Heavens, 217.
*Architecture of the Heavens. 77, 130.

For the Crisis.

Lines, on the Death of Mrs. Lucy Wentworth.

She is gone—our dearest mother,
She's sleeping in the grave;
Now her pilgrimage is over,
She's crossed life's troubled wave.

For nearly fifty years she cheered
Our father's heart and home;
Then cruel death approached, and laid
Our mother in the tomb.

Our father's heart is saddened now,
He shed's affliction's tears;
O, may the grace of God sustain
His lone, declining years!

We miss her presence everywhere,
And earth looks sad and drear,
When forced to think that here no more
We'll meet our mother dear.

But oft we look to that bright morn,
When the dead saints shall come
From out their dusty beds, to dwell
In Eden's happy home.

For then we'll meet our loved, our lost,
Where parting is not known;
With her to praise our Savior, King,
Forever round His throne.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

"Love One Another."

"Dear me! Why don't people love one another? They would be happier, by far, if they would. But I am poor, or so situated I cannot help other folks—have just all I can do to get along, and provide for my own." But really, man, how much poorer would you be at the year's end, for speaking a word of kind sympathy to the afflicted, and obliging your neighbor when he stands in need of your assistance; or at least by the benignity of your countenance, and by an affectionate demeanor generally, prove to him that you feel nothing but kindness towards him?

If unable to give time or money, give what will enrich you both, viz., your sympathy and prayers. "But he is heretical in his religious faith, and I do not wish to encourage him in this heresy." But what good will that proud look, supercilious mien, and that contemptuous curl of the lip, do towards reclaiming such from their wanderings? Or what will that cold, restrained manner, that distant recognition, especially when surrounded by those who understand former appearances, effect towards making him feel that you earnestly desire his salvation?

A kind, conciliatory manner, is certainly one of the most efficient letters of introduction to the truth that was ever composed,—will be likely to gain for it a quicker, surer, and more permanent acquaintance, than a harsh, austere, or rigid mien. And then if we really feel the truth chanted by the angels on Jesus' natal day, "*good will* toward men," we must make it manifest, or of what value are such emotions? We might add emphatically, with the wise man, that "open rebuke is better than *secret* love."

Then let us commence, from this moment, to manifest *more love*, not only to mankind generally, but right in our own family, and see if life is not eased of half its burden. True as you live, husband, wife and children will appreciate kindness as much as higher dignitaries, outside of the family. Children should feel that parental authority is absolute, but let them also realize that it has for its motto *love*. Just as far as parents manifest irritability, just so far they lose power over their children. Kind words, and an affectionate look and manner, cost nothing, and they do a great deal of good. Then why not make use of them always? When I see people peevish, morose, or sullen, I wonder, and feel desirous to ask them why they indulge in this demoniacal spirit, that makes themselves miserable, and spreads a blight over the happiness of all with whom they come in contact?

If they only live for this world, they would be happier, by *far*, to cultivate a sweet urbanity of manners. But for those that have any idea of entering the kingdom of heaven, to be sour and morose is a paradox I could never understand. Why, if they could get there, how wretched they would make every body, just as they do here. I am satisfied that, to secure happiness to ourselves, we must love our fellow-beings. It is the second command in the decalogue, and, joined with the first, supports all the law and the prophets.

B. MATHEWSON.

Correspondence.

From F. Douglas.

BRO. GRANT:—Having been an attentive reader of the "Crisis" for more than a year, and feeling greatly benefited by the perusal of the editorial and voluntary contributi[ons] it has contained from week to week; being prompted by a sense of duty to pu[b]licly acknowledge the benefits thus received; I have undertaken to indite some thoughts that have been, and may be, presented to my mind, while reflecting upon the position of yourself and numerous correspondents relative to the doctrine of "man's non-immortality," "unconscious state of the dead," and the "personal reign of Christ" during the Millennium.

My religious belief previous to Dec., 1857, was, that God breathed into the nostrils of organic Adam an active, incorruptible principle, that could and would exist throughout eternity, in a state of happiness or misery, after the organic had assumed its native form. This "active principle" has several theological [illegible]; such as immortal soul, [illegible] or the Doctrine of deathless spirit, etc. From the frequ[ency] with which these terms were used, (and now) I supposed they were repeatedly used in the Bible; yea, I, like many others, felt sure I had read them in the Book divine. I firmly believed that at death the soul or spirit of the righteous entered heaven's portals, there to bask forever in the sunli[ght] of God's love; while that of the wicked passed into the regions of the damned, there to writhe in anguish under the scorchings of an endless hell. I frankly confess I have often asked myself whether a [just] being would thus afflict any of his creatures; yet I believed it was taught in the Bible, and the Bible was God's revealed will to man.

The "second coming of Christ" I considered a subject that none should pry into, and a mystery, which would remain such till the end of time. My religious associations commenced with the Methodists, with whom I remained several years; but, owing to changes of residence, and contentions among the brethren, I came to the conclusion to let religion alone, and had been in this state some time, when, in the providence of God, I was permitted to hear Eld. C. B. Turner preach upon the prominent doctrines advocated in the columns of the "Crisis." I went a prejudiced hearer but the earnest, impressive manner of the speaker, as he presented passage after passage, and chapter after chapter (all Bible) to substantiate his views, aided by the "Holy Spirit," wrought a change in my mind. I saw myself in a backslidden state, and very soon my whole moral being panted for life! eternal life! and ere long I was rejoicing under the influence of God's quickening grace. The Bible unfolded to my view new truths, beautiful and soul-stirring. I felt a burden for sinners, which robbed me of sleep; and the words of Christ, "preach my gospel," rang in my ears. The result of all these influences is, (after struggling with self and the opposition of friends,) I have enlisted in the name of Christ in the army of truth against sin and error, notwithstanding orthodoxy cries out, Heresy! Infidelity!

Has philosophy solved the problem of man's creation, fall and death? Have the revelations of spirits solved life's mystery, and added to the general knowledge and usefulness of mankind? Is the world improving in morals, to say nothing of "holiness to the Lord?" Do the signs of the times indicate the speedy conversion of the world? Do they not rather foretell Christ's glorious coming and the saint's final triumph? Ah! the Book of books is the only beacon light that will safely guide the pilgrim mariner o'er life's rough ocean. The billows of affliction at times almost overwhelm him, and his frail bark has many narrow escapes from shipwreck on the shoals of unbelief and [illegible] despair. Christ Jesus, the true light of the world, and the great [illegible] of the valleys, plains and mountains of [illegible], is (by the Father) [illegible] to lead [illegible] as seek his guidance and protection to the haven of eternal rest.

Oneida Lake, N. Y.

THE WORLD'S CRISIS. WHOLE NO. 188.

For the Crisis.

Travels and Labors.

Having a little leisure time, I will pen a few thoughts concerning my travels and labors. I arrived here yesterday, P. M., on my way home from Jersey county. I held a meeting here last evening, in a school-house. Full house, and very attentive congregation. Gave them a discourse on immortality through Christ. Words seem to find a lodgment in some hearts. Pray the Lord the seed may grow. There has been a large company of believers in this vicinity. Only a few left. They have moved into different parts of the West. And some that remain have lost their interest. This is the result of not having laborers sufficient to keep up regular preaching. We need more faithful laborers in this wide field. We have to leave the flocks almost destitute—without a shepherd. All know the result of a little company of believers, left in that way. Nevertheless, a few are able to breast the storm, and stand amid the opposing elements.

I will give your readers a brief sketch of my tour since I left home, four weeks ago, that they may know what a satisfaction it is to travel in mud. I left my family in health, Feb. 17th, on horse-back—there is no traveling with carriages—and Sunday morning, at 11 o'clock, I arrived at Bro. Raymond's, Brown Co., a distance of thirty-five miles. More than two days, yea, nearly three days, I was traveling, to gain that distance. You can judge the kind of traveling, without my describing it. If this was the only tour, wading through I could get along with it very well; this is only an index—a shade darker—of the traveling for the last year, in this part of the State—and I think this a fair sample of the most of it; it has been worse than a quag-mire for the last year. We hope it will get better some time.

I gave one discourse, in the evening, to the people in Mt. Pleasant. A good congregation, and attentive hearers. This is the place where Bro. Chandler held a series of meetings. Quite a number came out on the side of truth. May the good work continue. I started Monday morning for Pittsfield, Pike Co., a distance of thirty-two or more miles, through the mud. I arrived at Bro. Cooper's on Wednesday. Bro. Cooper is an Eastern man, and has been in the faith for a number of years. I concluded I had [illegible] enough meeting of [illegible] from home. [illegible] I left my horse at Bro. Smith's, in this place—a true friend to the cause of truth—some seven miles from the Illinois river. The second day I went to the river, and succeeded in getting on a boat. I found it much more pleasant floating on the muddy [illegible], than wading in all mud.

Just at dusk the boat brought up to [illegible], my stopping point. I hastened to find Abram—a son of the ancient Abram, the faithful—knowing his house to be a good pilgrim's home, and the door-strings never pulled in. I met him and Bro. Lewis, who were on the look-out, and soon were enjoying a social chat with his kind family. Bro. Brown and wife are the only believers in this place. He is like Lot, in Sodom, for the place is none too good.

The next morning (Sunday,) we walked out to Gullam, a distance of seven or more miles, to meeting. I held meetings in that place some two weeks, when we could have the house, and weather would permit. The weather was unfavorable, and still mud a plenty. Truth is taking quite a hold on some. A number of stable men have come out on the side of truth. The word is like leaven, working on the minds of the people. And some of the preachers act very much like Saul, on his way to Damascus. They oppose with their might. I will give a brief sketch of an interview I had with two. They had agreed beforehand, so I afterwards learned, if they had an opportunity to converse with us, they would insult us. The one that did the talking, called himself a Unionist. He asked Bro. Waggoner, who was with me, what he believed, and his reasons, etc. Bro. W. began to give his reasons for his faith in Christ's coming to set up his kingdom. "O," says he, "the kingdom was set up eighteen hundred years ago," and quoted Dan. 2. "The stone was cut out at the first advent, and had been smiting and breaking in pieces the image ever since, and would soon convert the world." I asked him if he understood that this dashing, breaking in pieces, and conversion of sinners—were synonymous terms? If so, where he would find a parallel text. He answered: "I see you are a quibbler; you are for playing on words. Just what I expected of you." This was the first of my speaking on the subject. I took out my Bible and read Dan. 2: 44; Ps. 2: 8, 9. He remarked, "They were not parallel texts, and he would have no man run from one text to another, if they talked with him." That I had taken out my Bible with a great deal of dignity to correct him, and [illegible] word dash was not used in Dan. 2. [illegible] you are wrong, and give up the argument." I remarked, the word dash [illegible] not used in Dan. 2; but smite was [illegible], and breaking the image in pieces was [illegible] of being smitten, and I understand [illegible] was synonymous with Ps. 2: 9. [illegible] you are wrong, and give up the [illegible]," said he, "or confine yourself to [illegible]." "Very well, said I, I will confine myself to Dan. 2. I read, "And the [illegible] kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." This fourth kingdom breaks in pieces all other kingdoms. Shall I understand this fourth Roman kingdom, when it is said to break in pieces all other kingdoms, it converted them all to Christianity? "I will answer a fool according to his folly." But he did not answer. I was about to say, I never took an insult from a christian, for I knew a christian would never intentionally insult any one. Hence, when they used insulting language, I always attributed it to their ignorance, and passed it by without notice. But I answered him on this wise: I am a stranger here, and here are some half a dozen individuals standing by and listening to our conversation. I do not know whether they are professors or unconverted persons. Provided they are unconverted persons, what kind of an idea will they be likely to form of christianity, to hear those that profess to be servants of the meek and lowly Jesus use such language? I think they will form a very poor opinion of such religion. I dreamed the night before of a little contemptible cur snapping at my feet. I thought it was a very complete fulfillment. And such ministers expect to convert the world. What consistency!

There has been much preaching against the truth, in that region, but the tide is turning. I had the pleasure of forming a small church while there, and Bro. Nubury was chosen as pastor. Bro. N. has been a preacher, connected with the Baptists. He has held many of the Advent views for some time. In consequence of their treatment towards the Advent friends, he left them recently. He is a man highly esteemed, and will be a great help to the little flock and that community. I have no doubt, as they have firm and stable men, by the blessing of God, there will be a prosperous church found waiting for the return of their Master.

I stopped with Bro. Waggoner the most of the time while in that region. Bro. W. has been an Advent believer for some years. He was a pioneer in the anti-slavery cause when Lovejoy was killed in Alton, just below where he resides. He has had to take the front of the battle in the last great message to the world. His health is poor, and his family has recently passed through deep affliction. They have lost a son and his wife recently. I preached his funeral sermon the Sunday before I left. May the Lord sustain them.

I left his house on Monday last, came down to Bro. Brown's to take boat. The winds being high that night, the boat did not get along until sunrise the next morning. We, (Brn. Lewis and Brown were with me,) walked the levee all night. It was the only way we could keep warm. Rather a tedious night's labor, but it is only sharing a part with those who have gone before. I succeeded in getting through in time to fill my appointment at this place, last night.

W. Pratt.

Newbury, Ill., March 16th.

Return of Spring.

God shield ye, heralds of the Spring,
Ye faithful swallows, fleet of wing,
Houps, cuckoos, nightingales,
Turtles, and every wilder bird,
That make your hundred chirpings heard
Through the green woods and dales.

God shield ye, Easter daisies all,
Fair roses, buds, and blossoms small,
And ye whom erst the gore
Of Ajax and Narciss did print,
Ye wild thyme, anise, balm and mint,
I welcome ye once more.

God shield ye, bright embroider'd train
Of butterflies, that on the plain
Of each sweet herblet sip;
And ye, new swarms of bees, that go
Where the pink flowers and yellow grow,
To kiss them with your lip.

A hundred thousand times I call
A hearty welcome on ye all;
This season how I love—
This merry din on every shore—
For winds and storms, whose sullen roar
Forbade my steps to rove.

The Night of Adversity.

In this world why should we be sad because life is not an unbroken, unclouded day of sunshine? Night has its uses; it prepares us to enjoy the choral hymn of re-waking nature; it wakes into life the bright stars, which pale before the streaking light of day.

Why should we faint and pine in the night of adversity? It brings into exercise graces which do not appear in the sunshine of prosperity. It strengthens right principles in a way that prosperity never can. It shows what we really are, which prosperity cannot do. When in heaviness for a season, there is a benevolent reason for it.—a need be; it is to benefit us; it is to cure us of sin, or prepare us for some important service in the cause of religion.

What shall thaw the cold heart of the church and melt the ice-bound current of its veins, and cause the streams of beneficence to flow in all the arteries and veins of the boy? The presence of the Holy Spirit kindles the flames of benevolence in the heart, and before it avarice fades away like snow-flakes before the vernal sunbeams. A genuine religion has its life's blood in God's beneficence. Practical benevolence in the church is essential to the vitality and purity of religion.

☞ Although man cannot repent and shun evil, and much less do good, of himself, yet he can do all this from the power which is continually given him by the Lord.

The World's Crisis.

BOSTON, APRIL 13, 1859.

The Spirit.—No. 2.

"The spirit shall return unto God who gave it."

In our endeavor to ascertain the meaning of *ruakh*, the word rendered *spirit* in the Old Testament, with two exceptions named in our last, we will begin with its first use in Gen. 1: 2. "And the earth was without form, and void; and darkness was upon the face of the deep. And the (*ruakh*) *Spirit* of God, (Septuagint,—'a breath of God,') moved upon the face of the waters." In this example, the *Spirit* is evidently the Holy Spirit "which proceedeth from the Father." By means of this, God exerts his *power*, while he remains in heaven, "his habitation." By this Spirit, or influence, he is omnipresent, and searches all things. Man conveys power in a similar manner, when he controls his mesmeric subject at a distance; and so do the demons, when performing through their mediums; but their agent is the antagonist of God and his Spirit, and leads to destruction.

The *second* example is in Gen. 3: 8. "And the voice of the Lord God walking in the garden in the (*ruakh*) *cool* (marg. *wind*) of the day." Here we have *ruakh* used to represent the air in motion, producing the gently cooling breeze, so refreshing and pleasing in the agreeable temperature.

The *third* case is in Gen. 6: 3. "And the Lord said, "My (*ruakh*) Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." The Septuagint renders this passage, "My breath must not continue in these men, to this age, because they are flesh." In our translation, the word Spirit, in this example, refers to the Holy Spirit, which is employed to "reprove the world of sin, and of righteousness, and of judgment." If we adopt the Septuagint rendering, it would refer to "the breath of life," which was to be taken from them at the flood.

The *fourth* example is in Gen. 6: 17. "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the (*ruakh*) *breath* of life, from under heaven; and everything that is in the earth shall die." In this passage, *ruakh* plainly represents the breath in the nostrils of the living creatures.

Fifth. Gen. 7: 15. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the (*ruakh*) *breath* of life." This needs no comment.

Sixth. Gen. 7: 22.—"All in whose nostrils was (*ruakh*) the *breath* of life, of all that was in the dry land, died." From these examples, we see that this breath of life is common to *all* animals, and we here assert, it is never represented as the conscious, accountable part of man.

Seventh. Gen. 8: 1.—"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a (*ruakh*) *wind to* pass over the earth; and the waters assuaged." Here we have *ruakh* rendered wind, and wherever we find the word *wind* in the Old Testament, it is in every case from this word. It is rendered thus ninety-seven times.

The next passage where *ruakh* occurs is in Gen. 26: 35. "Which were a grief of (*ruakh*) *mind* unto Isaac and Rebekah." The marginal reading is,—"bitterness of spirit." *Ruakh*, in this example, is used in its third sense, and represents "a *state of feeling*." It is thus used several times.

In the next example, it is used in the same sense. Gen. 41: 8. "And it came to pass in the morning, that his (*ruakh*) *spirit* was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream."

The next in order is in Gen. 41: 38. "And Pharaoh said unto his servants, can we find such a one as this is, a man in whom the (*ruakh*) Spirit of God is?" This was said with reference to Joseph. *Ruakh* is here used in its second sense, representing the Holy Spirit, or *influence* from God.

The last in Genesis is found in chap. 45: 27. "And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the (*ruakh*) *spirit* of Jacob their father revived." In this example, (*ruakh*) is used in its *third* sense. It seems Jacob was in a state of feeling which is often denominated "low spirited," because his beloved son Joseph had been taken from him in his old age; but when he became satisfied that he was *alive*, he was very much revived in his feelings, and became joyful in spirit.

We have now examined the first eleven examples of the use of *ruakh*, and found three of its four uses, to wit: the Holy Spirit, a state of mind, and the air, or breath of life; but we have found nothing about an *immortal* spirit belonging to man, existing as man when the physical organism is dead.

☞ We have received from the publisher, a few copies of "The Fall and Rise of Zion. A Poem: in two parts." By Wm. Shepherd. Newark, N. J. 20 copies for $1.

Wayside Gleanings.

Our last tour among the mountains of Vermont was one of interest, as our visits have all been in that region. We know of no field better prepared to receive the glorious truths of the gospel, than this. The people are noble-hearted and generous, willing to sacrifice for the cause of truth when they see it. They are frank, confiding, and faithful towards their friends, manifesting more of the primitive spirit of good New England society, than we have been accustomed to meet. This field is white for the harvest, and faithful laborers will hardly find a better opportunity for doing good. The people call for *realities*; they have been fed with fables till almost famished. Now they may give us the *truth*, and it sufficeth us.

The church in Poultney is growing in grace and love of God. The opposition is sufficient to keep them bright and strong. One of the ministers said in his pulpit, when speaking of the sleep of the dead, that he would not believe such a monstrous doctrine; he would sooner curse the Bible and rid himself of the world. "Some," he said, would run and run after such infidelity, till it was pasted and plastered on." Again, he said, "Some would swallow this black infidelity as greedily as a black snake would a chicken." He "would rather have Spiritualism or Mormonism in his church than such a doctrine," etc., etc. He has now left the place, and another, who has been much opposed to our meetings, is about leaving. For some reason, no one gets a blessing in opposing the great truths which the Lord has seen fit, in his good pleasure, to show his children in these last days; truths once preached by Jesus and his apostles, but long since buried by the Papal hierarchy, who substituted in their stead heathen philosophy, which Protestantism has remodeled, revised, and palmed-off upon community as the doctrine of the Bible. Thank the Lord, some have their eyes open to see the difference between "vain philosophy" and plain truth.

Seventy have been baptized, and several others are waiting the next opportunity. The cause of the Lord is steadily advancing in this place. Our social meetings are *excellent*—seldom less than sixty testimonies in an hour. We preached twice in the Methodist church at Castleton, and baptized one from that place, who was converted during our discussion with H. P. Cutting, on the subject of universal salvation. The truth is taking strong hold in this place. The discussion has opened the eyes of many, and led them to examine the Bible more carefully, to know what it *does* teach; and, to their utter astonishment, they cannot find one word about an "immortal soul," or that the wicked will live eternally in torment. We are to preach at C—— Lord's day, April 10th.

The discussion at Sandy Hill. This has awakened considerable interest in a very sectarian community. The people have been determined to keep out everything that would not favor the popular theology of the day, but we think the battering-ram of truth has made some visible holes in their sectarian walls, that they can never again repair. Mr. Walker, our opponent, is a prominent Spiritualist, who takes an active part in theoretical and practical Spiritualism. He labored hard to prove that man is not "wholly mortal," and dependent on *Christ* for his immortality; but found the Bible arrayed against him at every turn, and standing like the rock Gibraltar, when assailed by a boy's pop-gun. The only important witness on the side of our opponent was the one who said to our first parents, "Ye shall not surely die"; but as we were able, by the very best authority, to impeach this witness, and prove him a *liar*, even in this very first declaration to our race, it left our friend Walker without any aid but his own "*reason*," which was not a match for the wisdom and truth of the Lord, as revealed in his word. When a man sets up his "*reason*" against the Bible, it makes us think of a little dog we saw running and barking with all his might to head off and stop the ponderous steam engine, when thundering along at the rate of about thirty-five miles an hour.

While at Sandy Hill, we stopped at the hospitable home of Eld. Joseph Parry, who has recently embraced the doctrine of life only through Christ, and, as a consequence, has received excommunication from his brethren in the ministry. He is resolved, by the help of the Lord, to suffer all things for the truth's sake, and enjoy the smiles of his heavenly Master. His is a happy family, occupying one of the most pleasant locations on the banks of the noble Hudson. He is now prepared to preach the word of life, untrammeled by sectarian hand-cuffs and fetters. May the Lord sustain and bless him, and give him, with his dear family, a home in the paradise of God.

☞ The best way yet discovered to get along with men of a contentious and quarrelsome spirit, is not to quarrel with them, and avoid as far as possible any notice of their offensive attacks. A quarrelsome man fails of his end, and soon gets discouraged if he cannot provoke resentment. The selfish and unregenerate man may think it mean and cowardly to permit an unjust and injurious act to pass unnoticed; but he who can put away from his heart every feeling of resentment, and can look with real pity upon the man who is seeking to injure him, has by the divine mercy attained to a much higher and truer manhood.

O, What Waste!

When we look at the amount of hard-earned money which is worse than wasted to gratify the pernicious habit of using tobacco, it truly makes us mourn over poor fallen humanity, and sigh for the Life-giver to return and establish his pure and holy kingdom. When will men cease from self-destruction, and from wasting their money in the purchase of that which destroys health, peace and happiness?

Please read the following, from one of Geo. Trask's excellent tracts on tobacco.

AMOUNT AND COST OF TOBACCO.

It is well for the common peace that the enormous tax paid for this article is self-imposed. If its victims were compelled to use it, and pay for it, the world would be filled with rebellion forthwith.

Many a young man in fashionable life pays more for this than for his board-bill. Many a mechanic will die, and leave his family without a cent, who pays more for this than the cost of a Life Assurance of two thousand dollars.

Reader, you pay, for example, six cents a day for cigars. Continuing this forty years, with interest, amounts to $3,378.22. Or, you pay twelve cents a day,—this amounts to $6,746.44.

Says Professor Fowler: "A young man from ——— wished to purchase books on Physiology and Health, but said he was not really able. I asked him about his habits—if he chewed? No. Do you smoke? Yes. How much? He said that formerly he smoked fourteen cigars a day, at about two cents for each, which made over eighty dollars per year, but that his health was so much deranged that he had reduced his allowance to seven. I told him this cost him forty dollars per year, which he expended not only uselessly, but in those things that tended to shorten life as well as to destroy his usefulness while he lived."

Says Dr. Alcott: "I have known many a poor family that consumed, in smoking and chewing, at least twenty-five cents a week. This, in forty years, would amount to $520; or, if placed at compound interest, from year to year, to more than $2,100."

An editor of a public Journal observes: "When we consider the universality of the use of tobacco, and the fact that some men spend $10, $60, or $100 yearly for cigars, —if this town uses twenty per cent. less than the average, $9,000 is devoted to the weed yearly; about twice what we raise by tax for Schools; about enough to build the High School house, about which we tobacco-chewers have quarrelled so much; enough to buy a twenty-five cent delaine dress for each adult female in town, a pair of boots for each lad, and a five-dollar bonnet for each lass in town; to pay the salary of all our ministers, and cover all our contributions for benevolent purposes."

The city of New York, according to the authority of McGregor, consumes $10,000 a day on cigars, and but $8,500 on bread.

NATIONAL COST.

Cost of Cigars. It is estimated that there are 1,400 cigar manufactories in this country, employing 7,000 hands. Assuming that each manipulator makes 2,500 cigars in a week, which is as few as he can live by, the total per week is 17,500,000; and, in a year of forty-eight weeks, the number amounts to 840,000,000. At seven dollars per thousand, the valuation of this quantity is $5,040,000, and adding fifty per cent. profit of jobber and retailer, the total is $7,560,000. Adding the sum paid for imported cigars, $6,184,364 (which is much below the mark), and the whole is $13,744,364. Putting the smokers at five millions, and giving each consumer but 225 cigars a year, it is safe to say that the annual expenditure in this country for this luxury is *thirty millions of dollars!* Add to this the amount spent for chewing and smoking tobacco, and snuff, five millions, and we see that there is an enormous expense in this line. This sum total would support more than one hundred of the American Board of Commissioners for Foreign Missions. Says Dr. Coles, the American Churches pay five million dollars, annually, for this poison, in all its forms, and less than one million for the Gospel in foreign lands.

THE AMOUNT ON THE GLOBE. The present annual production of tobacco has been estimated by an English writer at 4,000,000,000 pounds! This is smoked, chewed, and snuffed. Suppose it all made into cigars, one hundred to the pound, it would produce 400,000,000,000. Four hundred billions of cigars!

Allowing this tobacco, unmanufactured, to cost, on the average, ten cents a pound, and we have $400,000,000 expended every year, in producing a noxious, deleterious weed. At least one and a half times as much more is required to manufacture it into a marketable form, and dispose of it to the consumer. If this be so, then the human family expend, *every year*, one thousand millions of dollars in the gratification of an acquired habit, or one dollar for every man, woman, and child, upon the earth!

This sum would build two railroads around the earth, at a cost of twenty thousand dollars per mile, or sixteen railroads from the Atlantic to the Pacific! It would build one hundred churches, costing $10,000 each; or half a million of school-houses, costing $2,000 each; or one million of dwellings, costing $1,000 each! It would employ one million of preachers and one million of teachers, giving each a salary of $500! It would support three and one third millions of young men at college, giving each $300 per annum for expenses!

Friendly reader, consider the above basis of this calculation in some measure imaginary—call it conjecture, extravagance, just what you please! Cut these figures down one half—cut them down to suit your own notions. Even then, if you are a Christian or Patriot, a Friend of God or Man, you will not trifle with this stupendous iniquity; but in some manly way do your part to arrest its destructive power around you.

REMEDY.

Reader,—1. Never use it yourself. 2. Banish it from your families and premises. 3. Purify the church. 4. Rebuke the manufacture and sale of it. 5. Look after schools, and save the young. 6. Sign and circulate this pledge: *I hereby pledge myself to abstain from the use of Tobacco, in all its forms, totally and forever.*

☞ Never let slip an opportunity of gaining a new idea.

For the Crisis.

Infidelity-Killer.

"I advertised the 'Fables of Infidelity' as follows: 'We have advertised in our daily papers 'pain-killer,' and 'cramp-killer;' but I have to offer you an *Infidelity-killer*. Infidelity is worse than pain in the head, or cramp in the stomach, or rheumatism in the knee joints; and if you are troubled with it, unless your moral constitution is so impaired as to place you beyond hope, if you will read it, and at the same time exercise a little common sense, it will effect in you a speedy and permanent cure.'

The books on infidelity were all taken that night."—*Letter from Eld. A. Ross.*

The above is but one of the many favorable opinions expressed concerning this volume. Within the last week a preacher told me he would not part with his copy for *one hundred* dollars if he could not get another.

Send 75 cts. to the Crisis office, and receive it by mail, post paid. By express, $6 per dozen.

H. L. H.

For the Crisis.

God's Ways Mysterious.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

And also the sunshine, the flower, and all the beautiful things of earth; for no one can deny that there are on earth some traces of loveliness still, undoubtedly to inspire a love for the beautiful, even the glory that will be revealed to the favored heir of an Eden restored. Through them we have a glimpse of the perfection of a perfect earth, as it has existed, and will again when the restitution of all things, spoken of by the mouth of all the holy prophets, shall take place. God has many preachers besides flesh and blood, and some of them will reach every heart; they may resist, but they must feel, and it might be the angel of mercy to lead them to purity, to peace,—in other words, to Christ.

When I was a child, when the pain of an endless hell failed to melt my heart, a sunset in summer, spreading its golden mantle over the deep green of earth, would soften me to tears of penitence, and make me feel that I was a worm, a speck of creation; and yet inspire me with elevated hopes and desires for the future. There are some hearts, or minds, that the thunders of Sinai would not affect, which the loving tones and pathetic appeals from the humble Nazarene will reach; and when God spreads out his curtains of the night, with its blue and sparkling gems, some one will hear the voice, and be instructed; some lonely heart will rejoice in the exceeding rich and heavenly view, which their Father gives them without money and without price; and they will praise the giver; they will worship—such a worship as the angels themselves might covet.

Again, we find music, sweet music, one of God's best preachers to the soul. It has made the savage breast relent; caused the knife to drop from the hand of the assassin, and even wicked spirits to flee. The dying have felt its solace sweet, and the disheartened have been inspired with courage and zeal by its renovating power.

One would think it almost out of place in a charnel-house to hear a warbling sonnet; in a desert to find a little green spot, and perhaps a flower; in a dungeon, beautiful colors; and we are almost led to wonder when, in this poor, sin-cursed earth, we find the sweet, the beautiful; but

"God moves in a mysterious way,
His wonders to perform."

They are not only voices that speak to the hardened heart, but he has chosen for his people the poor of earth, rich in faith; and God will not stint them; and while the world might have looked upon the sainted John, on Patmos' lonely isle, and pitied the poor exile, his wrapt spirit was contemplating the most glorious scenes, and basking in the sunlight of a Father's smiles.

Thus it is with Christ's lonely bride. He feeds her with the beautiful things of earth. He leads her in the green pastures and beside the still waters. For her, the lily puts on its spotless robe, the rose sends forth its fragrance sweet, the songsters warble their notes of joy.

God has a language in creation, a music in creation also that none but the inspired ones can hear. In Christ's school they learn what flesh and blood hath never revealed: "All things are yours." Even so the poor widow is tenderly cared for. If her poor orphan children lack the means of a popular education, he gives her a wisdom to teach those little plants, of which the wise and prudent are often destitute; and with her Bible and the teachings of the Holy Spirit, she is well fitted to instruct. Her teachings will refine, soften, and elevate. No one can deprive her children of the healthful influence of the morning breeze. They may not share in the garners of the rich, the cultivated fields of those whose God is this world; but God has always a crop for his children; they grow spontaneously; and who that has seen the rich clusters of purple grapes hanging from the rock, the blushing berries, almost hid beneath the green moss, or a profusion of glossy leaves, but feels these are God's fruits? Thus, in a thousand ways, God blesses his children, and makes all things to work for their good. He breathes through the beautiful things, which by his own hand were formed, a spirit of love. Love! what a magic word! It is that which forms the sweet and touching sensation, pity; it weaves a web of kindness that makes a captive of all the suffering ones of earth. It forms a chain that binds strangers and foreigners together, gives zeal and courage to die for the loved one, and when dying, to bless God for the same. O! what is love? "If a man would give his whole house for it, it would utterly be contemned." "Many waters cannot quench it, nor floods drown it."

What a blessed consideration, that we are not retrograding from, but approximating to, the fountain of love, of beauty, and glory! We are fitting up, with God's grace, a character that will shine like the stars forever and ever in that land of beauty. God gives us a few sweet glimpses by the way; but soon will take us home, where there will be no decay, no deformity, no discord. Our hearts are there already; by faith we are exploring the better country, joining our voices and instruments, too, with angels, in a glorious song of melody, that earth has never heard; gazing on the Lamb—the bright star of the morning; by faith we are clasping in our arms the loved ones that have gone to rest, and many loved ones also that are scattered, that we shall meet no more here. Soon faith will be sweetly lost in sight, and hope in fruition. "This is the victory which overcometh the world, even our faith." Faith looks at the kingdom until her eyes are dazzled, and she cannot see much of earth; then how easy to overcome. This will prove our victory; just as strongly as we believe in the future, we shall be willing to go, and we say, "no matter what cheer."

To help us to overcome, God has promised us a reward. To give us some idea what it will be, he has painted the lily, decked the heavens, garnished the earth; given us song, and poetry, and color, harmony and beauty, in a small degree, that we may have a respect to the recompense of reward. But out of faith, hope and charity, only charity, to show us the spirit of the kingdom; but when filled with it we cry, "Come, Lord Jesus, come quickly! It casts out all fear, enables us to endure, helps us cheerfully to suffer, and makes us a sympathizing member of Christ's body. When we possess it, we do not take advantage of any one's ignorance, poverty, or deformity. There is no partiality in love; still we must love most what is most lovely; this is a law in our natures that we cannot transgress, unless we become corrupt; but with our little love let us with becoming modesty contemplate Christ's great love for man, which casts our best love (as it respects its vastness) into the shade; which, in comparison, is but a drop to the ocean.

"O, for such love, let rocks and hills
Their lasting silence break!"

Vesta N. Cudworth.

For the Crisis.

Thoughts on the Kingdom.

Away from the cares of the rude world, and where no sound of man disturbs my meditation, and where nought but the Spirit of my Redeemer is present,—thoughts of his goodness tune my spirit to song and praise. Here in this solitude shall my thoughts go forth to that bright and better land, where the sun shall not smite by day; the city shall have no need of the sun to shine in it, for the Lamb shall be the light thereof,—Christ's own blessed kingdom—the saints' inheritance—the reward of the redeemed! What mortal, with finite mind, can grasp with expanding intellect the smallest ray of its glory,—the new Jerusalem, where angels hold their endless Sabbaths—whose jasper walls will echo to the tread of immortal hosts, and her arches ring to the cadence of never dying voices! —There a Father's hand shall wipe away the last tear from the eye of weeping humanity; his soothing voice will hush to rest the last sigh that shall escape from the pained heart of the children of God. Then we shall be holy, because they are holy, and no sound of discord will ever mar creation's jubilee. Spotless before the throne, in robes of light, with those white-vested elders, we may roam those vernal plains, and drink from founts of living water, which send their crystal streams afar. With His name imperishably enstamped upon our foreheads, and with harps tuned to the accompaniment of archangel voices, we may chant the song which angels chant in their star-gemmed homes; and through the boundless ages of eternity we may bask in the glory of God's eternal love; and in Eden bowers inhale the rich odors of flowers all cankerless and beautiful, and listen entranced to the rapturous music of undying angels, and where *all* are immortal.

Who would not be a christian, and reign forever with his God?

C. G. Carre.

Blackstone, Mass.

CHARITY.—Men measure their charity by a peculiar standard. A man who has not a dollar in his pocket, would give a penny almost for any purpose. If he had a hundred he might give one; carry it higher and there comes a falling off. One hundred dollars would be considered too large a sum for him who has ten thousand; while a present of one thousand would be considered almost miraculous for a man worth one hundred thousand; yet the proportion, is the same throughout; the poor man's penny and the widow's mite is more than the rich man's sounding and widely trumpeted benefaction.

For the Crisis.

Words of Exhortation.

To those who have heard the last messages of God, but do not value them sufficiently to bring them out conspicuously before the world, I would offer the following remarks.

All admit that God has appointed a day in which all nations shall be judged by the Lord Jesus, whom he has brought from the grave. Has the *time* of this mighty act been made known to any in *this* generation, or has the *nearness* of the time? This can be known only by searching the Scriptures,—accounting these better far than men-made creeds. God has said, after describing the signs preceding his coming, "Know ye that it *is near, even at the doors!*" We "don't know any thing about it," do we? Christ says we may, and haven't we studied well for it? Verily, since these "signs" passed, men have been "turning leaves" day and night,—Bibles have been valued, and men gained that wisdom for which they sought.

Then why do the enemies of God rise up and say that we "know nothing about it?" Because, "having eyes they see not," etc. Why do professing christians oppose us? Because they are willfully ignorant,—are lulled and charmed to deep slumber, like the Roman guards. The shepherds, whom the prophet compares to "cunning foxes in their dens," have thrown a mist of learning, spirituality, mystification and commanding importance around them,—they tell of "peace, peace," while there *is no* peace, "and the people love to have it so," says inspiration. God says, "Come out of her, oh, my people," for "not one of these mine enemies shall taste of my supper." The men of "scarlet" tinge and relationship cry, "All is well with us." And thus thousands are quieted by blind guides. These mesmerised ones will yet dare to look Jehovah in the face, and say, "believing *these things* is not essential to salvation!" unmindful that "my TRUTH shall make you free." Giving no respect to the words of God, they close in with his adversaries. What is justice for such? Is a "welcome into my joy?" Is, "sit down on my throne?"

But many have glanced through this mist and examined Truth's platform,—that it is lovely, substantial, divine and good. Why, then, will they not stand thereupon? Because they, too, are lacking in "oil." They lack *love* and respect for Jehovah's word. They believe that a "learned man's" creed is equally safe! Poor, blind mortals! A person that *can see*, but will not *obey*, is worse than those who are ignorant. What must be their feelings when all these things transpire! No wonder at their cry to rocks and mountains. *Then all* will be believers. *All* will then believe in "Second Adventism." But, alas! too late! The day of hope is ended, and "ye shall stand without the door and knock,"—appealing to your old professions, which will only add terror to the scene.

Others again think we had best "cling to the faith of our fathers." Thus do the Romanists! Is this independent? Is this noble? Why send out missionaries to convert the heathen? Let them alone, if their fathers' faith will prove saving. But where do we find such an example? Do we in the history of good St. Paul? Did *he* tie himself down to the narrow-contracted souls of *his* forefathers? No! The Apostles forsook *all* for Truth's sake. Can we expect to come off easier than *they?* O that men would learn consistency! O that rational men would act accordingly! O that man were less, and God more, exalted!

Dear friends, I would earnestly entreat you to "forsake father, mother, houses and lands" for the sake of Truth. Diligently inquire if these things *are so*, before passing judgment upon them. Learn to do away with fleshly guides, and drink from the pure fountain of divine wisdom. Take *God's* word in preference to man's. Believe HIM. Obedience is the fruit of a saving faith. Do come and enjoy God's approbative smile. Do stand up for Jesus! O, confess Him, and he will own you in the day of his power! Come! O come to Jesus! Mercy lingers yet a moment. Jesus tarries but a little while. "*Now* or never" you must win a crown of glory. *Now* is the day of salvation. O seize it! Be ye warned, and flee from the wrath to come! Defer no longer to be wise.

If God has given his people a brighter light than they formerly had, let us be thankful, and let all who would be "his people" come out on Truth's side. "Why halt ye between two opinions?" Of all the meandering paths, only *one* is the *right* one. It is *narrow*, and few there are who find it. There is room for many more. Who will come and partake of the joys of the new earth? Who bask in the sunshine of God's presence for ever and ever? Who will? Soon mercy will be no more.

JOHN MORRISON.

New Glasgow, C. E.

☞ Every object that is presented to the mind in a distinct form, will affect us pleasantly, or otherwise. If it comes in the form of duty, it will either afford us pleasure or pain to perform this duty. Thus we may see, by self-examination, whether we love the Lord, by learning whether it affords us happiness to obey his commandments. This is a test which is always certain, and can never fail to develope to every individual his real character.

Correspondence.

From Eld. I. Damman.

I am not consumed, neither am I disheartened. My faith is the same in the coming of Christ, only a little stronger, and in relation to the last days' deception, the working of Satan. It may be asked, Where is Bro. Damman this Spring? I have spent the winter in N. B., wrestling against principalities, and the rulers of the darkness of this world, not against the darkness, but the rulers of the darkness,—those that preach that man has got immortality, and that preach it is right to cluster together (Rev. 14: 18) and become united to the governments of this world, which influence destroys the light of truth shining on the minds of the people, and virtually denies the Christ of the Bible, and his power to save men. Hence they are teaching a gospel of war. This is darkness, not light; these are what Paul calls "strongholds of Satan;" but Paul said, "put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," (heavenly, *margin*.)

Doors are opening to hear the truth of the Bible. Faithful ministers are wanted in this section of country. The cry is, Lord, raise up men that will tell the whole truth, and not be afraid to be identified with it.

I do rejoice to learn that you have taken a bold stand on the Life and Death question. No time now for daubing with untempered mortar, if a holy life is wanted, a holy gospel must be preached, for Jesus said, "ye are clean through the word that I have spoken unto you."—John 15: 3.

I found the church in a very low state when I first went to the Province. The Lord did revive his work in many hearts; love and union increased; some were converted to God, we trust, and were baptized, to the encouragement of the church of God. The doctrine of immortality only through Christ was and is the only question; hence the question follows, if the church is holy, how can a christian live on two sets of principles, one in opposition to the other?

Question. Can a man belong to the vine of the earth and preach the whole gospel of Jesus Christ?

2. Will some one inform us from the Bible who is the mother of harlots? also, can there be a mother of harlots without daughters? and who can they be?

3. Will some one inform us of the meaning of the text in John 3: 13, how that Christ could be on earth and in heaven at one and the same time?

From J. B. Dodge.

BRO. GRANT:—I have been sick for a year or more. The enemy is now doing up his last work. I praise the Lord that his work is limited. The trump of God is soon to sound; then we can say, oh, death, where is thy sting? Oh grave, where is thy victory? I wish to say to my brethren and sisters, lift up your heads and rejoice; for the Lord is at hand. The Lord hath a controversy with the nations; all the peace conferences in the world cannot prevent it; the cup must be drunk. When I look at the condition of the world, it seems to me the vast storm is gathering; the winds are blowing, the mighty hosts are now arming for the conflict.

Brethren, will the dark clouds now gathering break away, and the sunshine again appear? It may be; I hope not. I desire to see my Redeemer, and be made like him. No time to sleep now. Let us lay hold on eternal life; for soon the mystery of God will be finished—probation ended—we saved or condemned.

From A. N. Seymour.

BRO. GRANT:—I am right glad to receive the weekly visits of the Crisis. It is like cold water to a thirsty soul, or good news from a far country; and to my mind it speaks the language of Canaan in unmistakable signs, and its enlargement and new dress I admire, for it presents a more pleasing aspect to its readers; and I fondly anticipate that the contents of that pure sheet will be a beacon light to many a way-worn pilgrim over the rough and stormy sea of life, to that fair and blooming rest so desirable to an honest and sanctified soul; and also a true watchman to give meat in due season, and thereby constrain many, that are now thronging that most frequented and broad way to destruction, to seek an interest in the Redeemer's coming kingdom, which is of infinite importance to all. And I hope the Crisis may receive a wide circulation, and it surely will if all of its patrons will go to work in good earnest to secure subscribers for its pages. Almost every one can do something. Send a few copies among your friends, perhaps this may induce some to take it. I think it decidedly the most spiritual paper we have among us, and the best calculated to cement the sympathies and hearts of God's people together.

One thing has weighed heavily upon my spirits for years past, and that is the *divisions* among us, kept up by religious Editors, (I hope not designedly.) I would to God that such a gift as came from heaven on the day of Pentecost could once more grace the church, and I would that we might see the [illegible]; then all would labor unitedly to carry out the Savior's injunction, "Love one another, *as* I have loved you." "By this shall all men know that ye are my disciples," when "ye have love one to another." Pure love is the basis of the christian religion, and without this we are as sounding brass or a tinkling cymbal.

From Eld. J. Wilson.

BRO. GRANT:—I am still laboring to get more subscribers for your paper. My health is good as it ever was. My mind is clear, to my own satisfaction, in Bible truth, beyond what it ever was before in my whole pilgrimage, which has been over fifty-one years. I read the doctrine which your paper contains with much delight; it is food to my soul. It seems I never had so great a flow of love to my brethren scattered over our land, as now. I have strong faith that I shall see you, and many more of my brethren in your region, at your next Wilbraham campmeeting, if the Lord will. O how I want to see them once more before the Lord's resurrection trump shall sound. My whole business is to get ready, and to stir up others to the same duty also. I close this, by subscribing myself to my brethren and sisters, their old pilgrim friend and brother, in the Lord, just at the close of my pilgrim existence of eighty-two winters, waiting for that eternal day where there will be no more night. Amen, come, Lord Jesus; come quickly! is my prayer.

Vermont, Chautauque, N. Y.

From G. W. Chisman.

BRO. GRANT:—The "Crisis" still makes its weekly visits, and is read with increasing interest,—and especially the letters of Sr. Wellcome. They are food to the soul hungering and thirsting after righteousness; and, blessed be God, we are told in his word that such shall be filled. He that loves is born of God, for God is love; and truly if we walk in the light, as he is in the light, we have fellowship one with another,—and the blood of Jesus Christ, his Son, cleanseth us from all sin.

The articles in the "Crisis" on "Baptism Historically Considered," I have read with much profit. These, and Sr. Wellcome's letters, I think are amply worth the price of the "Crisis" for one year. The doctrine of the coming and kingdom of our Lord and Savior Jesus Christ is a doctrine I love to contemplate; and though I feel that I love all that love our Lord Jesus Christ,—I have a peculiar love for those of his children that are looking for his second coming; and I do pray that no minor points of doctrine will ever cause division or strife; but may we unitedly point sinners to the Lamb of God that taketh away the sin of the world; and if we must differ on some points, God help us to differ in love.

Dull Winter hastens to be gone,
He's disappearing fast;
The sunny hours are coming on,
The stormy time is past.
The ice no longer binds the rill,
Nor snows their mantle fling;
For every bleak and barren hill
Has kissed the breeze of Spring

☞ Man need not stop and ask how he can begin a religious life; he knows how, and the Lord continually gives him power to do it. He always knows many evils which he does not try to shun. Let him begin by shunning those; and then continue his course steadfastly and honestly, by shunning all other evils that are manifested in his heart and life. While he thus proceeds the Lord will inspire him with the love of knowing and doing the truth, and the Spirit of truth will be his guide.

☞ The dark races have less nervous sensibility than the white. They are not subject to nervous disease. They sleep sound in every disease, nor does any mental disturbance keep them awake. They bear chirurgical operations much better than the white people.

☞ He who sends the storm, steers the vessel.

☞ Love to the Lord is directly and totally opposed to the love of self.

Obituary Notices.

Fell asleep in Jesus, at Templeton, Mass., March 20th, 1859, Sr. MARY P. BAKER, wife of Bro. Uri Baker, aged 45 years.

Sr. Baker has been suffering under that fatal disease, consumption, for the last fifteen months, which she seemed to bear with patience and without a murmur. She was converted and embraced the Advent doctrine in the year 1843, which she cherished to the time of her death. As her disease grew more severe, and the certainty of death increased, she seemed to let loose her grasp of earth and earthly things. Jesus and the resurrection were her chief delight.

She had her reason to the last, so much so that she made all necessary arrangements for her funeral, and selected the hymns to be sung, which were, "I would not live always" and "Heavenly Rest;" and after she had done all she could do, she seemed to be perfectly resigned, although she could not speak, to wait the bidding of her Lord and Master. She was a great sufferer to the last, and now she waits the sound of the last trumpet, when she will come forth clothed in immortal beauty, to die no more.

URI BAKER.

Templeton, March 24th, 1859.

Died, in North Fairhaven, Mass., A. W., daughter of Elisha and Eunice N. Reynolds, aged twenty-one months.

She sleepeth. Funeral attended by the writer.

J. W. CRABTREE.

Summary of News.

FOREIGN.

PER STEAMSHIP NEW YORK.—Advices of the 22d ult

The Paris correspondent of the London Times says: Matters are looking brighter; both Austria and France appear more inclined towards a pacific solution of the present difficulty than previous to Lord Cowley's mission to Vienna. It is certain that the force which Austria now has in Lombardy is more imposing than what people generally thought, though it was known to be great; and that, in case of a hostile move on the part of France, she would withdraw her forces from the other parts of the empire, and pour them all into Lombardy.

The Vienna correspondent of the London Times says: Under all circumstances, as regards Italy, the danger is passing off for the present It is a great point that the Emperor Napoleon seems well disposed, and so long as he remains so, he has a right to be judged favorably.

The London Herald received the following from Paris: The Five Powers have agreed to a Congress, but the basis and the extent of the discussions are not decided upon. It will be held in a neutral city, and the Hague is mentioned as the place.

A despatch from Vienna, dated on the 20th ult., says: The *Ost Deutsche Post* warns the public not to place too much confidence in peaceful reports, and says that it is very doubtful whether a congress of European Powers will be convoked.

It is asserted that France intends to protest against the construction of fortifications by the Austrians in Placenza.

According to advices from Rome to the 17th ult., Gen. Grammont has again received a note from Cardinal Antonelli, requesting the immediate evacuation of the States of the Church by the French troops

Advices from Paris state that a review on the Champ de Mars had been held 19th ultimo. The Emperor, the Empress and Imperial Prince were also present. The immense crowd which had assembled received the imperial party with shouts of "*Vive la Empereur.*"

Paris, March 18.—Correspondence of the London Star.—The increased apprehensions of war which, during the week, prevailed on the Paris Bourse, were entirely owing to the rumors of an impending movement of troops towards the south. Nothing hitherto has confirmed those rumors. On Wednesday it had become positively known in Paris that the Imperial government did not look upon the overtures, transmitted by Lord Cowley, as altogether hopeless, and the funds raised in consequence. Concerning these overtures, it was always probable that Austria, as a last means to avoid war, would not object to the convocation of a European Conference at London, to examine into the legality of the four special treaties which she considers as bulwarks of her power in Italy. We may now say that this is already more than a mere probability, it is a confessed fact. But, it must be added, that the Austrian government has expressly guarded itself against any binding power of the resolutions of this conference, the only object of which, in the eyes of Austria, is to be that of bringing the dispute between Austria, on one side, and Sardinia and France on the other, officially before the forum of Europe, to avoid such dangers as might arise from mere misunderstandings. It is further said, that Great Britain and Prussia conjointly consider this, if not as a satisfactory proposition, at least as a basis on which further negotiations, with the object of preventing war, may be carried on.

From the Ost Deutsche Post of Vienna, March 19th.

* * * The Austro-Italian treaties are the bulwarks of Austrian power, and it is now proposed to give up those bulwarks to Piedmont, in fact, to wound the honor of Austria in order to lessen, to the advantage of France, her authority in the eyes of princes and nations This is the beginning of a vast plan—it is the question of the key of the Holy Sepulchre in another form. The Napoleonic dynasty remains faithful to its traditional policy The great European empires are to be humiliated in turn. Russia came first; now it is to be the turn of Austria. Germany will come last Such is the bottom of the question; all the rest is illusion, pretext and falsehood. But Austria will remain faithful to herself, and though her too prudent friends have often abandoned her in her conflicts with France, she has always borne her flag with firmness and perseverance.

REPORTED MOVEMENT OF RUSSIAN TROOPS.—The Neapolitan Minister for Foreign Affairs received the following intelligence by telegraph on the 11th ult —

A hundred thousand Russians are marching towards the Pruth; 120,000 Russians are marching towards the frontier of Hungary; 75,000 Austrians are descending into Lombardy to reinforce the army in Italy, and the families of the Austrian officers in Lombardy are advised to withdraw into the fortresses of Verona and Marghera

From the Austrian Gazette of Vienna, March 19th:

* * * In seeing part of the German press turn from us, and represent that our difference with France does not concern Germany, we must deplore the blindness of those who cannot understand the connection between things in Europe, and who close their eyes in order not to see the net in which it is desired to envelope all the European family If France prefers peace, we shall have it, but if she desires to humiliate us, it will be seen that we have sufficient courage not to yield to menaces or to the fear of a conflict.—Whether we have allies or not, our force is right.

[From the London Times, March 21]

We are happy to state that a Congress of the great Powers will meet either at London or Berlin, to take into consideration the state of Italy and the complication to which it has led. Although we may all have become somewhat tired of Congresses, yet there is no doubt that this solution is the best under the circumstances—in fact, the only one, considering how far each of the two sovereigns principally concerned has committed himself, and how much a retreat would detract from the pretensions of either. The recent conduct of the French and Sardinian Courts is not calculated to insure a happier fortune for Italy, but we trust that, now the settlement of that unhappy country has been committed to Europe, the great Powers, and especially England and Prussia, will make their voices heard in favor of humanity and good government. France and Austria have called a Congress not only to decide the points in dispute between them, but to take counsel for the permanent tranquility of Southern Europe. . . . The Emperor of Austria is quite willing to evacuate the Papal States simultaneously with France, and if the result of such an act chances to be the exposure of the Pope to danger from the revolutionary party, he will not regard with jealousy the return of French troops to Rome, should such a step be taken *bona fide* for the purpose of supporting his Holiness. As to the separate treaties with the Italian States, Francis Joseph declares that they have been only a burden and hindrance to him, exposing him to constant importunities from the different sovereigns, and that he is willing to consider a plan for placing those States on a more satisfactory basis.

[From the London News, March 22.]

A Congress upon the Italian question has this special advantage: it removes the cause from the contact and contagion of armed Napoleonism, and permits the sympathies of England to regard it as their own by nature and adoption. But we should be deceiving our readers if we pretended to look to the Congress for a final, or even a peaceful solution of the difficulties which are summed up in the domination, not merely in the predominance, of Austria from the Ticino to the Tiber, and from the Adriatic to the Appenines. Until we are assured that the basis of the deliberations of the Congress is to be Austrian concession, we dare not say, we cannot feel, that war adjourned is peace secured.

[Per CANADA, from Liverpool the 24th.]

Austria had consented to the proposed European Congress to settle the affairs of Italy. The other four powers, England, France, Russia and Prussia, had also consented, and the Congress would probably meet at Aix la Chapelle.

Piedmont and the other Italian States were likely to be admitted to the Congress.

It was reported that Prince Napoleon will represent France, and the Earl of Malmsbury England.

ITALY.

At a conclave of Cardinals, the Pope referred to the evacuation of his States by foreign troops, and denied that he had said he felt himself sufficiently strong to dispense with the extraneous assistance as a secular and warlike Prince might have done. His Holiness repeated that it was only to avert a conflict which might lead to a general conflagration that induced him to demand the withdrawal of the foreign garrisons.

It is stated that 400,000 muskets, on an improved model, are being made for the French army.

A GRAND BOOK!!

Fables of Infidelity and Facts of Faith.

BY R. PATTERSON.

For a long time I have felt the need of some book on INFIDELITY which would meet the protean forms in which it now appears, and hurl the gauntlet of truthful and enlightened defiance at the head of ignorant and prejudiced scepticism. I had purposed writing a work on the subject myself, but at length, to my great joy, I find it done to my hand. I have in my library many treatises on the subject, but some are too large, some too small, some too old, some too dull, and though they contain abundance of gold, yet it is not coined ready for circulation.

This book meets the want, and is emphatically the *best* work on infidelity for the common reader that I have seen. It discusses the question in almost every point of view, takes up one after another of the sceptic's refuges of lies, and scorches them to cinders. Every stroke is like a stroke of lightning Fact, argument, science, reason, sarcasm and appeal lie scattered through the pages. Geology, theology, ethnology, and many other "ologies" come in for a share of notice, and the objections of infidels to the book of God are shown in their proper light. All will be interested and profited by the perusal of this book, even though they may not agree with or endorse all its minute particulars. It is published in one vol 12 mo., more than 300 pages, fine clear type and good paper, neatly bound in cloth, and will be sent by *mail* post paid, on the receipt of 75 cents. Usual discount to agents. For $6 in *cash*, a dozen copies will be sent by express to any person.

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H. L. H.

For the Crisis.

Hypocrisy.

The friendship of the hypocrite is but a snare
To lure the unwary with the smile that traitors wear,
He knows full well the livery of Heaven to prize,
And apes a saint to serve the devil in his guise;
His impious soul in Heaven's own light affects to bask,
His hydra form is shielded 'neath a double mask.

E. S. W.

☞ God honors his own appointments, because they are all intended to show forth his praise.

Notices, &c.

The Maine Annual Conference.

It will be remembered by those who are interested that it was voted at our last annual conference, that the next should be appointed by the Moderator and Scribe, at such time and place as they should designate after consulting the churches. It seems by experience that the early part of the summer is an appropriate time for it, for several reasons I write this notice to call the attention of the brethren to it, and to ask them what church or society wishes to have the conference meet with them this year, and at what time. Will such please write to Bro. N. Smith, of Hallowell, or to me at Richmond, soon? The church in Richmond, though very few in numbers, have sustained it four years liberally, and have enjoyed the blessing of God in so doing, especially the last year I do not know their minds about it for the future, but I think it might be well to hold it in other sections of the country, as opportunity may offer.

In behalf of others,

I. C. WELLCOME.

Richmond, Me., April 3, 1859.

Notice.

There has been recently fitted up in this city a small but convenient house of worship, situated on Warren street, two doors below my residence, which is on the corner of Rumford and Warren streets. The house is open and free, without distinction of party, for all the servants of Jesus Christ who are now publishing the glad tidings of the soon coming kingdom. We are few in number and limited in means; but would say to any, and to all, who feel the cause of God at heart, and are willing to sacrifice for the same, that here is an open door.

JONAS MERRIAM.

Concord, N. H., Feb. 28th, 1859.

Conference.

A conference will be held at North Searsport, Me., on Friday, April 15th, at two o'clock, P. M., to continue over the Sabbath. Eld. John Billings is expected to attend.

N. F. NASON.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Wm. G. Moncrieff will preach in—
Boston, (Chapman Hall,) Sunday.........April 17

Providence permitting, I will preach in—
NEW BEDFORD, Mass., evenings of April 14th to 17th, including the Lord's day.
POULTNEY, Vt., Saturday evening, April 23d, and the following Lord's day, and during the following week, where Brn. may appoint.
RUTLAND, Vt.........................May 1

MILES GRANT.

Eld. W. S. Campbell will preach in—
Southington, Ct.........April 17
Scitico, Ct.........April 24

S. W. Bishop appoints to preach in—
Dover, N. H.........April 17

Eld. H. Pratt will preach in—
Plymouth Hollow, Ct.........April 15
and continue over the following Sabbath.
Waterbury Ct.........April 20
and continue over the Sabbath.

Eld. Wm. M. Ingham will preach in—
Auburn, N. H., (School-house, District No. 4,)—evening.........April 21
And at District No. 1—evening.........April 22
Manchester, N. H.—Sunday.........April 24
Hooksett—evening.........April 26
Suncook—evening.........April 27
Concord, N. H.—Sunday.........May 1

Bro. H. Munger will hold a meeting with the church in
Exeter, N. H.........April 16
and over the Sabbath.
Lee, N. H.........April 24
if directed, and I am notified.
From thence, where a door may be open to do good.

T. S. Canfield appoints to preach as follows—
North Becket, Mass.........April 14
Bancroft, Mass.........April 15
Chester Factories, Mass.........April 17
Goshen, Mass.........April 19
Plainfield Pond, Mass.........April 20
Savoy, Mass.........April 21 and 22
North Adams, Mass.........April 24

Eld. Wm. Ingham appoints to preach in—
Lynn, (Dye House).........April 15
and over the Sabbath.

Bro. Wm. Sutherland appoints to preach in Plymouth Hollow.........Sunday, April 24

Eld. Thomas Smith appoints to preach in—
Portland, Me.........April 17

J. K. Bellows appoints to preach in the following places:—
New Britain, Ct.........April 13 and 14
Cheshire St., Ct.........April 17
Waterbury, Ct.........April 18 and 19
West Haven, Ct.........April 20 and 21

Eld. I. Morgan appoints to preach in—
Cheshire Street, Ct.........April 17

Wm. Sutherland appoints to preach in
Bristol, Ct.........April 17

Business Matters.

To Correspondents.

E. B. Gilbert, for books, $20.

Ira Morgan,—Money all right.

H. Bassett's P. O. address is Williamsburgh, Mass.

The Post Office address of Eld. P. B. Morgan is Union Mills, Laporte County, Ind.

Eld S. S. Brewer's P. O. address is South Glastenbury, Ct.

Eld. D. T. Taylor's P. O. address is North Wardsboro, Vt.

Eld. J. Hemenway's P. O. address is West Killingly, Ct.

Cash Receipts.

E H Dennet, for Portsmouth Brn., $25; C A D ming 208, $1; E Bellows 208, $2.51; E J Ackerman 195, $1 75.

L C Young 196, I Forsbee 196,—50c each.

J H Langley 212, J C Shaw 208, L Spaulding 208, C Rowe 212, N Bennett 130, W Nichols 208, J H Hall 182, J P Blaisdell 192, H French, H M Powers 182, E G Spencer 213, O A Benton 212, C C Bragg 212, J S. Tenny 166, J McClellan 206, H Stevens 206, H Thayer 156, M Reynolds 208, D Shaw 208, Abm Brown 213, H E Cooper 210, T 7 Fry 210, P F Laughlin 210, E Barnes 208, M L Nichols 190, B Beels 208, M Mayhew, G Gigg 213, J G Baker 213, J F Busch 213, A Forman 213, Dr Jno Fondey 213, J M Steller 213, Harvey Pratt 208, I Thurlow 208, O F Cain 208, D D Haines 213,—$1 each.

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For Books and Tracts.—J C Shaw 194, Mrs C Bulkley 12c, J Gilson $1, Mrs V N Cudworth 24c, J Maxim 23c, W G Poor 46c, J P Blaisdell 12c, G A Otis $22.33, I W Ireland 7c, W H Wild 84c, J B Waite $2, Eld W Pratt $1, E Barnes 6c, E J Ackerman 25c, Eld T Smith 50c, Eld H Pratt $2, B Porter 11c, T A Roundy $1, S Woodruff $1.33, E Grant 10c.

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Original Contributions.

For the Crisis.

Sketches Illustrative of Christian Experience.—No. 19.

MY DEAR SISTER:—I somewhat digressed in my last letter, in order to explain more fully the distinction between sin, and the temptation to sin. I will now proceed to notice some more of Satan's devices, respecting which we have had too much experience to be altogether in ignorance.

He takes advantage of circumstances, in order to give greater effect to his temptations. Disappointments come, and then comes the temptation to murmur. Bereavements fall to our lot; then comes the temptation to rebel against the divine appointment. Friends prove treacherous; enemies abuse and slander us; then comes the temptation to distrust every friend, and avenge ourselves of our persecutors. Feelings of retaliation and of hate, sue hard for indulgence. Children are troublesome and disobedient; then come the angry thoughts, pressing hard upon the tongue, to incite it to express angry words,—and upon the hand, to impel it to action. Through the fascinating novel and enchanting newspaper story, Satan casts a piercing dart. By means of an attractive dress, or a beautiful ornament, the "lust of the eye" is enticed. Through the alluring charms of taste, the "pride of life" is awakened. By means of elegant furniture, luxurious dainties, and splendid equipages, the "lust of the flesh" is tempted to indulgence. The handsome form and features, the well-arranged apparel, the well-developed intellect, and the large store of acquired information, are all chosen as mediums through which to inject pride, and thus exalt the creature. And may I not say further, that he acts upon the mind by means of the eloquent sermon, the well-expressed prayer, and the talented exhortation? Did the minister, think you, never hear an inward whisper, "What a fine sermon that was! You have done well to-day. The people will like that"? Do you think that a brother or sister, after having much freedom of expression in prayer, or exhortation, have ever had such thoughts as these,—"I prayed beautifully," or, "I spoke eloquently"? If indulged, how filled up they become with feelings of self-gratification, of self-complacency. They begin to think pretty highly of themselves, and suppose that every one else thinks so too, respecting them.

But we will change the picture. An individual, possessing but little self-confidence, prays earnestly to God for assistance in the performance of christian duty. He feels that without the assistance of the Holy Spirit, his exercises are unprofitable and unavailing. In accordance with convictions of duty, he preaches, exhorts, or prays. He seems to himself to have had a barren time. His sermons have lacked, to his view, the divine unction; his prayers have been apparently lifeless; his exhortations dry and uninteresting. Now comes a very specious temptation, clad in very humble garb,—the indulgence of unbelieving, desponding, self-accusing feelings, on account of this apparent deadness in these exercises. Often its effect is immediately manifest by the downcast look, the hidden countenance, the falling tears, and, if in the public assembly, by the silent withdrawal. The soul is overwhelmed with feelings of mortification, and tortured with self-reproaches. Often does the minister think, when under the influence of this temptation, "I have mistaken my calling. I have made such wretched work with my text, that no one will want to hear me again." The brother or sister says, "I have fully exposed my ignorance—my weakness. I have tired the people; it was not my duty to speak; God did not help me. O, I never can speak again before that people!" If it was prayer, —"I had no access to God. I mocked him with heartless words. The Spirit helped me not. I felt much worse for praying. I did wrong. I will not pray in public any more."

Now people are much more ready to indulge such reflections as these, because they assume a garb of humility. The thought of self-complacency would be instantly repelled by them, because they would see that it savored of *pride*; but these *humbling* views of their exercises; these self-depreciating feelings; these self-accusations, why, they cannot be wrong! But what produces them? Does the Spirit of God awaken them? Let them be closely criticised. Is it not *wounded pride* that thus suffers? Is it so much the thought, "I have not spoken acceptably to *God*," that grieves the heart, as this, "I have not pleased the *people*?" Is not *that* the great trouble, after all? But if it be otherwise; if it be that the doubt is awakened of having been called to preach, or speak, or pray, because of a lack of freedom, is not the indulgence of this a sin? Does it not deprive the soul of faith, and turn the eye away from Christ?

With a certain class of minds, this is one of Satan's most successful strategems to discourage and deter them from active duties. If he cannot succeed in persuading them to bury their talents, to cease entirely from public labors, he will harass them continually, if possible; and the only way to escape his attacks is, to put those [illegible] immediately away, and permit them [illegible] in the heart. But [illegible] M. [illegible]

For the Crisis.

Increase our Faith!

How long shall I a pilgrim roam
Afar from rest, from joy, from home?
How long in weariness abide,
So far from Jesus' bleeding side?

They that believe do enter rest,
With peace and gladness they are blest,
From sin's wild toil and tumult free—
When shall this rest my portion be?

Lord, I believe, though prest with grief,
Wilt thou not help my unbelief?
O, lift my heart and soul above,
To know thy rest and taste thy love!

Lord, thou dost save by grace through faith,
From sin, from sorrow and from death;
To me this glorious blessing give,
Help me to cry, "I do believe!"

H. L. H.

N. Y. and Harlem R. R. cars, Feb. 10, '59.

For the Crisis.

On Communion.

It is admitted by close communion Baptist brethren, that true believers on the Son of God, are members of what they term "the invisible church," notwithstanding their error concerning baptism. The question has been asked, "Is it true that a number of believers, meeting in a given locality, are members of the *visible* church in that place by virtue of their membership in the *invisible* church?"

A recognition of persons as members of, what is termed, "the *invisible* church," must certainly be founded on *visible* christian character. They are visible christians; i. e., acknowledged as such. How then can we deny that a number of *visible* christians meeting together, are a *visible* christian church?

If true faith in Jesus Christ, evinced by willing obedience to his known commandments, does not constitute a number of persons assembling for divine worship, a *visible* christian church; by what standard, short of perfect knowledge, faith and practice, can we denominate any persons such a community? If this standard is adopted, our divine Master has no visible church on earth, "For there is not a just man upon earth, that doeth good, and sinneth not."—Eccl. 7: 20.

Let us seriously consider whether we have authority in Scripture or reason, to make the knowledge of any one thing, not essential to christian character, essential to membership in the visible church, rather than others of the same category.

Baptism cannot precede visible christian character, for no person is qualified for it unless he evinces such a character. Can it be proper then to affirm of a *visible* christian, that he pertains to "the *invisible* church" but not to the *visible*? Does not the visible church on earth, of the Lord Jesus Christ, consist of all *visible* believers? It will be admitted that a church, which errs in supposing infant sprinkling to be scriptural baptism, may be more devotional in *visible* worship and more holy in *visible* daily deportment, than a church whose members have been immersed on a true profession of faith. Is it not an anomaly to say, that the latter is a *visible* church, and the former an *invisible* one?

So long as close communionists unite with unbaptized christians in the ordinances of prayer and praise, they cannot justify their practice in withholding communion at the Lord's supper, by the recorded fact of the New Testament, that believers were baptized previous to uniting in that ordinance, for it is equally a fact, that they were baptized before uniting in prayer and praise. In the true and perfect order, baptism stands next to believing with all the heart on the Son of God, Acts 6: 36–37; 2: 41; 8: 12; 18: 8; and not between the ordinances of worship. Uniting with them at the Lord's table, on the ground of their true faith in Him, is no more sanctioning their error relative to baptism, than uniting with them in prayer and praise.

For many years, I considered that the simple fact of baptism immediately following faith, in the truth of the gospel, determined that it is essential to membership in the christian church. Subsequent examination of the word of the Lord, convinced me that the plain and positive precepts relative to christian forbearance, forbid such a conclusion. To come to a right understanding of any scriptural subject, it is necessary to suspend our judgment until we have examined all the passages relative to the same. Nothing appears plainer to me, than the fact, that the New Testament churches were required, by divine authority, to "receive" those who were "in the faith" of Jesus Christ, on the ground that "*God hath received*" *them*, and "*Christ also* (*had*) *received*" *them*, notwithstanding they were weak, or erroneous, in respect to some things. See Rom. 14: 1–10; 15: 1–7; 1 Cor. 8: 7. Unless we can find a special exception to this rule in respect to baptism, I do not perceive the authority for making it. The manifest incongruity of adopting a principle which requires us to reject from membership in the christian church, some whom we acknowledge are more conformed, on the whole, in spirit and practice to Jesus Christ than some whom we receive, has tended, in no small degree, to confirm me in the belief of the correctness of my present view of this subject.

The discerning reader will perceive that this brief article furnishes no excuse for those who "know their Master's will (on baptism,) and do it not." They have no right in the christian church until they manifest their love to our blessed Lord by keeping his commandments.

HENRY GREW.

For the Crisis.

"Handling the Word of God Deceitfully."—No. 1.

Paul said he had "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."—1 Cor. 4: 2. Here is an important item of christian character for a gospel teacher. He who attempts to teach the Lord's gospel, while there is dishonesty in his heart, it will manifest itself in the use he makes of Scripture to serve a purpose; he will drive his own ideas, or self-interests, by handling the word of God deceitfully. It is to be feared that there is much of this done; yet we should not attribute all wrong application of Scripture to dishonesty; we all may err through ignorance, on some points, and not see the true bearing of evidence, and the meaning of Scripture statements. But I wish to notice a few instances of uses of texts and sentences, used either deceitfully or ignorantly. Teachers should not be ignorant of what they do in teaching others. The common people are not so much to blame: "The priest's lips should keep knowledge."

It has been my lot to hear the doctrine of the world's conversion advocated much, and single texts or sentences frequently quoted to prove it; perhaps, often, ignorantly; but it has sometimes turned out, on close inquiry, to be "deceitfully." We will notice specimens: "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2: 8. Now this looks all fair, and would be much in favor of the theory, did not the rest of the sentence conclusively prove that another purpose was intended. For this reason, the next verse is not quoted; and what is quoted, is "handled deceitfully," because it is declared in the next verse, "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Again, Ps. 72: 8,—"He shall have dominion from sea to sea, and from the river to the ends of the earth." Here it is given that Christ's dominion is universal; and then parts of other texts are cited to show that all are pure and righteous in his kingdom, and of course all are converted. But the next verse speaks thus: "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." Again, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."—Rev. 11: 15. This looks pleasant to the person who wants to carry out the idea that this poor, fallen, corrupt world is to be changed into the mild and peaceful reign of righteousness, without any responsibility of the inhabitants, or any overwhelming judgment on the rebellious nations. This passage is "handled deceitfully," to serve a theory. Let the passage be read through, and it says, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged."

There is more on this point, but enough is seen in these items to show the principle. An honest heart will never so use the word of God, in teaching, unless tradition has blinded him. But some may say, "The man who does it cannot change anything, and why use deception?" Because sin is not cleansed from his breast, and it is blinding and hardening in its tendency, leading him to see only for the present time, to penetrate sectarian views, to sustain a party, to please the rich, or the fashionable, or to profit by it in filthy lucre. Many theories are thus kept alive by the "deceitful handling of the word of God." I wish to allude to some others. In doing so, I wish to make due allowance for limited knowledge of the human mind, limited study, and the blindness of false tradition.

While the word of life is shining so clearly in these last days, and some are rejoicing in the knowledge it affords on the generous plan of salvation, life and death being clearly set before us—the doom of the wicked, and the eternal home of the righteous, it discovers the errors which have corrupted the christian doctrine of the future age, or "world to come." Thus, to shun the reproach of being found in error, and of changing it for something called "new doctrine," a refuge is sought in this part of a text, "Great is the mystery of Godliness."—1 Tim. 3: 16. This is made to cover all doctrine, and exclude a correct conclusion on everything, (*excepting our creed.*) But let that text speak, and it shows at once that it is "handled deceitfully." The mystery is about "God manifest in the flesh, justified in the Spirit," etc. When this shelter will not afford perfect darkness, another text is used:—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2: 9. This excludes all knowledge of the future, (only as our creed, or our imagination informs us.) But read on, and light shines: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

I. C. WELLCOME.

☞ A man's religion is not a thing made in heaven, and then let down, and shoved into him. It is his own conduct and life. A man has no more religion than he acts out in his life.—*Beecher.*

For the Crisis.

Kicking.

"Stand firm! what though perchance you fall,
'T is with your armor girded on—
You have obeyed the General's call."

Kick, does he? does he kick? Well, suppose he does kick, will he hurt you? Can you not keep out of his way? What makes them kick? those that kick, generally have something to kick at. Saul of Tarsus kicked, you know, for awhile, but he found it hard work, very hard; so does every one that kicks against the truth, love and mercy.

There is no peace to these kickers; they are like "the troubled sea, casting up mire and dirt." Saul never kicked any more after the scales fell from his eyes; his name was changed to Paul the Apostle. The cause of all kicking against the truth is because truth is hated. Persons that kick do not like to be probed, searched out, their sins exposed, brought to light. We received several letters very recently, kicking, yes, full of kicks. We hardly broke the seal, before a kick—and it was kick, kick, kick, all the way through. These letters commenced in a kicking mood, and kept on in the same kicking mood to the end. And some of these kicks were really in good earnest, straight forward, up and down: first one foot, then the other. And some of these kickers were quite distinguished kickers; one of them was a leader, an officer in a college of some repute, a preacher also, in sacerdotals. The letter from this eminent kicker was made up of kicks from first to last. We do not expect any thing else but kicks from those who hold on to lust, pride, covetousness or oppression. Persons also who manufacture, sell and use rum and tobacco, write novels, puff novels, sell novels, read novels, and the like, are almost sure to kick when reproved; we have found it so. Ministers, editors, theological teachers, that keep back part of the price, cry "peace, peace," when there it no peace, that succumb to iniquity in high places, wink at sin, bow the knee to the popular voice, hush agitation, are almost sure to kick when a word of reproof is dropped in the ear. And a kick from this quarter, of all other kicks, tells, yes, it tells! It's a kick in very deed; we felt this to be true the other day. "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."—John 3: 20.

It was kicking in gospel times, it's kicking now, in our times. Haters of the truth kicked then, haters of the same truth kick now, and the same kicking against God's truth doubtless will go on, so long as there are haters of the truth to kick. The true prophets of God were kicked for telling the truth, so also the apostles. Paul was kicked, and kicked time after time, for rebuking sin and sinners. The Scribes and Pharisees of old kicked terribly, when Christ exposed their sins, their pride, covetousness, hypocrisy, their spirit of caste and aristocracy; while they honored God with their lips, at the same time their hearts were far from him; when he compared them "to whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." See Matthew 23d, throughout.

Luther was kicked severely for rebuking sin in high places; so was Wesley, Whitfield, Bunyan, Baxter, Edwards, Payson, the Tennants. And these same kickings are going on. Our beloved Bro. James Caughey, now in England, has received kicks, not a few, while pulling sinners out of the fires of hell, by thousands; still the blessed man labors on, toils on, fights on, sounds the gospel trumpet of full and free salvation louder and still louder, in the midst of all these kicks, even though kicked by bishops and doctors of divinity.

The beloved Tyng of Philadelphia, who on his dying pillow said to his father, "stand up for Jesus," was kicked out of his pulpit for rebuking sin in high places, opening his lips for the dumb, and those "appointed to destruction." Was he disheartened at these kicks, that kicked him out of his parsonage? Did he stop preaching the truth, close his lips, hush the question of reform and salvation because of this kicking? Nay, he went on in the name of his divine Lord, declaring still more earnestly and faithfully "all the words of this life;" God honored him, gave him a name imperishable. "They that honor me, saith the Lord, will I honor, and them that despise me shall be lightly esteemed." Brother, sister, minister, editor, are you God's, wholly God's—God's now, henceforth and forever? Do you expect to move on heavenward, softly and smoothly, in the path of duty—stand up for Jesus always, without any kicks? We tell you nay, *nay.*

Where is thy cross? the daily care,
The daily toil, the daily strife—
The warfare thou art called to bear
With foes who aim at more than life.

What says Christ? "He that will live godly in Christ Jesus, shall (not may) suffer persecution." "I come not to send peace on earth, but a sword." What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops." "And fear not them which kill the body, but are not able to kill the soul; but rather, fear him who is able to destroy both soul and body in hell."

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

Ed. *Golden Rule.*

Selections.

"God Provideth for the Morrow!"

Lo, the lilies of the field,
How their leaves instruction yield!
Hark to nature's lesson given
By the blessed birds of heaven!
Every bush and tufted tree
Warbles sweet philosophy;
Mortals, fly from doubt and sorrow;
God provideth for the morrow!

Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily.
Mortal, fly from doubt and sorrow,
God provideth for the morrow!

One there lives whose guardian eye
Guides our humble destiny,
One there lives, who, Lord of all,
Keeps our feathers lest they fall.
Pass we blithely, then the time,
Fearless of the snare of crime,
Free from doubt and faithless sorrow;
God provideth for the morrow!

—*Bishop Heber.*

Light in Darkness.

BY H. L. HASTINGS.

"Unto the upright there ariseth light in the darkness."—Ps. 112: 4.

While the Royal Preacher at Jerusalem surveyed with solemn sadness the unrighteousness of the human family, and sought in vain for men of strict and perfect rectitude, he exclaimed, "Lo, this only have I found, that God hath made man *upright*; but they have sought out many inventions."—Eccl. 7: 29. That man's primal condition was one of uprightness is evident. A contrary supposition involves the blasphemy of charging the Creator with the making of unholy things. But that mankind are not now *upright* is equally evident. By the tree of the knowledge of good and evil they lost their uprightness, and all their many inventions have never repaired that self-inflicted injury.

How, then, shall man, so fallen, become upright, and secure those forfeited blessings which are consequent upon uprightness? For an answer to this question, we refer to the words of David. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are *right*, rejoicing the heart: the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; *then* shall I be UPRIGHT, and I shall be innocent of the great transgression."—Ps. 19: 7–13. Thus by being cleansed "from secret faults," and kept back "from presumptuous sins," man may become *upright* before God. But in order to this, we "must believe on the Lord Jesus Christ" with all the heart, and, washed from our sins "in his own blood," we shall be written among the upright unto whom light ariseth.

Having thus become upright, the individual shares innumerable blessings. "The generation of the upright shall be blessed."—Ps. 112: 2. His uprightness is first *within*. He is "upright *in heart*," but with David he can say, "I have not *hid* thy righteousness *within my heart*," "he *walketh uprightly* and worketh righteousness." He then learns, by blest experience, that "Light is sown for the righteous, and *gladness* for the *upright in heart*."—Ps. 97: 11. And with David can say, "my *defence* is of God, which saveth the *upright in heart*."—Ps. 7: 10. Hence he will not fear the wrath of the wicked, who "bend their bow . . . that they may privily shoot at the *upright* in heart."—Ps. 11: 2; and though now "the just *upright* man is laughed to scorn."—Job 12: 4, it shall not be so forever, for, "upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance *doth behold the upright*."—Ps. 11: 6, 7. "For the Lord God is a sun and shield, the Lord will give grace and glory; and no good thing will he withhold from them that *walk uprightly*."—Ps. 84: 11.

Such is the condition of the upright. Pardoned, washed in the blood that cleanseth from all unrighteousness and made meet for the service of God. His course is upright,—his heart is upright,—his conversation is upright. He fears no reproach, he flees from no danger, he walks honestly and fearlessly "as in the day." His heart is fixed, trusting in the Lord, and his steadfast hope is like an anchor to the soul. He walketh uprightly and walketh surely. Prov. 10: 9. As he journeys, he finds that "The way of the Lord is strength to the upright,"—Prov. 10: 29; and he goes rejoicingly on towards his brighter home. In the midst of perplexities he rejoices in the promise that "the integrity of the *upright* shall guide them," and in difficulties and dangers he believes that "the righteousness of the *upright* shall deliver them."—Prov. 11: 3, 6. He fears God, and, standing forth from the society of fawning sycophants and purse-bought flatterers, he looks up to God to learn his duty, and then in the integrity and independence of moral uprightness, he goes forth to do it at every hazard, if he may but win the approving smile, and at last the joyous welcome of that God whom he serves.

And what is the *portion* of the upright? Is it grief or gladness? Is it gloom or glory? Is it darkness, or is it light?

They judge wrongly who applaud the man that exhausts his garners in feasting and rioting, while they pity him who, amid storm and sunshine, casts his seed into the fertile field. The prodigal may *seem* the richer *now*, but when he shall beg in destitution and have nothing, then he who sowed in cold, and weariness and tears, shall find in the ripening plenty which crowns his harvest-fields, the reward for all his toils. So they may *seem* happier who, for a little while, devour with swinish greediness the vapid pleasures of this world, and sport themselves in lust and wickedness; but the harvest of corruption which they shall reap at last shall finally undeceive them, though too late for remedy.

The righteous then are content with fewer joys until the toils are past. "*Light is sown* for the righteous, and *gladness* for the upright in heart."—Ps. 97: 11. His light and gladness are "*sown*," not *reaped*; growing, not ripened; standing, not gathered and garnered. Hence his present sorrow. The fruits of heavenly joy are now acid and bitter, until the sunshine and rain shall have ripened them in all their treasured richness in the Paradise of God. So he may well be sad. What matters it, if weeping doth endure for a *night*, if joy cometh in the *morning*, and the morning gray already lights the heavens? What matter if privation and scantiness be felt for a few brief days, if the eternal harvest is already ripening on our view? Will not the morning's endless joy wipe out the memories of night's brief sorrow? Will not the angelic songs, as *they* shout the harvest-home, swallow up the sighs and crying of him who sowed in tears?

But at present the upright are in gloom. The wicked rejoice—they walk in the flickering light of a phantom-fire, and in the sparks which they have kindled,—but their transient lustre shall fade in the gloom of despair,—"the blackness of darkness forever and ever." "They, though in the light, are children of darkness,—the righteous, though in the darkness, are the children of light." They walk in the light, as Christ is in the light—they put off the works of darkness and put on the armor of light; they "are not of the night nor of darkness," and their sun, though briefly obscured, shall soon burst forth in the unclouded and unsetting splendor of perpetual day. To the sinner there cometh gloom on all his glory, but "to the upright there ariseth light in the darkness."

We shall find this sentiment true in the present *spiritual* conflicts of the people of God. We have *proved* this very many times. O, how often have sorrows rolled like a shoreless ocean around us! How often has the heart grown sick and sad while darkness like that of Egypt seemed thickening every hour, and our failing strength seemed unequal to our pressing needs; and when in the depth of our anguish we lifted our despairing cries to God, oh then, how sweet the answer that broke the silence of our woe.—"Fear not, I am with thee . .—hast thou not *known*! hast thou not *heard* that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" "I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." *Thus* to the upright there ariseth light in the darkness. Thus when he is tried, he comes forth as gold—thus when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard.

We see it again in the providential dealings of God with his faithful servants. Joseph goes into Egypt as a slave—this is darkness; he presides over Potiphar's house—this is light. He is cast into chains, and lies in prison and distress—this is darkness; but he comes forth by God's good providence to rule next the king and to preserve Egypt and his own family. The three Hebrews are condemned to die—this is darkness; but light arises—they walk unscathed among the burning flames, and emerge honored by God and man. Daniel is condemned to death and hurled into the lions' den—and this is darkness; but God's angel shuts the lions' mouth, and Daniel comes forth unharmed to enjoy greater power than before,—this is light. Job is smitten of Satan, forsaken of God, stripped of wealth, derided by his wife, upbraided by friends, insulted by foes, his heart broken with grief,—this is darkness; out of it light arises, and in the peaceful possession of seven-fold blessings he rejoices again in the favor of the Lord. Stephen is dying beneath the stones and curses of infuriate foes,—but light arises and he said, "I see Jesus at the right hand of God,"—and he fell into sleep, so sweet that no fury of men or devils could disturb the soft repose. Peter is lying in prison bound; tomorrow he must die,—this is darkness; but light arises out of it,—the door opens, the angel enters, the apostle goes forth, and the upright in heart rejoice in the Lord. Paul and Silas are in a Phillipian jail,—red from the lash, their feet in the stocks, their hearts sad,—this is darkness; but they pray, they sing,—the prison trembles, the jailor is converted, the stripes are washed, the ruler humbled, the saints comforted, and they go on their way rejoicing that "unto the upright there ariseth light in the darkness." Paul is tost by the winds for fourteen days upon the stormy Mediterranean,—but an angel stands by him, light arises, and God gives him the lives of all that are with him. John is an exile on Patmos for the word of God and the testimony of Christ, away from friends, brethren and privileges; but there light arose out of darkness,—vision after vision unfolded the changeful fortunes of the church and world, until finally the harp-notes of the ransomed stirred his heart with floods of liquid melody—the sunlight of eternal glory burst full upon his view,—and, anticipating the joyous scene, the only words which could tell the fullness of his ardent longing were, "Amen, even so, come Lord Jesus!" Thus did light arise out of darkness, and the gloomy hills of Patmos became radiant as the very gate of heaven; and he who had looked upon it as only an abode of dreary exile, found, like the slumbering patriarch in Bethel, that "God was in the place."

(To be concluded.)

Abounding Grace.

The superabounding goodness of God appears in a very interesting light when we see it prevail over the errors and defects of humanity. None of our measures are perfect; yet many of them are blessed. In the multiplied meetings of the present day, every thing is not always done in the wisest manner; yet great good results from them. Sentiments are sometimes uttered which, if not positively erroneous, are at least not so qualified and good as strict truth demands. God is more patient than we are apt to be. He often blesses his own truth, notwithstanding its mixture with some errors. The few grains of wheat are valuable, though mixed with a heap of chaff. Gold amidst rubbish is gold still; but the less rubbish the better.

☞ When we cease humbly and heartily to acknowledge that the Lord is the true light, which enlighteneth every man that cometh into the world, and that all the light in our minds which gives the power of reasoning descends from Him by a perpetual, unceasing efflux, the light in us, however it may seem, becomes darkness.

Reading for Youth.

For the Crisis.

Story of a Cow.

DEAR CHILDREN:—I am not a bit of a story-teller; I wish I was, and then I should love dearly to chat with you every week. But I think of you whenever the "Crisis" comes to my dwelling, and wish there was a *child's corner* in the paper, for I think that the "little ones at home" would be more glad to welcome it, if there was something written on purpose for them. We will see if we can't persuade the good Editor to give up one column for your special benefit, and let those who want to talk with you, do so in that cosy corner, and also permit the *children* to write there, too, if they wish. I said that I could not tell you stories, i. e., I cannot make them all up myself; but I often *read* stories that would interest you, and I am going to tell you one that I have read in a very interesting and instructive book, and I want you to read it, and then wish little Annie, Frank, Mary, Carrie, and Freddy, to give me their opinions about it.

There was once a family who owned an old cow, that seemed to be very intelligent. During a part of the year she was fed daily with parsnips, which were usually washed for her; but one day the boy, being in a great hurry, took the parsnips to the cow unwashed. Well, don't you think her cowship was so nice, that she went to work and washed them herself before she would eat them! "A cow wash parsnips!" methinks I hear you exclaim. "How could a cow do so?" perhaps you ask. I will tell you. There was a tub of water that stood near, in which the parsnips were usually washed; so mooly-cow just took up one in her mouth and put it into the tub, holding it by its short tops, and then moved her head from side to side, till she had washed off the dust and then she ate it. She then took another and did the same, until she had washed and eaten them all.

Now do you not think she was a very intelligent cow? The question I have to ask is this—What was it that led that cow to wash the parsnips? Now do not be a bit bashful about answering; write out briefly just what you think of it, and Bro. Grant will let you have a share in the children's corner. Week after next I will tell you another story.

AUNT MARY.

A Word to the Little Folks about the Microscope.

Young friends, did you ever see a microscope—peep into it? Is it not wonderful? It is said, "A little flea is made to appear as large as an elephant; we can see all the wonderful parts of its formation, and are astonished to find that it has a coat of armor much more complete than ever a warrior wore, and composed of strong polished plates, fitted over each other, each plate covered like a tortoise shell, and where they meet, hundreds of strong quills project, like those on the back of the porcupine or hedgehog. There are the arched neck, the bright eyes, the transparent cases, piercers to puncture the skin, a sucker to draw away the blood; six long jointed legs, four of which are folded on the breast, ready at any moment to be thrown out with immense force for that jump which bothers one when they wish to catch him; and at the end of each leg hooked claws, to enable him to cling to whatever he lights upon. A flea can leap a thousand times his own length, which is the same as if a man jumped to the height of 700 feet; and he can draw a load 200 times his own weight" Is not this marvelous? So are all God's works. The heavens declare his glory. His wisdom, power and goodness are seen everywhere.

What for sins—your sins, little folks; do you ever look into the microscope of God's perfect law, and see how, what you may call little sins, magnify? God's microscope is the most wonderful of all microscopes. Beware, young readers, how you sin in thought, word or deed. Be sure your sin will find you out.—*Golden Rule.*

AN ITEM FOR BOYS.—It is one of the besetting sins of the young men of this extravagant age, to endeavor to get rid of work—to seek for easy and lazy employment—and the consequence is, that many of them turn out worthless vagabonds. Boys, avoid this whirlpool as you would a plague spot; banish from you the dangerous desire to live without work. Labor is honorable, dignified; it is the parent of health, wealth and happiness; look upon it as an invaluable blessing, and never as a burden and a curse. Shun idleness and sloth; pursue some honest calling, and be not ashamed to be useful.

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CANADA [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

Brotherhood.

"And the Lord said unto Cain, where is Abel thy brother? And he said, I know not; Am I my brother's keeper?"—Gen. 4: 9.

Hearken to this daring lie and brazen-faced demand which leaps from the mouth of the first murderer, as with hands incarnadine, he still grasps the heavy club, clotted with gore, with which he had even then, laid low his bright-haired brother! There is fierce defiance in his blood-shot eye, and upon that corrugated brow, which shall soon receive that mark, which has ever since been placed upon the burning forehead or in the heart of the willful homicide. But soon he cowers beneath the awful malediction which falls upon him; and with that whining cowardice which ever characterises the murderer, he fears the dreadful fiend which he has just invoked into the world—newly-begotten Death. The bloody records of his guilt are so vividly reflected upon his startled conscience, that he thinks that every one he meets will read upon his very face the damning word, and seek to slay him. But vengeance belongeth unto God; and he will not suffer man to arrogate his high prerogative. Therefore he threatens seven-fold punishment upon him who raised his hand against the branded fugitive. The trembling fratricide turns one long, mournful gaze upon the bleeding clay, and rushes from the scene, eastward from Eden.

The seeds of murder, which first bore fruit that day, have multiplied a thousand fold, and every globule in that victim's blood becomes a drop, and every drop a sea, until there is not a spot on earth, trodden by man, which has not been swept o'er by the ensanguined tide of brother's blood. This statement may seem "high-colored;" but bear awhile, and let us see who are brethren, and what is murder.

In the first place, men are brothers by being born of the same parents, or brethren by consanguinity.

Secondly, they are so, through their species, being members of the human family. And—

Thirdly, they are brethren who are united in purpose and sympathy.

Then there are two descriptions of murder, viz: *deliberate bloodshed*, and *hatred in the heart.*

The love experienced by those born of the same parents is called *natural* affection; and generally is of a warm and lasting description. That which is felt for mankind is philanthropy, and belongs only to the good. And that existing among those united in purpose and sympathy is strong in ratio to the righteousness of the end to which they look.

It is comparatively of rare occurrence that we have a Cain in community, who literally sheds his brother's blood, although even *that* is not entirely unknown in our day and generation. Nay, there are hands even more accursed than fratracidal, which have been raised against the gray-haired father and the aged mother. But these are solitary instances of monstrous wickedness, and the eye is seldom blasted by looking on them. Yet how often have family quarrels ripened into vindictive feuds, and hatred engendered, so bitter and intense that even the solemnity of the bed of death was not sufficient to awe the estranged brothers into a reconciliation. And this murderous hostility has often originated in disputes between their respective wives, or about a piece of land too small in which to dig the grave of either. We know of more than one instance of such sad alienation; and we presume that many of our readers have also seen the like.

Of the instances of murder *direct* among the human family, we would say they are innumerable. All classes, from the red escutcheon of the ambitious conqueror to the blood-dabbled rags of the ferocious lazaroni, are spotted with blood. Whether the crimson stain be upon the jewel-hilted sword of the proud invader, or upon the bravo's dagger, it calleth aloud to heaven for vengeance. Assassination not only prowls at night in filthy lanes, and lurks in dark gate-ways, but often visits the dazzling resorts of the wealthy debauchee; and even in broad day light, in the most crowded avenues of the capital, it sometimes darts out upon its victim. The murders which are committed, by indirect and slow degrees, by man upon his fellow man, are still more numerous and baleful. I mean through the agency of intoxicating liquors. Ninety cases out of every hundred of crime and destitution can be traced directly to intemperance; and even a greater ratio can be attributed to the monstrous evil which hurries tens of thousands yearly to an unhallowed grave. RUM! Quintessence of almost everything evil and revolting, wrung from woman's heart and childrens' tears, it fills the almshouse, the jail, the madhouse, the condemned cell, and loads the gallows with its writhing burden. Alas! that such a hideous hyena should for a day exist to pray upon the lives and property, and eternally destroy its millions for the temporary enrichments of a few too lazy and too dishonest to work for an honorable living. If, perhaps, this article may ever reach the drunkard's or a *tippler's* eye, I pray you pause to

"Look upon this picture, and on that."

The bar-room is well lighted, and the walls hung around with questionable pictures. The ceiling decorated with tissue paper, parti-colored, fancifully cut and arranged in circle, square and angle. The bar is one resplendent glow of polished fountain, golden-labelled bottles, sparkling glasses and decanters, and presiding genius in the person of the smart tender who is radiant with mosaic jewelry, smiles and brazen effrontery. Smiles are bought and dearly paid for there. The moneyed fool is overwhelmed with blandest courtesy, and waited upon with the utmost servility. A seedy looking fellow goes to the bar and calls for a drink, which is scarcely given him, although he plants the money *first;* and yet this very wretch was once the favored guest, the petted patron of that den of ruin. He has squandered his money, become bankrupt in pocket and in character; his poor wife and children are starving for bread, while his unsatiated thirst for drink has converted into rum that last, hard-earned dime. And the proprietor of this hell, after a hearty meal, lies, like a gorged vulture, on a costly sofa in his parlor, while his over-dressed and vulgar wife and daughters flaunt in their silks, and ape, unsuccessfully, the airs of gentlefolks. Ask either of these harpies what has become of A, or B, or C, whose families they have ruined, and their answer would be Cain's—"I know not: Am I my brother's keeper?" And yet the voice of the blood of thousands rises up to the throne of the Eternal, clamorous for vengeance upon those harpies who have fattened upon the lives of the infatuated inebriate and his shivering and despairing family, that they might live in bloated and indolent luxury, and get rich upon more impiously acquired money than that which fills the pouch of the daring brigand, who boldly perils his life for it upon the lonely road. That cry is heard in the destitute habitation of the drunkard, in the cage of the raving maniac, in the clanking of irons in the "condemned cell," in the creaking of the gibbet, and in the moaning wind which sighs a requiem as it sweeps over the uncared-for sleepers in the potter's field! And they shall be avenged. Though drunkard after drunkard drop into their graves, unknelled, almost uncoffined and unknown, the eye of God, which never slumbereth, sees where the victim lies, and in that day of "retribution dire," shall of those alien rumsellers demand: "Where is thy brother?" The Scriptures declare that "Accursed is he that holdeth the bottle to his neighbor's lips;" and they who sell the intoxicating poison surely come within the meaning and spirit of that malediction. And I affirm—

No honest man can traffic in that drug,
Which generates such heaps of human woe.

The sale of it is low, debasing, demoralizing and murderous, and kills more men than all the other tolerated evils in the universe.

The third kind of brotherhood—that which exists among the followers of Christ, is the warmest, most endearing, most enduring of all affections in the human breast. Its purity preserves it from decay; its divine origin prevents it from mingling with alloy. Prosperity in one becomes subservient to the wants of others. Poverty and affliction bind the chil dren of God in closer unity. The fibres of their hearts are twined together, and that which gives the least of the brethren pain, is keenly felt by every sympathising member of the church. There is nothing more injurious to the character of christians than a lack of unanimity, forbearance and charity among them. On the other hand, their love for each other has excited the wonder of pagan and philosopher, and the unqualified approbation of their Father which is in heaven. It rises up like sweet incense to the skies, and like the dew brings forth the flowers of immortality.

"Behold, how good and how pleasant it is for brethren to dwell together in unity.

"It is like the precious ointment upon the beard, even Aaron's beard: that went down to the skirts of his garment.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more."

JNO. F. COTTON.

For the Crisis.

Buffalo.

A visit in Buffalo, N. Y., was made last Sunday, by the writer, according to previous request. There is quite an important field of labor in that flourishing city. Once there were many deemed worthy and zealous believers there; but by various causes, one and another became alienated,—painful illustrations of that Scripture, which says: "Woe to the world because of offences! It must needs be that offences come; but woe to him by whom they come"!—Verily, they have their reward. It was not my design to designate an unpleasant idea in association with that goodly and growing city. My ideas are only and altogether grateful. We had rather an agreeable and edifying time, and left with a heart full of thanks.

Buffalo has not been peculiar as to the "falling away." The "woe" quoted applies to Boston as well as Buffalo—to New York as well as Rochester—and to all places where poor, impulsive, unsanctified humanity has had freedom to exhibit its wayward weakness. But we must not moralize further, seeing that—

Our object is only to give notice of the meeting in Buffalo. There are a goodly number of worthy, intelligent believers there, who maintain regular worship, in a comfortable school-house, near the former place of meeting. Bro. Blain and I visited, off Friday and Saturday, from house to house. On Sunday, we had three sermons, baptism and Lord's Supper. Two were baptized in the baptistery of the church edifice, occupied by Elder Ball and congregation. All of us were thankful for the courtesy. It was a blessed good day. "Bless the Lord, O my soul." The brethren are only able, at present, to meet needful expenses; but they will be glad to enjoy a visit from all who are able and willing to AID in maintaining a testimony for the coming King in his Kingdom, in all its revealed relations. Other brethren in B. may yet join this little church, and render important service in sustaining its testimony to the Word. There are materials for quite an effective church there. The truth is evidently spreading; and some persons of standing and means seem disposed to take a strong position on the positive teaching of Holy Scripture, touching the *end of evil* in God's universe—the destruction of "the devil, death and hell."—Hos. 13: 14; 1 Cor. 15: 55; Heb. 2: 14; Rev. 20: 14. This "destruction" cannot be preservation.

The devil does most richly deserve to be "*damned*"—"*destroyed.*" (No one of us can object.) "Death and hell" ought to *end* in the "lake of fire," at the burning day; and "let all the people say, Amen." The Almighty has spoken the word "destroy." He has leveled it at "the last enemy," and all his allies in causing human woe.

This same word of power made this wide earth and these overhanging heavens. The wonders of our world, through all time, have been wrought by this "word of the Lord." And now, meek-eyed faith sees this artillery of heaven arrayed for the demolition of hell!—the destruction of death and him that hath the power of death, that is, the devil, and DELIVER—*restore*—all things spoken by all the prophets. Amen. Let all hear, "who have an ear to hear," this unfailing, Almighty word.

Brethren in and about Buffalo, who make this word "the man of their counsel," in all the affairs of faith and Godly service, are invited to unite in spreading its hallowed light, and gathering fruit unto eternal life.

The faith that now dares to echo this word faithfully, in a faithless generation, will witness its eternal triumph in the day of the Lord, and share the restitution of all things, spoken by all the holy prophets since the world began. J. B. C.

March 30th.

☞ It is better to yield a little than to quarrel a great deal. The habit of standing up, as people call it for their (little) rights, is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attends such a disposition; and, unless in a very momentous affair indeed, where other people's claims and interests are involved, we question if it is not better to lose somewhat of our precious rights, than squabble to maintain them.

For the Crisis.

Brief Expositions.

III. THE CURSE OF THE LAW.

"Cursed is every one that continueth not in all things which are written in the book of the law to do them"—Gal. 3: 10.

"The soul that sinneth it shall die."—Ezek. 18: 4.

The words, "it shall *die*," in the second passage, explain the meaning of the term, "cursed," in the first. To be "cursed" in this world, is to be devoted or condemned to death—the loss of life—perpetual non-existence beyond the judgment day. The soul that sinneth it shall not die, says Satan. The soul that sinneth it shall die, says Jehovah; and we need not for a moment debate whether we ought to believe "the murderer" or the all-perfect, all-merciful Creator. At present, the sentence is only pronounced on Christ-rejecting men; then, at the final assize, it shall be executed in its tremendous import. Thank God that you are yet, oh unsaved reader, in the place of hope!

You will observe that this cursing is impartial—it is on "every one;" and it descends not merely on the man who has committed many sins, but on him who has been guilty of *one* transgression—"the soul that sinneth it shall die." It is not the soul that sinneth—i. e. the man who sins—openly, grossly or frequently, but simply the soul that *sinneth*. Perhaps you have thought yourself safe, or that you had no very great reason for alarm, because you have not been, as you conceive, a great sinner; surely your hope must perish now, when you discover that *one* sin is cursed—that even one sin is sufficient to destroy you forever. There are some serpents that do not need to sting twice; once is enough to slay their victim; and so it is with sin. An anxious sinner once told me that he thought there would have been mercy for him if he had not been *so great* a sinner. To expose his delusion, I showed him, among other things, from this very text—"Cursed is every one that continueth not in *all* things," etc.,—that, supposing he had been guilty of but *one* sin, his case would have been just as bad as it was at the moment, since that single transgression would have brought the curse down on him. Well, have you committed one sin? You are cursed whether you believe it or no. At this moment the curse is within you, around you, above you, and beneath you; and if you are not delivered from it here, it will finally kindle and consume you, as certainly and as easily as the fire devours the withered branches of the vine, or the summer-dried prairie grass. Be wise, ere it is too late. Let not this day close on you an heir of perdition. Flee from destruction, to Him who is a hiding-place from the tempest—who delivers from the wrath to come.

IV. LOOKING UNTO JESUS.

"Looking unto Jesus."—Heb. 12: 2.

Parallel to this text is that golden one in Isaiah, "Look unto me and be ye saved, all ye ends of the earth, for I am God, and there is none else," (45: 22,) with this slight difference, that the prophet records an invitation to sinners to look to the Savior and live, while Paul exhorts the converted Hebrews to continue "looking unto Jesus"—the Divine Word made flesh. Infinite wisdom has connected your salvation, not with looking in upon your own heart, but *out* to him who invites you to eternal salvation. What is "looking" unto Jesus? I recollect two striking instances of misapprehension of the act called "looking unto Jesus." The first was that of a young person who frequently conversed with me about his salvation, and who sometimes was happy and sometimes miserable. He was, he said, "looking unto Jesus," and seemingly all was right; but his changing perpetually from light to darkness, from joy to wretchedness, was ample proof that every thing was wrong. His idea of "looking unto Jesus" turned out to be the following: He formed in his mind a picture of Jesus hanging in agony on the cross for him; when he could preserve this picture before his mind he was happy; when he was obliged to let it go, he sank into darkness. Generally, he informed me, he went to bed happy; but in the morning all was dark, and he never got comfort, if comfort it might be called, till he again lifted up the picture as before. The second was that of an individual somewhat advanced in years; his idea of "looking unto Jesus" was not unlike the former. He made in his mind a picture of Jesus, sitting on a glorious throne, encircled with the splendors of heaven, and looking down on him with great compassion. He kept his mind looking up to Jesus, and imagined the Savior looking down on him; and when he could preserve this vision before his mind, he had, like the young man mentioned above, peace and joy. He could then have died almost in transport; but as soon as it faded or departed, he became exceedingly agonized. In both instances, the persons were in great spiritual bondage—were making one incessant struggle to gain comfort, and the comfort they had was at best not worth one straw. They were brought to see that they were engaged at—what I could not otherwise describe than—mental picture-making, and that they were quite ignorant of what Paul meant by "*looking unto Jesus.*"

Now, this expression, so liable to be misunderstood, as addressed to the Hebrews, was a figurative form of speech, for continuing to believe what was true concerning Jesus for their salvation, just as they continued to credit what was true about any other person in heaven or on earth. The same idea conveyed in this exhortation is expressed by the words, "keep in memory," in 1 Cor. 15: 2. "By which (the Gospel, v. 1,) ye are saved, if ye *keep in memory* what I preached unto you, unless ye have believed in vain," (that is, believed, not in a wrong way, but a lie—a vanity—a false gospel. See v. 16–19.) The Corinthians were exhorted to remember what they had heard concerning Jesus, because in remembering it, they would thereby preserve themselves in a state of salvation—heirs of the resurrection to immortal being and bliss. What had they heard about Jesus? That he died for their sins, and rose again, according to the Scriptures—v. 3. Had they rejected that doctrine for any other gospel, they would assuredly have perished. A sinner begins to look to Jesus when he understands clearly that Jesus was the propitiation for his sins, and that he does not require to expiate them himself; and a saint continues "looking unto Jesus," when he remembers that truth, and goes on drawing all his peace from it, in prospect of meeting his Judge. Thus look—know that God is "well pleased"—know that Immanuel bore your sins in his own body on the tree—the sins which give you so much alarm, and you will be saved according to the promise. He that believeth shall be saved. Moreover, you will experience the force of these precious and song-inspiring words: "Blessed are the people that *know* the joyful sound; they shall walk, O Lord, in the light of thy countenance."—Ps. 89: 15.

WM. GLEN MONCRIEFF.

For the Crisis.

Immortality.

Is immortality God's debt, or his gift?—C. F. Hudson.—"The *gift* of God is eternal life."

Travelers worn, and faint and weary,
Wanderers 'mid the arid waste,
Parch'd and feverish, power no longer
On their destined way to haste,—
While the sands of life are falling,
Wasting hourly, one by one,—
Hark! there comes the sound of "Water!
Drink—ere yet all strength is gone."

O! what mercy! how refreshing;
What a blessed gift bestowed;
Now they rise, as on a sudden
Freed from an o'erwhelming load;
With what warmth they praise the giver,
Fervent gratitude inspired,
So in tempo—so essential—
More than aught on earth desired.

What is man's inherent longing
In this wilderness of death?
But for an unending being,
An eternity of *breath*?
Mortal—tending daily, hourly
To a mark'd and sure decay;
Dwelling 'mid the loved and living
Only for a fleeting day.

An eternal life is offered,
God the giver, through his Son,
Not upon the ground of merit,
Not for deeds that man hath done,—
But of mercy, free, unbounded,
Gift so wondrous, so divine!
All His attributes surround it,
And with bright effulgence shine.

Life eternal! let the angels
That surround the heavenly throne,
Praise him in such lofty anthems
As to earth were never known:
Let the saints when crown'd immortal,
An unending tribute bring;
Yea, let all creation render
Praise eternal to our King.

A. C. J.

For the Crisis.

The One Baptism.

BRO. GRANT:—I once heard one of our most able ministers say that sprinkling, pouring and immersion constituted the *one* baptism spoken of by Paul. If so, then that minister ought to go through with the process of sprinkling, pouring and immersion, in order to get the one baptism, as well as every other baptized believer; and when this is done, he or they will have been truly *buried* or *planted* in the likeness of Christ's death. Yours for the one baptism (immersion.) A. N. S.

☞ There is scarce a time when men meet together, when they could not, if they listened for it, hear the sharp, shrill singing of ten thousand petty bees buzzing around them. Men have violated truth so long, that they have come to lie almost unconsciously.—*Notes from Beecher's discourses.*

☞ A man may hear this in a few moments which will be of great value to him during the rest of his life.

For the Crisis.

"O, who would seek?"

O, who would seek for earthly treasures?
Our sojourn here cannot be long,
Nor seek no more for worldly pleasures,
But may our hope in God be strong.

This life is like the troubled ocean,
Hoarse and high the billows roar;
The raging waves all in commotion,
Breaking all along the shore.

Storm after storm is ever rising,
The tempest rages long and loud;
And yet, methinks, the Sun is shining,—
There's light beyond the darkest cloud!

There's nothing here that we can cherish,
Our fondest hopes soon pass away,
We see our loved ones fade and perish,
Our fairest flowers soon pass away.

But there's a thought that's ever cheering,
That does our aching hearts sustain;
That Christ, our Lord, at his appearing,
Will bring those loved ones back again.

MARY A. S——R.

Portland, Me.

Prophecy.

From *Fables of Infidelity*, published by Hastings. Price 75 cents.

"In fifty years all Europe will be either Cossack or Republican." So prophesied the most sagacious of modern politicians, without any pretence to Divine inspiration, other than the inspiration of genius, when calculating the prospects of the future by the light of his past experience. "All genius is prophetic, inasmuch as it grasps general laws, universal in their range, and invariable in their operation, the application of which to particular events constitutes prediction. The Hebrew prophets were sagacious observers of human nature, and made very shrewd calculations of the future progress of events, by a careful induction of the invariable laws of nature from the history of the past. But there was nothing supernatural in that. Every poet, philosopher and politician, is more or less of a prophet. Men of profound genius are rare in any department of science, and ignorance ascribes to supernatural inspiration the sagacity derived from extensive observation; but philosophy traces to the same source the inspiration of Moses and Solon, of Apollo and Ezekiel, of Newton and Napoleon." So says the modern sceptic. * * *

The oracles of the heathen are always immoral in their tendency. From the first spiritual communication through the serpent medium in the tree of knowledge, down to the last spiritual marriage rapped out by the oracle, they are all in favor of pride, ambition, lying, lust, and murder. The oracles of God begin with a prohibition of curiosity, pride, covetousness, and theft: "In the day thou eatest thereof thou shalt surely die." And they are uniformly of the same tenor, forbidding, reproving, threatening vice, and encouraging virtue, down to the last: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

This last mark of falsehood belongs to all heathen oracles, from the first utterance by the serpent down to the last response rapped out by the medium. Take any one heathen oracle of which we have any definite account—and the number is very small—and you will find that, if it is not "as equivocal as Appollo," *it is false*. For instance, infidels very confidently refer to the augury of Vettius Valens, that, "if it be true, as historians say, that Romulus saw twelve vultures at the founding of Rome, that signified that it should exist twelve centuries." It very properly begins with an if, for the story of Romulus and the vultures is exceedingly apocryphal. But whether the story be false or no, the augury certainly is. If it refers to the material city then building, it was false. Brennus, the Gaul, burned it to the ground before it was four centuries old. If it prophesied the permanence of the political constitution, every school-boy knows that within twelve centuries half a dozen revolutions falsified the augury. If it referred to the ultimate duration of the city of that name, or of the Roman people, it is self-evidently false; for now, after the lapse of twenty-six centuries, Rome is larger, its territory wider, and its people more numerous, than for centuries after Romulus saw the twelve vultures. Yet men who have read Roman history present Vettius Valens as a prophet. It is written, "He frustrateth the tokens of the liars."

But it is objected that "the prophecies of Scripture are as obscure as the oracles; are all wrapped up in symbolical language; that many of them have a double meaning; that no two interpreters are agreed as to the meaning of the unfulfilled predictions; and that no man can certainly foretell any future event by means of them." The objection proceeds on a total mistake of the nature and design of prophecy, which is not to unveil the future for the gratification of your curiosity, but to give you direction in your present duty—precisely the reverse of the oracles referred to which, pretend to tell their votaries what would happen, but rarely condescended to direct them how to behave themselves so that things might happen well. The larger part of the prophecies of Scripture is taken up with directions to men how to regulate their conduct, rather than with information how God means to regulate his. There is just as much of the latter as is sufficient to show that the God who gave the Bible governs the world, and even that always urges the same moral lesson: "Say ye to the righteous that it shall be well with him, for he shall eat the fruit of his doings." "Woe to the wicked; it shall be ill with him; for the reward of his hands shall be given him." Whenever a vision relates to what God will do in the distant future, it is dark and mysterious; but whenever any direction is given necessary for our immediate duty, then the "vision is written and made plain on tables, *that he may run that readeth it.*" * * * * * *

As to the objection taken from the symbolical language of prophecy, and which seems to a number of our modern critics so weighty that they remove to the purely mythologic ground everything "couched in symbolical language," and account nothing to be prediction unless "literal history written in advance"—I would merely ask, How is it possible to reveal heavenly things to earth-born men but by earthly figures? Do you know a single word in your own, or any other language to express a spiritual state or mental operation, that is not the name of some material state or physical operation, used symbolically? Heart, soul, spirit, idea, memory, imagination, inclination, etc., every one of them a figure of speech—a symbol. Nay, is there a letter in your own or in any other alphabet, that was not originally a picture of something? I demand to know in what way God or man could teach you to know anything you have never seen, but by either showing you a picture of it, or telling you what it is like? That is simply by type or symbol; and these are the only possible media of conveying heavenly truth, or future history to our minds. When, therefore, the sceptic insists that prophecy be given literally in the style of history written in advance, he simply requires that God would make it utterly unintelligible. We can gather clear and definite ideas from the significant hieroglyphics of symbolic language, but the literalities of history written in advance would be worse to decipher than the arrow-headed inscriptions of Nineveh. Just imagine to yourself Alexander the Great reading Guizot, instead of Daniel: or Hildreth, as being less mysterious than Ezekiel; and meeting, for instance, such a record as this: "In the year of Christ, 1847, the United States conquered Mexico, and annexed California." "In the year of Christ—what new Olympiad may that be?" he would say. "The United States of course means the States of the Achæan League, but on what shore of the Euxine may Mexico and California be found?" What information could Aristotle gather from the record that, "In 1857, the Transatlantic Telegraph was in operation?" Could all the augurs in the seven-hilled city have expounded to Julius Cæsar the famous despatch, if intercepted in prophetic vision, "Sebastopol was evacuated last night, after enduring for three days an infernal fire of shot and shell?" Nay, to diminish the vista to even two or three centuries, what could Oliver Cromwell, aided by the whole Westminster Assembly, have made of a prophetic vision of a single newspaper paragraph of history written in advance, to inform them that, "Three companies of dragoons came down last night from Berwick to Southampton, by a special train, traveling 54 1-2 miles an hour, including stoppages, and embarked immediately on arrival. The fleet put to sea at noon, in the face of a full gale from the S. W.?" Why, the intelligible part of this single paragraph would seem to them more impossible, and the unintelligible part more absurd, than all the mysterious symbols of the Apocalypse.

The world has accepted God's symbols thousands of years ago, and it is too late in the day for our reformers to prepare new laws of thought and forms of speech to the human race. David's prophetic lyrics, and Christ's lovely parables, Isaiah's celestial anthems and Ezekiel's glorious symbols, Solomon's terse Proverbs, will be recited and admired, ages after the foggy abstractions of mystified metaphysicians have vanished from the earth. The [illegible] The Cup of Pleasure, The [illegible] Water of Life, The [illegible] Rod of Chastisement, The [illegible] The Fire of Wrath, The Balance of Righteousness, [illegible] The Wheels of Providence, [illegible]

THE WORLD'S CRISIS. WHOLE NO. 189.

The World's Crisis.

BOSTON, APRIL 20, 1859.

[illegible] The Golden, Brazen, and Iron Ages [illegible] their images in Truth's Mirror [illegible] photograph their lessons on Memory's [illegible], while the mists of the [illegible] philosophy," "the absolute," and "the conditioned," fast past unheeded to the land of forgetfulness. God's prophetic symbols are the glorious embodiments of living truths, while man's philosophic abstractions are the melancholy ghosts of expiring nonsense.

The revelation of future events, however, is not the principal design of the prophecies of the Bible; they bear witness to God's powerful present influence over the world now. For God's prophecy is not merely his foretelling something which will certainly happen at some future time, but over which he has no control—as an astronomer foretells an eclipse of the sun, but can neither hasten nor hinder it—but it is his revealing of a part of his plan of this world's affairs, to show that God, and not man, is the sovereign of this world. For this purpose he tells beforehand the actions [illegible] wicked men, of their own free-will, will commit contrary to his law, and the measures he will take to thwart their designs, and fulfill his own. Nay, he declares he will so manage matters that without their knowledge, and even contrary to their intentions, heathen armies and infidel scoffers shall serve his purposes and show his power while yet they are as perfectly voluntary in all their movements as if they, and not God, governed the world. Every fulfilled prophecy thus becomes an instance and evidence of a supernatural government; and is to a thinking mind a greater miracle than casting mountains into the sea. The style of prophecy corresponds to this design. It is not by any means apologetic or supplicating; but, on the contrary, majestic, convincing, and terrifying to the ungodly.

"Remember this and show yourselves men.

"Bring it again to mind, O ye transgressors.

"For I am God, and there is none else.

"I am God, and there is none like me.

"Declaring the end from the beginning.

"And from ancient times the things that are not yet done,

"Saying, 'My counsel shall stand, and I will do all my pleasure.'"*

*Isaiah, chap. 46:8-11

For the Crisis.

Charity.—No. 4.

"Charity" is more than simple benevolence.—"Though I bestow all my goods to feed the poor, ... and have not charity, it profiteth me nothing."

A man may do all this, and still be destitute of supreme love to God, and universal love to his race. He may, in fact, be extremely selfish. Many give largely to benevolent objects, and for the spread of the glorious gospel of God's dear Son in our world; and to alleviate the sufferings and wants of the distressed and destitute, and yet have not true charity! They do so because they desire a name and the praise of men—to be seen and distinguished as those possessing large benevolence, or to purchase heaven by their deeds and gifts of charity. All that such persons do, therefore, is known and trumpeted abroad. These should read Matt. 6: 1–3.

True charity is silent, unostentatious, and yet active in doing good to mankind in all conditions of suffering and need, according to the ability and might. It has a heart to feel and sympathise with all in sorrow and affliction, and to take them by the hand and lead them to real fountains and sources of present and eternal good.

Howard was an example of true benevolence or "*charity.*" He had love to God, and universal love to mankind,—in degradation, vice, and suffering. This "charity" led him to expend a large fortune in the cause of benevolence, and devote his days to the amelioration of the condition of his race; and that most neglected class of our fellow men incarcerated in dungeons, and loathsome prisons, and loaded with chains, thousands of whom were unlawfully and maliciously imprisoned, and eking out a miserable existence under the tyranny of government, or the hard-heartedness of their oppressors. He in person visited the prisons, and entered into the infectious and loathsome cells of the enslaved, and there, with the broken-hearted prisoner, shed tears of sympathy with him, and whisperd words of consolation from the gospel and the christian's hope, and bid them look up to Him who came "to bind up the broken hearted; to proclaim liberty to the captive; and the opening of the prison doors to them that are bound." He went from government to government of the earth, in the spirit of charity, to tell them of the cruelty and wrongs of the system of prison discipline, as it then existed; and his disinterested kindness won him a pass everywhere he traveled and sojourned. A plain, [illegible] man he lived; and, dying in the christian's hope, there is inscribed on his tombstone the simple epitaph,—"A [illegible] saved by grace." O. R. Fassett.

[illegible] of dwelling on the number [illegible] qualities. It was King [illegible] his subjects that deprived [illegible]

The Spirit.—No. 3.

"The spirit shall return unto God who gave it."

In our last article on "the Spirit," we examined the first eleven passages in the Bible, where the original word occurs, and found it applied indiscriminately to man and all other animals. We have found it used in three senses, to wit: the *Holy Spirit*, "which proceedeth from the Father"; "*a state of feeling*," and "the breath of life," or *air*, we breathe, which is essential to sustain life.

In our examination, we have passed down the stream of time over twenty-three hundred years from the creation, but have found nothing that shows the spirit, or "breath of life" in man, is a conscious entity, existing as such after man returns to dust. Why this silence about an immortal, immaterial spirit, which we are told is the *real man*, if such a position is true? Suppose we could prove that this "breath of life" were a conscious being in *man*, we should prove the same true of *beasts*, for "they have all *one* (*ruakh*) breath." We all breathe from the same airy ocean, and all die when there is not sufficient physical strength to breathe any longer. This fact is plainly expressed in Ps. 146: 4. "His (*ruakh*) *breath* goeth forth, *he* returneth to his earth; in that very day his *thoughts perish*;" also, in Ps. 104: 29,—"Thou hidest thy face, they are troubled; thou takest away their (*ruakh*) *breath*, they *die*, and return to their *dust*." We can find no passage of Scripture to show that anything but "the breath of life" leaves man at death; and we feel confident that physiology, reason, facts and common sense harmonize on this point, and stand out in bold relief to sustain the Bible doctrine that the *whole man* is MORTAL in this life. The word of the Lord shows us plainly how to obtain "immortality"—"by patient continuance in well doing"; and that "this mortal must *put on* immortality" when the last . . . . trumpet shall sound, and the *dead* shall be raised . . . then shall be brought to pass the saying that is written, death is swallowed up in victory."

We will now pass to notice a few more examples where the word *ruakh* occurs.

The twelfth is in Ex. 6: 9.—"Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of (*ruakh*) *spirit*, and for cruel bondage." Here is another instance where *ruakh* is used to denote "a state of feeling." Solomon uses the word in the same sense when he says; "A wounded (*ruakh*) *spirit* who can bear?"

13th and 14th. "And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east (*ruakh*) *wind* upon the land all that day, and all that night; and when it was morning, the east (*ruakh*) *wind* brought the locusts."—Ex. 10: 13.

15th. "And the Lord turned a mighty strong west (*ruakh*) *wind*, which took away the locusts, and cast them into the Red sea."—Ex. 10: 19. It is perfectly evident that *ruakh*, in these last examples, does not refer to "a state of feeling," the Holy Spirit, or an organized conscious being; but the *atmosphere* surrounding the earth, which is denominated "the breath of life." *Wind* is this air in motion. It is material, but not a conscious, moral being, responsible for its acts, any more than the waters of the ocean which are moved by its powers.

16th. "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east (*ruakh*) *wind* all that night, and made the sea dry land, and the waters were divided."—Ex. 14: 21.

How absurd the idea that the *ruakh*, spirit, or "breath of life," which is in our "nostrils," is *ourselves*, our accountability, which goes off to get our reward, while *we* are left to be buried in the earth and sleep till "the last trumpet . . . . shall sound" to awake "the dead." It is a mystery to us how Satan has kept this fable so long from detection, and caused so many to believe that the spirit is immortal; but we will thank the Lord for the light now shining upon the holy Scriptures, and pray him to diffuse it throughout all christendom. It is now leaping all barriers, and, already, some bitter opposers act as though they were smitten with blindness, like "Saul of Tarsus," when on his way to Damascus to imprison and torment the children of the Lord. They know not what to do, or which way to turn. They are like a ship on a stormy sea, with compass lost and helm torn away. The great moral pirate—Spiritualism—is bearing down upon them with well-directed aim, and soon the dark flag of demons will be run up her mast, and she taken in tow to the whirlpool of destruction, unless they take "the sword of the spirit, which is the word of God," and meet these enemies of Christ with lion boldness, and dove-like meekness, in the name of Jesus of Nazareth, and hurl the bomb of truth into their magazine of error, scattering it to the four winds, and exploding its very foundation, which rests on the [illegible] of their satanic leader, and is inscribed [illegible] their dark piratical banner,—"Ye shall not surely die." We see no room to hope for the escape of the mass of professors of religion from these robbers of God unless they at once clothe themselves with the whole christian armor of truth, and abandon forever the dogma of the devil, that the *ruakh*, or spirit in man is immortal, and exists as the accountable being, called man, when his physical organism is mouldering in the tomb.

Query.

A brother wishes to know the meaning of Matt. 24: 34.—"Verily I say unto you, this generation shall not pass till all these things be fulfilled."

This is a part of the answer to the question propounded by the disciples in the third verse, when they said, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Between this question, and the statement in verse 34, is a long chain of events that were to transpire before the great event of the Lord's coming could take place. There are several reasons why the expression, "this generation," does not mean the one living when Christ was upon the earth.

First. The Savior said in Matt. 12: 39–40, when speaking of that generation,—"An evil and adulterous generation seeketh after a sign; and there shall *no sign* be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." This sign is not included among the many signs in the 24th chapter; and even if it were, it could form no part of the answer to the question, "what shall be the sign of thy coming?

Second. The signs of Christ's coming, mentioned in Matt. 24: 29, cannot be signs of the destruction of Jerusalem, in that generation, because they were not to take place till "*after* the *tribulation* of those days." It is absurd to suppose that the Savior would give signs of an event already *past*; besides it may be clearly shown, we think, that "the tribulation" mentioned occurred during the dark ages, under the Papal abomination, when fifty millions of the saints were slaughtered by that great persecuting power. The signs of the Lord's return are not to transpire till *after* that "great tribulation;" hence we do not see the *first* sign,—the darkening of the sun—till *after* the "great tribulation" is over.

Third. Some of the events included in the expression, "all these things," cannot take place till the *last* generation, or the one living when Christ makes his second advent. For instance, in verse 30, he says, "Then shall *all* the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." This event is certainly not in the past. Again, in verse 31, he says, "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." This is one of the events to take place in the "generation" named, but cannot transpire till the *close* of the *last* one. The generation living in Christ's time were *scattered* at the destruction of Jerusalem. When speaking of the destruction of that city, he says, as recorded in Luke 21: 20, 21, "When ye shall see Jerusalem compassed with armies . . . . then let them which are in Judea *flee* to the mountains." This is the opposite of gathering. But when *He* comes he will "*gather* together his elect."

After giving the signs of his coming, he says, in verses 32 and 33, "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near even at the doors." Know what is near? The event involved in the question of the disciples—the coming of the Lord. Or as in the margin, know that *he* is near. Luke says, (chapter 21: 31,) "Know ye that the kingdom of God is *nigh* at hand?"—*How* near will it be when these signs are seen? "This generation shall not pass till *all* these things be fulfilled." What generation? The one that sees these signs of his coming. Then it follows that the people who see the *signs* must live to see the event signified.

It is common with the Lord and his prophets, when giving a chain of events, or when speaking of some particular one, to use the present tense. Hence in Isa. 9: 6, we read, "Unto us a child *is* born, unto us a son *is* given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Although this is expressed in *present* tense, he was not born till about seven hundred years afterwards. Paul says, "God . . . calleth those things which be not as though they were." Rom. 4: 17. We might refer to many such examples if it were necessary. We only notice one or two more.—"Ye hypocrites! well did Esaias prophesy of *you*, saying, *this* people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. 15: 7–8. Esaias had been in his grave hundreds of years before the Savior came and made the application of this prophecy; yet the prophet said, as he looked, in vision, upon the Jews, "*this* people." So in Matt. 24: 34, after giving a connected chain of events from his first to his second coming, when speaking of those who witness the signs of his advent, the Savior says, "*This* generation shall not pass till *all* these things be fulfilled." We most firmly believe we are now living in the generation specified.

☞ We have received a letter from some one in Northfield, Ct., wishing us to give notice of their P. O. address; but they have failed to send us their name!

Discussion.—We are to have another discussion with a Spiritualist, in Lewiston, Me., commencing Tuesday evening, April 19th.

For the Crisis.

Baptism.

This is at all times a solemn ordinance, when we contemplate that which is set forth by the symbol,—a burial, and resurrection through Jesus Christ. On Wednesday last, I had the privilege of attending this ceremony; and it was the more interesting to me, as at the same place, some eighteen months ago, I was buried with our Lord in baptism by the same servant of God, Bro. Grant, who administered the precious sacrament to three candidates. There were present, Elds. Hudson, Hastings, Ingham, Moncrieff and White, besides a goodly number of the lay brethren and sisters, and also a crowd of spectators, who, from their quiet decorum, seemed more than ordinarily impressed with the solemn rite. It was a blessed season to the church, and we hope not without its good effects upon some of the lookers on. May God bless his work abundantly. Jno. F. Cotton.

April 18th.

For the Crisis.

"Verily I say unto thee, to-day shalt thou be with me in Paradise."

There is much dispute as to the meaning of this declaration of our Savior. Some contend that the comma should be after "to-day," making it read, "Verily I say unto thee *to-day*, shalt thou be with me in Paradise." If such was the case, it would settle the question on that point. But let it remain as it is, and even then there is no proof that the Savior was in Paradise *that day*. There is not one word to show he was. If he was not there, the thief could not have been there. The sentence reads, "Verily *I* say unto *thee*, to-day shalt *thou* be with *me* in paradise"—not, "I say thy soul, or spirit, shall be with *me*, or *mine*." If Jesus had meant this last, he would have said so. Now if Jesus was not in paradise that day, of course the penitent thief was not there. If he and the penitent thief, or either of them, had gone there, it would have been mentioned by some, at least, of the evangelists; and as it is not named by those who lived in those days, and who had every opportunity to know all about so great an event, what right has presumptuous mortal man now, centuries afterwards, to declare to the contrary? to stigmatize as "infidels," or "heathen," those who believe the plain record of an event to mean just what it says? We love the Savior as much as they. They may ridicule, if they please; it is no argument to convince any one of error. They may heap approbrious names on us, till language is exhausted; it does us no harm, nor them any credit.

Jesus died and was buried,—nothing said about his spirit being alive. *He*—his body—not his spirit—rose from the tomb, was seen by his disciples on earth, and by them seen to ascend up into heaven. The thief died, and probably was buried. There is no mention of his resurrection, or of his soul or spirit going to paradise. The fact that many *bodies* (not spirits) of the saints rose at the crucifixion, was mentioned; and if the thief's body had risen, or if his spirit had mingled with the throng, or soared to paradise alone, is it not reasonable to suppose that inspired men would have mentioned such fact? But we must believe that he is, with the rest of mortals, asleep; and, like them, unconscious of the lapse of time; whether a minute or a thousand years pass away, it is all the same to them, and so will continue till the morning dawns, and the trumpet awakes them from slumber, and "this *same* Jesus" comes again to take his people home. And when that glorious sight greets us—

"O that with yonder sacred throng,
We at his feet may fall,
And join the everlasting song,
And crown him Lord of all!"

J. N. Berry.

Dorchester, Mass.

For the Crisis.

Acknowledgement.

Bro. Grant:—I want to say through the Crisis, by request, that the money sent April 5th was received, with thanks to the friend that sent it.

Yours in hope, S. S. Brazer.

Chester Factories, April 14th, '59.

☞ Christ is a refiner's fire. We would like well enough to come and warm ourselves at this fire; but the business depends upon being thrown into it.

☞ The hair of the negro is not wool, but a curled and twisted hair. The distinction between hair and wool is clearly revealed by the microscope.

For the Crisis.

Brethren, Pray for us.

We need your prayers—those who preach the gospel, especially. If we go down into the horrible pit to seek sinners, you must stand and hold on to the rope, by prayer, lest we fall.

It is stated that Joseph Wolffe was once traveling in the East, preaching the Kingdom of God, when he came to a place where two roads parted. Hesitating a little, he chose one of them; and after going a little way, he looked over in the other path, and there stood a lion, which would have devoured him, had he taken the other road. He recorded the incident in his journal, and on his return to England related it to his sister, who, on comparing her journal with his, found that at *that very hour* she, thousands of miles off, was pouring out her soul in an agony of prayer before God, for her absent brother. Her prayer was answered, and he was saved.

Brethren, pray for us! Pray that the Word of God may *run*, and that we may be delivered from unreasonable and wicked men; for all men have not faith. Do you pray for us? Who prays for *me*, a poor, bruised reed? I trust I have your prayers, and also Christ's. Thanks be to God for them. H. L. H.

April 5, 1859.

For the Crisis.

What shall we Do?

Christian, why ask what to do? Look around thee, and see what work there is for thee to do, ere the sun shall set in midnight darkness! Look at those clouds arising in yon eastern horizon, so portentous of a dreadful storm, soon to burst upon a wicked and devoted world. Then look at the infidelity, the scepticism, the sin and iniquity of Spiritualism and its kindred doctrines,—spirits of devils working miracles, that are deceiving thousands, and if possible, will deceive the very elect. Yes, brother, it is working like *magic*, even in our very midst. Don't you see it? If so, why ask what to do? We hear Christ say, "Go ye into all the world, and preach the gospel to every creature."—"In my name shall they cast out devils." Ah! where is the faith to cast out devils in these last days? Well did Jesus ask; "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" O, let *us*, who believe in the soon coming of our Lord, get hold of his promises by faith! Lift up the standard of truth! Cast out devils, by tearing down their walls and taking away their "corner-stone," and so leave them without a starting point, or whereupon to build. Put them to confusion and open shame by exposing to them the lie of the devil; then point them to *Him* who has brought life and immortality to light through the gospel.

We see that evil men and seducers are waxing worse and worse, deceiving and being deceived; that many are departing from the faith, giving heed to seducing spirits and doctrines of devils; and it does seem as if the very elements were giving way to the Prince of the power of the air, and he coming down upon us in great wrath, knowing that he hath but a short time. Yet, how little do we realize the condition of the world! that very soon probation will end; then he that is filthy will be filthy still; and he that is holy will be holy still! Do we realize that this will soon be the condition of things? Don't we *know* it to be so? Is God like unto man that he should lie? Is not his word yea and amen? and has he not told us of things that must shortly come to pass—that the time is at hand? O! do we believe it? Do our lives tell to others that we believe Jesus is soon coming? Are we consistent, and give of our substance to the cause of Christ, and for the support of those that leave their families and homes to tell the story to a dying world? Why are there so few to labor, especially here in the West, where one must travel from two to three hundred miles north and south to preach the word of life, and yet hardly get enough to pay traveling expenses? Or are we hoarding up treasures upon earth; adding farm to farm, house to house, and dollar to dollar; heaping up riches that shall eat as doth a canker, and which will stand as a witness against us in the last day?

Is this the condition of things? And shall we thus come up to judgment? O let us remember that we are stewards, and nothing more, and should not *bury* that which our Lord has entrusted to our care; but let it be at work as it ought, scattering tracts and books, and in every other way that will be for the advancement of truth and the glory of God. We want the approval of our Lord when he comes; let us *work*; there is enough to do, and but few to *do* it, and, I may add, but a short time to do it in! Let us not stand all the day idle, as though there was nothing to do; and those of us who have enlisted at the eleventh hour, should do whatsoever our hands find to do with our might.

May God give us wisdom to discern between right and wrong, and make a proper application of all our means to the glory of God, and be accounted worthy of life through Christ. Amen. S. K. O.

Muscatine, Io.

☞ O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

For the Crisis.

Literal Fulfillment of Prophecy.
No. 1.

THE PROPHECIES OF MOSES.

There were many striking prophecies uttered by this eminent law-giver and prophet, prophecies which, by their remarkable fulfillment, demonstrate his divine commission. They had special reference to that people whom he had brought forth by divine authority from Egypt, and were so diversified, and yet connected, and so far-reaching in their application, and yet so definite in their arrangement, and so perfect in their accomplishment, that they afford a most striking illustration of the foreknowledge of God; and fully justify the language of the apostle Peter, when, after referring to the glorious exhibition of the Redeemer's kingdom, as seen by him and others on the "holy mount," he exclaimed, "Nevertheless, we have a *more sure word of prophecy!*" How can any one who reads the predictions of Moses, a mere man, of like passions with others, and then compares these predictions with history, written by various authors during successive ages, doubt for a moment that he "spoke as moved by the Holy Ghost?" Do not they carry with them unmistakable evidence of divine inspiration?

Let us briefly examine a portion of those remarkable predictions. Turn to Deut. 28: 29. Read the curses pronounced upon the people, if they forsook the Lord and turned unto other gods to serve them. They were to suffer with pestilence and famine, to perish by the sword, and be driven by the hand of their enemies, and carried captive by them into strange lands. In reading the history of the Kings, we find them thus afflicted. At one time seventy thousand were destroyed by pestilence; and at one time the people were so reduced by famine as to eat their own children, previous to the siege of Jerusalem. See 2 Kings 6: 2–23. Moses had foretold this distress:—"And thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters." For three years and six months the rain of heaven was withheld, and great were the sufferings of the people. The heavens were like brass, and the earth iron, and "the rain of the land was powder and dust," as predicted by Moses.

He expressly foretold the dispersion of the Jews among *all nations*. Thou "shalt be removed into all the kingdoms of the earth." "And the Lord shall scatter thee among all people, from the one end of the earth, even unto the other; and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." There is not another nation under heaven of whom this can be truthfully spoken. Other nations have been conquered, but not scattered. The Egyptians, Grecians, and Romans, have been subdued, but not dispersed among all nations. Says one writer; "While prosperous they were proverbially unfaithful to their law, but as soon as troubles came upon them, they began pertinaciously to adhere to some of the external requirements of their legislator, by which their identity as a people has been preserved, and now their number is as great as when they were first uprooted from their own soil. The lapse of ages cannot soften their peculiarities, or wear away their national stamp. They are exposed to *all* influences, and all are alike inoperative. Other people with a change of climate have degenerated, or improved; with a change of government have been thoroughly transformed; but climate, art and education, must beat in vain against the rocky prejudices of the Jews.

And where are they? Rather let us ask, Where are they not? They are in the old world, and in the new, and in every part of each. Not only are they in every country of Europe; but visit the cheerless plains of Siberia, the Russian prison, and the descendants of Jacob are there! Penetrate into the Chinese empire, from which you were excluded till within a few years, and you will find that for centuries the descendants of Jacob have been there. They have there, as here, their synagogues, and their congregations, and their Bible corresponding with ours; though when they entered the region, no historian can tell. Even go to Africa; visit the borders of those regions in which it is said no European can live; pierce there as far as ever white man pierced and returned, and you will see and hear of the self-same people around and beyond you. Wonder of wonders! who can account for it? Were they all over America only, still it would be strange! Were they all over Asia alone, their native continent, still it would be strange! But in Europe, Africa, Asia and America are they dwelling, and even on many isles of the deep. Observe, too, there is not a people on earth that have so strong attachments to their own land, and so intense desire to dwell in it. They worship toward Jerusalem, and the holy land to them is, as it were, the stepping-stone to Paradise."

Most emphatically has the prophecy been fulfilled; "*thou shalt be removed into all the kingdoms of the earth . . . and the Lord shall scatter thee among all people, from the one end of the earth even unto the other.*" W.

☞ Nothing is further than earth from heaven. Nothing is nearer than heaven to earth.

For the Crisis.

A Retrospect.

God, who is infinite in justice, love and mercy, hath invariably carried out those principles in every age of the world. Reader, turn over the pages of the Holy Book, and there mark the goodness of our Heavenly Father; when his love and mercy have been rejected, and justice demanded that punishment should be inflicted, timely admonition has been imparted.

Mark the dispensations of warning to God's favorite creature, man, in the days of Noah, Moses, Isaiah, Jeremiah, Ezekiel, Micah, Nahum,—all the threatenings of those holy men, as given in advance, are now matters of history. Read them, and if the words spoken by angels were steadfast, and every transgression received a just recompence of reward, how shall we escape if we neglect to hear Him that speaketh from heaven?

Never did a people have such a multitude of evidences as this generation; consequently, those that reject now, sin against greater light. All the literal fulfillment of God's declarations in the past, for six thousand years, now clothes the last lingering message ringing in the ears of a sleepy church and a guilty world, with a strength and majesty unlike any that hath preceded it, for grandeur and power, to move and convince all that can be, by this great God-designed and heaven-instituted dispensational truth.

For many years God permitted me to enjoy a love for holiness, and the institutions of the gospel; but when I heard the "gladly solemn sound" of the coming of the Just One, it did most truly stir my heart to see that Jesus was coming to *wake his sleeping saints*, and receive them to himself; instead of going, promiscuously, at death. Now I understand, I humbly trust, those seemingly dark passages—David is not ascended into the heavens—no man hath ascended up to heaven—we which are alive and remain unto the coming of the Lord, shall not prevent (or go before) those which are asleep—till the heavens be no more they shall not awake, nor be raised out of their sleep. Now I can see a beauty in the Holy Scriptures. My mind was always gloomy, when thinking of departed friends, whom I had every reason to believe were lost, and wailing amid the damned in hell. Now, thank God, the true light shineth. *The unjust are reserved unto the day of judgment to be punished!* What then? An everlasting destruction awaits them. Truly, God's ways are right, notwithstanding the traditions of the elders, who try, with a zeal worthy a better cause, to make it otherwise. Death to the soul that sinneth, is written by the mandate of heaven, and death it will be. Then the wickedness of the wicked will come to an end. Amen.

Thanks to God for light on his word; and love, and joy, and peace, and confidence in believing. O, what beauty I now see in God's holy and blessed word! I stand in awe, and long to save my fellow mortals, who are exposed to *death*. God assist me to convert sinners from the error of their ways, that I may save *souls from death*, is my prayer.

Truly, everything speaks in most encouraging terms, to the tried and tempted ones. We were brought out from our former association, by the preaching of that good old man, Wm. Miller. It was as necessary, in my opinion, that a people should be separated from the time-serving organizations of this day, as it was that Luther should be in his day. Luther's associates would and did oppose him; ours did and do oppose us. It is not purely the time that *now* keeps us distinct; but the fact that we do believe that the next event is the coming of the Lord, and, in addition, the difference of opinion on the unconscious state, and the destruction of the finally impenitent.

I by no means intend to justify all that I have said or done, or ascribe to the Infinite mine own and others' inconsistencies. I confess most humbly; others must do as they think right and proper.

May God in mercy keep me from placing too light an estimate on the truths that have separated me, with many others, from the world, and caused us to bear taunts and scoffs from many of whom we should expect better conduct. Yea, how much clerical scoffing have we read and heard, for simply setting our watch a few short moments in advance of time. I do not wish to be presumptuous, nor do I believe God can be pleased with such as are. But I do most conscientiously believe, where a person is sincere, and believes, with all the heart, the coming of the loved One, God is much better pleased with such, than he is with those very cool, calculating ones, that ever and anon we hear whining, "O, I believe as much in the coming of Christ as you do;" and as soon as they get out of debt, plunge into fresh speculation, and cry, "O, I do wish I could help the cause!" Away with such inconsistencies! Show us works corresponding with faith, such as God's word evidently demands, and be content with laying up treasure in heaven.

For one, I must, for the present, after prayerful, serious, calm deliberation, maintain an identity with the unpopular doctrine of no life out of Christ, and a firm, uncompromising belief that the truth of God has made me separate, for believing and preaching the immediate coming of his Son. S. S. B[illegible]

Correspondence.

From L. A. D.

To the Children scattered abroad:—I love you all as children of one family—heirs together of the same blessed inheritance—lonely travelers to the kingdom of our God,—a company who are to be sanctified through the truth, and made ready for his kingdom by strict obedience to his blessed word. What does his word teach us to do? To "fear God and keep his commandments." For this is the *love* of God, that we keep his commandments, for they are not grievous. No, thank his dear name, I have found it easy to keep them, and bear the cross of Christ, when I was willing to keep humble at the feet of Jesus; then, truly, the yoke of Christ is easy, and his burden light; and I mean by his divine assistance to bear it till he calls me to himself, and I have strong faith to believe that will be ere long.

Come, dear children, lift up your heads and rejoice, for his coming draweth near. We have no time to lose, or spend in any other way, than shall be for the glory of God, in the advancement of his holy cause. It will not do to stand still now, and look on to see others work; but to work for God ourselves should be our daily employment. Not spend all our time and talents in worldly affairs, or hoarding up something to be burned when our blessed Lord shall come. God grant we may one and all be up and doing something in the vineyard of our Master, that when he comes we may each have it said unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In the midst of all my afflictions I find it safe and good to trust in God, for he careth for us: and, what is better than all, now that we have found peace in him, he will never leave or forsake us, unless we first forsake him. Then let us never cease striving and praying, and fighting the good fight of faith, till we obtain eternal life through Christ.

From Jane E. Stevens.

Readers of the Crisis:—Being often refreshed and stimulated to greater diligence in the cause of my Master, by reading our valuable, sweet-spirited, instructive paper, "*The Crisis*," I feel always like confessing what a blessing it is to me; at which you will not be surprised, when I tell you I am not favored with any other means of hearing what I believe to be a pure Gospel. Time has been when the number professing to love the appearing of our Lord was large and strong in this city, as I have been told. But now, alas! few indeed are known to feel sympathy with the despised but sincere believers in this blessed hope and promise, that he would come again—He whom absent, we love; whom not having seen, we adore.

Dear Fellow Pilgrims—I am not seeking the honor that comes from the world, nor do I covet the friendship of the world; for we are told that the friendship of the world is the enemy of God. I want the honor that comes from above. I am striving for the victory that overcomes the world, even our faith.

I rejoice that I ever found the Lord to the satisfaction of my soul, and having found the Lord precious, I desire a continuance of his favor, and to be made a partaker of his holiness. I have no greater desire than to be dead indeed to the world, and alive to God. I intend thus to live, not depending on my own strength or wisdom, for my own strength is such perfect weakness that I am sure I must fail without I look to the Lord, and by faith adopt the language of Paul, and say, I can do all things through Christ strengthening me.

The last year has been one of trial, perplexity and spiritual depression; but I have tried to remember the promise, that I should not be tempted above what I was able to bear. I have been comforted with the words, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life." I want the crown of life. I want a healthy constitution. I want eternal life, and to hear my Father say, "Well done," for which I am watching and praying, and feel assured it is not labor in vain in the Lord.

Oswego, N. Y.

From J. H. Jacobs.

Bro. Grant:—How sweet the thought, and how glorious the prospect, that ere long God will redeem his people. In the midst of perilous times, and false doctrines of men, let us remember the words of the Savior—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Pilgrims, who are care-worn and weary, be patient; for God will fulfill all his promises to his people. Be faithful a few days, and shortly the little flock will be gathered home.

I am glad that my heart was made willing to receive the great truth of a future life, and immortality through Jesus, the Lamb of God, which taketh away the sin of the world. May we live in such a manner that we may be found among those to whom the King will say—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Homer, N. Y.

From P. Woodard.

Bro. Grant:—I have attended Baptist meetings for a time past, but it does not satisfy my hunger. I long for that preaching which presents the Word in simple purity. How my heart aches to hear preaching that *condemns* the Word instead of *sustaining* it! Three times this winter my soul has been fed; three times have we been twenty miles to hear the Word preached in Poultney. O that some true follower of Christ would come to Hebron!

There has been a stranger preaching here for more than a week. The first, second, and third time I heard him, I thought he had a part of the truth, and was seeking for more; but he failed, and in failing he destroyed all the heart-searching truth he had uttered. He preached the Savior near and coming in the clouds of heaven with his angels, the dead raised, the living changed, the earth and all changed and fitted for the home of the redeemed; in a word, the kingdom of Christ not mental, internal, invisible, but a *kingdom in reality*. Last evening, the 25th, he preached from these words,—"For I know that my Redeemer liveth."—Job 19: 25. He said,—"This is a secret, yet it is revealed." He also read—"Though after my skin worms destroy this body, yet in my flesh shall I see God." He translated it thus,—"Yet in his flesh or spirit, as it may be rendered;" also, that "dying is going home; when saints die, they are carried by angels up to paradise." "He shall come with ten thousand of his saints." "The ten thousand here does not mean ten thousand, it means all." Also, "God will or did come incarnate in the person of his Son." There was enough more like those. But my heart sickens as I think of the way they handle the word of God.

There are many in this place that would be willing listeners to the truth if there was one to proclaim it.

Hebron, N. Y.

From P. S. W. Doyo.

Bro. Grant:—The Quarterly Conference, at Elkport, Iowa, has passed, and good results will be manifest, we hope, in the future. Bro. Y. Higgins principally preached. The state of things was bad, and the preaching seemed to have the most weight on the non-professor. He remained there a few days, then commenced a meeting at Little York, the 24th of Feb., and continued until March 1st. The meeting commenced with a short notice, and under very unfavorable circumstances, but we were under the necessity of getting a larger place for the meeting, as the regular place would not hold the people. A great interest was manifested to hear the word of God. As the present result of the meeting, I had the happy privilege of burying two with Christ in baptism. One was a sister seventy-seven years old, who had lived fifty years in disobedience. If these lines should meet the eyes of any such, follow her example of obedience before it is too late.

Brethren, pray that the preached word may bring forth fruit to the glory of God. The Macedonian cry is from all directions—"Come over and help us!"

From F. Douglas.

Bro. Grant:—I take it for granted that you are always glad to hear from any person who may feel desirous of communicating to you any benefit that he or she has derived from the reading of your excellent paper. 'Tis true, less than one year ago I was a stranger to your paper, and the doctrines advocated by its numerous contributors. The fore part of last winter I visited some friends at Oneida Lake, in this county. I found the inhabitants of that usually quiet community in a state of religious excitement. The true cause of this unusual stir in religious matters was soon made known to me. The good Lord sent Bro. C. B. Turner there, to proclaim the gospel of the kingdom, in the second coming of Christ, as the final Judge of the world, as also immortality only through Christ, and that by a resurrection from the dead. I was at this time a lukewarm professor. I thought I was better off out of church than in it, and when I opened the Bible and read its sacred contents, there were apparent contradictions; my mind would become beclouded, and I would shut the book with a chilled heart. I had a desire to hear this preacher of strange doctrines. The Sabbath following my arrival, the Lord favored me with the privilege; and as the burning truth fell from his lips, my heart was strangely warmed, and my prejudices, though strong at first, became so modified, that I firmly resolved to search the Scriptures, and see if these things were so. Bro. Turner preached every evening during the week, having for his opponents two diplomatised ministers, whose lexicons failed to prove that man has an *immortal, never dying soul*. The more the matter was discussed, the brighter the truth shone; and the stronger my convictions that the Bible guaranteed to man a future life, through Christ, by a literal resurrection from the grave, of such as should be lying in the arms of death at his coming; and the changing of the righteous living, who, with the righteous dead, "will be caught up to meet the Lord in the air," while the finally wicked will reap the "blackness of darkness" in the "second death."

Ever since that time, my mind has been grasping after *Bible truth*. Through the silent watches of the night, as well as at mid-day, my thoughts have dwelt upon religious matters, to the exclusion (for a long time) of almost everything else. I am a firm believer in the doctrines you advocate, and I am able to give a reason for the *hope* that is in me. I have received the last four numbers of your paper, and find much instruction in perusing its columns. The last communication from Bro. Turner cheered my heart. The Lord bless him, and may he be faithful to his high calling. I love him as a brother, because it was through his instrumentality I was led to see the sandy foundation upon which I stood. My feet are now planted upon the "Rock of ages," for whose coming and kingdom I earnestly pray.

I am teaching school this winter, and the family with whom I board are very excellent, pious Presbyterians. I am blessed with many christian privileges, but I do not hear the gospel preached as *I find it* in the Bible. I have much liberty in speaking and praying in prayer meetings, which are held every evening. My trust is in the Lord, and I expect to receive still greater light, for it is my prayer that the Lord would show me the path of duty, and give me grace sufficient to walk therein.

Bro. Grant, I pray the good Lord to speed you on in your blessed work of enlightening the minds of the people on religious subjects.

From Eld. J. T. Ongley.

Bro. Grant:—I am anxious to have the Crisis in this neighborhood. It is a new place, and quite an interest is manifest. The truth is getting a strong hold on the minds of the people, but opposition rages. I am now at another new place, where there has not been any Advent preaching, except once or twice by Father Wilson, some seven years ago. Four weeks ago I preached one discourse on the Christian's Hope, and quite an interest was manifest, and left an appointment for last evening. Found the roads so bad that it was impossible to get through in time for any meeting. Left my wagon and harness, mounted my horse, and reached the place in time to find the school-house nearly full of people waiting.

At that time I lost my horse, and not being able to walk a great deal, owing to poor health, I cannot labor as I have done; and am at a stand to know what is best to do. My prayer is, good Lord, direct, and open the way for me. If it is duty for me to still proclaim the blessed truths of the soon coming King, I think the way will be opened. There are some brethren that are owing me some little for books, etc., which, if I had, would help me.

Blooming Valley, Crawford Co., Pa.

Married.

March 13th, Mr. Jonathan Ramsey and Miss Acolyta H. Piper, both of Piermont, N. H.

March 31st, Mr. Burton French, of Haverhill, and Miss Eliza C. Davis of Benton, N. H.

Obituary Notices.

Died, in Kennebunk, Me., April 8th, 1859, Mrs. Mary E., wife of Capt. Lewis Wormwood, aged forty-nine years.

Sister Wormwood suffered much during her sickness, but bore her sufferings with christian patience and resignation. For several years she was troubled with a cancer in the breast, which was taken out Nov. last, by Dr. Lord, of Portland, after which time her sufferings were almost unparalleled until her death. She fell asleep in hope of being raised to an incorruptible life at the coming of Christ.

Her funeral was attended by the writer. Discourse from Heb. 4. 9.—"There remaineth therefore a rest to the people of God."

W. H. Mitchell.

Summary of News.

FOREIGN.

Per steamship city of Baltimore, from Liverpool March 30th.

In Parliament, Lord Malmesbury made some explanations in regard to Lord Cowley's mission. He expressed a hope that peace would be maintained. There was less confidence felt at Paris, Vienna and Turin, where warlike preparations continue.

The meeting of the new European Congress has been fixed for the 1st of May, probably at Baden. It will be attended by five Cabinet Ministers, viz.: Malmesbury, from England; Walewski, from France; Gotchakoff, from Russia; Buol, from Austria, and Schemit from Prussia. The Italian States will be indirectly represented. The English Government is said to have given its consent for the admission of Sardinia. Also, that Lord Cowley will assist Malmesbury, and M. Drouyn De Huys act as second to Walewski.

The Vienna correspondent of the London Times says, that although Austria consents to attend the Congress, she has no belief that peace will be maintained, and therefore continues her armaments.

The latest advices are that while Piedmont will have a seat in Congress, she will not have a vote, and that other Italian States will be admitted on the same conditions.

All the war material recently prepared, such as artillery projects, clothing, tents, etc., were to be stored at Lyons and Marseilles.

Paris letter writers state that armaments were going on in France without relaxation. The government had also decided upon adding a fourth battalion to each of the hundred regiments of the line.

Count Cavour writes to the Sardinian Ambassador at London, in reply to a question propounded by the British government, that it will be impossible for Sardinia to remain defenceless in the face of the provoking and armed attitude of Austria.

It is computed that, by the close of March, Austria will have in Lombardy seventy battalions infantry, which, added to artillery, cavalry, engineers, etc., would make her army in Italy number about 220,000 strong.

Letters from Piacenza announce that 1200 Austrians, with fifty cannon and other war munitions, had arrived there. The church had been converted into a flour magazine. Warlike preparations were also going actively forward in other portions of Italy.

It was rumored in Paris on the 28th that a collision had actually taken place in Lombardy between an Austrian detachment and some recruits who wished to escape the service. One killed and several wounded.

It is officially announced in Germany that the Federal Assembly has voted supplies for arming fortresses.

Prince Frederick of Wurtemburg has been appointed Commander-in-Chief Eighth Federal Corps d'Armee.

There is nothing of political importance from India.

RUSSIA.

A disagreeable sensation has been produced in official circles at St. Petersburg by the declaration of the committee of the government of Tiver respecting emancipation, that the nobility express the opinion that this reform is to ruin the Russian nobles. The committee demand recompense for the lands ceded to the peasants, and advise the nobility to break off all communication with them. The document indicates a profound sentiment of bitterness and irritation.

Per Europa. From Liverpool April 2d.

FRANCE.

Count Cavour is reported to have reached Paris full of doubt and misgivings, but after his interviews with the Emperor he became quite buoyant, and according to rumor had declared that he had then no apprehension of the future, and in fact that he was master of the situation.

Cavour was believed to be bent on war, and it was reported that he would not leave Paris till the admission of Piedmont to the Congress was settled one way or the other.

A second division of the army of Algeria was shortly to arrive at Marseilles.

PRUSSIA.

Advices from Berlin state that the Prussian government intends demanding from the Chambers a credit of twelve millions thalers, for increasing the Navy and improving the defences of the coasts of the Baltic and the North Sea.

Austria had objected to the Peace Congress meeting at Baden. France had left the choice of town to Austria. Piedmont is not to be admitted as a great power, but on similar conditions to other Italian States. Count Cavour left Paris for Turin on the 30th.

DOMESTIC.

A Battle with Indians.—New York, April 16.—A New Orleans despatch says that Captain Ford's company of Texan Rangers, numbering forty-seven, had been surrounded by 800 Indians in the north of the State, and a desperate battle ensued, in which Ford and four of his men cut their way through the Indians. Great excitement prevails on the frontier, and large companies will proceed in search of the Indians.

Mexico.—Washington, April 16.—New Orleans papers of the 11th contain details of Mexican news by the Tennessee. The Liberal army, 13,000 strong, nearly surrounded the city of Mexico, and had succeeded in cutting off supplies, provisions and water. A capitulation is expected to take place soon; if not, a great battle is anticipated, both armies being reinforced. The liberals are confident of success. The whole country is in a deplorable condition.

Thurston, the Æronaut.—Adrian, Mich., March 8th.—The remains of Ira J. Thurston, the Æronaut, who met his death in the unfortunate ascension from this city, on the 16th of September last, were accidentally found on Sunday evening last, about ten miles from the place of his second ascent. The remains were brought to this city and fully identified.

Destruction of St. Peter's College by a Landslide.

All who are familiar with the city of Troy know Mount Ida, the beautiful but treacherous hill lying to the eastward of the town. Since the year 1845, the Trojans have been timid respecting these landslides—the one occurring in that year having left such terrible marks that, to this day, Troy is looked upon somewhat in the same light as the villages standing at the foot of Vesuvius. In the slide of 1845 a mass of the mountain, many thousand tons in weight, gave way with a most terrible crash. In a moment streets, houses and human beings were covered. Men and women were overtaken flying. Many were smothered in their beds. The slide occurred early in the morning. The whole city was engaged exhuming the dead and rescuing the living. One woman was found dead in bed with two children in her arms. Another was bent over a stove, half consumed. A man had been sawing wood; the avalanche overtook him before he could drop the saw, which fell under him, and in his struggles the instrument cut him nearly in two. Many other equally terrible incidents were connected with it; and under the circumstances, it will create no astonishment that the old fear has been somewhat awakened by the late occurrence.

St. Peter's College was dedicated on September 19th, 1858, by Bishop M'Closkey, and was intended as one of the handsomest Catholic establishments in the country. Up to this time $25,000 have been expended on it. It was 200 feet in length, and would have been five stories in height. It is situated on a flat surface, about four acres in extent, lying within thirty feet of the slope of the hill, and was reached by a broad flight of steps.

The slide occurred on the morning of March 18th, an immense mass of the hill moving gradually down until it reached the rear wall of the college; here, for a moment, it seemed to pause, but only to gain a new impetus by the accession of a larger avalanche. Through the walls it burst, with a noise that was heard for miles, carrying away the heavy walls and timber like so much paper. The college is a total wreck, so much so, that it has been officially announced that a transfer of the site is to take place to Mount St. Vincent, on the south bank of the Poestenkill Creek. It is a matter of some astonishment to those who are familiar with the terrible effects of these slides, how it ever happened that St. Peter's College was thus located. The hill is now in a very dangerous state; and many of the occupants of the houses in the eastern part of the city are removing to places of greater safety.—*Harper's Weekly.*

Rules for Traveling.—The following rules are important to travelers, and are not as widely known as could be desired:

It has lately been decided that applicants for tickets on railroads can be ejected from the cars if they do not offer the exact amount of fare. Conductors are not bound to make change.

All railroad tickets are good until used, and other conditions "good for this day only," or otherwise limiting the time of genuineness, are of no account.

Passengers who lose their tickets can be ejected from the cars, unless they purchase a second.

Passengers are bound to observe decorum in the cars, and are obliged to comply with all reasonable demands to show tickets. Standing upon the platform, or otherwise violating a rule of the company, renders a person liable to be put from the train.

No person has any right to monopolize more seats than he has paid for, and any article left in the seat while the owner is temporarily absent, entitles him to the place on his return. The above rules are based upon legal decisions.

For the Crisis.

"Fear not; I am thy Shield."

The christian is fearless, for God is his stay,
And Jesus, the Savior, himself leads the way;
The light of his darkness thy presence shall be,
O, God of our fathers, whose trust is in Thee!

The christian is fearless, for lasting his love;
Firm linked are the fetters that bind him above;
And firm as Mount Zion they ever abide,
Whose trust is our Father, his glory their pride.

The christian is fearless—unfurl'd every sail,
He'll traverse life's ocean unheeding the gale;
Through the spray of its surges, its billows' white foam,
Jehovah will guide him safe, safe to his home.

The christian is fearless—unsheathed is his sword,
He is girded with strength by the arm of the Lord;
When his banner of triumph in vict'ry shall shine,
Great Captain and Leader, the glory is *thine!*

The christian is fearless—within him is light,
Though shrouded in darkness and blackness of night;
Still the rainbow of promise encircles the throne,
And ne'er has our Shepherd forsaken *his own!*

The christian is fearless, surrounded by foes;
Though the gall of life's bitterest cup overflows;
Though veiled by the darkness, the promise shall stand,—
Whoso trusts in the Lord is upheld by his hand.

The christian is fearless, though nearing the tomb,
For the torch-light of promise shall light up its gloom;
Christ says, I will raise thee again, do not fear,
Thy Father, thy Portion, thy Savior is near!

The christian is fearless—oh, bless'd be Thy name!
Thou, Jesus, our Savior, art ever the same,
The Shield of thy people thou ever shalt be;
Our trust and our portion are centered in thee!

Fannie Parry.

Pine Avenue.

Spirit of Christ.

"If any man have not the Spirit of Christ, he is none of his."—Rom 8: 9.

Any man, young or old, rich or poor, king or slave, wise or unwise, minister or church member; if he have not the spirit of Christ, he is none of his! Without that spirit, your christian name, your observance of the ordinances of the gospel, your fervent prayers, loud exhortations, eloquent sermons, great or small deeds of charity, and persecution and sufferings—are all in vain—you cannot be a christian. Do not be deceived on this point. You are in imminent danger here! This is the fatal rock on which many have wrecked their eternal all.

Do you inquire what it is to possess the spirit of Christ? We answer: it is not some sudden burst of joy that fills the soul in the attitude of prayer, or while hearing the Word preached, or giving the warm exhortation. Such sudden ebullitions of feeling are no certain evidence that we have the spirit of Christ: for the wild fanatic and pleasure-seeking worldling have such feelings; they become uncontrollably happy in their delusions and vain amusements—but have not the spirit of Christ.

The spirit of Christ is the spirit of love, purity, kindness, patience, meekness, benevolence, long suffering, faith, hope, joy, and every other lovely spirit or principle that characterizes the gospel. To have his spirit, those principles must live and reign within us, and govern all our acts. They constitute the "mind of Christ," which, in order to be his, must be in us.

Do we possess this mind, this spirit, or do these heavenly principles dwell within and control us? Are our words moulded and influenced by them? Do they give direction to the meditations of our hearts? and are our works their righteous and precious fruits? If so, then we have the spirit of Christ, and are his; but if not, then we are not his. Let us see well to this matter, that we may be found ready to meet the Lord at his coming, which is nigh, even at the door.

A GRAND BOOK!!

Fables of Infidelity and Facts of Faith.

BY R. PATTERSON.

For a long time I have felt the need of some book on Infidelity which would meet the protean forms in which it now appears, and hurl the gauntlet of truthful and enlightened defiance at the head of ignorant and prejudiced scepticism. I had purposed writing a work on the subject myself, but at length, to my great joy, I find it done to my hand. I have in my library many treatises on the subject, but some are too large, some too small, some too old, some too dull, and though they contain abundance of gold, yet it is not coined ready for circulation.

This book meets the want, and is emphatically the *best* work on infidelity for the common reader that I have seen. It discusses the question in almost every point of view, takes up one after another of the sceptic's refuges of lies, and scorches them to cinders. Every stroke is like a stroke of lightning. Fact, argument, science, reason, sarcasm and appeal lie scattered through the pages. Geology, theology, ethnology, and many other "ologies" come in for a share of notice, and the objections of infidels to the book of God are shown in their proper light. All will be interested and profited by the perusal of this book, even though they may not agree with or endorse all its minute particulars. It is published in one vol. 12 mo., more than 300 pages, fine clear type and good paper, neatly bound in cloth, and will be sent by *mail* post paid, on the receipt of 75 cents. Usual discount to agents. For $6 in *cash*, a dozen copies will be sent by express to any person.

I would also invite attention to the following valuable works, some of which have received the commendation of many of the most learned and pious persons in various religious denominations. All of them will be sent by mail pre-paid to any address on receipt of the price.

The Voice of the Church on the reign of Christ on Earth, by D. T. Taylor. Price $1 00.

The Great Controversy between God and Man, its Origin, Progress and End, by H. L. Hastings. Price, paper 40 cents., cloth 60 cents.

Spiritualism, a Satanic Delusion, by Wm. Ramsey, D. D. Paper 30 cts., cloth 40 cts.

The Fate of Infidelity, by a Converted Infidel, cloth 25 cents.

Tracts on Prophecy, by H. L. Hastings. 1 vol. cloth, 60 cts.

Tracts on Immortality, by H. L. Hastings. 1 vol. cloth, 60 cts.

Also a large assortment of Pamphlets and Tracts—doctrinal and practical, spirited and pungent, adapted to general circulation. On receipt of $1, from 800 to 1200 pages will be sent by mail post paid. The poor can have them free. Address orders to H. L. Hastings, 43 Centre Street, New York.

For sale by H. W. Pray, 101 High Street, Providence, R. I.; M. Grant, 167 Hanover Street, Boston; G. W. Young, 138 William St., New York; H. Branch, Jr., [illegible], Ill.

[illegible]

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Wm. G. Moncrieff will preach in—
Boston, (Chapman Hall,) Sunday.........April 24

I have appointments to preach as follows:—
Canterbury, (Town House,) the fourth Sabbath in April.
Loudon Ridge, the first Sabbath in May.
T. M. PREBLE.

W. G. Blanchard appoints to preach in—
North Adams.........April 30
and over the following Sabbath.
Cheshire, Mass.........May 2
Bancroft, Mass., (where Bro. C. C. West may appoint).........May 3 and 4
Goshen, Mass.........May 6
and over the following Sabbath.
Austin Hills, Mass.........May 9

Eld. J. G. Smith will preach in—
Worcester.........April 24
and.........May 1

Eld. J. Couch will preach in
Portland, Me.........April 24
Portsmouth, N. H.........May 1
Concord, N. H.........May 8

APPOINTMENSS FOR BRISTOL, CT.
Eld. Geo. Champlin will preach.........May 1
Eld. Ira Morgan will preach.........May 15
IRA SHUTLIFF, Cor. Sec.

Providence permitting, I will preach in—
POULTNEY, Vt., Saturday evening, April 23d, and the following Lord's day, and during the following week, where Brn. may appoint.
RUTLAND, Vt.........May 1
MILES GRANT.

Eld. W. S. Campbell will preach in—
Scitico, Ct.........April 24

Eld. Wm. M. Ingham will preach in—
Auburn, N. H., (School-house, District No. 4,)—evening.........April 21
And at District No. 1—evening.........April 22
Manchester, N. N.—Sunday.........April 24
Hooksett—evening.........April 26
Suncook—evening.........April 27
Concord, N. H.—Sunday.........May 1

Bro. H. Munger will hold a meeting with the church in
Lee, N. H.........April 24
if directed, and I am notified.
From thence, where a door may be open to do good.

T. S. Canfield appoints to preach as follows—
Savoy, Mass.........April 21 and 22
North Adams, Mass.........April 24

Bro. Wm. Sutherland appoints to preach in Plymouth Hollow.........Sunday, April 24

J. K. Bellows appoints to preach in the following
West Haven, Ct.........April 20 and 21

Business Matters.

To Correspondents.

Eld. J. Blain will be in Boston next week.

Mrs. A. D. Gould—We are unable to furnish you with a number containing that obituary notice.

John C. Day's P. O. address is South Lancaster, Mass.

W. B. Davis' P. O. address is Lake Village, N. H.

T. Huntington—All right.

Leonard Von Eschen—None of those works which you speak of are written in the German language.

Cash Receipts.

R McFadden 187, $2.50; H Champlin 223, $3; W F Higgins for Worcester Brn., $6; S K Gibson 158, $3; B Lord 182, $1.12; H S White 219, $1 72; S F Mudgett 179, $1.25; Jno Gardiner 224, $1.58.

Mrs J M Sykes 200, W H Stackford 201, A Tomlinson 200, L Bacon 200,—50 cts each.

B Burlingame 210, H G Armstrong 210, Joe Wait 182, E B Knapp 177, I Clough 208, J Bailey 212, W Leach 195, E A Walker 215, H H Jones 212, Mrs A D Gould 210, E B Southwick 218, E S Hyde 209, L L Atkinson 209, Mrs C Durkee 210, I Mason 208, L Bristol 182, H Way 182, S Smith 218, B Greaves 213, S F Leavitt 198, E Pitchard 213, H Moses 205, Mrs F Eaton 203, C Lewis 208, M A Hoxie 210, A Smith 208, G G Emery 213, T Chambers 200, L Von Ecshen 209, D Dole 200, P Parlow 208, H Caswell 208, A Jenny 208,—$1 each.

C Perry 208, Mrs J Steer, J C Wheeler 186, W Davis 211, A Blackstone 187, N Hall 202, E S Mathewson 185, I Fancher 254, Eld J Parry 260, N W Wait 237, E Stedwell 208, Allen Hawkins 235,—$2 each.

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Original Contributions.

For the Crisis.

"Handling the Word of God Deceitfully."—No. 2.

As stated in my first, the man who has a dishonest heart will show it in his teachings. But the real christian has renounced "deceit," "craftiness," and "dishonesty," "speaking the truth in his heart;" although he may speak erroneously and ignorantly. But to handle the word of God deceitfully, is to use Scripture to prove a point of theology, when it contains no evidence on the subject; or to use a part of a testimony to prove a question, when the whole would disprove it, if quoted; or, to use texts to prove a doctrine to be true, and then to deny the same use of it to others, when they wish to prove something by it which they disbelieve. I have more than once seen this done on these texts:—Rev. 6: 9, 10; Rev. 20: 4,—"Souls under the altar," "souls of them that were beheaded." And Rev. 22: 9,—"I am thy fellow-servant, and of thy brethren the prophets." These have been quoted, and strongly urged, as proof of the conscious state of the dead, by those in high standing as theologians; but when Spiritualists have used the same texts to prove their views, and Post-Millennialists use Rev. 20: 4, to prove a spiritual resurrection, in controversy with the same writers, they have argued to prove that Rev. 6: 9, 10, was a symbol of the waiting condition of the slain martyrs; and that in Rev. 20: 4, the souls represented real persons resurrected, and not in a state separate from their bodies; and that the souls had been dead, until the resurrection.

Again, that the man in Rev. 22: 9, was not the spirit of an old prophet, but a "fellow-servant of the prophets"—an angel that labored for man's salvation with the prophets. Surely, a right heart could not use both these theories, unless a conversion had taken place, and this we had no reason to believe. I have seen it argued that the rapping spirits could not be good, because God had forbidden his children consulting the dead; and if so, it would be a sin to disobey. Therefore it must be sin for the spirit of a good man to attempt to communicate with men in the flesh. Yet the same men argue that good old Samuel *did* come and talk with Saul, (without sinning of course,) and Saul was much to blame—God-forsaken, a most wicked man. Yet "to-morrow" to die and be with Samuel. There is a whole basket-full of such, but I leave it for another subject.

It is often argued by popular teachers, that Matt. 24: 34—"This generation shall not pass," etc., referred to the generation living when Christ was here, and the "things," to the overthrow of the city of Jerusalem; and yet the same ones will jealously quote the thirty-eighth verse to some of us who speak of knowing something of the time of Christ's coming to judge the world,—"But of that day and hour knoweth no man."

I have heard it strenuously advocated by a very popular teacher, that no man could properly be an Elder in the church of Christ unless he had a wife; and if she die, his eldership must cease; that he must also be the father of children, or not be an elder. It was attempted to prove this by 1 Tim. 3: 2, 4,—"The husband of one wife," . . . . "having his children in subjection." Had he not handled God's word deceitfully, he could not have attempted such an effort; and had he known himself, and been honest, believing the sixth verse, "Not a novice, but being lifted up with pride, he fell into the condemnation of the devil;" perhaps much mischief would have been prevented, which his labors have caused.

With much force it has also been argued that it was the duty of all christians to sell out their possessions, and have all things common; and as proof of this, Acts 4: 34–37 is quoted. Many who do not think for themselves, and are told that it was a christian requirement, are thrown into confusion by this deceitful handling of the word of God. To give it more force, chap. 5: 1–8 is quoted, to show that Ananias and Sapphira were killed by the Lord, because they kept back part of the price. Let this be read, and we find no command was given to sell their all; no such requirement was made. Neither did these die because they did not give all into the public purse; but because they deceived, and "lied unto God." Peter tells them "it was in their own power." The action of the church was voluntary, to make what they thought the best use of their means; and as they continually expected Jerusalem to be destroyed, and Judea overcome with the enemy, they wished to be ready to "flee" from it with all speed. But, as the record of Paul's labors shows, it was a premature act, though kindly done, and perhaps turned to a good account; but the desolation of Judea did not take place for some years, and the church at Jerusalem became poor, destitute and [illegible]. Paul says he robbed (took [illegible]) other churches to supply them. He begged for them, and they were supplied by the [illegible] by their liberality.

I. C. W[illegible].

[illegible] good done to the neighbor by [illegible] the influence of [illegible] is good only in appearance.

For the Crisis.

Future Punishment.

BY J. PARKER.

"These shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25: 46.

We will notice, in the first place, the necessity of a *Revelation*, to make known a future state of existence, future rewards and punishments connected with such a state.

Without an authentic and reliable revelation from the Divine Being, we are utterly in the dark one single step beyond the grave! Cast adrift on an unfathomable and unbounded ocean, without a chart, a compass, or an helm; left to the flounderings of a bewildered imagination; and tossed on the billows of *doubt, anxiety and despair*.

Is it *possible* that God has left his creatures in such a hopeless state; that he has denied them any knowledge of a future world? If so, we may reasonably conclude that there is no such state of existence, or he would have given us some intimations of it; and yet, nature reveals no such secrets, that can be relied on, so as to constitute a *reasonable* ground for faith to build on.

Men have not been contented in this state of uncertainty; and have invented to themselves innumerable theories, in a vain effort to fathom this dark abyss; and these phantoms of imagination only serve to bewilder us the more, in an interminable chaos of absurdities. In the midst of all this confusion, worse confounded, the Bible is presented to us as a revelation sent from God.

It is not my intention now, to enter into an elaborate argument to prove the authority of the scriptures of the Old and New Testament; this has been done by abler hands than mine. All I have to say on this subject is, that if the Bible is *not* what it professes to be, it is utterly in vain to seek truth elsewhere. Every effort that is made to weaken our faith in this book, as a revelation from God, is most *cruel* and *inhuman*, unless something better and more reliable is given in the place of it; which, I hesitate not to say, has not been done for nearly six thousand years. I mean to cleave close to this sacred book, till some one can substitute a *better*. I take no leap in the *dark*—hold on to the last plank, and perish *thus*, if it must be so—rather than relinquish my present hope of immortality, as the gift of God, through faith in Jesus Christ, by a *resurrection* from the dead, at the judgment of the great day, when the wicked "shall go away into everlasting punishment, but the righteous into life eternal."

That the Scriptures reveal the fact of future punishment, few will be bold enough to deny. There is a distinction kept up between the righteous and the wicked, between those who love and serve God, and those who will have none of his ways. There can be no amalgamation here, and though they may be permitted to live together in this world, they will be *separated*, as tares from the wheat, in the world to come. We hear a great deal in the present day of *progress*; but the progress of the wicked is *downward*; evil men and seducers wax worse and worse. This is the sort of progress the antediluvians made, when men lived eight and nine hundred years. There were giants in the earth in those days—giants in *wickedness, oppression* and *violence*; so that it became necessary to destroy that generation, and to shorten the life of man to three score years and ten—space and time enough for repentance, but not for centuris' growth in wickedness. Look at "Young America," in our day. Our government is not yet one hundred years old, and should it make a like *progress* in another century, in *corruption, fraud, luxury* and *dissipation*, it will long ere that be as *ripe for destruction* as ever Sodom was.

If there is one truth more clear than another in the word of God, it is this:—"The wicked shall not go unpunished," either in this world or the world to come.

Now we come to inquire into the *nature* and *extent* of future punishment. Our heading plainly declares the *extent* of it—it is everlasting, eternal! The same word, in the original, is here applied both to the eternal life of the righteous, and to the eternal punishment of the wicked, and ought to have been thus translated. These shall go away into *eternal* punishment, and the righteous into life *eternal*.

As to the *nature* of future punishment, our text does not inform us, only as to its *duration*. We must go elsewhere to get information on this head. The context indeed declares, in the 41st verse, that the King will say to those on his left hand—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels," (or, as we should say, *agents*.) But eternal, or unquenchable fire, would, in the *nature* of things, utterly destroy and consume everything cast into this *destructive* element, as chaff, thorns and tares. The fire being *everlasting*, and not to be *quenched*, seems to indicate that there could be no possible time or circumstances, where the finally ungodly could escape punishment.

There are *three* prominent opinions on the subject of future punishment, that demand our attention; I shall briefly notice each of them.

First. That the wicked are to suffer eternal conscious torture, either in literal fire, or in [illegible] remorse and despair. Strange to say, this is the *Orthodox* doctrine, in the noon of the nineteenth century! This is the creed of nearly all of the *self-styled* evangelical churches, as well as the church of Rome. Countless millions of our race do now, and will forever exist, in unutterable woe, cursing God, each other, and themselves; and increasing in guilt and misery throughout all eternity! The wickedness of the wicked will *never* come to an end! Surely such a system as this cannot originate in heaven; it is more akin to the malignity of satan than to the *love* and *mercy* of God! It is revolting to the best feelings of human nature, to dictates of *reason, justice, holiness* and *truth*. It is in direct contrast to the character of God, as revealed in his word and works. "He retaineth *not* his anger forever, because he delighteth in mercy." "God is *love*."

What sort of love is that which creates innumerable multitudes of creatures, for no other purpose than to torment them forever, and take pleasure in their agony and woe? The most implacable monster in the universe would not thus treat his bitterest foe! No cruel mortal would thus treat a mad dog, but as speedily as possible put him out of his misery.

It is not to be wondered at, that this idea of future punishment should produce a *reaction* in the minds of men who *dare* think for themselves; and, as we are, in cases like this, always prone to extremes, it is more than probable that many, in their examination of this subject, are driven to the *opposite extreme*, and try to persuade themselves that there is, in reality, no future punishment, or at most, only for a limited duration; and that by no means extreme. This brings me to notice

Secondly. Universalism, or final restoration.

Some "Universalists" do not believe in any future punishment at all, but hold the opinion that the consequences of sin and guilt, in this world, bring their own punishment with them, thus: "Can a man put fire in his bosom, and not be burned?"

Others allow a degree of future retribution, for deeds done in the body, but they consider this discipline always reformatory, and that it will terminate in universal salvation. This is somewhat similar to the purgatory of the church of Rome, except as it is applied to *all*, and not merely to the *faithful*. I must confess that this system is a great improvement on the former; and, if it could only be proved from the *Bible*, thousands would be glad to embrace it.

But here is the difficulty; *there*, it is neither asserted or implied; but, on the contrary, our text, and many others in like manner, plainly declare that the punishment of the finally impenitent is *everlasting, eternal, without end!* Now, may there not be a middle way between these two extremes, where we may find the truth? Even *virtue* has its sacred limits; which, not being strictly observed, it ceases to be virtue. Hence the proverb, "The extreme of virtue is vice." What are we seeking for? We want something that will vindicate the justice of God, in the punishment of sin; and, at the same time, put a *final end* to sin, sorrow and death. Is there such a system revealed in the Scriptures? *This*, after all, is our only rule for faith and practice. "If they speak not according to *this word*, . . . there is no life in them."

(To be concluded.)

For the Crisis.

Letters Illustrative of Christian Experience.—No. 20.

My Dear Sister:—I must confess that it was somewhat consoling to me, when I found that such a great and good man as Stephen Olin had suffered, at times, the same feeling of deep mortification which has been such a source of painfulness and embarrassment to me for many years. Most heartily could I subscribe to the following incident.

"He (Stephen Olin) at this time occupied the Methodist pulpit of that city, and the next Sunday evening his chapel was crowded with the *elite* of the community, including several clergymen. He preached long, and, as he thought, badly and confusedly; in fine, he felt, at the close of the discourse, confounded with mortification. He sank, after the benediction, into the pulpit, to conceal himself from view, till the assembly should all be gone. By and by he espied some eminent individuals, apparently waiting in the aisle to salute him. His heart failed him. Noticing a door adjacent to the pulpit, he determined to escape by it. He knew not whither it led, but supposed it had communication with the next house, which had once been a parsonage, as he recollected having heard. He hastened to the door, got it open, and stepping out, descended abruptly into a graveyard, which extended beyond and behind the former parsonage. The night was very dark, and he stumbled about among the tombs for some time. He reached at last the wall which closed the cemetery in front the street, but found it insurmountable. Groping his way to the opposite side, he sought to reach a back street by penetrating through one of the gardens which belonged to a range of houses there. It was an [illegible] endeavor [illegible] though in these he was assailed by an house dog. Having prevailed in this encounter, he pushed on and reached the street, with some very reasonable apprehensions that the neighborhood would be alarmed by his adventures. He now threaded his way through an indirect route to his lodgings, passed unceremoniously to his chamber, and shut himself up for the night, but slept little or none, reflecting with deep chagrin on the strange conclusion of the day. On the morrow he hardly dared to venture out; but, while yet in his study, Mr. ——, one of the first citizens in Charleston, and a leading officer in a sister denomination, called at the house; he was admitted to the preacher's study with reluctance; but what was the astonishment of the latter to hear him say that the sermon of the preceding evening had enabled him to step into the kingdom of God, after many years of disconsolate endeavors, during which he had been a member of the church. The same day, a lady of influential family came to report the same good tidings. Other similar examples occurred that morning, and this failure was one of the most useful sermons of his life."

The following incident in the life of Bishop Asbury shows that great and good men are tempted to abandon their work because of discouragements. Says the writer, "The worth of souls lay near his heart, and he was not satisfied unless he was conscious sinners were awakened and converted through his instrumentality. Once, after having traveled hard through a western wilderness to reach a quarterly meeting, on his way to a distant conference, he was unusually tempted at not having seen for some time any direct evidence of his personal labor in the conversion of souls. He felt inclined to the belief that his mission had expired, and he had better retire from the work. With this depression of spirit he entered the love feast on Sabbath morning, in a rude log chapel in the woods, and took his seat, unknown to any one, in the back part of the congregation. After the usual preliminary exercises had been gone through with by the preacher, an opportunity was given for the relation of christian experience. One after another testified of the saving grace of God, and occasionally a verse of some hymn was sung, full of rich and touching melody. The tide of religious feeling was rising and swelling in all hearts, when a lady rose, whose plain but exceedingly neat attire indicated that she was a Methodist. Her voice was full and clear, though slightly tremulous. She had traveled many miles to the meeting, and her feelings would not allow her to repress her testimony. She remarked that she had not long been a follower of Christ. 'Two years ago,' said she, 'I was attracted to a Methodist meeting in our neighborhood, by being informed that Bishop Asbury was going to preach. I went, and the Spirit sealed the truth he uttered on my heart. I fled to Jesus, and found redemption in his blood, even the forgiveness of my sins; and have been happy in his love ever since.' She sat down, and, ere the responses which her remarks had awakened in all parts of the house had died away, Bishop Asbury was on his feet. He commenced by remarking that he was a stranger and a pilgrim, halting on his way for rest and refreshment in the house of God, and that he had found both; 'and,' said he, with uplifted hands, while tears of joy coursed each other down his face, 'if I can only be instrumental in the conversion of one soul in traveling round the continent, I'll travel round it till I die.'" Yours as ever, M. D. W.

Hygiene.

"This is for your Health."—*Paul.*

Exercising.

"Live for something; be not idle,
Look about thee for employ;
Sit not down to useless dreaming—
Labor is the sweetest joy."

They don't exercise enough physically. Ministers, editors, students,; male and female. Sedentaries are perishing for want of regular, systematic, every day exercise in the open air.

We saw a few days since a beloved student preparing for the ministry, feeble in body and in mind for want of some three or four hours daily, energetic exercise. He looked feeble, was feeble, sickly, dyspeptic; his system was gradually undermining, and ere long we fear an early grave! The spirit was willing, but the flesh was weak. This dear brother, with multitudes in like circumstances, is committing suicide—may be, ignorantly, unconsciously, and yet none the less certain. There are scores of feeble, sickly, pale-faced ministers in our city, dying by inches! Nature demands this regular systematic, daily, physical exercise. She cries out for it importunately, and repeatedly, louder, and louder, and if not heard and obeyed, the lash must come, sure to come. We know this to be true from sad experience. Our choicest, golden prime was sacrificed. A too close application to study, without sufficient out-door exercise, was suicidal. When too late, alas! for recovery of former vigor, strength of nerve, and useful, active mental life, we discovered our mistake, and our folly; consequently by this one improvident step of disobedience to the calls of nature, we go limping, halting, quivering with the multitudes all our life, with one foot in the grave, comparatively useless.

Friends, will you lend a listening ear to the entreaties of a dead man still in the land of the living?

By disobeying the laws of our being, during our preparatory course of study, we suffered ten years under the [illegible] actively engaged in God's service, [illegible] a healthy body, physical strength. Our bodies are God's—our souls, our all; and we have no right to abuse them. What says the apostle, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." 1 Cor. 3: 16.

Reader, hearest thou this, and will you obey God; the God of grace, the God of nature, and the calls of nature? Wake up, rouse up out of your musty domicils, up, out, inhale the fresh air of heaven—grasp the axe, the saw, the plane, the hoe, the shovel, the pitchfork, anything good for labor, in the workshop, vigorously, in the gardens, the fields, the forests, anywhere; up stairs, down stairs, in the garret, in the cellar. Walking merely, will not suffice, every part of the system requires renovation and perspiration. Nothing short of some three or four hours regular, daily, laborious exercise, will meet the demand of the system.

The celebrated Lyman Beecher, now past three score and ten, we are informed, had heaps of sand in his cellar, and when no better exercise offered to renovate his system, he would retire to his cellar, and shovel these heaps of sand from one side of the cellar to the other vigorously, till perspiration flowed freely.—*Golden Rule.*

Fruits as Food.

So far as I am acquainted, it has been customary among us, until within a few years, to eat fruit of most kinds at all times and hours of the day, whenever the appetite, however capricious, seemed to dictate. Seldom, if ever, till quite recently, has it been eaten as a part of our meals, like the soup, the fish, or the potato. When used at the table, it has been as an adjunct, and not as a principal dish; or, at most, as a dessert. Thus, baked sweet apples, or berries, with milk or raisins, apples, grapes, oranges, figs, or the like, have been used as a dessert, time immemorial. But within a few years, the custom of having fruit at the table, from the first of our sitting down, and of regarding it as a principal dish, has been gaining ground very fast. It began with the rich; but has been followed, to a greater or less extent, by other classes. It is hoped and believed that what is so well begun will in a few years be perfected. Should the potato continue diseased, I am not without the hope that the apple may be its substitute. It differs, of course, in its properties, from that excellent and long-tried friend; and yet, on the whole, would probably be almost as valuable. And, by proper management, it could be had, at all times of the year, in nearly as good condition as the potato.

It will doubtless take some time so to fasten upon the public mind the idea that fruits are food, as to give to the apple a standing and character among us similar to that which the potato now sustains. For there will not then, at first, be any place for our acrid condiments,—our mustard, pepper, saleratus, etc.,—or even our sugar and salt. Habit, as you know, is exceedingly powerful. Sugar, milk, molasses—and perhaps certain sauces—we might indeed soon learn to relish on our fruit; for some advancement in this department has been made already. But, to learn to relish apples, or strawberries, or peaches, when well besprinkled with mustard or cayenne, or well permeated with gravies, or even well showered with salt, will be a work of slower progress. And yet, in the nature of things—apart from custom or fashion—I know of no reason why mustard or pepper are not as well adapted to an apple, baked or raw, or to strawberries or cherries, as to a potato.

Some have endeavored to show that the word which, in the Scriptures, is translated bread, as used in a general sense, might as well mean fruits as farinaceous articles. This certainly may be the Scripture meaning occasionally; but I think it must be but rarely, after all. When the Savior and Paul so often *broke bread, can any one believe* they had nothing before them but fruit?

Fruits are not so good in the evening as in the early part of the day. We have an old adage, that "Fruit is gold in the morning, silver at noon, and lead at night." In any event, it is best in the early part of the day. If the first meal is not received till ten or eleven o'clock, that is the best time for fruit; but, if the custom of taking a very early breakfast is to be continued, my advice is to use the fruit at the second meal, or dinner.

Those fruits are generally best for health, which, when perfectly ripe, dissolve most readily and completely in the mouth. Those which have thick skins, or large seeds, or hard insoluble masses in the centre, should be eaten with great care, and their doubtful parts rejected. Fruits with stringy pulps are not so good as those whose pulps are more friable and tender.

Fruit, to be useful as food, should be perfect. It should be neither unripe, nor in a state of decay. It should be adapted to the other articles which are conjoined with it, to the temperament and habits of the individual, and to the season of the year in which it is used.

Taken properly, and in the order I have mentioned,—that is, when they are ripe,—they have a tendency to prevent disease. I know that a different opinion has in times past prevailed. But, if fruits ever cause disease, it is when they are imperfect or improperly used; for, if rightly used, they are better as preventives than a whole world of medicinal agents.

Currants, gooseberries and apples, plucked ere they are half ripe, and stewed, or made into pies, are exceedingly common. Many think that cooking, with the addition of sugar and other seasonings, removes their bad qualities and renders them healthy. Now I do not hesitate to say that much more sickness is caused by these unripe fruits after they are cooked than before. In their crude state, uncooked, comparatively few would be eaten. Then, again, cooking only makes unripe fruit soluble, and the addition of condiments renders it agreeable, and tempts us to eat freely of it. But the cooked fruits contain all the noxious ingredients that the raw ones do. The sun, in the process of ripening, may change them to healthy ingredients, but cooking does not and cannot do it. All is included that was included before they were cooked; and to this we have added the mawkish, [illegible] *Health.*

Selections.

The Land of Rest.

BY H. L. H.

The land of rest
In outspread beauty now before me lies,
The home of all the ransomed blest
Enchants my longing eyes!

I'm almost there!
From earth's sad toils soon will I be at rest,
In those bright mansions pure and fair,
With peace and glory blest.

I see my home
Beyond earth's scenes of sorrow and of strife;
And there in peacefulness I'll roam
Beside the stream of life!

While passing on,
Fighting the fight of faith, facing each foe,
I long to hear the victor's song—
His holy raptures know.

Fair Paradise
In loveliness and splendor now appears;
Its glorious scenes refresh my eyes,
My weary spirit cheers!

There I shall rest,
Beyond the sea-storm's rage, the battle's wrath,
Where nought but peaceful blessedness
Shall ever cross my path.

1860.

Light in Darkness.

BY H. L. HASTINGS.

"Unto the upright there ariseth light in the darkness."—Ps. 112: 4

(Concluded.)

And how oft have we seen the wrath of man thus made to praise the Lord. In the hour of the saints' extremity the mercy of the Lord has appeared, and just when the wicked were hoping for our downfall, deliverance came. How strangely their schemes were thwarted and their purposes overturned, and on the upright, who in despairing hope had committed his cause to God, how sweetly did light arise out of darkness! Ah! let not the wicked triumph, nor glory while there lives an Omnipresent God who beholdeth the upright with love, and who will not suffer his feet to slide.

And when poverty and sickness come on, when there is but a handful of meal in the barrel, when hunger, and want, and sickness are heaped upon us, when the cold world and a colder church look heedlessly on, when Priest and Levite pass on the other side, how sweetly does the light arise as some dear disciple of the Lord comes to our relief, and when God's wondrous providence supplies our needs, and teaches us, by tokens known to those that trust in God, that "the very hairs of our heads are all numbered." So, too, when the business of this world has bound us in chains or plunged us in sorrow,—when we see no way of escape from the whirlpool that sucks us down,—then how often light ariseth, and the trembling expectation that "the Lord *will* provide" is changed to the exulting exclamation, "The Lord *is* my strength and my song—he also *is* become my salvation."

In nature's last extremity, in the darkness of death's valley, in the gloom of death's shade, in the hovel of adversity, or in the abode of comfort, in the desert, in dens and caves, in the damp and noisome prison-house, in the flame of the faggot fire, or wherever the child of God has met and has struggled with his last enemy, the grim King of Terrors, there has light arisen out of darkness. When all earthly lights are quenching,—when the gloom of despair settles sadly over the wicked, who "are driven away in their wickedness,"—then "the righteous hath hope in his death," and in the certain prospect of a far more exceeding and eternal weight of glory, he can sweetly fall asleep in Jesus, with the light of hope glancing into the darkness of the sepulchre, and the glory-beams of eternity bursting in auroral splendor along the clouds and gloom of time. Thus "unto the upright there ariseth light in the darkness." And we can, with joyful interest, "mark the perfect man and behold the *upright*, for the end of that man is peace." We may take a broader glance, and view the same principle in the dealings of God with his chosen nation in ancient times.

Egypt was to them a place of darkness,—but light arose, and they bade adieu to bondage and went forth to worship God. The Red sea's border was to them a place of darkness, as Pharaoh urged his infuriate hosts in hot pursuit, but *light* arose,—the Red sea was divided, and soon they sang the song of victory upon the distant shore. Mizpeh was a place of darkness when Philistia's haughty lords gathered their swarming myriads against repentant Israel, but Samuel prays—unto the upright there ariseth light, peal upon peal of thunder rolls above their heads—lurid lightnings glance among the invading ranks until they flee, and from rejoicing Israel the shout goes up, "Hitherto hath the Lord helped us." Again, when the countless hosts of the Assyrians gathered around Jerusalem, and the boastful Sennacherib poured forth his insulting blasphemies and threats, it was a time of darkness,—but when God heard the cry of Hezekiah, and his angel went forth and laid an hundred and eighty-five thousand dead upon the plain, and sent the rest affrighted to their homes, then light arose out of darkness, and Israel could rejoice in peace and quietness beneath the divine protection. Babylon was a place of darkness, but when, in the midst of riot and revelry, Belshazzar was slain, the captives who had wept by the Euphrates' waters felt that the chains were bursting, that light was rising, and a voice was saying, as in days of old, "Let my people go!" The cruel decree of Haman overshadowed the nation with gloom,—but light arose—God wrought deliverance by Esther, and the malice of Satan was defeated by the love of God.

We may take a still wider view and comprehend the universal church of Jesus Christ. We see them scattered, oppressed, persecuted, dejected and disconsolate. We see them subjected to innumerable sufferings. We see them in dungeons and affliction. But in all this light ariseth, even the glorious light of hope. The scene of groaning and bondage and oppression will be over,—the agonies and sorrows shall have an end; and when the unjust with their kingdoms, sceptres, diadems and thrones, are ground to powder and swept from the earth as by the besom of destruction, then "the upright shall have dominion over them in the morning." Ps. 49: 14. In that morning, when the light [illegible] away. The curse shall be removed—the power of the oppressor broken—the prince of darkness dethroned, the groaning creation delivered, and Christ, the head of his redeemed and glorified church, shall be enthroned amid the shouts of the rejoicing universe.

Christ hath abolished death, but it is prospectively. Christ hath brought to light life and immortality, but the immortality is not yet "put on," and the life is yet "hid with Christ in God." Now the church is in the gloom of death's sentence, or in the darkness of its execution. Our treasures are in the mouldering tomb—our heart's idols are rotting in loathsome sepulchres—our joys are turned to dust and ashes beneath the valley's clods. Our dearest friends are so vile and putrid that we would not touch them. A nauseous stench comes up from those whose flesh was fresher than a child's. The cheek that glowed with roseate beauty is but a festering mass of filth, and where the eye once glanced in love, the death-worm revels and corruption reigns. And this is death—it has rifled our homes, and slaughtered our friends, and crushed our hopes, and blighted our joys, and made this world a waste and howling wilderness to us. Our eyes are dim with weeping, and our hearts are broken with grief,—and still the work goes on; while we write, he reaches for our heart-strings; while we read, the death-lock of his grasp is upon the friends that we love the best. O how the church of God, for nigh six thousand years, has fallen like sere grain before the mowers' scythe—how few are left,—nothing but the gleanings remain. But shall the sword devour forever? Shall death make an utter end? Is there no healer of the breach,—no deliverer of the captive hosts who have slept in chains so long?

Yes, even here, "unto the upright there ariseth light in the darkness. There *is* death—there *shall be* RESURRECTION. There *is* sorrow—there *shall be* joy. The reign of the destroyer shall cease—the thrall of the monster shall be broken—countless myriads shall emerge from the grave in angelic beauty, and stand forth, glorious before the throne of God. And of prostrate death whose sting is *now* in every heart, and whose victory is in every dwelling, it shall be inquired in tones of lofty and perpetual triumph, "O death, *where* is thy sting! O grave, *where* is thy victory!"

Such are some of the illustrations of the great truth of light for the upright, which sparkle like stars of brightness along the dreary night of ages past, and which spread like a sea of glory into the illimitable future. The full development of light is future—the exceeding "weight of glory" is yet unrevealed. But it shall be revealed. Out of the darkness of human oppression and misrule shall come a purer era, when the Desire of all nations shall appear, and "He that ruleth over men shall be just, ruling in the fear of the Lord, and he shall be as the shining of a morning without clouds"—as a sun that shall never descend from its meridian brightness to scenes of darkness and of gloom. And in that morning the upright shall have their dominion and their glory; for the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be "given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The upright, long lost with the troubled tumult of an unrighteous world, shall there find their congenial element in that "new heaven and new earth wherein dwelleth righteousness." Here the sorrows that have swelled his bosom shall subside, and the rivers of water that run down his eyes "because they keep not the law," shall be forever dried up. The voice of the oppressor shall be heard no more, and the weary captives and bondmen shall be forever free.

The ruinous work which death has carried on, lo, these many centuries, shall be undone "in a moment, in the twinkling of an eye," and countless myriads, brilliant as dew-drops from the womb of the morn, shall soar to meet the Lord as on the lightning's wing. The ransomed church, in all her congregated glory, shall out-sing the ocean's billows, and the echoes of her lofty anthems shall burst like peals of mighty thunder along the distant heavens.

And if upright, we shall be there! You and I, reader, may prove, after our earthly experience of sorrow, that "unto the upright there ariseth *light* in the darkness." You and I may shine then as the brightness of the firmament, and as the stars forever and ever. But are we *upright?* Are we walking in the fear of God? Have we been pardoned and cleansed from secret faults? Are we then upright in the sight of the Lord? He that walketh uprightly and worketh righteousness, shall abide in God's tabernacle. The upright shall remain in the land when wicked doers are cut off. Let us see to it that we are upright in heart, and in walk. Let us watch, that we be found in Christ at last. Let us be penitent for our sins, and clad in Christ's righteousness,—so unto the upright light shall arise out of darkness and our sun shall no more go down. Reader, will you be there? Writer, will you be there? Grace be with you all—Amen.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Beautiful Error.

The following poem first appeared some four or five years ago in the *Springfield Republican*, (Mass.), a secular paper, ably edited by Dr. Holland. It was composed by a lady in Hinsdale, N. H., who writes for the Republican over the signature of "Lizzie Lincoln." It has been much praised, and of late has again been going the rounds of the newspapers generally. Here is the poem, the main sentiment of which I propose dissecting.

OVER THE RIVER.

Over the river they beckon to me,
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
There's one with ringlets of sunny gold,
And eyes the reflection of heaven's own blue—
He crossed in the twilight, gray and cold,
And the pale mist hid him from mortal view;
We saw not the angels who met him there—
The gates of the city we could not see—
Over the river, over the river,
My brother stands waiting to welcome me.

Over the river the boatman pale
Carried another—the household pet;
Her brown curls waved in the gentle gale—
Darling Minnie! I see her yet.
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is safe on the further side—
Where all the ransomed angels be—
Over the river, the mystic river,
My childhood's idol is waiting for me.

For none return from those quiet shores,
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a gleam of the snowy sail,
And lo! they have passed from our yearning hearts,
They cross the stream, and are gone for aye.
We may not sunder the vail apart
That hides from our vision the gates of day—
We only know that their barks no more
May sail with us o'er life's stormy sea;
Yet somewhere, I know, on the unseen shore,
They watch and beckon, and wait for me.

And I sit and think, when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar;
I shall watch for a gleam of the flapping sail,
I shall hear the boat as it gains the strand,
I shall pass from sight with the boatman pale,
To the better shore of the spirit land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When o'er the river, the peaceful river,
The Angel of death shall carry me.

There, now, is what we call a beautiful specimen of error in divine things. But some will wonderingly exclaim, "where is the error? Is not the rhythm perfect? Is not the strain easy and gliding? Is not the conception in the highest style of fancy? Are not the words like the ripple of a summer sea? Is not the whole thing pure and ennobling? Does it not touch the tenderest and noblest chords of the soul, to sing in so sweet a strain of the departed loved ones, and wake the highest aspirations of our nature, to draw so fine and enchanting a picture of that 'better shore,' 'where all the ransomed and angels are? Has not the *Independent* and the rest of the leading journals copied it, with eulogies on its exquisite and touching beauty as a poem?" Yes. We freely accord all of this praise, and we have read it over and over, as the proof of our sincere admiration. *It strikes home.* We have all seen, with tearful eyes, some "idol," it may have been "a brother," or *our* "darling Minnie," enter that "phantom bark," now loosened "from the silver sands." And we have not forgotten how *our* "sunshine grew strangely dark," nor the bitter grief that begloomed the hour. And did we not vow to meet them at "the gates of the city," and hear the loud welcome of "the angels," and wear with them the "snowy robes?" The piece is very pretty, and it seems a pity to disturb its calm beauty, spoil it by cool criticism, or be obliged to find any fault with the doctrine of the fine authoress. But beauty is less than truth, and all is not gold that glitters; and we must submit the golden fruit to the touch of the finger of inspiration, even if that touch turns it to dust and ashes. Besides, every wise man knows it is just Satan's method of getting good people to swallow the pills of error by coating them all with sugar.

But where is the great error you ask? I reply, in supposing the loved and pious dead to be all safely *over* death's river, when the fact is, they are all still *in* the river, and sunk to its very bottom!

Poets and poetesses, we know, are not inspired, but that is no reason why they should not study their Bibles, so that when they rhyme inspiration they may be orthodox, and not "wrest the Scriptures." The poets, as one has said, are the law-makers of a nation, and in this case the popular belief will sustain "Lizzie's" sentiments without doubt. But is the obnoxious idea true or false? Did it never occur to the good sister up in H——, that she is a little too fast? She makes the river, not death, or *to be dead*, but—*dying*. So that when once fairly dead they are safe over death's river! As though this life was one shore, the mere event of dying, the river, and to be utterly dead is to gain the other shore! Now against this theory I assert that this mortal life is one shore, and the resurrection life is the other; and, carrying out the figure, the river is death, whose dark waters roll all the way between, deep and cold, and, says Pollock, "villainously still." The view we oppose is as if the resurrection was at death. Were this so, then the two shores would meet, and there be no river at all. If the resurrection be not a fable, and that had come, then the dead would be out of the river; but so long as the Master is not here, the dead will still "sleep in Jesus" down in its black waters. But, alas! how many have mistaken a fog-bank for the resurrection-shore. The loved are still in the river then, and the other shore not yet reached. Don't say this is a chilling view, for the glorious promises shine clear down to the bottom, and the bow of hope gilds the lowly pillows of the dead; and when He comes, they will come up like Israel from the dead sea of death, and the great shout will go up! Don't say they are lost, for Omniscient eyes watch them evermore. Don't say my view is false, till you have first proved that to die means to more than live. It is the Bible view, papers, poets and pulpits to the contrary. Our sister took her eschatology from "Pilgrim's Progress," and has followed, with the rest, the Prince of dreamers instead of the Prince of Life, and her gospel is, therefore, the gospel of Bunyan, and not that of Jesus.

Death may be properly styled a river, but they err, none the less, who draw its type from Jordan. For the word Jordan is composed of two Hebrew words; viz., *Jor*, which signifies "river," and *Dan*, which signifies "Judgment of God." It was called by the Hebrews Jor-dan, because it took its rise in the lot or inheritance of the tribe of Dan. So Jordan is the river of Judgment, and not the river of death, as many imagine. It has not in its typology the remotest allusion to death, but the famous passage over Jordan is the grand type of the transit of the church, in a body, over the judgment era, at Christ's coming. As Joshua led Israel over, so Jesus will lead his redeemed over in triumph. As the waters of Jordan, though at their highest (Josh. 4: 15) rise, were dried up at Joshua's command, so that Israel passed over dry shod, so the terrors of the judgment all disappear for us; indeed, there is no judgment for the righteous, only an acquittal. As the people when they had come up out of Jordan entered Canaan, the promised land, so the church of God, at the day of judgment—and not sooner—will enter in upon her reward,—an everlasting kingdom.

But how came men to make Jordan signify death? I answer, they builded one error upon another, and clinging to the dogma of the soul's deathlessness, they forgot, or disregarded the fact that the Scriptures put the judgment at a fixed epoch—an "appointed day"—(Acts 17: 31,) i. e., at Christ's second personal advent; and locate it at the event, "hour and article" of death, and so of course death's cold river is the Jordan. And this is particularly the view of those who hold that, at death, the saint goes right up to be with God and the angels. And so ministers preach funeral sermons from Joshua 1: 11, and Jer. 12: 5, and talk eloquently about "the swelling of Jordan," and then sing about "Jordan's stormy banks," all the while meaning death;—and its "deathless spirit," "undying soul," "gone to heaven," etc., etc., till in their rhapsody death is made an angel of light and love, and the sermon is in fine a truthless compound of "death in the pot" and beautiful error!

O! when will christians study their Bibles, and not take everything for granted? When will the church cease to take up with death as her chief good? When will she refrain from putting everything at death which belongs exclusively at the resurrection?

As for me, I do not believe the "last enemy," (Cor. 15: 26) or any body else but the Lord, could ferry me over to the "other side," if they would; and I will not give him so much credit as to believe he would pilot me thither if he could. I do not believe his "bark" has "golden oars;" and if there is anything of the "angel" about the grim old "boatman pale," it must savor of the angel of the bottomless pit.—Rev. 9. The fact is, Messrs. Death, Satan & Co., would tip us all over into "the mystic river," and, sinking us like lead to the bottom, keep us there "lost in the dashing tide," if it were not for the Lord of life and glory, who is coming soon to annihilate the diabolical firm (and all the hands in their employ, consisting of two or three hundred "dire diseases,") and give a glad release to all their pale victims. Ah, that will be a happy day!

In spite of her error—a very catholic one—"Lizzie Lincoln" is one of the poetesses, and it is to be hoped she will gild her pen with the light of inspiration, the next time her muse prompts her to write about Death's mystic river.

"Lizzie," we are strangers, but I here take the liberty—with grave-yards all around us, and an open Bible before me—of telling you and all others of similar *credo*, thatthe dead have not yet got over the river, either of Death or Judgment, but that the King of life, our Lord and Prince, will soon be here, the very Jesus who consecrated the waters of judgment for us, as beautifully emblemized by his burial in the waters of an earthly Jordan, and who, for our sakes, did not shrink from a deadly baptism in death's dark waters; and at his command the black flood will roll away, and the lost gems—"brother and Minnie" with them, I hope—will leap from their hiding-place in immortal lustre, and the great Jehovah in heaven will, as of old, crown his conquering Son with glory; and amid all the terrors of that day, his voice will be heard, as by Jordan's river, saying, in tones of thunder, "This is my beloved Son, in whom I am well pleased!" And that Son will turn toward the ransomed multitude on that great morning, and with a voice sweet as the dulcimer, and a smile of ineffable brightness, say, as he said to a group of loved ones on another shore, and another morning, "ALL HAIL!" May we be there to hear the wide, wide welcome. Amen, and amen.

D. T. TAYLOR.

North Wardsboro, Vt., April, 1859.

The Rest.

"There remaineth therefore a rest to the people of God."—Heb. 4: 9.

Yes, there is rest, perfect, enduring rest, eternal repose, beyond this vale of tears. And who are prepared for it? Who are ready to enter the New Jerusalem, and walk those streets of gold,—to mingle with those holy beings who surround the throne of God, clothed in white robes where

They chant their lay 'mid choirs above,
And strike their lyres to songs of love.

Where are the precious few, who, in their intercourse with this world, discover that simplicity of character which betokens an entrance to the abodes of blessedness and love?

Rest is before us,—rest is in store for the weary pilgrim; soon, if faithful, we shall be freed, entirely and forever freed, from all the remains of sin. Soon the last sigh will heave the breast of the mourning pilgrim, and the last tear will fall from his eye. Soon shall we see the King in his glory; soon shall we mingle with prophets, apostles and martyrs, and with all who sleep in Jesus; for them also which sleep in Jesus will God bring with him.

There crystal waters ever glide,
Thro' groves of spicy gardens fair,
Where not an ill can e'er betide
The happy souls that mingle there;
Where the Redeemer spreads his seat,
Where holiness will ever reign;
Where not a breeze of sin or wo
Their perfect bliss can ever stain.

But that will be perfect rest when the Son of God descends to dissolve the slumbers of his children, which have fallen asleep in Christ, and re-animate each one; for "the hour is coming in the which all they that are in the graves shall hear his voice;" and oh! how rejoicing it is to the lonely pilgrim to think that we shall renew that sweet intercourse with those we once loved, which before was imperfect, but now complete and eternal. To think that the very eyes which once smiled so kindly upon us, the very tongue which spake so comfortingly, the very hands which have administered so faithfully, the very bosom which we have pillowed so tenderly, we shall meet again.

May the Lord help us to be ready to enter into that "rest."

EUSEBIUS M'CULLOCK.

Savoy, Mass.

☞ The more grand and noble a man is in his actions, the more simple he ought to be in his conversation and manners.

For the Crisis.

The Christian's Faith.

"I will trust, and not be afraid."

Let the winds blow high or low,
Let the storm-king come or go,
Wintry cold, or summer's heat,
Driving rains, or frost, or sleet—
In the Lord I will confide,
He is ever by my side.

God, my helper—I'll not fear,
Though the tempter may be near,
And with power aim fiercest dart
Often to afflict my heart;
Still in Christ I will abide,
He is ever by my side.

That proud pinnacle of fame
Where the gifted leave a name,
May to me close fast its doors,
Wealth withhold its golden stores,—
Loss is gain, while I confide,
He is more than all beside.

Though a pilgrim I may roam,
Never an abiding home;
And the world with pity see
All the woes that fall on me,—
Friends may fail, and foes deride,
Still in Him I will confide.

A. C. J.

Victor, N. Y.

For the Crisis.

Future Punishment.

BY J. PARRY.

"These shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25: 46.

(Concluded.)

Thirdly. Death—everlasting destruction—is the punishment due to the finally impenitent, at the judgment of the great day of God Almighty.

Death is a *punishment*; and is considered, by all nations, the *highest* penalty the law can inflict. Some would endeavor to make us believe that death, to the sinner, would be no penalty at all! This is not consistent with *reason*, *experience*, or *common sense*, to say nothing of Scripture. To answer such a quibble, we need no argument; it is a *plain contradiction of fact*; and a man must be driven to *close quarters* for argument, who can find no *better* ground to stand on. When I speak of *death*, I do not mean a *fiction*, but a *reality*; not a *translation* from one state of existence to another, but the *loss* of existence, the *extinction* of life and all consciousness: to be as though we had never been, this is death; the *wages* of sin.—"The *soul* that sinneth it shall *die*!"

But, it is asked, is death an *everlasting* punishment? I answer yes; if there be no *resurrection*, it is an *everlasting* loss of life; a loss of *himself*; and when a man *loses himself*, what more has he to lose?

Again it is said, there can be no punishment without consciousness. How is that to be proved? It is a mere assertion—it is *not true*. Many are punished, even in this life, who are not conscious of it. Shame and disgrace are the natural punishments of crime; and yet, many are so hardened in sin, that they lose all consciousness of it, and glory in their *shame*! Again, God says he maketh diviners mad. The loss of reason is here made the punishment for necromancy or witchcraft. Here is a palpable punishment; but no *consciousness* of it,—a mad man thinks all the world crazy *except himself*! The punishment of the wicked consists chiefly in the *loss* of immortality, eternal *life*; to see Abraham, Isaac, and all the faithful, enter into *life*, and they themselves *thrust out*; they shall not *see life*, but the wrath of God *abideth* on them.

But the great argument is, the soul of man is immortal, and therefore cannot die, or perish. Prove this, and the work is done; everlasting punishment must be everlasting sin and misery; the wickedness of the wicked will *never* come to an end; the kingdom of Satan *never* be destroyed, and justice will *never* be satisfied. It is this doctrine of the immortality of the soul, that has brought us into this dilemma of endless torment. If the Bible be true, and the wicked are immortal, there is no *possible escape*; it must be so,—these shall go away into everlasting punishment,—where God is, they *never can come*,—the door of *mercy* and *hope* is shut forever.

But where do you find this boasted doctrine of the *immortality* of the soul, so much *talked* of, but never found? You will say, probably, it is in the Bible. But *where*? Let us have *chapter* and *verse*. "Everywhere, from Genesis to Revelations, the Bible is *full* of it." But put your finger on the point; I know of but one.—"And the serpent said unto the woman, ye shall *not* surely die." There is not another text in the Bible that is so plain as this. Learned divines, who have searched the Scriptures all their lives, have been obliged to confess that the *immortality* of the soul was not *asserted*, but only *implied* in the Bible!

The Bible teaches a very different doctrine; God only hath *immortality*; it is an attribute of *Deity*, not of any creature. Immortality and eternal life are always spoken of in the word of God as a *gift*, a peculiar privilege; something to be *sought after* and obtained,—only by patient continuance in well doing. "I give unto my sheep eternal life," etc. "God so loved the world, that he gave his only begotten Son," etc. This blessing is promised *only* to the righteous, to those who would make a *good use* of it. Death, destruction, perishing, burning up like chaff and thorns,—*this* is the *end* of the ungodly.

If you inquire where the popular doctrine of the soul's immortality came from, I answer, from *heathen philosophy*. Plato, Socrates, and their disciples, hatched it out of their own brains; and thus it was early introduced into the church, by some who had been converted from heathenism, who introduced this, amongst other heathen dogmas, into the church, "darkening counsel by words without knowledge."

I am aware that, finding the Bible will not serve their turn, some have attempted to prove the doctrine of the immortality of the soul, by advocating the theory of "spiritual communications" from the *dead* to the *living*. It is not my purpose, at this time, to controvert the doctrine of "Spiritual communications;" I will merely state that the whole phenomena may be attributed, with more semblance of truth and without contradiction of the word of God, that plainly declares "the dead know not anything,"—to demonology, sorcery, witchcraft, necromancy, and the unlawful intercourse with "familiar spirits;" not the spirits of the *dead*, but a separate and distinct race of spiritual beings, so often mentioned in the New Testament, but never as the spirits of dead men.

But supposing all this to be true, that the soul does survive the body in a state of consciousness; that it goes to *heaven*, *hell*, *paradise*, or the *spheres*; that it *communicates* with the living, or it *does not*; all this, and much more, added to it, would not prove the *soul's immortality*; it may, after all, *perish*; what has had a *beginning*, may have *an end*! It may pass through many changes of place and circumstances; and be, at last, *utterly* and forever *destroyed*. There is no hope or security for eternal life but the *promise* of God. I would rather have *this*, than all the schemes of philosophy that man ever invented; than all the systems of religion the world ever knew. I would rather have this *one* declaration of Christ, my Savior, on which to build my hope for *eternal life*, than all the wisdom and research that *six thousand years* could furnish.—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not *perish*, but have everlasting life."

The great day of judgment, of final retribution, is yet to come; when the *dead*, small and great, shall arise from the grave, and stand before Christ, the judge of the quick and dead; those who have done good, to the resurrection of *life*; those who have done evil, to the resurrection of *condemnation*. What is that condemnation? The wages of sin is *death*; all the wicked will God *destroy*; they shall be punished with *everlasting* destruction, from the presence of the Lord, and the glory of his power; they shall be cast into the lake of fire and brimstone, which is the second death; there shall be found *no* place for them; these shall go away into *everlasting* punishment, but the righteous into life *eternal*. If all this does not prove the utter destruction of the wicked at the day of judgment, where can we find words to express the *tremendous* fact,—"The soul that sinneth it shall *die*?"

My dying fellow sinners, let me entreat you to trust to no refuge of *lies*; believe not *every spirit*, but *try* the spirits, whether they be *of God*. Take the Bible for your guide, and trust not to an arm of *flesh*, or to the *creeds* and *opinions* of *fallible* men. *This* is the *only* ark of safety on the stormy ocean of life; if not safe in this last and sure refuge, you will suffer shipwreck, and perish in the overwhelming flood, that shall *destroy* all the workers of iniquity. Jesus Christ, the Lamb of God, who taketh away the sins of the world,—*he* invites you to come to him that you may have *eternal life*; it is his *gift*; I give unto them (my sheep) eternal life—they shall never perish—none shall pluck them out of my hands—I will raise them up at the last day—"Come unto me, all ye that labor and are heavy laden, and *I* will give you rest."

Will you come, even now, at this eleventh hour? All things are ready; soon the door may be shut. Now is the day of salvation. Why will ye *die*?

I have endeavored in these brief remarks to steer a middle course, between two extremes; *universalism* on the one hand, and *endless misery* on the other. I sincerely believe the Bible sustains my position. It is a matter of deep importance, worthy of anxious inquiry and earnest effort; and if there is yet a reasonable doubt in the mind of any who may read this with regard to his prospects for the future,—oh! do not smother it in levity and indifference; but seek to Him, who has said; "If *any man* lack wisdom, let him ask of God, who giveth unto all men liberally, and upbraideth not; and it shall be given him."

May God grant his blessing on the feeble effort made to point the *dying* sinner to the way of *life*, and to *Him* shall be all the praise.—"Not by *might*, nor by power, but by *my Spirit*, saith the Lord of Hosts." Amen.

For the Crisis.

Earthly Fame *vs.* Heavenly Gain.

Fame, although one of the highest aspirations of the natural man, often bends with a resistless dread, and casts her diadems at the feet of the dread messenger. Monarchs may guard their kingly prerogatives by the loyalty of their armies; earthly honors, crowned with the obedience of subjugated nations, may roll in upon them like the murmuring surges of the ocean upon the hidden strand; they may possess the wealth of a conquered world, and the homage of a thousand regal cohorts; their diadems may reflect back the undimmed lustre of gems, that decked the brow of royalty, long since swept over by the waves of oblivion, and the glory of their insatiate ambition may circle around them like gems of the heavens around the glorious orb of day; these may be characteristics of earthly aspirations, but they are as a mass of rubbish when placed in the scale with the religion of Christ. Every member of that order wears a badge, whose motto is wisdom, righteousness, sanctification. This rich legacy, which was purchased for him by the Man of sorrows, whose weary feet were urged up the hill of Calvary, the droppings of whose blood redeemed him from eternal death,—he will guard with all the jealousy of a King, watching his kingly prerogative.

But while we reflect upon the struggle that man in his sinful nature puts forth for his own personal aggrandizement, we, with blissful emotions of mingled hope and joy, dwell upon the unborn glories of immortality. Jehovah's promise to Abraham remains this day unfulfilled. The fifth kingdom is yet to be established, and its ruler, Christ Jesus, has not taken possession of his throne, who will reign by personal manifestation. But we do not have to pierce far into the dim vista of the future, to behold by faith that predicted age, when that glad morn of restitution shall break in upon us,—when the seventh trumpet will sound, and the angel of judgment shall have poured out the awful contents of the seventh and last vial on the earth; when the loud and mighty cry shall reverberate through heaven and earth,—It is finished! and the fate of humanity be irrevocably fixed. Then the judgment, and with it the reward of the faithful Israel of God. Then that rest, for which the faithful have so long yearned.

It is impossible for man, with the narrow scope of human intellect, to comprehend the joys prepared for those who love his appearing, except he can define the hidden meaning of eternity. Stupendous thought! who can compute those ages that unceasingly wheel their flight around the throne of the Eternal?

O, then, let us watch, and be sober, looking for and hasting unto the day of God, when, if faithful, we shall meet with those who have long since gone to rest amid the shadows of the dark valley, to await their glorious redemption from the land of the enemy; and though they may have passed through the dark turbid river of death, they will stand unharmed on the fair banks of the New Jerusalem, clad in immortal beauty. Their eyes, which have so long been shut from earthly things, will have regained their vision, in a clime of never fading youth. Their shoulders, that have bowed beneath earthly crosses, will stand erect, in the presence of their Redeemer. Their brows, that have felt the pressure of earthly thorns and sorrows, will be fitted to wear the golden crown of angels. Our voices then will blend in harmony with the songs of angels, and our Redeemer will be our everlasting light, and the days of our mourning will be ended; and with faces beaming with the reflected glories of the Lamb, we shall pass in beyond the white gates, unto Him who hath said, "Come ye blessed!"

Savior, hasten thine appearing!
Bring, oh, bring the glorious day!
When the awful summons hearing,
Heaven and earth shall pass away;
Then with golden harps we'll sing,
Glory, glory to our King!
Alleluia, Amen!

C. G. CRANE.

Blackstone, Mass.

☞ He that seeks trouble, it were a pity that he should miss it.

Prophecy.

From Fables of Infidelity, published by [illegible]

To attempt to illustrate the Divine wisdom displayed in [illegible] predictions, covering the destiny of the nations of the world, and extending from the dawn of history to the end of time, by presenting two or three instances of the fulfilment of specific predictions, would be something like exhibiting a fragment of a column as a monument of the skill of the architect of a temple; yet, as such a fragment may excite the curiosity of the traveler to visit the structure whence it was taken, I shall present two or three prophecies in which specific predictions are given, concerning the *geographical*, *political*, *social and religious condition* of three of the great nations of antiquity—*Egypt*, *Judea and Babylon*,—the fulfilment of which is spread over the surface of empires and the ruins of cities, patent to all travelers at the present hour, and abundantly attested in hundreds of volumes.

Could human sagacity have calculated that Egypt—the most defensible country in the world, bounded on the south by inaccessible mountains, on the east by the Red Sea, on the west by the trackless, burning desert; able to defend the mouths of her river with a powerful navy, and to drown an invading army every year by the inundation of the Nile; which had not only maintained her independence, but extended her conquests for a thousand years past—Egypt, which had given learning, arts, sciences, and idolatry to half the world, and which had not risen to the height of its fame or the extent of its influence for twenty-five years after the prediction—should be invaded, conquered, spoiled, become a prey to strangers and ever-are to strangers, never have a native prince, sink into barbarism, renounce idolatry, and become famous for her desolation? Yet the Bible predictions are specific on all these matters: "I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein by the hand of strangers. I the Lord have spoken it. Thus saith the Lord God, I will also destroy the idols, and I will cause the images to cease out of Noph, and there shall be no more a prince of the land of Egypt."*

Let infidels read the fulfillment of these predictions: "Such is the state of Egypt. Deprived twenty-three centuries of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length the race of Tartars distinguished by the name of the Ottoman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power and selected a leader. If their first establishment was a singular event, their continuance is not less extraordinary; they are replaced by slaves brought from their original country.† Says Gibbon: "A more unjust and absurd constitution can not be devised than that which condemns the natives of the country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Beyite dynasties were themselves promoted from the Tartar and Circassian bands; and the four and twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants."‡ Mehemet Ali cut off the Mamelukes, but still Egypt is ruled by the Turks, and the present ruler (Ibrahim Pasha) is a foreigner. It is needless to remind the reader that the idols are cut off. Neither the nominal Christians of Egypt, nor the iconoclastic Moslem, allow images to appear among them. The rivers, too, are drying up. In one day's travel forty dry water-courses will be crossed in the Delta; and water-skins are needed now around the ruined cities whose walls were blockaded by Greek and Roman navies.

"It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations, for I will diminish them, that they shall no more rule over the nations."§ Every traveler will attest the truth of this prediction. [illegible]

[illegible]

…ness, neither nobility, clergy, merchants, nor landholders. A universal air of misery in all the traveler meets points out to him the rapacity of oppression, and the distrust attendant upon slavery.—The profound ignorance of the inhabitants equally prevents them from perceiving the causes of their evils, or applying the necessary remedies. Ignorance, diffused through every class, extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, and bastinadoes."*

Here, then, we have conclusive proof of the fulfillment at this day of four distinct, [illegible] and improbable Bible predictions: [illegible] the country—the rulers—the [illegible] and the people of Egypt.

Let us note now a distinct and totally different judgment pronounced against the transgressors of another land. Pre-eminent in inflicting destruction on others, her retribution was to be extreme. Degradation and slavery were to be the portion of the learned Egyptians, but utter extinction is the doom of mighty Babylon. It is written in the Bible concerning the land where the farmer was accustomed to reap two hundred fold: "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. Every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. Behold the hindermost of the nations shall be a dry land and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate."†

Proofs in abundance of the fulfillment of these predictions present themselves in every volume of travels in Assyria and Chaldea. "Those splendid accounts of the Babylonian lands yielding crops of grain of two and three hundred fold, compared with the modern face of the country, afford a remarkable proof of the singular desolation to which it has been subjected. The canals at present can only be traced by their decayed banks. The soil of this desert consists of a hard clay, mixed with mud, which at noon becomes so heated with the sun's rays, that I found it too hot to walk over it with any degree of comfort."‡ "That it was at some former period in a far different state is evident from the number of canals by which it is traversed, now dry and neglected; and the quantity of heaps of earth, covered with fragments of brick and broken tiles, which are seen in every direction—the indisputable traces of former cultivation.§ "The abundance of the country has vanished as clean away as if the besom of desolation had swept it from north to south; the whole land, from the outskirts of Babylon to the farthest stretch of sight, lying a melancholy waste. *Not a habitable spot appears for countless miles.*‖

As the desolation of the country was to be extraordinary, so the desolation of the [illegible] Babylon was to be remarkable. When the prophet wrote, its walls had been raised to the height of three hundred and fifty feet, and made broad enough for six chariots to drive upon them abreast. From its hundred brazen gates issued the armies which trampled under foot the liberties of mankind, and presented their lives to the nod of a despot, who slew whom he would, and whom he would allowed to live. Twenty years' provisions were collected within its walls, and the world would not believe that an enemy could enter its gates. Nevertheless the prophets of God pronounced against it a doom of destruction as extraordinary as the pride and wickedness which procured it. Tyre, the London of Asia, was to *become a place for the spreading of nets*, (Ezk. chap. 26) and the infidel Volney tells — its commerce has declined to *a trifling fishery;* but even that implies some few resident inhabitants. Rabbah, of Ammon, was to become *a stable for horses, and a couching place for flocks*. (Ezk. chap. 25.) Lord Lindsay reports that "he could not sleep amidst its ruins for the bleating of sheep, that the dung of camels covers the ruins of its palaces, and that the only building left entire in its Acropolis is used as a sheepfold."** Yet sheepfolds imply that the tents of their Arab owners are near, and that some human beings would occasionally reside near its ruins. But desolation, solitude, and utter abandonment to the wild beasts of the desert is the specific and clearly predicted doom of the world's proud capital. The most expressive symbols are selected from the desert to portray its desertion.

"Babylon, the glory of the kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, nor dwelt in, from generation to generation. Neither shall the Arabian pitch tent there; but wild beasts of the desert shall be there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there; and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places." (Isa. chap. 13.) [illegible] "It is a [illegible] metropolis," says Mignon, who, [illegible] by six

* Volney, I. 190.
[illegible]
‡ [illegible]
§ [illegible]
‖ [illegible]
** Lindsay's Travels, II. 78, 137.

Arabs, could [illegible] induce them by any reward to pass the night among its ruins, from their apprehension of evil spirits. So completely fulfilled is the prophecy, "*The Arabian shall not pitch his tent there.*" The same voice which called camels and flocks to the palaces of Rabbah, summoned a very different class of tenants for the palaces of Babylon. Rabbah was to be a sheepfold, Babylon a menagerie of wild beasts—a very specific difference, and very improbable.—One of the later Persian kings, however, after it was destroyed and deserted, repaired its walls, converted it into a vast hunting ground, and stocked it with all manner of wild beasts; and to this day the apes of the Spice Islands, and the lions of the African deserts meet in its palaces, and howl their testimony to the truth of God's word. Sir R. K. Porter saw two majestic lions in the Mujelibé, (the ruins of the palace,) and Fraser thus describes the chambers of fallen Babylon: "There were dens of wild beasts in various places, and Mr. Rich perceived in some a strong smell, like that of a lion. Bones of sheep and other animals were seen in the cavities, with numbers of bats and owls."

Various destructions were predicted for Babylon. "I will make it a habitation for the bittern, and pools of water," says one prophecy. (Isa. chap. 14.) "Her cities are a desolation, a dry land, and a wilderness," says another. (Jer. chap. 51.) How can such contradictions be true? says the scoffer.

But the scoffer's contradiction is a fact. God can cause the most discordant agencies to agree in affecting his purpose. Babylon is alternately an overflowed swamp from the inundations of the obstructed Euphrates, and an arid desert under the scorching rays of an eastern sun. Says Mignon: "Morasses and ponds tracked the ground in various places. For a long time after the subsiding of the Euphrates, great part of this place is little better than a swamp." At another season it was "a dry waste and burning plain." Even at the same period, "one part on the western side is low and marshy, and another an arid desert."*

Another, and widely different agent, to be employed in the destruction of the great centre of tyranny and idolatry, is thus specifically and definitely indicated in the prediction: "Behold I am against thee, O destroying mountain, that destroyest all the earth; and I will stretch out my hand against thee, and roll thee down from the rocks, and make of thee a burnt mountain; and they shall not take of thee a stone for a corner, or a stone for foundations, but thou shalt be desolate for ever, saith the Lord." (Jer. chaps. 50 and 51.)

"There is one fact," says Fraser, "in connection with the most remarkable of these relics, (the Birs Nimrod,) which we cannot dismiss without a few more observations. All travelers who have ascended the Birs have taken notice of the singular heaps of brick work scattered on the summit of this mound, at the foot of the remnant of the wall still standing. To the writer they appeared the most striking of all the ruins. That they have undergone the most violent action of fire is evident from the complete vitrification which has taken place in many of the masses. Yet how a heat sufficient to produce such an effect could have been applied at such a height from the ground is unaccountable. They now lie on a spot elevated two hundred feet above the plain, and must have fallen from some much more lofty position, for the structure which still remains, and of which they may be supposed originally to have formed a part, bears no marks of fire. The building originally can not have contained any great proportion of combustible materials, and to produce so intense a heat by substances carried to such an elevation, would have been almost impossible, for want of space to pile them on. Nothing, we should be inclined to say, short of the most powerful action of electric fire, could have produced the complete, yet circumscribed fusion which is here observed. Although fused into a solid mass, the courses of bricks are still visible, identifying them with the standing pile above, but so hardened by the power of heat, that it is almost impossible to break off the smallest piece; and, though porous in texture, and full of air-holes and cavities, like other bricks, they require, on being submitted to the stone-cutter's lathe, the same machinery as is used to dress the hardest pebbles."†

Egypt was to be reduced to slavery and degradation, Babylonia to utter barrenness and desolation; but a different and still more incredible doom is pronounced in the Bible upon Judea and its people. The land was to be emptied of its people, and remain uncultivated, retaining all its former fertility, while the people were to be scattered over all the earth, yet never to lose their distinct nationality, nor be amalgamated with their neighbors: "I will make your cities waste, and bring your sanctuaries into desolation; and I will bring the land unto desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land, even then shall the land rest, and enjoy her Sabbaths."—

* Mignon, 139.
† Fraser's Mesopotamia and Assyria, 165.

(Lev. chap. 26.) "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return and shall be eaten, as a teil tree and as an oak, whose substance is in them when they cast their leaves." (Isa. chap. 6.) "The generation to come of your children, AND THE STRANGER FROM A FAR LAND, shall say, 'Wherefore hath the Lord done this to this land? What meaneth the heat of this great anger?'"—(Deut. chap. 29.) * * * * *

The word of God specifies no less distinctly and definitely the destiny of the Jewish than of the Babylonian capital, but fixes on a widely different kind of destruction.—Babylon was never to be built again, but devoted to solitude—busy Tyre to become a place for spreading nets—the caravans, which once brought the wealth of India through Petra were to cease, and the doom was "to cut off him that passeth by and him that returneth." But Jerusalem, it was predicted, should long feel the miseries of a multitude of oppressors, should never enjoy the luxury of solitary woe, but "*be trodden down of the Gentiles*."—(Luke, chap. 21.) Saracens, Tartars, Turks, and Crusaders, Gentiles from every nation of the earth, fulfilled the prediction of old, even as hosts of pilgrims from all parts of the earth do at this day.

So minute and specific are the predictions of Scripture, that the fate of particular buildings is accurately defined. One temple to the living God, and only one, raised its walls in this world, which he had made for his worship. Its frequenters perverted it from its proper use of leading them to confess their sinfulness, seek pardon through the promised Savior to whom its ceremonies pointed, and learn to be holy, as the God of that temple was holy. They hoped that the holiness of the place would screen them from the indulgence of pride, formality and wickedness. The temple of the Lord, instead of the Lord of the temple, was the object of their veneration. But the doom went forth, "Therefore for your sakes shall Zion be ploughed as a field, and Jerusalem shall become as heaps, and the mountain of the house like the high places of the forest." (Micah, chap. 3.) History has preserved, and the Jews to this day curse, the name of the soldier, Terentius Rufus, who plowed up the foundations of the temple. It long continued in this state. But the Emperor Julian the Apostate conceived the idea of falsifying the prediction of Jesus, "*Behold your house is left unto you desolate*," (Matt. chap. 23,) and sent his friend Alypius, with a Roman army and abundant treasure, to rebuild it. The Jews flocked from all parts to assist in the work. Spades or pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. But they were obliged to desist from the attempt, for "horrible balls of fire breaking out from the foundations with repeated attacks, rendered the place inaccessible to the scorched workmen, and the element driving them to a distance from time to time, the enterprise was dropped."* Such is the testimony of a heathen, confirmed by Jews and Christians. The enclosures of the mosque of Omar forbidding them all access to the spot on which it stood, leave it desolate to the Jews to this day.

† Ammian Marcel, lib. 23, chap. 1.

For the Crisis.

Fear Him!

Question. "Who is the nameless one spoken of by our Savior in the following words?—'And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.'—Matt. 10: 28. 'But I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him.'—Luke 12: 5. A writer in the *Christian Watchman and Reflector* carries the idea that Satan is the one whom we are to fear. Please give us an exposition of the above."

S. S.

ANSWER.

1. There is no place in the Bible where we are told to fear the devil. The fear of the Lord is the beginning of wisdom, but I never knew that it was a christian duty to fear Satan.

2. We are constantly commanded to fear the Lord, and hence it would seem probable that Jesus would teach us the same, especially as he says nothing of Satan in the connection, but mentions the Lord and his providence immediately after the expression, "Fear Him."

3. There is no proof that Satan has power, after he hath killed, to cast into gehennah. Those prevalent notions about the devil tormenting souls in the lake of fire, and mocking wicked men in the terrible agonies of eternal pain, that shall cause perpetual wailings to roll along the "burning marl of hell," are all pure *fancy*. Christ will turn wicked men into gehennah with his awful word, "*Depart!*" *He* hath power to *destroy* both soul and body there.

4. Satan will have all he can do, I apprehend, to attend to his own affairs without tormenting others, when he encounters the [illegible] and is cast into the lake of fire; and hence I do not think he is the one to be feared.

5. Satan has power to kill the body, if permitted by God. See Job.—"Spare his life." Heb. 2: 14, etc. He works in persecutors, the children of disobedience. "Some of you *Satan* shall cast into prison." Hence he and his hosts are what we are *not* to fear. Fear not, little flock. Take the shield. Quench all the fiery darts.

6. The judgment to be feared is utter destruction of body and soul in gehennah, *after death*. But there is no proof that Satan will tempt, torment or destroy men beyond this life.

Hence, not knowing what arguments the writer in question could have to support his view, I conclude we are to *fear God;* and when we fear him, we may "overcome the wicked *one*" and fear him not.

H.

The World's Crisis.

BOSTON, APRIL 27, 1859.

The Spirit.—No. 4.

"The spirit shall return unto God who gave it."

Having noticed the first sixteen examples in the Bible, where the word *ruakh* occurs, but found no proof that, when it is applied to man, it means any thing conscious after death, we pass to notice some promiscuous examples. "Then their (*ruakh*) *anger* was abated toward him." Jud. 8: 3. In this example, *ruakh* is used to represent "a state of feeling." The same is true of the following from 1 Sam. 1: 15. "And Hannah answered and said . . . I am a woman of a sorrowful (*ruakh*) *spirit*."

"And there came forth a (*ruakh*) *spirit* and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying (*ruakh*) *spirit* in the mouth of all his prophets." 1 Kings 22: 21, 22. In this last example we have *ruakh* used to represent a wicked *being*, "unclean spirit," "demon," or evil angel. This "lying (*ruakh*) spirit" proposes to deceive the prophets of Ahab, and is permitted to undertake the work, to accomplish the destruction of that wicked king. We believe similar beings are trying now to lead our race from truth to error, by means of what is known as "Spiritualism." These beings exert an influence similar to that of a good mesmerizer, and control their mediums by a similar influence, using them as agents to express their sentiments. Persons who had submitted to be influenced by one of these, were said to have "a familiar spirit." These familiar spirits are all *lying* ones, and hence those who leave the Lord and his truth and consult them for information, "are an *abomination* unto the Lord." As Paul says, "they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." They are left in this deplorable condition because they choose lies rather than truth.

We have now noticed examples of the four general uses of the word *ruakh*.

1. An intelligent being.
2. An influence proceeding from a being.
3. A state of mind or feeling.
4. The atmosphere, or breath of life.

This word is rendered in twenty-two different ways, which we shall notice in due time, giving all the examples in the Bible.

We will now consider the Scripture at the head of our article.—"Then shall the dust return to the earth as it was; and the (*ruakh*) spirit shall return to God who gave it." Eccl. 12: 7. This passage is very often quoted to prove that the real *man* does not die. Let us look at this point, seeking wisdom from the unerring word of truth. How much of man is included in the expression, "Then shall the *dust* return to the earth as it was?" We can settle this question, we think, by referring to man's creation, as recorded in Gen. 2: 7. "And the Lord God formed *man* of the *dust* of the ground." This is a plain statement, easy to be comprehended. Shall we dispute the record and say man was not formed of *dust*, but only the *house* in which he was to live? Why not believe the Lord? He says *man* was formed "of the dust of the ground." When man is analyzed, he is found composed of carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, iron and lime. These are all earthy substances, and when he created man from these materials, he made the most wonderful piece of mechanism of which we have any conception. The lungs, with their million of air cells, were prepared, in connection with the air, to purify the blood that had passed through the system, and fit it for another revolution. The atmosphere, "or breath of life," is a material substance made to move the wonderful machinery of the being called *man*. When that is taken from him, the whole machinery stops as certainly as when the water is removed from the wheel, or the steam from the engine; but the water, or steam, is of no use without the machinery, nor the machinery without the water or steam; so the atmosphere is of no use to a dead man, and a man is of no service without "the breath of life." Says David, "Thou hidest thy face, they are troubled; thou takest away their (*ruakh*) *breath, they die, and return to their dust*." Ps. 104: 29. This passage explains death in such a simple manner, it seems as though all could understand it. The word rendered *breath* in Ps. 104: 29 is the same that is translated *spirit* in the passage at the head of our article. Does any one suppose that the *breath*, taken away from man at death, is the real accountable being? The idea seems absurd. That is not a conscious agent, but *is essential* to sustain life in this world. We come back to the question, "How much of man is included in the expression, 'then shall the *dust* return to the earth as it was?'" Why, of course, all that was *made* of *dust*. Certainly. Well, the record does not say a *part* of man was made of dust, or that a "prison" was made of dust to put a man into, but MAN, the WHOLE MAN was made of dust; then it follows as a sequence, when the *dust* returns "to the earth as it was," the *whole man* has returned to dust. When we take this position, Gen. 3: 19 is plain. "In the sweat of thy face shalt thou eat bread, till *thou return* unto the *ground;* for out of it wast *thou* taken; for *dust thou art*, and unto *dust* shalt thou *return*." This explains also Isa. 26: 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in *dust;* for thy dew is as the dew of herbs, and the earth shall cast out the *dead*." "Marvel not at this," said Jesus; "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5: 28. We find no intimation that any part of man is conscious when "the breath of life" has left him.

We now inquire, what leaves man at death? or what is meant by the expression, "the (*ruakh*) *spirit* (or breath) shall *return* to God who gave *it?*" It cannot be the *man*, for he has *returned* to *dust*, and *he* cannot *return* to two opposite places at once. What was added to the man?—The breath of life. What, then, is there to take away to cause certain death? This breath which is in his nostrils. Says David in Ps. 146: 4, "His (*ruakh*) *breath* goeth forth, *he returneth* to his earth; in that very day his *thoughts perish*." How plain and positive!

We have yet to learn that there is a single passage of Scripture to contradict the position we have taken. As it takes this wonderful organism and "the breath of life" to constitute a *living* man, it remains to be shown by our opponents, that when the breath is taken away, and this organism has returned to *dust*, that the *man* is still alive in heaven or hell.

New Bedford.

We spent Lord's day, April 17th, in the "city of palaces." The church in this city have enjoyed a refreshing revival season during the past winter, under the labors of Bro. F. H. Berick, A. Ross, and H. Munger, and a deep interest is still manifested by many, who, till quite recently, have been comparatively indifferent to the blessed hope of the gospel. Our meetings Thursday, Friday and Saturday evenings, were quite interesting and well attended. Several asked questions relating to the sleep of the dead, and the immortality of the soul. We have never seen the people so generally interested on this subject as at present. We find it so in all places we visit.

Lord's day, we met at the Pierian Hall, a large and beautiful room, which is said to hold over a thousand people. It was about two thirds full in the morning, and crowded in the afternoon and evening. The truth is spreading, and the people are embracing the true gospel hope of the sleep and resurrection of the dead, the literal coming and kingdom of Christ, and the destruction of the wicked. We had a good social meeting at noon, when we heard the glad testimony of many who seem to be *established* in the truth of the Bible, having on the "armor of God," and prepared to meet the fabled theology of the day, which teaches that a dead man knows more than a living one. We felt the strengthening hand of the Lord while contending "for the faith which was once delivered to the saints."

Discussion at Lewiston, Me.

A gentleman who is known as the Rev. Gibson Smith, formerly of Poughkeepsie, N. Y., and who claims to be the *first* Spiritualist in America, having become one some three or four years before the manifestations at Rochester, has been lecturing in Lewiston for several evenings, and awakened much interest on the subject of spiritual communications. He manifested much boldness and assurance, inviting the people to ask questions, and challenging any one to meet him in discussion. A few ventured to ask some questions, but were usually made subjects of ridicule. The ministers of the place, fourteen in number, all stood on their dignity, and refused to go near, except one, a Universalist. They seemed to think that the people who went to hear the lectures on Spiritualism were beneath their notice, and for argument, gave contempt and ridicule, which only served to confirm in his favor those who attended Mr. Smith's lectures. The people reasoned,—if the ministers *can* meet this man, why do they not do it, like faithful shepherds when their flocks are in danger? Why allow him to take some of their sheep out of their pens if they can prevent it? Why not meet the wolf themselves, instead of hiding away, and leaving the lambs exposed to destruction?

Seeing that no one would consent or dare to meet this bold opposer of the word of the Lord, Bro. Stephen Field wrote to have us come and sling the stones of truth at this Spiritualist Goliah, that was defying all the children of the Most High, and producing such terror in the minds of the faint-hearted.

We left Boston at 7 o'clock, Monday evening, April 18th, and had a pleasant sail on the Steamer Lewiston, over a calm sea during a beautiful moonlight night, landed in Portland before sunrise, and took breakfast with Bro. Brooks, who informed us that they are having interesting meetings in that city. Our late conference there has resulted in much good, establishing a goodly number in the faith of the gospel; at the same time arousing several ministers to preach against our blessed hope. When we took the cars for Lewiston, we enjoyed the company of Bro. Berick, who was on his way to Poland, Me., to preach the funeral sermon of Sr. Jordan.

We commenced our discussion Tuesday evening, at Central Hall, which is large and elegant. We had the following question:—"Is man *immortal?* and can his *spirit* return and communicate with mankind in the flesh?" A large and attentive audience was present which seemed anxious to know the truth. We were presented with a long string of assertions from our opponent; among the rest the following:—"*Nature* is God's *only* infallible revelation." "The inspired portions of the Bible are from *fallible* men." "The body is but a garment." "*Man* is the *interior* soul or spirit." "The spirit is in the form of the outside man." "The spirit can not be decomposed." "All matter is eternal." "Oxygen is immortal." "*Nothing* superior to the spirit man." "Resurrection is founded on fable." He said Luke declared that "Christ appeared *first* after his resurrection to the *two* on the way to Emmaus, and that he ascended from *Galilee*." But Luke says *no such thing*. He endeavored to show other contradictions in the New Testament, by saying that "Joseph *embalmed* Christ's body while the women stood by, and that the record says the women went to do it *themselves*, after that." Those who study the Scriptures know that there is not one word about embalming in the whole Bible, only what is said in Gen. 50: 2, 3, 26. Many saw the hideous deformity of error in its true light, and the simplicity of truth as they had not seen it before. Some backsliders were reclaimed, and others were strengthened in the blessed hope of the gospel. We hope the discussion will prevent some from being crushed by the Juggernaut of Spiritualism. Its appearance had become quite formidable in the place, and many seemed to think it was *the god*, and were bowing down to worship with a blind zeal, worthy of a nobler cause.

Spiritualism is the prince of delusions, and those who adhere to it are sure of *destruction* if they remain in its slimy pit. Spiritualism is as sure death to christianity, where it takes root, as arsenic to the physical system.

Prayer Meetings.

At this season of the year, and for three or four months to come, people are inclined to neglect prayer meetings on account of the shortness of the evenings. But let us remember there are still twenty-four hours in a day, and can we not spend as much time worshiping the Lord in the cheerful, blooming Spring, and delightful Summer, as in the cold and dreary Winter? Is there less reason to meet and adore Him from whom all blessings flow? We have ever noticed that those who fall off from the prayer meetings during the warm season, grow *cold* in the cause of Christ.

In view of the signs of the times and the *perils* around us, it seems all important that we meet often and pray together and exhort one another as we see the great day of the Lord approaching. We see no room to doubt that we are *very near* the happy day when the christian's toils will all be o'er. Let us keep *ready*, with our lamps trimmed and burning, and we like those who *wait* for the coming King.

Once more we say, do not let your seat be vacant, nor your voice silent, at the *prayer* meeting. Please remember us when there, that we may meet you all at the marriage supper of the Lamb.

THE CHURCH IN BOSTON is very much comforted and edified in the preaching of Bro. Wm. Glen Moncrieff, formerly of Edinburgh, Scotland. He is favored with large audiences of intelligent hearers, who are deeply interested in the Bible hope of life *only* through *Christ*. Our prayer meetings at the Crisis office, Monday and Thursday evenings, are cheering to the weary pilgrims, and afford rest to those traveling to the "city of the great King." We invite our friends who may visit the city to meet and worship with us.

MANY THANKS to those who have assisted in obtaining new subscribers for the Crisis; and to those who have aided in making the paper interesting by their valuable contributions. Please keep us well supplied, and look for your reward when the King comes. Let us all try to make our paper the *best* in the world. Mingle prayers with your writings, that the reader may be blest and strengthened. We earnestly request that our patrons will ask the Lord to give us wisdom to do *all* to his glory.

For the Crisis.

Public Prayer.

Is it sin? That seems to depend on the state of the [illegible] prayer. But there are those now, as there have been before these days, who seem to be ignorant on this point, and think it sinful to pray before an assembly, or even before an unbeliever, and are "[illegible] so," (yet they believe it duty to pray in secret, and also to pray in an assembly of believers.) Their text is Matt. 6: 5, 6. "And when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." This is plain, and as we profess to be followers of Christ, obeying his commands, these teachers naturally enough enforce it by—"If thou wilt enter into life, keep the commandments;" and, "This is the love of God, that ye keep his commandments;" with all that class of texts which teach the duty of obeying Christ, and following him, together with the assertions that Christ gave this as a command for all the church, and all prayer,—that Christ never prayed publicly before sinners, only on the cross, and then he could not get away to do it in secret,—that the apostles never prayed in public,—that there is no proof in the New Testament that they ever prayed before the wicked, only Stephen, and he could not get away from his murderers,—that it is all hypocrisy to pray in public, etc.

When reference is made to the examples of public prayer in the Old Testament, we are told that we are under the new dispensation, and have to abide by the commands under it. Very well, let us look at it. The Scriptures are so full and clear on this subject, I should never think of writing in reference to it, but for the fact that some teachers are so very ingenious as to prove any thing they try for, in the estimation of those who take them as their teachers, and some weak ones are being misled in various places.

1. It is true *we* should *not* be "as the hypocrites," standing in the synagogues and streets, "praying to be seen of men." It is evident that many do this, and I am glad, indeed, if such are leaving it off. I will be glad if others can be led to leave it off; but not glad to have it taught that *all who pray* publicly are hypocrites, or that they pray like them, "to be seen of men." When Jesus gave that instruction, he was under the law—the old dispensation had not closed. The church was proud,—many of the priests were hypocrites,—made a great show of piety,—were honored of men,—looked up to as great. Christ chose a few poor fishermen and publicans to go on a mission, to say to the Jews, "Repent ye, for the kingdom of heaven is at hand." They went and did as he told them, but they knew very little of the character of their Master, or his kingdom; they felt well in their work, and soon began to show human nature prominently. They found some casting out devils in Christ's name, and they forbade them, because they did not follow in their train. Jesus rebuked this. They wished of Jesus to call fire down from heaven to consume those of a certain class. Jesus reproved them. Again they came, greatly flushed by their success, and felt almost like lords of the earth, saying, "Master, even the devils are subject to us through thy name." Jesus again rebuked them.

It is evident that they came to Jesus with this same spirit, feeling desirous of making a grand display,—to come up beside the honored priests around them, and gain the applause of men, when they said, (Luke 11: 2,) "Lord teach us to pray, as John also taught his disciples." This is a record of the same transaction mentioned in Matt. 6. Jesus, seeing their tendency to follow the hypocritical priests, told them not to do so, and then told them how to pray, giving a true idea of the nature and object of prayer,—that it was not to make a show of talent or piety before men, but to make known their wants before God, who could see in secret and reward openly. It struck at the root of their pride, and it should have the same effect now on those whose vanity leads them to make a vain show in praying, preaching, singing—in doctrine, in strange tests, or notions, which make them conspicuous as leaders of a sect.

But, says one, It is a command, and must be obeyed. Yes, it is, and so Jesus commanded the same disciples not to go in the way of the Gentiles, not to salute any man by the way, not to take purse nor scrip, not to go from house to house. Do you obey these commands? They are the commands of Christ, and there are many more commands of his not obeyed now, nor to be; they were either personal or local, and for special occasions.

2. But if it is believed that this command about prayer is to be observed by all, at all times, then the words he taught them to use in prayer are the only ones to be used; for he says, "Use not vain repetitions as the heathen do;" but, "After this manner therefore pray ye," etc. Some take this ground, and only repeat the Lord's prayer.

But here they are switched off the track again, for Jesus prayed a very different prayer recorded in John 17, and another in the garden, just before he was taken; and in many other cases. So also did the Apostles, both publicly and in their letters.

3. Leaving the Old Testament examples of public prayer, after citing you to 1 Kings 13: 6, where the man of God prayed for God to restore the hand of the wicked king Jeroboam, and to 1 Kings 18: 36, 37–39, where Elijah prayed before a host of rebels, of priests and people, and it was answered by fire, converting also the people, we will look into the character of the Apostles of Christ, under their last commission to "go into all the world," etc., "but to tarry at Jerusalem until endued with power from on high."—Luke 24: 49. Shall men obey this last mentioned command in these days? Perhaps they *had better*. Turn with me to Acts 6: 6. Was it secret prayer, and in the closet? Look at Acts 8: 14–18. Was this closet prayer? Was this Simon a brother? I trow not. Look at Acts 16: 13–18. Was the river-side a closet? Was the prayer offered there secret? Was the damsel possessed with a spirit of divination a holy woman? See verse 25. Paul and Silas were in secret, but they prayed so loud that the prisoners heard them. God answered, and the jailor was converted. See Acts 21: 5. Was this in the closet? Was the door shut? A great closet this. Do you think these were all believers, children and all, who went in to that great closet down by that ship on the shore? Did the seamen hide, so as not to hear them pray? See Acts 27: 35. Paul gives thanks to God for food with some that were not very pious. Did he not probably do it "by prayer and supplication with thanksgiving?"

Once more, Acts 28: 8. Were these barbarians all christians? Was Publius? Remember, these are some of the acts of the Apostles. Did they obey Christ's special command? Let us now look at Luke 8: 21. Did Christ only pray in secret? See John 11: 33–42. Is there no element of public prayer in this? Luke 23: 34, 35. Did not Jesus pray before the multitude? Could he not have prayed to God, and the people not heard him? Now read 1 Cor. 11: 4–18, and 1 Cor. 14: 13, 14, 15, and believe God and live for eternal life in his kingdom.

I. C. Wellcome.

Richmond, Me.

For the Crisis.

Brief Expositions.

NO. V.—THE ONLY SACRIFICE.

"Behold the Lamb of God, which taketh away the sin of the world."—John 1: 29.

The name given in this verse to Jesus, is obviously derived from some of the sacrifices offered under the ancient dispensation. We read of the paschal lamb, first slain in Egypt to save the first-born; and of the lamb slain in the morning and evening in the Jewish temple; all of them foreshadowing, like the other victims, the great sacrifice for sin that had been promised to the world. When the Baptist gave the appellation, "the Lamb of God," to Messiah, he virtually said to his disciples, "Behold the Lamb who was represented by all the victims immolated since the world began;—he has now appeared to put away sin by the sacrifice of himself."

He had come to take away the guilt of the world—not the guilt of a portion of the world merely. When John saw him he was, as the original should have been rendered, *taking*, or *bearing away*, the sin of the world. It was then resting on him. He was expiating it by his vicarious life, and ere long he completed the propitiation by his sacrificial death. It is not true that he is now taking away the sin, or rather guilt, of the world; he has taken it away, and it cannot be found. When he groaned and expired on Calvary, he finished transgression—finished it in the sense of answering for it with his blood. He tasted death for every man.

That he has expiated *your* guilt is clear from this, that you are in "the world" for which he died; and that he is now in the midst of the throne. Had he not removed every governmental barrier to your free forgiveness, he never would have been summoned from the tomb to the right hand of the Majesty on high. His resurrection and coronation on his Father's throne, are full proof that he has borne, and borne away, your sins, so that they do not now call for vengeance to be inflicted on you, their author. "His blood speaketh better things than the blood of Abel;" the blood of Abel cried for vengeance—the blood of Jesus cries for mercy—for mercy to YOU!

Behold the Lamb—see him with your mind. He is the chief evidence of God's wonderful compassion for you; and the sacrifice by which, if you trust its efficacy, every sin recorded against you shall be forgiven. Behold him oppressed with your sorrow—drinking your cup in the garden—bearing your sins in his own body on the tree! Is it not enough? You have an all-sufficient sacrifice; is it possible that you could wish more? Believe and enter into rest.

NO. VI.—A FATHER'S LOVE.

"Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"—Jer. 3: 4.

Jehovah addressed these words to his ancient people when they were exceedingly wicked and degraded, and he now delivers them with as much tender anxiety to ungodly men everywhere. Wonderful, that the King of kings should speak and so speak to a death-deserving sinner! You have forgotten God, but you observe he has not forgotten you. He has received from you no expression of filial dependence and reverential love, yet he has not blotted you out of his affections as you might reasonably have expected him to do. Having lips wherewith to praise him, you have been silent as the rocks; having a mind furnished with powers for apprehending his paternal love and infinite beauty and holiness, you have hastened after all knowledge save the knowledge of Him in whom you live and move and have your being. Oh! shameful ingratitude—inexcusable forgetfulness. Yet behold his amazing love for you just as you are! He even condescends to beseech you to call him "my Father." No tongue can tell the guilt involved in the fact that you ever needed to hear such a request; and oh! what kindness in his permitting you to receive it. You listen to the words, "Cry unto me, my Father," in place of "Depart from me, ye cursed!" Verily you must be dear to him; verily he must be desirous to have your affections and homage.

How mildly he exhibits himself to you! He does not say, cry unto me my Judge, my Sovereign, my Lawgiver, but "MY FATHER." His aim is to calm and soothe you, not to agitate and terrorize your mind.

Wilt thou not "from this time" cry unto him? In the first place, let me admonish you, it is sin to delay a moment longer; it seems to be a more heinous offence to refuse such a melting solicitation, than even to disobey one of his more stern, positive, royal commands. How long will you sin?

But *second*, the words necessarily imply that you need no preparation for taking up the exclamation, "my Father." You are welcome to employ this language now—just as you are in his sight. You need no preparation—in fact, none is possible. You can do what is right only by doing what is here required—call on him as your Father; claim him as your God in Christ, and render yourself up to his paternal guidance for evermore. He asks no toilsome penance—no days of groaning and agony as the prerequisite to your re-admission into his family; he simply demands that you immediately break your sinful silence, and cry, "my Father!" Then you will be overwhelmed with contrition that you ever denied him glory, and confidence, and affection. But break the silence—down with your arms of rebellion—away with opposition to his plans. Now, even *now* submit, and you shall be welcome to his arms. Delay will only increase your guilt; the proposal to make yourself better in order to return, is just an attempt, in your ignorance, it may be, to take from him the glory of a portion of your spiritual renovation. He saves not the half-cured, but the dying; he applies the blood which cleanses from *all* sin, and we entreat you to repair to his merciful throne at once. Jesus has opened the way for your instantaneous return; and in his name you are as welcome as any angel in heaven to cry, "Abba, Father!"

Wm. Glen Moncrieff.

For the Crisis.

The Working of Leaven.

Plan of the Creation; or, Other Worlds, and Who Inhabit Them. By Rev. C. L. Hequembourg. 12mo. pp. 396. Boston: Phillips, Sampson & Co. 1859.

We are of course interested in any new book that teaches, as the revealed doctrine of final punishment, eternal death instead of immortal woe. And this book is curiously interesting. Who the author is we know not. The only glimpse of personal history he gives is this,—that he became acquainted with the above heresy "long ago," during "some pastoral labors with a class of Adventists," with whom, on several other points, he does not agree. He regards the second coming of Christ as having taken place in the judgment upon Jerusalem. The resurrection also began then; not in a body of spirit, as Swedenborg and others hold, but in a material body, with material organs, that lives upon material meat and drink and air. But this resurrection is accomplished not on the earth, but over all the universe of worlds, which is still young and waiting to be peopled with the ripe fruits of creative and redemptive work in this world. The author is not alone in making earth the moral centre of the universe, or in regarding the universe as still infant. But in thus making earth the *seminary* of the universe, he aggravates the difficulties which Chalmers strove to meet in his Astronomical Discourses; and which *he* so much respected as to suggest that possibly the incarnation of Christ in Palestine was not a single redemptive act in the universe, but one of many in God's eternity. It is amusing, along with so much discovery of "highly figurative language" in the Scriptures, and with so far-reaching speculation, that the author should presume to wish that Professor Bush might return from his error to the church, of which he was so bright an ornament.

The book is a good sign of the times, as showing that one of its heresies is not inseparable from Advent views, but may be held in the strongest contrast with them. Indeed, we are credibly certified that Rev. T. L. Harris, Editor of the *Herald of Light*,—who detests the vulgar Spiritualism as a proud doctrine of self-indulgence, and who finds a better gospel of self-denial,—holds that immortality depends on faith in Christ. So, whatever are the logical connections of this doctrine, there are other ways to come at it than by the Advent faith. We know another gentleman who agrees in some points with our author, all whose philsophy favors such a distinction between the worthy and the worthless, the wheat and the chaff. And we have heard such a sceptic even as Ralph Waldo Emerson pronounce this view "eminently philosophical."

With all its heresies, as we regard them, Mr. H's. book is excellently worth reading. Abating one or two adjectives of censure, it is a rare union of speculative boldness and confidence, with modesty and gentleness. It shows a good deal of reading and no small ability. His remarks on the right of private judgment, and the evils of sect, are very well put. The book, as a whole, will set people a thinking; and whatever does that in Christ's name, does good.

H.

Correspondence.

From N. Colburn.

Bro. Grant:—We read that we should pray without ceasing, and in everything give thanks, and I verily believe that if God's children would pray more, we might see the cause of Christ in a more flourishing state at the present day. O why is it that we are so slack in the cause of our blessed Master, expressly when we believe we are living so near the end of time? While I look around upon God's professed children, who seem to be asleep, and losing so much precious time, I cannot hold my peace; but I am led to cry out, Awake, awake! put on thy strength, O Zion! If there ever was a time when the church ought to awake, it is now; and my prayer is, that God would give us such a shaking that we cannot sleep; but that we may arise and trim our lamps, and go to work for the salvation of souls. There has been in this place, for about ten years past, almost a famine; not of bread, but of the Spirit of God; but of late God's children have began to pray mightily to the giver of every good and perfect gift, for an outpouring of his Holy Spirit in our midst; and I believe that we are united, for the work of the Lord is being revived, sinners are inquiring what they must do to be saved; the wanderer is coming home to his Father's house, and the luke-warm are stirred up. My prayer is, that the church in this place, as well as in other places, may feel more of a laboring spirit. O that we might arise and go to work for our lives, and for the lives of those around us, that the blood of souls may not be required at our hands when Jesus comes to take the faithful home. Time is very precious. Let us improve each moment as it passes. And may we have wisdom from above, that we may know how to improve them to the honor and glory of Him who has made us, and called us to work in his vineyard.

Mogog, C. E.

From Eld. J. Blain.

Bro. Grant:—The Lord permitting, I shall again spend several months in the Eastern States; and brethren wishing me to preach on Lord's day, or lecture, or hold discussions during the week, can write me here, to the care of Bro. G. T. Adams, or the Crisis office.

I shall make it a prominent object in my travels to spread books and tracts, not only my own, as noticed in the Crisis, but also those of Brn. Storrs, Hastings, Grant, Grew, Hudson, and others, and all new works on our views, as they come out.

Any wishing my works to sell on commission, can have them by sending orders to me, or to Eld. Grant.

Boston, April 25, '59.

From E. Shaw.

Bro. Grant:—It is about one year since we formed a church here in Goshen, and we are still determined to do our Master's will.

O, for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe.

A faith that shines more bright and clear,
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

Such faith is a well springing up into everlasting life.

Bro. Pratt has been here a short time, but has now gone to other fields of labor. Am thankful to God for the opportunity of again hearing from him on the shores of time. We partook of the Lord's supper last Sabbath evening; it was a solemn and precious season to our waiting souls. We have been fed with the bread from heaven, and oh, may God help us to overcome all things, that we may have a right to the tree of life, and live forever on the new earth with our blessed Savior, where there shall be no more death, and where the inhabitants will no more say, I am sick.

"Praise God, from whom all blessings flow!"

Goshen, Mass., March 1st.

☞ He that licks honey from thorns, pays dear for it.

EDITORIAL NOTICES.

Invoice and Letter File.—We have just received from the manufacturer, Asa L. Shipman, one of the above very useful articles. Our readers will find a description of the same in No 4 of the present volume. Geo. W. Young, 138 William St., N. Y., is general agent for the sale of this article, who also keeps on hand works published by H. L. Hastings. Friends sending orders for books to the above address, can be supplied with the Letter File at the same time, by sending the price for the same, which is $1.00, and well worth it.

☞ We have received from the author, specimen numbers of a series of Anti-tobacco Tracts, written expressly for youth. They are calculated to do good, wherever read. They may be obtained by addressing Rev. Geo. Trask, Anti-Tobacco Repository, Fitchburg, Mass.

Obituary Notices.

Died, in Poland, Me., April 18th, 1859, Mrs. Emma S. Jordan, aged thirty-three.

The subject of this notice suffered a severe and protracted illness of ten weeks. The disease which terminated so fatally was congestion of the liver. There was nothing that could be done for the deceased but what was done, whether it refer to medical aid, the kindness of a companion, or the care and sympathy of friends. By day and night she was attended, and had it been in the power of mortals to have baffled the disease, it would have been done. But the more they did to arrest its progress, the more did the malady mock their efforts. It seemed that death had marked her for his victim, and, with heart relentless as his step was bold, was determined on his prey. The warning was sufficient to have assured the friends that death must come; notwithstanding, they seemed to hope against hope. Perhaps it was not so much hope as desire, prompted by the purest affection, often developing itself in its ejaculations, the sorrow of heart experienced by a kind companion and loving friends.

But she is gone! How these words crowd upon the mind filling the heart with sorrow! How the reality chills the whole being! She is gone! Another jewel has been deposited in heaven's casket. Another dear one sleeps in Christ. Safe! yes, eternally safe!—"Blessed are the dead that die in the Lord;" "yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Difficult to find one whose example was more worthy of imitation than that exhibited in the life of the deceased. She was an exemplary christian, meek, unassuming and retiring. Her religion was not of a boisterous, but of an intelligent character, exhibiting the same constancy in every position of life. She was an every day christian, moved rather by principle than impulse.

As to her faith, she was a firm believer in the speedy, personal advent of Christ, the resurrection of the dead, and the renovation of the earth. These great truths, in connection with other principles, were held sacred to the day of her death.

In her decease the Church and community have sustained a great loss. This is also true of her friends, and particularly so of her twin-born sister. But there are none who will feel the loss more sensibly than her companion. None but those suffering a like bereavement can tell of the anguish of heart realized under these circumstances. May Heaven sustain the relatives of the deceased in this hour of trial. May the hope of meeting a companion, a daughter and a sister, cheer the hearts of all the mourning friends; and may the blessing of God attend them through life, and at last give them the kingdom, where friend will meet friend, and parting be known no more.

F. H. B.

"So fades the lovely, blooming flower"

Died, in Yarmouth, Maine., April 12th, Albert L., a twin-child of Bro P. U., and Sr. Sarah Hutchins; aged 4 months 10 days.

Two "little flowers" of promise fair
Upon stern Winter's frosty air;
In love and innocence complete
Disclosed their hues of fragrance sweet.

Ere Summer's "gentle zephyrs played,"
One of those flowers did droop and fade:
'Twas plucked by death's relentless hand,
And borne to his dark, dreary land.

But soon he'll loose his "tyrant power,"
And yield again this lovely flower,
When it will bloom to fade no more
"On Canaan's bright and happy shore."

R. R. York.

Summary of News.

FOREIGN.

Per steamship Arabia. From Liverpool the 9th inst.

FRANCE.

The movement of the troops and war material in France continues on a large scale.

The Herald's Paris correspondent states that about 25,000 men are on the way to reinforce the army of Lyons.

The Paris correspondent of the Times writes that the question of peace and war is still in conjecture. Piedmont manifests no intention of disarming, while Austria insists upon this step as a preliminary condition to the Peace Congress.

The feeling that war is inevitable prevails at the French Foreign Office, and is shared by some of the highest functionaries. Count Cavour is reported to have said that he could, at any time, apply the match to the materials of conflagration at his command, and force France to join him.

The Daily News correspondent says that orders have been sent to Toulon, that sixty-eight vessels which have long been repairing there, should be made ready to put to sea upon a day's notice if required. Eight vessels also have been ordered at once from Brest for Toulon.

All Marseilles vessels in the Adriatic are returning home, considering those waters unsafe, and no freights from Trieste can now be had.

Prince Gortschakoff, the Russian Minister of Foreign Affairs, is expected in Paris.

The Paris correspondent of the Daily News, writing on the 7th says that all the news during the week was decidedly warlike. The Director-General of the Sardinian Railways had had a long interview with the Emperor. It was announced that the National Guard of Paris was likely to be increased from 30,000 to 150,000, so as to render the regular army of Paris available for a campaign. Lastly, it was reported, that the English squadron at Malta had been ordered to the Adriatic.

An important election is about to take place in the Department of the Gironde, when the government candidate is to be opposed by the new proprietor of La Presse, whose rallying cry will be peace.

AUSTRIA.

An analysis is published of Count Buol's reply to Russia's proposal of a Congress. He declares that the whole difficulty is to be found in the policy of Piedmont, and regards the Congress as a means of putting an end to the danger which threatens Europe. Should other questions be mooted, they ought to be stated beforehand. The clash of arms should not accompany negotiations. If Piedmont will disarm, Austria will do so likewise. Until preliminaries are settled, Austria may relax, but will not suspend operations. Her troops will continue to march towards Italy.

Advices from Milan state that the following order of the day had been posted in the barracks of that town:

"Austrian soldiers—The Emperor calls you around his banner to beat down for the third time the pride of Piedmont—to expel from their den those fanatics who destroy the tranquility of Europe. Advance against enemies who have always fled before you. Remember the victories of '48 and '49! Remember Novara, where your foes were dispersed and annihilated! Let your watchword be 'Viva il Imperatore! Our rights forever!'"

The Vienna correspondent of the Times telegraphs as follows:

"Vienna, Friday evening. The long expected crisis is at hand. A corps of 40,000 men goes from this city to Italy to-morrow, and on the following day another corps of 60,000 men is to be assembled here. A reserve corps of 70,000 will be placed in Bohemia and Moravia. The reserve of the army in Italy and of the corps about to leave the city have been called in.

The Vienna journals continue to be most hostile to the government of the Tuileries, and to tauntingly say that Count Cavour is the only man in the world that possesses the French Emperor's secret.

The Vienna correspondent of the London Times writes: "The sincerity of the French government is about to be put to the test, for this government a day or two since proposed a general disarmament. If France accept the proposition, peace will probably be maintained; if she rejects it, war is almost inevitable. Sardinia persists in refusing to disarm unless Austria does so likewise, but the latter cannot possibly suspend her preparations for war as long as the Emperor of the French continues his armaments."

The Austrian Gazette says: "For us the Congress is but a secondary affair; the capital point is that the armaments should cease. The Congress cannot meet for a month, and its deliberations will last at least two more. Are we to be spending our money all this while in armaments which will be of course highly useful if we are to fight, but superfluous in the contrary case?"

SARDINIA.

The London Morning Post publishes a long and important memorandum presented by the Sardinian government to that of Great Britain on the condition of Italy. It is dated Turin, March 1, and is an answer to the interpellations of the English government. It points out the change by which the danger of war or revolution would be warded off, and the Italian question at least temporarily solved.

It is now asserted that Cavour is anything but satisfied with the result of his trip to Paris, and has lost confidence in the fulfillment of his hopes.

ITALY.

A correspondent of the Times, at Rome, says the general opinion there is that the Congress will simply delay war, but cannot prevent it, because they will not effectually settle the Italian question.

It is confidently stated that neither the Papal government nor the King of Naples will send representatives to Congress.

The Independence Belge says the King of Naples is rapidly sinking. Other accounts represent him as better, but not out of danger. The latest dispatch says five of his physicians have declared him incurable.

The Papal government are preparing an official note relative to the proposed Congress, to be addressed to the great powers.

By way of Russia it is reported a famine was prevailing in the southern part of China.

GREAT BRITAIN.

The report of the confidential committee appointed to inquire into the state of the English Navy, as contrasted with that of France, has been published. It seems that the expenditure on the French Navy during the past seven years has been nearly £39,000,000, while that of England has been above £53,000,000, and it seems doubtful whether the French Navy is not really in the more effective condition.

AUSTRIAN ITALY.

Letters from Milan announce the arrival at that town of two battalions of Croats. Orders had been issued to the railway directors to hold their lines in readiness for the transport of a fresh *corps d'armee* of 25,000 men. The roads were encumbered with material for war and army stores.

ROME.

In Rome, the priestly party look upon the proposed Congress on the affairs of Italy with great dislike and jealousy, as an unjustifiable interference with the internal arrangements of the State. The people too, or at any rate the Liberal party—have very little faith in the Congress, and at the most expect that it will botch up the Italian question so as to avert war for the present.

LATER.

Per steamship city of Washington. Liverpool 12th.

The correspondent of the Herald says, not withstanding the pacific assurances, warlike preparations continue in France on a tremendous scale. Troops are pouring into Lyons from all points.

A letter from Munich states that the cavalry and infantry of the Bavarian army are to be placed on a war footing, and before the end of the month all Germany will be in arms.

A dispatch from Berlin says that it is asserted in competent military circles, that by the 1st of June Napoleon will have six hundred thousand men ready to march, of which 150,000 are to be used in Italy.

The Paris correspondent of the London Herald says that it was expected that within a fortnight, at the latest, hostilities would commence.

The London Times' correspondent says that every item of intelligence points to immediate war. The war panic in France had paralyzed commercial activity.

The excitement in Piedmont had reached a high pitch and arming was carried forward on a formidable scale.

Letters from Vienna say that as Sardinia persists in the refusal to disarm, France and England have proposed to the Turin government to withdraw their forces three leagues from the frontier. Sardinia accepts the proposition, but Austria hesitates.

The same writer, a few days later says, it was anticipated that Austria would, in a few days, declare war against Sardinia. Austrian troops continued to advance upon the frontier of Piedmont. Reinforcements were arriving every day at Milan and Pavia.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday,........May 1st.

Sr. E. Fenn will preach in Winsted,........May 1st

L. D. Thompson appoints to preach in
South Reading, Mass.,........May 8th
Lawrence, Mass.,........May 9th
Auburn, N. H., (where Bro. Roby may appoint,)........May 10th

Eld. S. W. Bishop will preach as follows:
Manchester, N. H.,........Apr. 27th
Worcester, Mass.,........May 1st
Lowell, (Kirk St.,)........May 3d
Lawrence, (Hall)........May 4th
Exeter, N. H.,........May 5th
Concord, N. H., (Reed school-house,)........May 8th

I have appointments to preach as follows:—
Canterbury, (Town House,) the fourth Sabbath in April.
London Ridge, the first Sabbath in May.

T. M. Preble.

W. G. Blanchard appoints to preach in—
North Adams........April 30 and over the following Sabbath.
Cheshire, Mass........May 3
Bancroft, Mass., (where Bro. C. C. West may appoint)........May 3 and 4
Goshen, Mass........May 6 and over the following Sabbath.
Austin Hills, Mass........May 9

Eld. J. G. Smith will preach in—
and........May 1

Eld. J. Couch will preach in
Portsmouth, N. H.........May 1
Concord, N. H.........May 8

APPOINTMENTS FOR BRISTOL, CT.
Eld. Geo. Champlin will preach........May 1
Eld. Ira Morgan will preach........May 15

Ira Shutliff, Cor. Sec.

Providence permitting, I will preach in—
RUTLAND, Vt.........May 1

Miles Grant.

Eld. Wm. M. Ingham will preach in—
Concord, N. H.—Sunday........May 1

Business Matters.

To Correspondents.

E. Bellows P. O. address is East Greenwich, R. I.

E. Whitney's P. O. address is Lawrence, Mass.

Eld. I. C. Wellcome appoints to preach in Brunswick, Me., (Yellow school-house,)........May 1st
Richmond Corner, (meeting-house,)........May 15th

Cash Receipts.

A B Swanesburg 214 $1.36, S P Hubbard 158 $1 51, O Perkins, 208 $1.25, F C Mosher 208 $2.56, J P Babcock 216 $10.50.

R. Adams 201, H Gibbs 200, C W Bemis 200, T G Newman 201,—50 cents each.

S Bemis 204, C Mendonhall 214, B Brown 212, T J Atwater 204, Ur. Mills 214, J W Atwater 214, D Bates 156, J M Worthing 214, H C Hutman 215, M Perley 208, Al. Smith 208, H Thomas, T Cotton 210, L Scofield 211, O H Lawrence 211, J M Jennes 194, M P Bowker 214, E Thurston 214, J Laireg 214, M Hill 214, S Field 214, M S Meed 202, G W Gillespie 203,—$1.00 each.

W Gilmore 208, M Young 227, P A Smith 239, N D Pierce 206, Mrs N Streeter 193, H W Yeager 156, G Earld 240, G S Brewster 240, J Kemp 249, D Graffam 200,—$2.00 each.

V. Russel 242, J P Lougee 200, $3 00 each.

For Books and Tracts.—E M'Culloch 16 cts, J M Worthing 25 cts, L M Hockins 13 cts, G Stockwell 75 cts, H Gibbs 50 cts, J M Jennes $1.00, I Harwood 30 cts, Ur. Smith 75 cts, J P Babcock $26.34, T G Newman $6 57, M L Stocking 40 cts, A Rowe 38, A Carver 48 cts, D R Mansfield $5.00, G W Gillespie 40 cts.

Spring.

How grateful to humanity this breath
Of the returning sun, who left us drear
In the pale melancholy of the year
Which tottered downward to December death!
The blue-bird is its herald, at whose voice
The violets peep out from the new-fledged grass,
And all the field's first marvels come to pass,
And in one common anthem sing, "rejoice!"
Mortality! press near, in spite of care,
To worship without either fane or shrine;
The air, the earth, the brook are now divine;
The heart goes up, though lips neglect the prayer.
The Resurrection whispers in the breeze—
The voice of God is heard among the budding trees.

☞ He that can please nobody, is not so much to be pitied as he that nobody can please.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1–4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 5 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price [illegible]—postage [illegible].

The Rights of Woman; or, Is Evil Eternal? By C. F. Hudson. [illegible]

The [illegible] designed for public and private worship. [illegible] by J. V. Himes. [illegible] per dozen. [illegible]

Cruden's Concordance. Every Bible student should have a copy. Price, postpaid, $1.50.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Words of Warning. 3 cts. single; postage 1 ct.; $2.00 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low as, or lower than they can be bought [illegible].

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work, and will be read with interest by all. Price 80 cts.—postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $6.00 per hundred,—8 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1, postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Sheldon.—A good tract to give your neighbors. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove *endless* misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

We also have the following Works, published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.–The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 19 cents.

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5.–Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 322, price 75 cents—postage 16 cents.

6.–Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages [illegible], and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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Tracts on Prophecy, (bound,) 224 pp. Price, postpaid, 60 cts.

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1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 60 cents per hundred.

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Address H. L. Hastings, Rochester, N. Y.

For sale also by M. Branch, Moline, Ill.; G. W. Young, 138 William street N. Y.

* The Landmarks are issued in setts of [illegible] which can be separated for distribution. The [illegible] contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by [illegible]; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by [illegible].

† The Olive Leaves are [illegible] tracts, that can be separated for distribution. No. one, Little Children, Love one Another; two, The One Resting Place; three, My Friend; four, Wondrous Love; five, Abundant Grace; six, Go in Peace; by Hastings. Just the thing to distribute among all classes of saints and sinners.

Glad Tidings: or Bible proof that [illegible] and sin are to end in the universe, by a [illegible] destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—pos. 1c.

The Three Kingdoms: or, the Kingdom of God the Father, the Kingdom of [illegible], the Kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price [illegible] per hundred, [illegible] 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., [illegible], No. 3 Summer street.

☞ The following books and tracts can be had of J. [illegible] [illegible] Great Controversy.

Original Contributions.

For the Crisis.

Thou wilt come again.

AIR.—*Gentle Annie.*

Thou wilt come again, blessed Savior,
I hope will come to my desolate heart,
In thine absence I pine for thy favor,
O, when shall my sorrow all depart?
Ah! I surely shall behold thee,
I shall hear thy loving voice again:
Thou shalt come in my heart, blessed Savior,
And my soul shall be happy once again.

Thou wilt come again, blessed Savior,
To thy sighing and sorrowing bride;
Thou shalt shed on her spirit thy favor,
And shalt take her to dwell by thy side.
She shall dwell in realms of glory,
Where sorrow shall no more appear,
She shall tell them in triumph the story
Of her stay in earth's wilderness drear.

Thou wilt come again, blessed Savior,
To thy groaning and sin-smitten world;
Thou wilt come and destroy the usurper,
Who down to the pit shall be hurled;
And then shall earth's sad lamentation,
Its wars and convulsions all cease,
And the groanings of a groaning creation
Shall be hushed in the anthems of peace.

H. L. H.

April, 1859.

For the Crisis.

Literal Fulfillment of Prophecy. No. 2.

Moses not only predicted the removal of the Jews into all lands, but he also predicted their condition while among strange nations.—"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind." How strikingly has all this been accomplished! They have been unceasingly persecuted and despised. In some portions of the world they *now* enjoy peace, but not in all. Not only have the followers of Him whom the Jews rejected and crucified opposed them, but strangers even to the religion of the Nazarene. Mohammedans and Pagans have been their persecutors. They have been a by-word, and a hissing, and a reproach, among all people. They are a standing monument of God's truth, and of his justice.

It had been foretold that the Israelites should suffer so strangely and conspicuously that the attention of other nations would be arrested, and inquiries be made respecting the origin of their sufferings, and they should be for a sign, and a wonder upon their seed forever. That this is true, no man can deny. Whatever the religious tenets of any historian, or traveler, who has been acquainted with their condition, he has acknowledged that it is wonderful, and cannot be accounted for upon natural principles. "Good God!" exclaimed the infidel Volney, when surveying Palestine—"from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated? I wandered over the country, traversed the provinces,—I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. 'This Syria,' said I to myself, 'now almost depopulated, then contained a hundred flourishing cities, and with towns, villages, and hamlets.' What has become of so many productions of the hands of man? What has become of those ages of abundance and life?"

Not only have the Jewish nation become a by-word and a proverb, but their land also is a sign and a wonder to all nations, as spake their prophet Moses.—"*The stranger that shall come from a far land shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it—even all nations shall say, Wherefore hath the Lord done thus unto this land?*" An infidel, Volney, lifts up his hands in astonishment, as he contrasts its former fertility and greatness with its present barrenness and desolation, and asks—"For what cause is this fortune of these countries so strikingly changed?" but believes not the reason assigned by revelation.

Palestine was once remarkable for its fertility. It consisted of an area of about eleven thousand square miles, not quite one fourth as large as the state of New York, [illegible] it sustained a population of five millions at one time. See Sam. 24: 8. Josephus describes Galilee as "full of plantations of trees of all sorts, insomuch that it invites the most slothful to take pains in its cultivation; by its fruitfulness accordingly, it is all cultivated by its inhabitants, and no part of it lies idle. Moreover, the cities lie here very thick, and the very many villages that are here, are everywhere so full of people by the richness of their land, that the very least of them contain above fifteen thousand." Tacitus, the Roman historian, says,—"The soil was so fertile, and the fruits such as are common with us, besides balsam and dates." But, alas, how changed! "Those mountains, which once were [illegible] covered with vines, and olive [illegible] and fig-trees, are now, with a few [illegible], bleak, uncultivated and barren. [illegible] waste, its vallies are desolate. [illegible] places the land is cultivated, [illegible] yields sufficient to sustain its few [illegible] inhabitants.

Not only did Moses predict the dispersion of the Jews among all nations [illegible]

[illegible] Great Commentary.

tion among them, and the remarkable change in their [illegible] accurately describes the nation which was to come against them, emptied, and scatter them.

Read now the prophet's description of this nation centuries before Romulus and Remus existed with their banditti band at Rome, that great city which afterward became the mistress of the world.—"The Lord shall bring against thee a nation from far, from the end of the earth." Rome was far removed from Palestine; it was a place never visited by them, and of which they perhaps had never heard. "As swift as the eagle flieth." The Romans moved with unparalleled celerity when they went to war, and always surprised their enemies. "I came—I saw—I conquered!" was the significant language of their greatest general, after his greatest triumph. We see also the aptness of the prophet's similitude, when we consider that the eagle was the standard of the Romans.

It shall be "a nation whose tongue thou shalt not understand." Probably many of them could speak the Egyptian, Persian, and Arabian language, also that of Babylon; but the nation who was to subdue them was a strange, a far-distant nation, of whose speech they were wholly ignorant. A nation, too, "of fierce countenance, which shall not regard the person of the old, nor show favor to the young." "Fierceness of countenance," is said to have been a well-known characteristic of the Roman soldiers; and their merciless severity, their impartial cruelty in time of action, the unhesitating ferocity with which they slaughtered indiscriminately all who opposed them," to have been proverbial, and especially was this exhibited in the destruction of the Jewish nation.

How could Moses thus foresee, and thus accurately describe a nation before it had any existence—before the founder of Rome had been born, or, very possibly, before the site of the city had been redeemed from the primitive forest, unless he was inspired by the Spirit of God? W.

For the Crisis.

That Trial.

It did me good. It was only a few hours ago that I bowed beneath it, and now all is calm, and I bless God for its coming. It showed me how weak I was. It sent me to Jesus with tears and supplications. It crushed my poor heart until penitence came forth from it like perfume from a flower. It revealed my idols, and bade me cast them down. It taught me to pray God to save me from things in which my wayward heart before delighted.

O God, I bless thee for every sorrow with which thou hast humbled my foolish heart.

"O to be brought to *Jesus'* feet,
Though *trials* bring me there!"

Let the trials come, while needful. "Now for a season, if *needs be*," let me be "in *heaviness* through manifold temptations." Let me bear the cross and the rod,—surely they are the badges of my Savior's passion, and the tokens of my Father's love. Shall I murmur? Shall I despise the chastening, or faint beneath the correction of my Father? Save me from it, gracious Lord! Make me humble, patient and *right*. Purge away my dross—make me pure and holy. O, do thou be my strength in these dark, weary hours. Let me know thy faithfulness, even in the fiery furnace. Let me share thy grace amid the scenes of bondage and of tears. Father in heaven, I trust thy promises—I cling to thine everlasting arm. Forsake me not, O Lord. Give me not up to walk in my own ways. Save me from my own rebellious heart. Spare not for my crying, and yet, oh, my Father, deal gently and kindly with me. Let not my courage fail. Let not my strength be consumed beneath the fierceness of my woes. O let me grow strong in affliction and joyful in sorrow! Let thy strength be made perfect in my weakness, and in the midst of all my infirmities let the power of Christ rest upon me. O make me to bear thine own blessed likeness in all things. Help me to show to others the life and purity that was in Christ.

Father in heaven, I bless thee for every trial. I bear thee witness that thou hast been faithful to thy word, while my promises have often been broken. Thou hast been always good, while I have been evil and unthankful. Thou hast given me favor, and honor, and prosperity, while, alas! I have often wandered like a lost sheep. O God, I return to thee with weeping and with sighs of heart. O keep me in the fold, since thou hast brought me thither. I yield myself to thee. I crave thy blessing. I fly for shelter to thine arms. I grieve for my wanderings. I repent of all my waywardness. I bless thee for thy love. I glorify thee in afflictions. I kiss the rod. I bless thee for that trial. Still continue to be my friend evermore. Amen and amen. H. L. H.

Blandford, April 6th, 1859.

☞ The barking of dogs is an acquired hereditary instinct, supposed to have originated in an attempt to imitate the human voice. Wild dogs and domestic breeds that become wild, never bark but howl. Cats which so disturb civilized communities by their midnight "caterwaul," in the wild state in South America, are quite silent.

☞ The best prayers have often more groans than words.—*Bunyan.*

Selections.

The French Empire.

BY GEO. STORRS.

The re-establishment of the *Napoleon Dynasty* in France, has opened a new chapter in prophecy, as clearly marking the time in which we live, as any event in modern history. The prophecy relating to this scene is found chiefly in Revelation, 17th chapter.

Prophecy was given for a *light* to the Church of God; designed to show it, at the period of fulfillment, the exact position and time occupied by it, that it might never be without a "*day-star*," or "*day-dawn*," to guide its steps. It is not necessary to suppose that the church living *before* the events predicted take place should be able to fix them with exactness; nor for it, when living centuries *after* the events take place, to fix with certainty *all* the events which were the subject of prophecy: this would require more knowledge of profane history than most saints have the means of acquiring. But passing events are more within the knowledge of all; and the prophecies relating to them are what immediately concern the church in whatever period it may be called to labor or suffer.

In the prophecies of Scripture a *beast* is the symbol of a *Dynasty*, or *Body of Rulers*. It does not include the *ruled*, or subjects. To suppose this, is to destroy the harmony of prophecy. The same dynasty may be, and sometimes is, symbolized by different beasts. The seventh and eighth chapters of Daniel are presented in proof of this. It is not our object now to enter further into that argument, but to show that the Napoleon Dynasty is symbolized in Revelations 17, and then briefly suggest its mission in this present development.

At the opening of that chapter, one of the angels having the seven last plagues called John to view the position the great harlot occupied when she was going to *judgment*; and he beheld her seated on a scarlet-colored beast, having seven heads and ten horns. That this harlot represents the Papal Dynasty, we shall not now stop to argue, as we consider that point long since settled. The corrupt body of rulers of that corrupt church appear supporting their power by taking refuge on the civil dynasty that is described by a scarlet colored beast. The description of that beast shows it to be a dynasty differing from any previous one. The Dragon, Rev. 12, has seven heads and ten horns, but has *crowns* on his *heads*. The first beast, Rev. 13, has the same number of heads and horns, but has the *crowns* on his *horns*. The beast in the 17th chapter appears with the same number of heads and horns, but no mention is made of any crowns; and yet it is shown to have a family relation by the *seven heads*.

The peculiarities of this beast are, that it is "the *eighth*, and is *of* the seven"—that "*it was, is not, and* YET IS;"—and that *it is*, by ascending out of the *abussou*—the *abyss*. It had been in power—that power for a time *is not*; then, suddenly, it ascends from its non-existence and appears to the *wonder* of all except the followers of Christ, for whose special benefit the prophecy was given; and who, by a careful attention to the words of Christ, are enabled to see the approaching consummation in the accuracy of the events fulfilling the prophecy. . . .

We find Napoleon proclaimed Emperor of France and King of Italy; and assuming to be the *successor* of the Cæsars. Thus the seventh is developed. "It *was*"—but soon "*it is not;*" and the world supposed it had disappeared for ever. But, before forty years pass away, an "eighth" appears from the *abyss*, to the *wonder* of the world; but this eighth is not another dynasty—it "is of the seven;" it is the same that "*was*"—then "*is not*"—and "*yet is.*"

Nothing could be more accurate in its fulfillment than the prophecy in the Napoleon Dynasty; and when Louis Napoleon entered Paris on his return from his tour through France, to prepare the way for the proclamations of the Empire, some of the sentiments inscribed on the banners that graced his entry into the city, were such as this—"The uncle that *was*—the nephew that *is*." Thus employing the very words of the prophecy, though unknowingly, to themselves.

For a time this dynasty "*is not.*" When Napoleon I. abdicated, he did so in favor of his son, Napoleon II. But that son never came to power—he "*is not*" a reigning portion of the dynasty: and the dynasty itself, for near forty years, "*is not.*" It then "ascended from the abyss," and now "*it is!*" Thus far all seems plain.

We next remark—That in ascending from the abyss, one of the first acts of the beast is to receive the great harlot to *sit* upon him. She takes her seat there just as the "*judgment*" is about to be executed upon her. Here again history and prophecy harmonize. The Papal power was driven from Rome, and was not likely to recover its seat. But the ascending beast sent his *republican* [!] armies to Italy, and the harlot takes her seat on, or by means of, that scarlet-colored beast, where she now *sits*; because, as yet, Louis Napoleon knows it is for his interest to let her *sit* upon—not guide—his dynasty. So long as he can use her for his own aggrandizement, so long will he consent to let her *sit* as she does.

Thus far the fulfillment seems perfect; but we now approach the future. Here all we can do is to trace the outlines. There seems clearly to be "ten kings"—or small dynasties—yet to be developed, who are to be united to the beast by a voluntary giving of "their power and strength to the beast," verse 13; after which, by some means, or from some cause not yet developed, "the beast with the horns," [so the Syriac reads,] will come in collision with the harlot, and "eat her flesh, and burn her with fire." Let the papal or harlot power attempt to put bits in the mouth of this beast, or to restrain his ambition, and she will soon find she has been riding to judgment, and her destruction is certain and final.

Another event in the history of this dynasty and its horns is, they will "make war on the Lamb": consequently this "*short space*" dynasty will continue in power till the Lamb shall return to claim the kingdoms of this world. That war is briefly spoken of in the conclusion of the 17th chapter, with the emphatic declaration—"The Lamb shall overcome them." The 19th chapter speaks of this war more in detail, and after describing "the armies in heaven," that followed the Lamb, John proceeds to say—"I saw the beast [the Napoleon Dynasty,] and the kings [the *ten* kings] of the earth, [who had given their power to the beast] and their armies gathered together to make war against him that sat upon the horse, [viz: the Lamb,] and against his army."

Thus the battle is set in array—the war commences—tremendous scenes open—a conflict that is to decide the government of this world. Is this not a matter of interest to all? What is to be the result? The prophecy does not leave us in doubt—"The Lamb shall overcome them"; chapter 17: 14;—"the beast was taken, and with him the false prophet that wrought miracles before him. * * * These both were cast alive into a lake of fire and brimstone"; chapter 19: 20. The 17th chapter had said, verse 11, he "goeth into perdition"—is *destroyed*. The 20th chapter tells us this is done when he makes war on the "King of kings and Lord of lords." Then he—that is—this dynasty—goeth into perdition, or is destroyed, and that destruction is final.

Now, whether all these things will take place under Napoleon III.—the present reigning Emperor of France—we will not pretend to say—the events yet undeveloped must determine that. But this we must say, If we have given the right application of the prophecy—and of this we see no reason to doubt—then the Napoleon *Dynasty* will not pass away till all these things be fulfilled; and as it is to be a "short space" dynasty, it does not seem likely that many years more can be allotted to it. If, however, the present Emperor of France is to be succeeded by others of the same family, it will not alter the general features of the prophecy; we are manifestly fast approaching the world's crisis; and the most astonishing events will, most likely, soon burst upon the world, which will cause the hearts of many to fail them with fear and consternation.

Much more might be said upon this subject; and we have by no means exhausted it. All we have aimed to do is, to throw out hints to call attention to prophecy as connected with passing events: this we feel bound to do as a watchman. As to fixing upon particular days or years for the accomplishment of all these things, we have no hand in it; and we are fully settled that all such calculations are injurious in their tendency, and calculated to throw the mind from that calm and sober waiting for the Lord, which ought ever to control and govern us, if we would be preserved from wild fanaticism.

Let us remember, the night is far spent—the day is at hand. Let us watch and keep ourselves unspotted from the world, walking in the footsteps of our blessed Lord and Life-Giver, Jesus the Messiah; that when He who is *our life* shall appear, we also may appear with him in glory.

Beloved reader, let us not forget that this present life is of infinite value to us; because, if improved as God has enjoined and commanded, we may gain an *unending* life. May none of the cares, anxieties, pursuits, or perplexities of this present time lead us to neglect the great and glorious prize of Immortality, Incorruptibility, Eternal Life; which can only be secured by a living union with Christ, the heavenly-appointed Life-Giver. May the Spirit of God be shed on us through Him, that we may be aided to walk in the truth, and be made partakers of Everlasting Life thereby.

[The foregoing was written several years since, but seems to be in harmony with passing and prospective events.—Ed.

☞ A Catholic priest opened the United States Senate with prayer, on Thursday. He was Father Boyle, of St Patrick's Church, Washington. The priest was in full dress of surplice and cassock. It is the first occasion since the foundation of the government that the entire vestments of the Romish clergy have been seen in either chamber. The Rev. Father read from the breviary Bishop Carroll's prayer for those in authority. The chamber happened to be crowded, and much interest and curiosity were manifested, with every appearance of devotion in the senators and spectators.

☞ Conviction leads us to the cross, and from thence love leads us to the throne.

Keep Cool!

Does the Prince of Darkness hiss?
Keep cool!
Show him Truth's old honest whip;
Let him see you are bold and firm;
You will find that off he'll slip—
Keep cool!

Does a villain slander you?
Keep cool!
He can never hit his mark,
Since his nature is so mean;
Let the snarling puppy bark,—
Keep cool!

Preachings upon Popular Proverbs.

BY TIMOTHY TITCOMB.

"You stout and I stout,
Who shall carry the dirt out?"

"Every man cannot be vicar of Bowden."
"He that cannot paint must grind the colors."

Who shall be vicar of Bowden and who shall carry the dirt out—who shall paint and who shall grind the colors—are questions which, in various forms, have agitated the world since human society existed.—Dissatisfaction with position and condition is well nigh universal. Every man walks with his eyes and wishes upwards—some moved by aspiration for a nobler good, others by ambition for a higher place; some by emulation of a worthy example, others by discontent with the allotments of Providence. The infant does not forget to climb when he learns to walk, nor is the man less a climber than the boy. Everything is towering, or climbing, or reaching, or looking upward. The elm stretches its feathery arms and waves its hands toward the clouds that hang over it; the vine pulls itself up the elm by its delicate fingers; and the violet sits at the foot of the vine and looks up, and breathes its fragrant wishes heavenward. Even the sleeping lakelet in the meadow dreams of stars, and will not be satisfied without a private firmament of water-lilies. It is as if God had whispered into the ear of all existence the moment it was emerging from nihility the words—"Look up!" and, hardly knowing why, it had been looking up ever since. Well, this is right; for, far above everything shines the great White Throne—sits the Father Soul—abide the treasuries of all good—burns the uncreated fire at which the torches of life were lighted. It is a natural, instinctive thing to look upward.

Discontent may be a very good thing, or a very bad thing. There is a discontent which is divine,—which has its birth in the highest and purest inspirations that visit and stir the soul. All that discontent that grows from dissatisfaction with present attainment, or springs from a desire for higher usefulness, or has its birth in motives that impel to the worthy achievement of an honorable name and an honorable place, is a thing to be visited by blessings and benisons. Discontent which comes from below—which comes from a soul disgusted with its lot, faithless in God, and out of harmony with the arrangements and the operations of Providence, is an evil thing—only evil—and that continually. One holds the principle of love; the other of malice. One is attracted from above; the other is instigated from below. One tends to the development of a symmetrical, strong and harmonious character; the other to disorganization and depreciation. One is from heaven, the other is from hell.

I look out of my window, and see a carriage rolling by, with its freight of richly-dressed ladies. On the coach-box sits a man who drives the horses when they go, and opens the door of the carriage and lets down the steps when they stop. Further up the street there is a building going up. The architect stands by with his hand in his breast, giving directions. The hod-carrier, smeared with mortar, passes him, climbs the giddy ladder, and drops the bricks upon the scaffolding, and these, one after another, are driven to their places by the ringing trowel of the brick-layer. I rise from my seat, and walk through the rooms adjoining my own. Here sits an editor, hastily putting together the thoughts that will form to-morrow's leader. At another table sits another editor, calling from a pile of exchanges bits of intelligence that come in on a thousand paper wings from other communities. At their cases stand the compositors, setting up, type by type, the matter which the editors prepare for them. The pressman and the engineer have their respective parts to perform. I find the great aggregate of life to be a network of duties—an organised system of duties. In order to secure the comfort of the whole, there is a certain amount of work to be done, infinitely various in kind. There must be an architect to plan, there must be a hod-carrier to bear mortar, and a brick-layer to lay the bricks, or we shall have no buildings. There must be an editor, and a compositor, and a pressman, or there will be no newspaper. Who shall do the thinking, and who shall perform the manual labor? Who shall paint, and who shall grind the colors? Every man cannot be vicar of Bowden.

It does not suffice to tell discontented people that every man has his place, and will find his highest account in seeking to fill it, and to fill it well. What particularly troubles them, is, that they were made for so low a place. They really call God's wisdom and benevolence in question for assigning to them subordinate offices in operating the machinery of society. A man finds himself distinguished by clumsy hands and broad shoulders, with a hod on his back, and complains that he was not made for a brick-layer; and the brick-layer wishes he had the ease and honor of the architect, and wonders why his power of achievement is so closely circumscribed. The coachman rubs down his horses, and marvels that he was not born to their ownership, and that the owner was not born to drive for him. So people quarrel with their position, the world over. Everything in the world is unequal to these people. They do not see the impartial justice of conferring upon one man great mental faculties, pleasant address, and commanding presence, while another is condemned to be a dwarf, both in mind and body, and to serve his more highly-favored neighbor that he may win bread and raiment. . . . . .

But there is a better and a broader basis for the settlement of this matter than this; and did we possess even a modicum of the faith in God that we ought to possess, we should feel certain there would be such a basis, though we might fail to find it. The instinctive, persistent search of the soul is for happiness. We seek for office, or place, or wealth; we [illegible] the fact that our mental endowments and acquisitions are comparatively indifferent or positively mean; and why? Because, while we lie dreaming upon our pillow of stone, the places and positions of life shape themselves into a ladder on which angels ascend and descend, the last round leaning on a heavenly landing; because that which is above us, in allotment, gift and acquisition, forms so many steps of the gradatory that leads from the cells where we do penance, to the temple where we expect peace and heavenly communion. In other words, we are discontented because we believe there is more happiness on the upper steps of society than on ours; and here is where the great mistake is made.

If there be anything which human history teaches more thoroughly than any other thing—if there be any fact revealed to observation more clearly than any other fact—it is, that happiness does not depend upon condition and position—that it has its birth in possessions and relations superior to, and in most respects unaffected by, those facts of individual and social life which divide men into classes. Here is where the Good Father equalizes human lot. High position, considered by itself, is not a positive good—is not, in and for itself, a source of happiness to the souls planted upon it. There is no good reason to be found in the whole universe of God why the coachman should not be as happy as the dainty ladies whom he serves. There is no reason why the hod-carrier should not be as happy as the brick-layer, and the brick-layer as happy as the architect. Wants keep pace with wealth, always. Responsibility walks hand in hand with capacity and power. Of him to whom much is given much will be required. Posts of honor are evermore posts of danger and of care. Each office of society has its burden, proportioned to its importance; so that men shall find no apology for murmuring at the better lot of their neighbors, while all are made dependent for happiness upon common sources—open alike to him who wears fine linen and fares sumptuously every day, and the beggar who waits at his gate.

I am inclined to think that if our minds were capable of apprehending the essential facts of the life we see, we should be convinced that happiness is one of the most evenly distributed of all human possessions. The laborer loves his wife and children as well as the lord, and takes into his soul all the tender influences that flow to him through their love as well as he. Food tastes as sweetly to the ploughman as the placeman. If the latter have the daintier dish, the former has the keener appetite. Into all ears the brook pours the same stream of music, and the birds never vary their programme with reference to their audiences. The spring scatters violets broadcast, and grass grows by the roadside as well as in the park. The breeze that tosses the curls of your little ones and mine is not softer in its caresses of those who bound over velvet to greet it. The sun shines, the rains fall, the trees dress themselves in green, the thunder rolls and the stars flash for all alike. Health knows nothing of human distinctions, and abides with him who treats it best. Sleep, the gentle angel, does not come at the call of power, and never proffers its ministry for gold. The senses take no bribes of luxury; but deal as honestly and generously by the poor as by the rich: and the president of the United States would whistle himself blind before he could call our dog from us.

If we examine this matter critically, we shall find that the sweetest satisfactions that come to us are those which spring from sources common to the race. If you and I are worthy men, that which is most precious to us, as the material of our daily happiness, is precisely that which is not dependent upon the positions we respectfully occupy in the world. Now, if we look above this range of common Providence into that realm of fact in which abides our common relationship to a common Father, the distinctions of society and the variety and contrariety of human lot fade away and become contemptible. If God smile on me and fill my heart with peace; if he forgive my sin, and give me promise and assurance of a higher life beyond the grave; if he call me his child, and draw out from my cold and selfish heart a filial love for him; if he inspire me with a brotherly charity that embraces in its arms all who bear his image; if he give me a hope more precious to me than all gold, and transform the narrow path in which I walk into the vestibule of heaven, it will very naturally be a matter of indifference to me whether I paint, or grind the colors—whether I carry dirt, or officiate as the vicar of Bowden. If we were all made in His image; if we are all held amenable to the same law; if we all have offer of the same salvation; if we are all to be judged according to our deeds; if we have the promise of the same heaven on the same terms, it shows, at least, what God thinks of human distinctions.

The ministry of nature, and love, and sympathy are common to all men. On the broad platform of morals, the king stands uncovered by the side of the peasant, and wealth and place flaunt no titles and claim no privileges. In religion, all men kneel and worship a common Lord. Men are placed in different positions in this world simply because there is a great variety of work to do, and no one man can do all kinds. If you and I have found our places—if we find ourselves engaged in doing that thing which, on the whole, we can do better than any thing else, then low discontent with our lot is not only sinful but mean. God gives to you and to me just as many sources of innocent happiness as he has given to anybody, and opens to us just as fair a heaven as he has opened to anybody. It becomes us, therefore, to fill our places, and do our particular duties well, hold up our heads in front of every man with self-respectful complacency, do honor to the office which God has selected for us by a faithful performance of its functions, and take and pocket contentedly the penny a day which we get in common with others. The Creator doubtless knew what weak, unreasonable, and inconsistent creatures we should be when he made us; but if you and I had made a world full of people, and set them at work with pledge of equal pay and equal privilege in all essential good, and they had set themselves to erecting artificial distinctions among themselves, and gone to whining over the parts we had assigned to them, we should be exceedingly disappointed, not to say disgusted.

Still, we may all look up. There are steps to be climbed in life, but we can only climb them worthily by becoming fit for the ascent. It is only after becoming prepared for important places, through the education involved in the intelligent and faithful discharge of the duties of the place in which we find ourselves, that it is best, or even proper, that we be advanced. It is not those who pine and whine, and quarrel with their lot, who are apt to change it for one which the world calls better. Aspiration, worthy ambition, desire for higher good, for higher ends—all these indicate a soul that recognizes the beckoning hand of the Good Father who would call us heavenward toward himself—all these are the ground and justification of a christian discontent; but a murmuring, questioning, fault-finding spirit, has direct and sympathetic alliance with nothing but the infernal. So while God gives you and me the privilege of being as happy as any other man, and makes us responsible for nothing more than he gives us, let us be contented, and,

"Still enduring, still pursuing,
Learn to labor and to wait."

Springfield Republican.

Reading for Youth.

The Wasp and the Bee.

DEAR CHILDREN:—I promised to tell you another story this week, and it is of the same import as the other.

Little Robert was standing one day near his father's bee-hive, intently watching the busybees at their labor. Presently he noticed that a wasp, after flying several times around the hive, alighted upon the branch of a small bush, which grew close by the bench upon which the hive stood, and this branch projected out nearly opposite to the door of the hive, so that the wasp could observe every thing that entered or left the hive.

Robert's curiosity was awakened by this, and he resolved to watch the movements of the wasp. Pretty soon a bee returned from the fields, laden with the rich spoil it had gathered from the flowers. As soon as he lighted upon the little shelf in front of the door of the hive, the wasp suddenly darted upon it, and drew it towards the end of the shelf, from which they both fell to the ground. Here a struggle took place between them, in which the wasp, being the strongest, came off victor. He tore off the wings and head of the bee, and flew off with the body.

Now there are several things to be considered in this little story, and I want you, my dear children, to think it over well, and then tell me why that wasp seized upon a bee *returning* to the hive, instead of one going out, and why it took away the *body* of the bee only? Do you think that the wasp exercised any *reasoning* in the case?

AUNT MARY.

[We hope our youthful readers will respond to the invitation of their kind friend, and write.—Ed.]

Christ.

Christ is merciful and mild;
He was once a little child;
He whom heavenly hosts adore,
Lived on earth among the poor.

Then he laid his glory by,
When for us he came to die;
How I wonder when I see,
His tender love and care for me!

The One Leaf.

There was once a caravan crossing, I think, to the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and, sinking down, was left to perish on the road. The missionary saw him, and, kneeling down at his side when the rest had passed along, whispered in his ear, "Brother, what is your hope?"

The dying man raised himself a little to reply, and with a great effort succeeded in answering, "The blood of Jesus Christ cleanseth from all sin!" and immediately expired with the effort.

The missionary was greatly astonished at the answer, and the calm and peaceful appearance of the man. He felt assured he had died in Christ. "How or where," he thought, "could this man, seemingly a heathen, have got this hope?"

And as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out. What do you think was his surprise and delight when he found it was a single leaf of the Bible, containing the first chapter of the first epistle of John, in which these words occur! On that page the man had found the gospel.—*S. S. Banner.*

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Literal Fulfillment of Prophecy. No. 3.

Not only did Moses definitely predict the *nation* that was to destroy the Jewish polity, but he also describes most accurately the *manner* in which their cities should be besieged and overthrown, which took place in the year of our Lord 70,—fifteen hundred and twenty-one years after the prediction was uttered.

He says that their "high and fenced walls" wherein they trust, shall "come down," and that such should be the straitness of the siege, that they would be forced to eat the flesh of their own children to satisfy their hunger. He also says that the nation which should come against them, would "not regard the person of the old, nor show favor to the young."

Titus, the Roman general, was considered a mild and humane man; but such was the conduct of the Jews, so blind and obstinate in their opposition, that it exasperated the Roman soldiers, and, with a cruelty that Titus could not restrain, they butchered the aged and the youth, crucifying the tender maiden, and torturing with "demoniac barbarity" the mother with her offspring. More than eleven thousand Jews were slain within a few months, and thousands more perished within a few years!

We will notice one more prediction of Moses, and then close our examination of this class of prophecies. "And the Lord shall bring thee into Egypt again, with ships by the way, whereof I spake unto thee. Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen, and bondwomen, and no man shall buy you."—Deut. 28: 68. Not only was it predicted that a strange nation from afar, speaking a strange language, fierce in countenance, swift as the eagle, and cruel in disposition, would besiege them and bring down their strong walls, but also that this nation would have commerce with Egypt, and that they would be sold to that nation for slaves, until the market would be so glutted that no man would buy them. And the mode by which they would be conveyed there, by ships, is also noticed. When Moses uttered this prediction, they could not be thus conveyed.

At the time of this siege, the Romans had a fleet on the Mediterranean, by which probably the Jews were transported, that being the most expeditious way. Josephus says: "Titus grew negligent, and his soldiers grew weary of killing them, and sold the rest of the multitude at a very low price, because such as were sold were very many, and the buyers were few.—As for the rest of the multitude he (Fronto, a general under Titus,) put them into bonds and *sent them to the Egyptian mines.*"

"Seek ye out of the book of the Lord and read," not one of these predictions have failed; the high walls have been thrown down; the fruitful land has become waste, barren and desolate; the inhabitants thereof have been scattered among all nations, and become an astonishment, a proverb, and a by-word, and found no rest for the sole of their foot, but sorrow of mind, trembling of heart, and failing of eyes, has been their portion.

But while we thus see most literally fulfilled the *curses* pronounced against the Jewish nation, are they not still "beloved for the fathers' sake?" Are there not *blessings* yet in store for the outcast—the scattered people? Are there not prophecies expressly saying that they shall be "taken from among the heathen, whither they be gone," and gathered in on every side, and brought into their own land? Does not God say—"And I will make of them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statues, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, and their children, and their children's children forever; and my servant David shall be their prince forever. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people."—Ezek. 37; Rev. 21: 3.

Have they been thus gathered in on every side, into one fold, having David (Christ) for their king, and the tabernacle of God established among them? Has the "covenant of peace," the "new" and "everlasting covenant," yet been made "with the *house of Israel*, and with the *house of Judah*," (not with the Gentiles)—a covenant differing from that made with *their fathers*, when led forth from Egypt, even a law *written upon their hearts*, when their sins and their iniquities are remembered no more, and thus they will all know the Lord, from the least of them unto the greatest of them?

Has not God said that if the ordinances of heaven depart from before him, then the seed of Israel shall cease from being a nation before him forever? Has not he said that if heaven can be measured, and the foundations of the earth searched out, then he will cast off all the seed of Israel for all that they have done? Has not he said that if his covenant be not with day and night, and if he hath not appointed the ordinances of heaven and earth, then he will cast away the seed of Jacob, and David his servant? Do not these expressions most emphatically teach a fulfillment of "that good thing promised unto the house of Israel and to the house of Judah?" Shall we heap upon them the curses, and withold from them the *blessings*? Shall we say that the former are *literal*, and pronounced against a literal nation, but the latter are *spiritual*, and refer to a *spiritual* people? W.

For the Crisis.

A Little Child.

"Of such are the kingdom of heaven."

Such are greatest in God's sight. Such are those with whom the Lord is well pleased. Such are those to whom Christ directed the attention of his apostles as their patterns for imitation. Such little ones that believe in Him must not be stumbled in their course; woe to him who does it; it were better for him that a millstone were hanged about his neck, and he cast into the depths of the sea, than that be should incur a guilt so terrible. Of such little ones we are told that they have heavenly guardians, and that not from the outer courts, but from among those who do always behold the face of the heavenly Father. A cup of water given to such an one for Christ's sake, becomes a personal favor, and so the last day will reveal that many an act done to one of Christ's "little brethren" (Syr.) is done unto *him*.—Matt. 25.

Are *we* little children? Are we born by a new and heavenly birth? Are we childlike—like the *holy child* Jesus? Not puffed up with pride, not abandoned to lust, not inflated with arrogance, not bewildered with ambition, not heated with rage, not filled up with worldliness, not possessed with covetous desires,—but meek, kind, gentle, patient, simple-hearted, holy, Christ-like, generous, sympathetic, free from worldly guile, from vain ambition, from over-mastering desire, full of faith, submissive, obedient, hopeful, cheerful, and free from malice, wrath and strife.

O, to be little children! The world, the flesh and the devil spoil us ere we are aware of it. Let us return to the Lord. Let our prayers be, "Create within me a clean heart, and renew a right spirit within me." O God, make me like Jesus—like a little child. Let not the possession of plenty exalt, nor the endurance of poverty depress me. Let not the flatteries of friends elate, nor the frowns of foes discourage me. Let not the love of the world corrupt my heart, nor the influence of the world pollute my simple and earnest faith in Jesus Christ. O God, keep me little, humble and patient to the end. Save me from pride, from hypocrisy, and prejudice; from sin, from envy, and malice; from hardness of heart and blindness of mind; from forgetfulness of Jesus' love; from choosing my own ways; from rejecting the truth of God; from seeking the praise of men and the honor of the world; from all stubbornness of will and rebelliousness of spirit. O Lord, deliver me. O God, make me like thy blessed Son—a little child—so that I can enter in the kingdom of heaven. Amen.

Blandford, Apr. 6. H. L. H.

☞ Judge not of mankind rashly.

For the Crisis.

The Nature of Death.—No. 1.

BRO. GRANT:—By your permission, I wish to say a few things through the Crisis on this subject. Not, however, to discuss the question, but to call the attention of some who do discuss the subject to a few items which appear to me of some importance.

It is now nearly fifteen years since I first heard the doctrine of the "unconscious state of the dead, and the destruction of the wicked" advocated. My attention was at once arrested to examine and show its fallacy; but, to my utter astonishment, the evidences I sought could not be found. A few, however, did testify to certain things, whose language I clung to with tenacity as proof that the dead were conscious, and the wicked would be eternally conscious. Still, I found that the only direct witness which spoke to the point, ... spoke clearly and openly to the contrary. I therefore took pencil and paper, Bible and Concordance, and separated the Bible testimony on these points—Life, Death, Soul, Body, Spirit—from all others. By this process I found there was not a conflict in the Bible testimony. I studied and thought. I tried to overcome my convictions by reasoning that if these things were so, the intelligent and pious students of the Bible would have found it. I continued to weigh and examine the testimony, to sift it, to view it on all sides. My convictions grew deeper, and, after using all my ability, (which I own to be small,) and all the means I had, I was obliged to decide against all my former views, all the popular theology of the learned world, and confess that the term *Death*, in its primary use, reduces man to an unconscious state; consequently, "the second death" will reduce the wicked to a state of eternal unconsciousness. This conclusion was not hastily formed. Every point was examined and tested; every objection I then had, or have since heard, was also considered, and disposed of as in the sight of Him by whom I am shortly to be judged.

I did not choose this doctrine because it pleased me—because it looked more consistent with God's character and attributes; nor because it was more in harmony with my sympathies for man; but because I found, on a thorough investigation of God's word, I could sustain no other view by it; I could not make it consistent with itself otherwise; I could get no proper key to its language by any other view. I therefore cautiously, moderately, prayerfully, studiously and firmly settled upon this as the eternal principle of God's revelation to man, of the nature of "the wages of sin."

I had not then examined the writings of others who advocated it, nor the writings of "the fathers" on this point. I have since done so, and, by reading all, or nearly all, the works I have yet heard of in this country, on both sides of this subject, I am only becoming more strongly fortified by their deductions and conclusions. When I find that the fathers have sometimes been belied, their writings perverted by dishonest quotations, it does not shake my faith in the conclusions I arrived at, but in the soundness of the writer and of "the father" quoted by him erroneously.

I have not been on the fence so long as Bro. Taylor has, it is true, nor can I commend him for so long a ride; yet I will venture the assertion that it were better to "ride the fence ten years" than to be over the fence in the field as a teacher and not know the foundation on which they stand, nor the nature of the language which they use to teach others. I believe it right to teach what we know, what we have, and can produce sound evidence for. I would by no means seek to deter any one from teaching what he can, with the strength of the Bible testimony, *prove*. But it does seem to me that many run uncertainly, and beat the air, not giving heed to this direction, "Hold fast the form of sound words." 2 Tim. 1: 13. "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers."—Titus 1: 9.

I have seen some books and some tracts on the subject of "Life and Death," which, though well intended, and containing much truth, were crude, the arguments undigested, the words often unscriptural, and sometimes plainly contradicting scripture language; showing that the writers had not become sufficiently acquainted with the subject to be public exponents of it; and some breathe a spirit very obnoxious to the thoughtful, pious mind of opponents, or of any one. I. C. WELLCOME.

FAITH IN TRIALS.—Faith is the better of the free air, and of the sharp winter storm in its face.—*Rutherford.*

☞ Whatever is of nature's spinning, must be all unraveled before Christ's righteousness can be put on.—*Wilcox.*

For the Crisis.

The Storm.

When o'er the unruffled tide of life
We calmly and serenely sail,
Forgetful of the tempest's strife,
We heed no calm, and fear no gale;
But when at last the storm descends,
When to our God for help we cry,
And while before the blast we bend,
We pray for mercy from on high.

Then we our lots essay to know,
What brings the tempest's fury down,
Till some accursed thing below
We learn has caused our Maker's frown.
Toiling we strive the shore to gain,
Grieving we to our idol cling;
But still the tempest rules the main,
And naught we do can comfort bring.

But when at last, by fear compelled,
We cast the offender in the deep,
Ah! then the winds and storms seem held,
And all the billows sink to sleep.
O, God! then let the storm descend,
But make us well its cause to know,
Help us each sinful tie to rend,
And love thee more than all below.

H. L. H.

April 7th, 1859.

From *Fables of Infidelity.*

Daylight before Sunrise.

A favorite field for the display of their knowledge of science, and ignorance of the art of reading, by our modern infidels, is the Bible account of creation, in the first chapter of Genesis, which is alleged to be utterly irreconcilable with the known facts of Astronomy and Geology. Leaving the latter out of view, for the present, the astronomical objections may all be arranged under four heads. First, that the Bible account of the creation of man, only some six or seven thousand years ago, must be false—because the records of astronomical observations, taken more than seventeen hundred years ago, by the Hindoos and Egyptians, are still in existence, and have been verified. Second, that the light of some of the stars, now shining upon us, and especially of some of the distant nebulæ, must have left them millions of years ago, to have traveled over the vast space which separates them from us, and be visible on our globe now; whereas, the Bible teaches that the universe was created only some six or seven thousand years ago. Third, that the Bible represents God as creating the sky a solid crystal or metallic sphere, or hemisphere (they are not agreed which), to which the stars are fastened, and with which they revolve round the earth; which, every schoolboy knows to be absurd. Fourth, that the Bible represents God as creating the Sun and Moon only two days before Adam, and as creating light before the Sun; which is also held to be absurd.

1. The first of these objections—that the Hindoos and Egyptians made astronomical observations thousands of years before Adam, and that the accuracy of these observations has been verified by modern calculations—*is simply untrue*. No such observations were ever made. The pretended records of such have been proved, in the case of the Hindoo astronomy, to be forgeries, and in the case of the Egyptian records, blunders of the discoverers. There is not an authentic uninspired astronomical observation extant for three thousand years after Adam.

The objection, however, is worth noticing, and its history worth remembering, as a specimen of the way in which ignorant men swallow impudent falsehoods, if they only seem to contradict the Word of Truth. When the labors of Oriental Scholars had made the Vedas and Shasters—the sacred books of the Hindoos—accessible to European philosophers, a wonderful shout was raised among infidels. "Here," it was said, "is the true chronology. We always knew that man was not a degenerate creature, fallen from a higher estate, some few thousand years ago, but that he has existed from eternity, in a constant progress toward his lofty position; and now we have the authentic records of the most ancient and civilized people in the world—the people of India—reaching back for millions of years before the Mosaic cosmogony, and allowing ample time for the development of the noble savage into the cultivated philosopher. These records have every mark of truth, giving minute details of events, and histories of successive lines of princes; and, moreover, record the principal astronomical facts of the successive periods—eclipses, comets, positions of stars, &c.—which attest their veracity. Henceforth, the Hebrew records must hide their heads. Neither as poetry nor history can they pretend to compare with the Vedas."

The Hindoo Shasters were accordingly, for a time, in high repute, among people who knew very little about them. Even Dr. Adam Clarke was so far led away with the spirit of the age, as to pollute his valuable commentary by the insertion of the *Gitagovinda*, after the Chaldee Targum on the Song of Solomon; where the curious reader can satisfy himself as to the scientific value of such Pantheistic dotings. By the infidels of Britain and America they were appealed to as standard works, of undoubted authority; and hundreds, who declared that it was irrational credulity to believe in the Bible, risked their souls on the faith of the Vedas, *of which they had never read a single sentence!*

Now, when we remember that these veracious chronicles reach back through *maha yugs* of 4,320,000 years of mortals, a thousand of which, or 4,320,000,000, make a *kalpa*, or one day of the life of Brahma, while his night is of the same duration, and his life consists of a hundred years of such days and nights, about the middle of which period the little span of our existence is placed;—that among the facts of the history, are the records of the seven great continents of the world, separated by seven rivers, and seven chains of mountains, four hundred thousand miles high (reaching only to the moon); of the families of their kings, one of whom had a hundred sons, another ten thousand, another sixty thousand, who were born in a pumpkin, nourished in pans of milk, reduced to ashes by the curse of a sage, and restored to life by the waters of the Ganges;—and that among the astronomical observations by which the accuracy of these extraordinary facts is confirmed, are accounts of deluges, in which the waters not only rose above the tops of earth's mountains, but above the seven inferior and three superior worlds, *reaching even to the Pole Star*—we may well wonder at the faith which could receive all this as so true, that on the strength of it they rejected the miracles of the Bible as false. Even Voltaire ridiculed these stories.

But a visionary man, named Baillie, calculated the alleged observations backwards, and found them sufficiently correct to satisfy him that all the rest of the story was equally true. It never seems to have occurred to him, that if he could calculate eclipses *backwards*, so could the Hindoos. It is just as easy to calculate an eclipse, or the position of a planet, backwards, or forwards. If I watch the motion of the hands of a clock accurately, and find that the little hand moves over the twelfth of a circle every hour, and the large hand around the circle in the same time, and that the large hand, now at noon, covers the little one, I can calculate that at sixteen minutes and a quarter past three it will nearly cover it again; but then, it is just as easy to count that the two hands were covered at sixteen minutes and a quarter before nine that morning, or that they were exactly in a line at 6 A. M. If my clock would keep going at the same rate for a thousand years, I could predict the position of the hands at any hour of the 29th of March, of the year 2857; but it is evident that the very same calculation applied the other way would show the position that the hands would have had a thousand years ago, or five thousand years ago, just as well. And if I were to allege that my clock was made by Tubal Cain, before the flood, and for proof of the fact declare, that on the first of January, 3857, B. C., at 6 o'clock, P. M., I had seen the two hands directly in line, and some wiseacre were to calculate the time, and find that at that hour the hands ought to have been just in that position, and conclude thence that I was undoubtedly one of the antediluvians, and the clock no less certainly a specimen of the craft of the first artificer in brass and iron, the argument would be precisely parallel to the infidel's argument from the Tirvalore Tables, and the astronomy of the Vedas.

But suppose my clock ran a little slow: say half a minute in the month, or so; or that it was made to keep siderial time, which differs by a little from solar time, and that I did not know exactly what the difference was; it is evident that on a long stretch of some hundreds or thousands of years, I would get out of my reckoning, and the hands would not have been in the positions I had calculated. Now, this was just what happened with the Brahmins and their calculations. The clock of the heavens keeps a uniform rate of going, but they made a slight mistake in the counting of it; and so did their infidel friends. But our modern astronomers have got the true time, set their clocks, and made their table by it; and on applying these tables to the pretended Hindoo observations, find that they are all wrong, and that no such eclipses as they allege ever did, or possibly could have happened in our solar system.* So the Hindoo astronomy is now consigned to the same tomb with the Hindoo chronology and cosmogony, except when a missionary, on the banks of the Ganges exhibits it to the pupils of his English school, as a specimen of the falsehoods which have ever formed the swaddling bands of Pantheism; or when some Louisiana planter astonishes a Yankee schoolmaster in search of employment, with an exhibition of the profound philosophy sheltered among the cane-brakes.

Failing in the attempt to substitute Brahminism for Christianity, infidels beat a retreat from India, and went down into Egypt for help. Here they made prodigious discoveries of the scientific and religious truths believed by the worshipers of dogs and dung-beetles, recorded upon the coffins of holy bulls, and the temples sacred to crows and crocodiles. The age was favorable for French discoveries.

Napoleon and his savans cut out of the ceiling of a temple, at Dendera, in Egypt, a stone covered with uncouth astronomical, astrological, and hieroglyphic figures, which they insisted was a representation of the sky at the time the temple was built; and finding a division made between the signs of the Crab and the Lion, and marks for the Sun and Moon there, they took it into their heads that the Sun must have entered the Zodiac at that spot, on the year this Zodiac was made; and calculating back, found that must be at least seventeen thousand years ago. Hundreds of thousands visited the wonderful antediluvian monument, in the National Library, in Paris, where it had been brought; and where infidel commentators were never wanting to inform them that this remarkable stone proved the whole Bible to be a series of lies. A professor of the University of Breslau published a pamphlet, entitled *Invincible Proof that the Earth is at least ten times older than is taught by the Bible.* Scores of such publications followed, and for forty years infidel newspapers, magazines, and reviews, kept trumpeting this great refutation of the Bible. From these it descended to the vulgar, with additions and improvements; and it is now frequently alleged as proving that "ten thousand years before Adam was born, the priests of Egypt were carving astronomy on the pyramids." There is scarcely one of my French or German readers who has not heard of it.

It did not shake the skeptic's credulity in the least that no two of the savans were agreed, by some thousand of years, how old it was—that they could not tell what the Egyptian system of astronomy was—*and that none of them could read the hieroglyphics which explained it.* Whatever might be doubtful, of one thing they were all perfectly sure: that it was far older than the creation. But in 1832 the curious Egyptian astronomy was studied, and it appeared that the Sun and Moon were so placed on the Zodiac to mark the beginning of the year there; and the dividing line fenced off one-half of the sky under the care of the Sun, while the other was placed under the Moon's patronage. Then it was discovered that the positions of the stars were represented by the pictures of the gods whose names they bore—Jupiter, Saturn, &c.—and by calculating the places of these pictures back, it was found that this Zodiac represented their places in the year of our Lord 37: the year of the birth of Nero, a great temple-builder and repairer. Finally, Champollion learned to read the hieroglyphics, and the names, surnames, and titles of the emperors Tiberius, Claudius, Nero, and Domitian, were found on the temple of Esneh, which had been declared to be a few thousand years older than that of Denderah, the names of Claudius and Antoninus Pius; while the whole workmanship and style of building have satisfied all antiquarians that these buildings were erected during the declining days of art in the Roman Empire. The Roman title, *autocrat*, engraved on the Zodiac itself, attests its antiquity to be not quite two thousand, instead of seventeen or twenty-seven thousand years.

But, not satisfied with demolishing the batteries of infidelity, astronomy has been employed to ascertain the dates of numbers of events recorded on Egyptian monuments to have happened to one or other of the Pharaohs, "beloved of Ammon, and brother of the Sun," when such a star was in such a position. Mr. Poole has spent years in gathering such inscriptions, and in calculating the dates thus furnished. The astronomer royal at Greenwich, Mr. Airy, has reviewed the calculations, and finds them correct. [illegible]nson, the great Egyptologist, agrees with their conclusions. And the result is, that *the astronomical chronology of the Egyptian monuments sustains the Bible Chronology.** Geology comes forward to confirm the testimony of her elder sister, and assures us that the alleged vast antiquity of the Egyptian monuments is impossible, as it is not more than 5,000 years since the soil of Egypt first appeared above water, as a muddy morass.† The learned Adrian Balbo thus sums up the whole question: "No monument, either astronomical or historical, has yet been able to prove the books of Moses false; but with them, on the contrary, agree, in the most remarkable manner, the results obtained by the most learned philologists, and the profoundest geometricians."

*Connection of the Physical Sciences, p. 88.

* Poole's Horæ Egyptiacæ.
† [illegible] L'Egypte Pharaonique.

Reply to Bro. Taylor.

Bro. D. T. Taylor has asked, are saints in hades dead, or alive? My reply must be brief,—expressive of my [illegible] to the inquirer and his subject of inquiry.

Our brother's questions and [illegible] imply the answer—dead, not alive. This negative answer seems [illegible] by Ps. 16: 8-11; Acts 2: 26-28. [illegible]

1. THE SOUL here is the subject of [illegible] mark.

2. THIS SOUL is the self-hood—the personality; or, "the Holy One."

3. "Thou wilt not suffer thine Holy One to see corruption."

4. "*My flesh* shall rest in hope."—This flesh includes the organized body that was exposed to corruption.

5. This "Holy One" is expressed by the personal pronouns "*I—me—my*"—the one who "shall not be moved;" because of this blessed hope—the non-corruption and the Resurrection."

6. To crown the whole, "Thou wilt show ME the path of *life*." The way to fulfil this hope, is by a resurrection to *life*. Here each point seems too well guarded for our brother to doubt.

Again. "Thou wilt lighten my candle."—Ps. 18: 28. Thou wilt restore the breath or spirit of life. "The spirit of man is the *candle*," etc.—Rev. 20: 27. Here the light to the candle is as the spirit to man? The light of the candle extinguished, is not a *candle*, any how; but the candle itself may again be lighted. Thus God gave to Jesus—his Holy One—"who died for us" a resurrection to life.

As the "word is truth," we get from God the answer double; both negative and positive. The state or condition in sheol is "dead." The hope accomplished is "*life*;" therefore the *soul* in hades is *dead*, and in absolute want of life! The light is gone, needing his candle re-lighted.

Note. The difficulties that surround us may result from *our* peculiar education (or condition, 1 John 5: 19,) and possibly were *not* presented at all, to the minds of God's prophets and apostles. Death was the loss or absence of life; and *life* alone met the want. This *life* animates only the body. "THE INNER MAN" is only affirmed of those where "Christ is formed within the hope of glory;" and hence Bro. L. *makes* all the ground (in imagination) that he stands on at this point. The points he makes in paragraphs 8 and 9 are striking, as to Solomon's testimony.—Eccl. 9: 5. "Mark, "the jewel man—the casket man," etc., originate in more modern progress; and quite away from "the *words* which the Holy Ghost useth." These and other philosophic and poetic phrases require another class of ideas than those which God's prophets express by "soul, death, hades, and resurrection to life!"

There is no light on this point aside from "the word." No light to illumine the sun can exist short of God. [illegible] is no hope that we can *see* but by simply believing THE TRUTH already given. The word says that God made man, Adam, a living *soul!* Sin occasioned death—"dead souls!" Now the remedy meets the want by a resurrection of the manhood—the Adam—the soul, or self-hood. As instruction and pardon pertain to the personality, (like hunger and thirst, weakness and strength,) without one thought of physiological anatomy, so does death and resurrection.

The primary and prevailing use of the word soul embraces the person—"three thousand souls"—three thousand persons. Hence, when God says that "The soul that sinneth it (she or the same) shall die," he does embrace the sinner! The sinner who is instructed and justified, is he who shall be resurrected, transformed and glorified.

"God knoweth the thoughts of the [illegible], that they are vain." All their [illegible] lore applied here ignores the [illegible] God. But God says their thoughts are "vain." Let us all say, Amen. No [illegible] philosopher, from Plato to Prof. Bush, has been able to use Bible language, except as they remodel it.

I was recently urged to tell "what it is that dreams?" My reply was, It is that which goes to bed,—[illegible]. "What, it is *I* who go to bed." Yes, and that's the very fellow who sleeps, dreams and gets up again.

The language of Scripture is the language of fact—[illegible] observation and experience. [illegible]

☞ [illegible]

Original Contributions.

For the Crisis.

"Thou wilt come again."

Air.—Gentle Annie.

Thou wilt come again, blessed Savior,
Thou wilt come to my desolate heart,
In thine absence I pine for thy favor,
O, when shall my sorrow all depart?
[illegible] surely shall behold thee,
I shall hear thy loving voice again:
[illegible] come to my heart, blessed Savior,
And my soul shall be happy once again.

Thou wilt come again, blessed Savior,
To thy sighing and sorrowing bride;
Thou shalt shed on her spirit thy favor,
And shalt take her to dwell by thy side.
She shall dwell in realms of glory,
Where sorrow shall no more appear,
She shall tell them in triumph the story
Of her stay in earth's wilderness drear.

Thou wilt come again, blessed Savior,
To thy groaning and sin-smitten world;
Thou wilt come and destroy the usurper,
Who down to the pit shall be hurled;
And then shall earth's sad lamentation,
Its wants and convulsions all cease,
And the groanings of a groaning creation
Shall be hushed in the anthems of peace.

H. L. H.

April, 1859.

For the Crisis.

Literal Fulfillment of Prophecy. No. 2.

Moses not only predicted the removal of the Jews into all lands, but he also predicted their condition while among strange nations.—"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind." How strikingly has all this been accomplished! They have been unceasingly persecuted and despised. In some portions of the world they *now* enjoy peace, but not in all. Not only have the followers of Him whom the Jews rejected and crucified opposed them, but strangers even to the religion of the Nazarene. Mohammedans and Pagans have been their persecutors. They have been a by-word, and a hissing, and a reproach, among all people. They are a standing monument of God's truth, and of his justice.

It had been foretold that the Israelites should suffer so strangely and conspicuously that the attention of other nations would be arrested, and inquiries be made respecting the origin of their sufferings, and they should be for a sign, and a wonder upon their seed forever. That this is true, no man can deny. Whatever the religious tenets of any historian, or traveler, who has been acquainted with their condition, he has acknowledged that it is wonderful, and cannot be accounted for upon natural principles. "Good God!" exclaimed the infidel Volney, when surveying Palestine—"whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated? I wandered over the country, traversed the provinces,—I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria,' said I to myself, 'now almost depopulated, then contained a hundred flourishing cities, and with towns, villages, and hamlets.' What has become of so many productions of the hands of man? What has become of those ages of abundance and life?"

Not only have the Jewish nation become a by-word and a proverb, but their land also is a sign and a wonder to all nations, as spake their prophet Moses.—"*The stranger that shall come from a far land shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it—even all nations shall say, Wherefore hath the Lord done thus unto this land?*" An infidel, Volney, lifts up his hands in astonishment, as he contrasts its former fertility and greatness with its present barrenness and desolation, and asks—"For what cause is this fortune of these countries so strikingly changed?" but believes not the reason assigned by revelation.

Palestine was once remarkable for its fertility. It consisted of an area of about eleven thousand square miles, not quite one fourth as large as the state of New York, and yet it sustained a population of five millions at one time. See Sam. 24: 3. Josephus describes Galilee as "full of plantations of trees of all sorts, insomuch that it invites the most slothful to take pains in its cultivation; by its fruitfulness accordingly, it is all cultivated by its inhabitants, and no part of it lies idle. Moreover, the cities lie here very thick, and the very many villages that are here, are everywhere so full of people by the richness of their land, that the very least of them contain above fifteen hundred." Tacitus, the Roman historian, says,—"The soil was so fertile, and the fruits such as are common with us, besides balsam and dates." But, alas, how changed! "Those mountains, which once were [illegible] and covered with vines, and olive [illegible] and fig-trees, are now, with a few [illegible], bleak, uncultivated and barren. [illegible] are bleak, its valleys are desolate. [illegible] the land is cultivated, [illegible] sufficient to sustain its few [illegible] inhabitants."

[illegible] did Moses predict the dispersion [illegible] all nations—[illegible] that illustrious [illegible] their [illegible]

Their return among them, and the remarkable change in their land; but he also most accurately describes the nation which was to come against them, overthrow, and scatter them.

Read now the prophet's description of this nation centuries before Romulus and Remus existed with their banditti band at Rome, that great city which afterward became the mistress of the world.—"The Lord shall bring against thee a nation from far, from the end of the earth." Rome was far removed from Palestine; it was a place never visited by them, and of which they perhaps had never heard. "As swift as the eagle flieth." The Romans moved with unparalleled celerity when they went to war, and always surprised their enemies. "I came—I saw—I conquered!" was the significant language of their greatest general, after his greatest triumph. We see also the aptness of the prophet's similitude, when we consider that the eagle was the standard of the Romans.

It shall be "a nation whose tongue thou shalt not understand." Probably many of them could speak the Egyptian, Persian, and Arabian language, also that of Babylon; but the nation who was to subdue them was a strange, a far-distant nation, of whose speech they were wholly ignorant. A nation, too, "of fierce countenance, which shall not regard the person of the old, nor show favor to the young." "Fierceness of countenance," is said to have been a well-known characteristic of the Roman soldiers; and their merciless severity, their impartial cruelty in time of action, the unhesitating ferocity with which they slaughtered indiscriminately all who opposed them," to have been proverbial, and especially was this exhibited in the destruction of the Jewish nation.

How could Moses thus foresee, and thus accurately describe a nation before it had any existence—before the founder of Rome had been born, or, very possibly, before the site of the city had been redeemed from the primitive forest, unless he was inspired by the Spirit of God?

W.

For the Crisis.

That Trial.

It did me good. It was only a few hours ago that I bowed beneath it, and now all is calm, and I bless God for its coming. It showed me how weak I was. It sent me to Jesus with tears and supplications. It crushed my poor heart until penitence came forth from it like perfume from a flower. It revealed my idols, and bade me cast them down. It taught me to pray God to save me from things in which my wayward heart before delighted.

O God, I bless thee for every sorrow with which thou hast humbled my foolish heart.

"O to be brought to *Jesus'* feet,
Though *trials* bring me there!"

Let the trials come, while needful. "Now for a season, if *needs be*," let me be "in *heaviness* through manifold temptations." Let me bear the cross and the rod,—surely they are the badges of my Savior's passion, and the tokens of my Father's love. Shall I murmur? Shall I despise the chastening, or faint beneath the correction of my Father? Save me from it, gracious Lord! Make me humble, patient and *right*. Purge away my dross—make me pure and holy. O, do thou be my strength in these dark, weary hours. Let me know thy faithfulness, even in the fiery furnace. Let me share thy grace amid the scenes of bondage and of tears. Father in heaven, I trust thy promises—I cling to thine everlasting arm. Forsake me not, O Lord. Give me not up to walk in my own ways. Save me from my own rebellious heart. Spare not for my crying, and yet, oh, my Father, deal gently and kindly with me. Let not my courage fail. Let not my strength be consumed beneath the fierceness of my woes. O let me grow strong in affliction and joyful in sorrow! Let thy strength be made perfect in my weakness, and in the midst of all my infirmities let the power of Christ rest upon me. O make me to bear thine own blessed likeness in all things. Help me to show to others the life and purity that was in Christ.

Father in heaven, I bless thee for every trial. I bear thee witness that thou hast been faithful to thy word, while my promises have often been broken. Thou hast been always good, while I have been evil and unthankful. Thou hast given me favor, and honor, and prosperity, while, alas! I have often wandered like a lost sheep. O God, I return to thee with weeping and with sighs of heart. O keep me in the fold, since thou hast brought me thither. I yield myself to thee. I crave thy blessing. I fly for shelter to thine arms. I grieve for my wanderings. I repent of all my waywardness. I bless thee for thy love. I glorify thee in afflictions. I kiss the rod. I bless thee for that trial. Still continue to be my friend evermore. Amen and amen.

H. L. H.

Blandford, April 6th, 1859.

☞ The barking of dogs is an acquired hereditary instinct, supposed to have originated in an attempt to imitate the human voice. Wild dogs and domestic breeds that become wild, never bark but howl. Cats which so disturb civilized communities by their midnight "caterwaul," in the wild state in South America are quite silent.

☞ The best prayers have often more groans than words.—*Bunyan*.

Selections.

The French Empire.

BY GEO. STORRS.

The re-establishment of the *Napoleon Dynasty* in France, has opened a new chapter in prophecy, as clearly marking the time in which we live, as any event in modern history. The prophecy relating to this scene is found chiefly in Revelation, 17th chapter.

Prophecy was given for a *light* to the Church of God; designed to show it, at the period of fulfillment, the exact position and time occupied by it, that it might never be without a "*day-star*," or "*day-dawn*," to guide its steps. It is not necessary to suppose that the church living *before* the events predicted take place should be able to fix them with exactness; nor for it, when living centuries *after* the events take place, to fix with certainty *all* the events which were the subject of prophecy: this would require more knowledge of profane history than most saints have the means of acquiring. But passing events are more within the knowledge of all; and the prophecies relating to them are what immediately concern the church in whatever period it may be called to labor or suffer.

In the prophecies of Scripture a *beast* is the symbol of a *Dynasty*, or *Body of Rulers*. It does not include the *ruled*, or subjects. To suppose this, is to destroy the harmony of prophecy. The same dynasty may be, and sometimes is, symbolized by different beasts. The seventh and eighth chapters of Daniel are presented in proof of this. It is not our object now to enter further into that argument, but to show that the Napoleon Dynasty is symbolized in Revelations 17, and then briefly suggest its mission in this present development.

At the opening of that chapter, one of the angels having the seven last plagues called John to view the position the great harlot occupied when she was going to *judgment*; and he beheld her seated on a scarlet-colored beast, having seven heads and ten horns. That this harlot represents the Papal Dynasty, we shall not now stop to argue, as we consider that point long since settled. The corrupt body of rulers of that corrupt church appear supporting their power by taking refuge on the civil dynasty that is described by a scarlet colored beast. The description of that beast shows it to be a dynasty differing from any previous one. The Dragon, Rev. 12, has seven heads and ten horns, but has *crowns* on his *heads*. The first beast, Rev. 13, has the same number of heads and horns, but has the *crowns* on his *horns*. The beast in the 17th chapter appears with the same number of heads and horns, but no mention is made of any crowns; and yet it is shown to have a family relation by the *seven heads*.

The peculiarities of this beast are, that it is "the *eighth*, and is *of* the seven"—that "*it was, is not, and* YET IS;"—and that *it is*, by ascending out of the *abussou*—the *abyss*. It had been in power—that power for a time *is not*; then, suddenly, it ascends from its non-existence and appears to the *wonder* of all except the followers of Christ, for whose special benefit the prophecy was given; and who, by a careful attention to the words of Christ, are enabled to see the approaching consummation in the accuracy of the events fulfilling the prophecy. . . .

We find Napoleon proclaimed Emperor of France and King of Italy; and assuming to be the *successor* of the Cæsars. Thus the seventh is developed. "It *was*"—but soon "*it is not*;" and the world supposed it had disappeared for ever. But, before forty years pass away, an "eighth" appears from the *abyss*, to the *wonder* of the world; but this eighth is not another dynasty—it "is of the seven;" it is the same that "*was*"—then "*is not*"—and "*yet is*."

Nothing could be more accurate in its fulfillment than the prophecy in the Napoleon Dynasty; and when Louis Napoleon entered Paris on his return from his tour through France, to prepare the way for the proclamations of the Empire, some of the sentiments inscribed on the banners that graced his entry into the city, were such as this—"The uncle that *was*—the nephew that *is*." Thus employing the very words of the prophecy, though unknowingly, to themselves.

For a time this dynasty "*is not*." When Napoleon I. abdicated, he did so in favor of his son, Napoleon II. But that son never came to power—he "*is not*" a reigning portion of the dynasty: and the dynasty itself, for near forty years, "*is not*." It then "ascended from the abyss," and now "*it is!*" Thus far all seems plain.

We next remark—That in ascending from the abyss, one of the first acts of the beast is to receive the great harlot to *sit* upon him. She takes her seat there just as the "*judgment*" is about to be executed upon her. Here again history and prophecy harmonize. The Papal power was driven from Rome, and was not likely to recover its seat. But the ascending beast sent his *republican* [!] armies to Italy, and the harlot takes her seat on, or by means of, that scarlet-colored beast, where she now *sits*; because, as yet, Louis Napoleon knows it is for his interest to let her *sit* upon—not guide—his dynasty. So long as he can use her for his own aggrandizement, so long will he consent to let her sit as she does.

Thus far the fulfillment seems perfect; but we now approach the future. Here all we can do is to trace the outlines. There seems clearly to be "*ten kings*"—or small dynasties—yet to be developed, who are to be united to the beast by a voluntary giving of "their power and strength to the beast," verse 13; after which, by some means, or from some cause not yet developed, "the beast with the horns," [so the Syriac reads,] will come in collision with the harlot, and "eat her flesh, and burn her with fire." Let the papal or harlot power attempt to put bits in the mouth of this beast, or to restrain his ambition, and she will soon find she has been riding to judgment, and her destruction is certain and final.

Another event in the history of this dynasty and its horns is, they will "make war on the Lamb": consequently this "*short space*" dynasty will continue in power till the Lamb shall return to claim the kingdoms of this world. That war is briefly spoken of in the conclusion of the 17th chapter, with the emphatic declaration—"The Lamb shall overcome them." The 19th chapter speaks of this war more in detail, and after describing "the armies in heaven," that followed the Lamb, John proceeds to say—"I saw the beast [the Napoleon Dynasty,] and the kings [the *ten* kings] of the earth, [who had given their power to the beast] and their armies gathered together to make war against him that sat upon the horse, [viz: the Lamb,] and against his army."

Thus the battle is set in array—the war commences—tremendous scenes open—a conflict that is to decide the government of this world. Is this not a matter of interest to all? What is to be the result? The prophecy does not leave us in doubt—"The Lamb shall overcome them"; chapter 17: 14;—"the beast was taken, and with him the false prophet that wrought miracles before him. * * * These both were cast alive into a lake of fire and brimstone"; chapter 19: 20. The 17th chapter had said, verse 11, he "goeth into perdition"—is *destroyed*. The 20th chapter tells us this is done when he makes war on the "King of kings and Lord of lords." Then he—that is—this dynasty—goeth into perdition, or is destroyed, and that destruction is final.

Now, whether all these things will take place under Napoleon III.—the present reigning Emperor of France—we will not pretend to say—the events yet undeveloped must determine that. But this we must say, If we have given the right application of the prophecy—and of this we see no reason to doubt—then the Napoleon *Dynasty* will not pass away till all these things be fulfilled; and as it is to be a "short space" dynasty, it does not seem likely that many years more can be allotted to it. If, however, the present Emperor of France is to be succeeded by others of the same family, it will not alter the general features of the prophecy; we are manifestly fast approaching the world's crisis; and the most astonishing events will, most likely, soon burst upon the world, which will cause the hearts of many to fail them with fear and consternation.

Much more might be said upon this subject; and we have by no means exhausted it. All we have aimed to do is, to throw out hints to call attention to prophecy as connected with passing events: this we feel bound to do as a watchman. As to fixing upon particular days or years for the accomplishment of all these things, we have no hand in it; and we are fully settled that all such calculations are injurious in their tendency, and calculated to throw the mind from that calm and sober waiting for the Lord, which ought ever to control and govern us, if we would be preserved from wild fanaticism.

Let us remember, the night is far spent—the day is at hand. Let us watch and keep ourselves unspotted from the world, walking in the footsteps of our blessed Lord and Life-Giver, Jesus the Messiah; that when He who is *our life* shall appear, we also may appear with him in glory.

Beloved reader, let us not forget that this present life is of infinite value to us; because, if improved as God has enjoined and commanded, we may gain an *unending* life. May none of the cares, anxieties, pursuits, or perplexities of this present time lead us to neglect the great and glorious prize of Immortality, Incorruptibility, Eternal Life; which can only be secured by a living union with Christ, the heavenly-appointed Life-Giver. May the Spirit of God be shed on us through Him, that we may be aided to walk in the truth, and be made partakers of Everlasting Life thereby.

[The foregoing was written several years since, but seems to be in harmony with passing and prospective events.—Ed.

☞ A Catholic priest opened the United States Senate with prayer, on Thursday. He was Father Boyle, of St Patrick's Church, Washington. The priest was in full dress of surplice and cassock. It is the first occasion since the foundation of the government that the entire vestments of the Romish clergy have been seen in either chamber. The Rev. Father read from the breviary Bishop Carroll's prayer for those in authority. The chamber happened to be crowded, and much interest and curiosity were manifested, with every appearance of devotion in the senators and spectators.

☞ Conviction leads us to the cross, and from thence love leads us to the throne.

Keep Cool!

Does the Prince of Darkness hiss?
Keep cool!
Show him Truth's old honest whip;
Let him see you are bold and firm;
You will find that off he'll slip—
Keep cool!

Does a villain slander you?
Keep cool!
He can never hit his mark,
Since his nature is so mean;
Let the snarling puppy bark,—
Keep cool!

Preachings upon Popular Proverbs.

BY TIMOTHY TITCOMB.

"You stout and I stout,
Who shall carry the dirt out?"
"Every man cannot be vicar of Bowden."
"He that cannot paint must grind the colors."

Who shall be vicar of Bowden and who shall carry the dirt out—who shall paint and who shall grind the colors—are questions which, in various forms, have agitated the world since human society existed.—Dissatisfaction with position and condition is well nigh universal. Every man walks with his eyes and wishes upwards—some moved by aspiration for a nobler good, others by ambition for a higher place; some by emulation of a worthy example, others by discontent with the allotments of Providence. The infant does not forget to climb when he learns to walk, nor is the man less a climber than the boy. Everything is towering, or climbing, or reaching, or looking upward. The elm stretches its feathery arms and waves its hands toward the clouds that hang over it; the vine pulls itself up the elm by its delicate fingers; and the violet sits at the foot of the vine and looks up, and breathes its fragrant wishes heavenward. Even the sleeping lakelet in the meadow dreams of stars, and will not be satisfied without a private firmament of water-lilies. It is as if God had whispered into the ear of all existence the moment it was emerging from nihility the words—"Look up!" and, hardly knowing why, it had been looking up ever since. Well, this is right; for, far above everything shines the great White Throne—sits the Father Soul—abide the treasuries of all good—burns the uncreated fire at which the torches of life were lighted. It is a natural, instinctive thing to look upward.

Discontent may be a very good thing, or a very bad thing. There is a discontent which is divine,—which has its birth in the highest and purest inspirations that visit and stir the soul. All that discontent that grows from dissatisfaction with present attainment, or springs from a desire for higher usefulness, or has its birth in motives that impel to the worthy achievement of an honorable name and an honorable place, is a thing to be visited by blessings and benisons. Discontent which comes from below—which comes from a soul disgusted with its lot, faithless in God, and out of harmony with the arrangements and the operations of Providence, is an evil thing—only evil—and that continually. One holds the principle of love; the other of malice. One is attracted from above; the other is instigated from below. One tends to the development of a symmetrical, strong and harmonious character; the other to disorganization and depreciation. One is from heaven, the other is from hell.

I look out of my window, and see a carriage rolling by, with its freight of richly-dressed ladies. On the coach-box sits a man who drives the horses when they go, and opens the door of the carriage and lets down the steps when they stop. Further up the street there is a building going up. The architect stands by with his hand in his breast, giving directions. The hod-carrier, smeared with mortar, passes him, climbs the giddy ladder, and drops the bricks upon the scaffolding, and these, one after another, are driven to their places by the ringing trowel of the brick-layer. I rise from my seat, and walk through the rooms adjoining my own. Here sits an editor, hastily putting together the thoughts that will form to-morrow's leader. At another table sits another editor, culling from a pile of exchanges bits of intelligence that come in on a thousand paper wings from other communities. At their cases stand the compositors, setting up, type by type, the matter which the editors prepare for them. The pressman and the engineer have their respective parts to perform. I find the great aggregate of life to be a network of duties—an organized system of duties. In order to secure the comfort of the whole, there is a certain amount of work to be done, infinitely various in kind. There must be an architect to plan, there must be a hod-carrier to bear mortar, and a brick-layer to lay the bricks, or we shall have no buildings. There must be an editor, and a compositor, and a pressman, or there will be no newspaper. Who shall do the thinking, and who shall perform the manual labor? Who shall paint, and who shall grind the colors? Every man cannot be vicar of Bowden.

It does not suffice to tell discontented people that every man has his place, and will find his highest account in seeking to fill it, and to fill it well. What particularly troubles them, is, that they were made for so low a place. They really call God's wisdom and benevolence in question for assigning to them subordinate offices in operating the machinery of society. A man finds himself distinguished by clumsy hands and broad shoulders, with a hod on his back, and complains that he was not made for a brick-layer; and the brick-layer wishes he had the ease and honor of the architect, and wonders why his power of achievement is so closely circumscribed. The coachman rubs down his horses, and marvels that he was not born to their ownership, and that the owner was not born to drive for him. So people quarrel with their position, the world over. Everything in the world is unequal to these people. They do not see the impartial justice of conferring upon one man great mental faculties, pleasant address, and commanding presence, while another is condemned to be a dwarf, both in mind and body, and to serve his more highly-favored neighbor that he may win bread and raiment.

But there is a better and a broader basis for the settlement of this matter than this; and did we possess even a modicum of the faith in God that we ought to possess, we should feel certain there would be such a basis, though we might fail to find it. The instinctive, persistent search of the soul is for happiness. We seek for office, or place, or wealth; we pine over the fact that our mental endowments and acquisitions are comparatively indifferent or positively mean; and why? Because, while we lie dreaming upon our pillow of stone, the places and positions of life shape themselves into a ladder on which angels ascend and descend, the last round leaning on a heavenly landing; because that which is above us, in allotment, gift and acquisition, forms so many steps of the gradatory that leads from the cells where we do penance, to the temple where we expect peace and heavenly communion. In other words, we are discontented because we believe there is more happiness on the upper steps of society than on ours; and here is where the great mistake is made.

If there be anything which human history teaches more thoroughly than any other thing—if there be any fact revealed to observation more clearly than any other fact—it is, that happiness does not depend upon condition and position—that it has its birth in possessions and relations superior to, and in most respects unaffected by, those facts of individual and social life which divide men into classes. Here is where the Good Father equalizes human lot. High position, considered by itself, is not a positive good—is not, in and for itself, a source of happiness to the souls planted upon it. There is no good reason to be found in the whole universe of God why the coachman should not be as happy as the dainty ladies whom he serves. There is no reason why the hod-carrier should not be as happy as the brick-layer, and the brick-layer as happy as the architect. Wants keep pace with wealth, always. Responsibility walks hand in hand with capacity and power. Of him to whom much is given much will be required. Posts of honor are evermore posts of danger and of care. Each office of society has its burden, proportioned to its importance; so that men shall find no apology for murmuring at the better lot of their neighbors, while all are made dependent for happiness upon common sources—open alike to him who wears fine linen and fares sumptuously every day, and the beggar who waits at his gate.

I am inclined to think that if our minds were capable of apprehending the essential facts of the life we see, we should be convinced that happiness is one of the most evenly distributed of all human possessions. The laborer loves his wife and children as well as the lord, and takes into his soul all the tender influences that flow to him through their love as well as he. Food tastes as sweetly to the ploughman as the placeman. If the latter have the daintier dish, the former has the keener appetite. Into all ears the brook pours the same stream of music, and the birds never vary their programme with reference to their audiences. The spring scatters violets broadcast, and grass grows by the roadside as well as in the park. The breeze that tosses the curls of your little ones and mine is not softer in its caresses of those who bound over velvet to greet it. The sun shines, the rains fall, the trees dress themselves in green, the thunder rolls and the stars flash for all alike. Health knows nothing of human distinctions, and abides with him who treats it best. Sleep, the gentle angel, does not come at the call of power, and never proffers its ministry for gold. The senses take no bribes of luxury; but deal as honestly and generously by the poor as by the rich; and the president of the United States would whistle himself blind before he could call our dog from us.

If we examine this matter critically, we shall find that the sweetest satisfactions that come to us are those which spring from sources common to the race. If you and I are worthy men, that which is most precious to us, as the material of our daily happiness, is precisely that which is not dependent upon the positions we respectfully occupy in the world. Now, if we look above this range of common Providence into that realm of fact in which abides our common relationship to a common Father, the distinctions of society and the variety and contrariety of human lot fade away and become contemptible. If God smile on me and fill my heart with peace; if he forgive my sin, and give me promise and assurance of a higher life beyond the grave; if he call me his child, and draw out from my cold and selfish heart a filial love for him; if he inspire me with a brotherly charity that embraces in its arms all who bear his image; if he give me a hope more precious to me than all gold, and transform the narrow path in which I walk into the vestibule of heaven, it will very naturally be a matter of indifference to me whether I paint, or grind the colors—whether I carry dirt, or officiate as the vicar of Bowden. If we were all made in His image; if we are all held amenable to the same law; if we all have offer of the same salvation; if we are all to be judged according to our deeds; if we have the promise of the same heaven on the same terms, it shows, at least, what God thinks of human distinctions.

The ministry of nature, and love, and sympathy are common to all men. On the broad platform of morals, the king stands uncovered by the side of the peasant, and wealth and place flaunting titles and claim no privileges. In religion, all men kneel and worship a common Lord. Men are placed in different positions in this world simply because there is a great variety of work to do, and no one man can do all kinds. If you and I have found our places—if we find ourselves engaged in doing that thing which, on the whole, we can do better than any thing else, then low discontent with our lot is not only sinful but mean. God gives to you and to me just as many sources of innocent happiness as he has given to anybody, and opens to us just as fair a heaven as he has opened to anybody. It becomes us, therefore, to fill our places, and do our particular duties well, hold up our heads in front of every man with self-respectful complacency, do honor to the office which God has selected for us by a faithful performance of its functions, and take and pocket contentedly the penny a day which we get in common with others. The Creator doubtless knew what weak, unreasonable, and inconsistent creatures we should be when he made us; but if you and I had made a world full of people, and set them at work with pledge of equal pay and equal privilege in all essential good, and they had set themselves to erecting artificial distinctions among themselves, and gone to whining over the parts we had assigned to them, we should be exceedingly disappointed, not to say disgusted.

Still, we may all look up. There are steps to be climbed in life, but we can only climb them worthily by becoming fit for the ascent. It is only after becoming prepared for important places, through the education involved in the intelligent and faithful discharge of the duties of the place in which we find ourselves, that it is best, or even proper, that we be advanced. It is not those who pine and whine, and quarrel with their lot, who are apt to change it for one which the world calls better. Aspiration, worthy ambition, desire for higher good, for higher ends—all these indicate a soul that recognizes the beckoning hand of the Good Father who would call us homeward toward himself—all these are the ground and justification of a christian discontent; but a murmuring, questioning, fault-finding spirit, has direct and sympathetic alliance with nothing but the infernal. So while God gives you and me the privilege of being as happy as any other man, and makes us responsible for nothing more than he gives us, let us be contented, and,

"Still achieving, still pursuing,
Learn to labor and to wait."

Springfield Republican.

Reading for Youth.

The Wasp and the Bee.

Dear Children:—I promised to tell you another story this week, and it is of the same import as the other.

Little Robert was standing one day near his father's bee-hive, intently watching the busybees at their labor. Presently he noticed that a wasp, after flying several times around the hive, alighted upon the branch of a small bush, which grew close by the bench upon which the hive stood, and this branch projected out nearly opposite to the door of the hive, so that the wasp could observe every thing that entered or left the hive.

Robert's curiosity was awakened by this, and he resolved to watch the movements of the wasp. Pretty soon a bee returned from the fields, laden with the rich spoil it had gathered from the flowers. As soon as he lighted upon the little shelf in front of the door of the hive, the wasp suddenly darted upon it, and drew it towards the end of the shelf, from which they both fell to the ground. Here a struggle took place between them, in which the wasp, being the strongest, came off victor. He tore off the wings and head of the bee, and flew off with the body.

Now there are several things to be considered in this little story, and I want you, my dear children, to think it over well, and then tell me why that wasp seized upon a bee *returning* to the hive, instead of one going out, and why it took away the *body* of the bee only? Do you think that the wasp exercised any *reasoning* in the case?

Aunt Mary.

[We hope our youthful readers will respond to the invitation of their kind friend, and write.—Ed.]

Christ.

Christ is merciful and mild;
He was once a little child;
He whom heavenly hosts adore,
Lived on earth among the poor.

Then he laid his glory by,
When for us he came to die;
How I wonder when I see,
His tender love and care for me!

The One Leaf.

There was once a caravan crossing, I think, to the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and, sinking down, was left to perish on the road. The missionary saw him, and, kneeling down at his side when the rest had passed along, whispered in his ear, "Brother, what is your hope?"

The dying man raised himself a little to reply, and with a great effort succeeded in answering, "The blood of Jesus Christ cleanseth from all sin!" and immediately expired with the effort.

The missionary was greatly astonished at the answer, and the calm and peaceful appearance of the man. He felt assured he had died in Christ. "How or where," he thought, "could this man, seemingly a heathen, have got this hope?"

And as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out. What do you think was his surprise and delight when he found it was a single leaf of the Bible, containing the first chapter of the first epistle of John, in which these words occur! On that page the man had found the gospel.—*S. S. Banner.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Literal Fulfillment of Prophecy. No. 3.

Not only did Moses definitely predict the *nation* that was to destroy the Jewish polity, but he also describes most accurately the *manner* in which their cities should be besieged and overthrown, which took place in the year of our Lord 70,—fifteen hundred and twenty-one years after the prediction was uttered.

He says that their "high and fenced walls" wherein they trust, shall "come down," and that such should be the straitness of the siege, that they would be forced to eat the flesh of their own children to satisfy their hunger. He also says that the nation which should come against them, would "not regard the person of the old, nor show favor to the young."

Titus, the Roman general, was considered a mild and humane man; but such was the conduct of the Jews, so blind and obstinate in their opposition, that it exasperated the Roman soldiers, and, with a cruelty that Titus could not restrain, they butchered the aged and the youth, crucifying the tender maiden, and torturing with "demoniac barbarity" the mother with her offspring. More than eleven thousand Jews were slain within a few months, and thousands more perished within a few years!

We will notice one more prediction of Moses, and then close our examination of this class of prophecies. "And the Lord shall bring thee into Egypt again, with ships by the way, whereof I spake unto thee. Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen, and bondwomen, and no man shall buy you."—Deut. 28: 68. Not only was it predicted that a strange nation from afar, speaking a strange language, fierce in countenance, swift as the eagle, and cruel in disposition, would besiege them and bring down their strong walls, but also that this nation would have commerce with Egypt, and that they would be sold to that nation for slaves, until the market would be so glutted that no man would buy them. And the mode by which they would be conveyed there, by ships, is also noticed. When Moses uttered this prediction, they could not be thus conveyed.

At the time of this siege, the Romans had a fleet on the Mediterranean, by which probably the Jews were transported, that being the most expeditious way. Josephus says: "Titus grew negligent, and his soldiers grew weary of killing them, and sold the rest of the multitude at a very low price, because such as were sold were very many, and the buyers were few.—As for the rest of the multitude he (Fronto, a general under Titus,) put them into bonds and *sent them to the Egyptian mines.*"

"Seek ye out of the book of the Lord and read," not one of these predictions have failed; the high walls have been thrown down; the fruitful land has become waste, barren and desolate; the inhabitants thereof have been scattered among all nations, and become an astonishment, a proverb, and a by-word, and found no rest for the sole of their foot, but sorrow of mind, trembling of heart, and failing of eyes, has been their portion.

But while we thus see most literally fulfilled the *curses* pronounced against the Jewish nation, are they not still "beloved for the fathers' sake?" Are there not *blessings* yet in store for the outcast—the scattered people? Are there not prophecies expressly saying that they shall be "taken from among the heathen, whither they be gone," and gathered in on every side, and brought into their own land? Does not God say—"And I will make of them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, and their children, and their children's children forever; and my servant David shall be their prince forever. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people."—Ezek. 37; Rev. 21: 3.

Have they been thus gathered in on every side, into one fold, having David (Christ) for their king, and the tabernacle of God established among them? Has the "covenant of peace," the "new" and "everlasting covenant," yet been made "with the *house of Israel*, and with the *house of Judah*," (not with the Gentiles)—a covenant differing from that made with *their fathers*, when led forth from Egypt, even a law *written upon their hearts*, when their sins and their iniquities are remembered no more, and thus they will all know the Lord, from the least of them unto the greatest of them?

Has not God said that if the ordinances of heaven depart from before him, then the seed of Israel shall cease from being a nation before him forever? Has not he said that if heaven can be measured, and the foundations of the earth searched out, then he will cast off all the seed of Israel for all that they have done? Has not he said that if his covenant be not with day and night, and if he hath not appointed the ordinances of heaven and earth, then he will cast away the seed of Jacob, and David his servant? Do not these expressions most emphatically teach a fulfillment of "that good thing promised unto the house of Israel and to the house of Judah?" Shall we heap upon them the curses, and withold from them the *blessings?* Shall we say that the former are *literal*, and pronounced against a literal nation, but the latter are *spiritual*, and refer to a *spiritual* people? W.

For the Crisis.

A Little Child.

"Of such are the kingdom of heaven."

Such are greatest in God's sight. Such are those with whom the Lord is well pleased. Such are those to whom Christ directed the attention of his apostles as their patterns for imitation. Such little ones that believe in Him must not be stumbled in their course; woe to him who does it; it were better for him that a millstone were hanged about his neck, and he cast into the depths of the sea, than that he should incur a guilt so terrible. Of such little ones we are told that they have heavenly guardians, and that not from the outer courts, but from among those who do always behold the face of the heavenly Father. A cup of water given to such an one for Christ's sake, becomes a personal favor, and so the last day will reveal that many an act done to one of Christ's "little brethren" (Syr.) is done unto *him*.—Matt. 25.

Are *we* little children? Are we born by a new and heavenly birth? Are we childlike—like the *holy child* Jesus? Not puffed up with pride, not abandoned to lust, not inflated with arrogance, not bewildered with ambition, not heated with rage, not filled up with worldliness, not possessed with covetous desires,—but meek, kind, gentle, patient, simple-hearted, holy, Christ-like, generous, sympathetic, free from worldly guile, from vain ambition, from over-mastering desire, full of faith, submissive, obedient, hopeful, cheerful, and free from malice, wrath and strife.

O, to be little children! The world, the flesh and the devil spoil us ere we are aware of it. Let us return to the Lord. Let our prayers be, "Create within me a clean heart, and renew a right spirit within me." O God, make me like Jesus—like a little child. Let not the possession of plenty exalt, nor the endurance of poverty depress me. Let not the flatteries of friends elate, nor the frowns of foes discourage me. Let not the love of the world corrupt my heart, nor the influence of the world pollute my simple and earnest faith in Jesus Christ. O God, keep me little, humble and patient to the end. Save me from pride, from hypocrisy, and prejudice; from sin, from envy, and malice; from hardness of heart and blindness of mind; from forgetfulness of Jesus' love; from choosing my own ways; from rejecting the truth of God; from seeking the praise of men and the honor of the world; from all stubbornness of will and rebelliousness of spirit. O Lord, deliver me. O God, make me like thy blessed Son—a little child—so that I can enter into the kingdom of heaven. Amen.

Blandford, Apr. 6. M. L. M.

☞ Judge not of mankind rashly.

For the Crisis.

The Nature of Death.—No. 1.

Bro. Grant:—By your permission, I wish to say a few things through the Crisis on this subject. Not, however, to discuss the question, but to call the attention of some who do discuss the subject to a few items which appear to me of some importance.

It is now nearly fifteen years since I first heard the doctrine of the "unconscious state of the dead, and the destruction of the wicked" advocated. My attention was at once arrested to examine and show its fallacy; but, to my utter astonishment, the evidences I sought could not be found. A few, however, did testify to certain things, whose language I clung to with tenacity as proof that the dead were conscious, and the wicked would be eternally conscious. Still, I found that the only direct witness which spoke to the point, ... spoke clearly and openly to the contrary. I therefore took pencil and paper, Bible and Concordance, and separated the Bible testimony on these points—Life, Death, Soul, Body, Spirit—from all others. By this process I found there was not a conflict in the Bible testimony. I studied and thought. I tried to overcome my convictions by reasoning that if these things were so, the intelligent and pious students of the Bible would have found it. I continued to weigh and examine the testimony, to sift it, to view it on all sides. My convictions grew deeper, and, after using all my ability, (which I own to be small,) and all the means I had, I was obliged to decide against all my former views, all the popular theology of the learned world, and confess that the term *Death*, in its primary use, reduces man to an unconscious state; consequently, "the second death" will reduce the wicked to a state of eternal unconsciousness. This conclusion was not hastily formed. Every point was examined and tested; every objection I then had, or have since heard, was also considered, and disposed of as in the sight of Him by whom I am shortly to be judged.

I did not choose this doctrine because it pleased me—because it looked more consistent with God's character and attributes; nor because it was more in harmony with my sympathies for man; but because I found, on a thorough investigation of God's word, I could sustain no other view by it; I could not make it consistent with itself otherwise; I could get no proper key to its language by any other view. I therefore cautiously, moderately, prayerfully, studiously and firmly settled upon this as the eternal principle of God's revelation to man, of the nature of "the wages of sin."

I had not then examined the writings of others who advocated it, nor the writings of "the fathers" on this point. I have since done so, and, by reading all, or nearly all, the works I have yet heard of in this country, on both sides of this subject, I am only becoming more strongly fortified by their deductions and conclusions. When I find that the fathers have sometimes been belied, their writings perverted by dishonest quotations, it does not shake my faith in the conclusions I arrived at, but in the soundness of the writer and of "the father" quoted by him erroneously.

I have not been on the fence so long as Bro. Taylor has, it is true, nor can I commend him for so long a ride; yet I will venture the assertion that it were better to "ride the fence ten years" than to be over the fence in the field as a teacher and not know the foundation on which they stand, nor the nature of the language which they use to teach others. I believe it right to teach what we know, what we have, and can produce sound evidence for. I would by no means seek to deter any one from teaching what he can, with the strength of the Bible testimony, *prove*. But it does seem to me that many run uncertainly, and beat the air, not giving heed to this direction, "Hold fast the form of sound words." 2 Tim. 1: 13. "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers."—Titus 1: 9.

I have seen some books and some tracts on the subject of "Life and Death," which, though well intended, and containing much truth, were crude, the arguments undigested, the words often unscriptural, and sometimes plainly contradicting scripture language; showing that the writers had not become sufficiently acquainted with the subject to be public exponents of it; and some breathe a spirit very obnoxious to the thoughtful, pious mind of opponents, or of any one. I. C. Wellcome.

Faith in Trials.—Faith is the better of the free air, and of the sharp winter storm in its face.—Rutherford.

☞ Whatever is of nature's spinning must be all unraveled before Christ's righteousness can be put on.—Wilcox.

For the Crisis.

The Storm.

When o'er the unruffled tide of life
We calmly and serenely sail,
Forgetful of the tempest's strife,
We heed no calm, and fear no gale;
But when at last the storm descends,
When to our God for help we cry,
And while before the blast we bend,
We pray for mercy from on high.

Then we our lots essay to know,
What brings the tempest's fury down,
Till some accursed thing below
We learn has caused our Maker's frown.
Toiling we strive the shore to gain,
Grieving we to our idol cling;
But still the tempest rules the main,
And naught we do can comfort bring.

But when at last, by fear compelled,
We cast the offender in the deep,
Ah! then the winds and storms seem held,
And all the billows sink in sleep.
O, God! then let the storm descend,
But make us well its cause to know,
Help us each sinful tie to rend,
And love thee more than all below.

M. L. M.

April 7th, 1859.

From *Fables of Infidelity*.

Daylight before Sunrise.

A favorite field for the display of their knowledge of science, and ignorance of the art of reading, by our modern infidels, is the Bible account of creation, in the first chapter of Genesis, which is alleged to be utterly irreconcilable with the known facts of Astronomy and Geology. Leaving the latter out of view, for the present, the astronomical objections may all be arranged under four heads. First, that the Bible account of the creation of man, only some six or seven thousand years ago, must be false—because the records of astronomical observations, taken more than seventeen hundred years ago, by the Hindoos and Egyptians, are still in existence, and have been verified. Second, that the light of some of the stars, now shining upon us, and especially of some of the distant nebulæ, must have left them millions of years ago, to have traveled over the vast space which separates them from us, and be visible on our globe now; whereas, the Bible teaches that the universe was created only some six or seven thousand years ago. Third, that the Bible represents God as creating the sky a solid crystal or metallic sphere, or hemisphere (they are not agreed which), to which the stars are fastened, and with which they revolve round the earth; which, every schoolboy knows to be absurd. Fourth, that the Bible represents God as creating the Sun and Moon only two days before Adam, and as creating light before the Sun; which is also held to be absurd.

1. The first of these objections—that the Hindoos and Egyptians made astronomical observations thousands of years before Adam, and that the accuracy of these observations has been verified by modern calculations—*is simply untrue*. No such observations were ever made. The pretended records of such have been proved, in the case of the Hindoo astronomy, to be forgeries, and in the case of the Egyptian records, blunders of the discoverers. There is not an authentic uninspired astronomical observation extant for three thousand years after Adam.

The objection, however, is worth noticing, and its history worth remembering, as a specimen of the way in which ignorant men swallow impudent falsehoods, if they only seem to contradict the Word of Truth. When the labors of Oriental Scholars had made the Vedas and Shasters—the sacred books of the Hindoos—accessible to European philosophers, a wonderful shout was raised among infidels. "Here," it was said, "is the true chronology. We always knew that man was not a degenerate creature, fallen from a higher estate, some few thousand years ago, but that he has existed from eternity, in a constant progress toward his lofty position; and now we have the authentic records of the most ancient and civilized people in the world—the people of India—reaching back for millions of years before the Mosaic cosmogony, and allowing ample time for the development of the noble savage into the cultivated philosopher. These records have every mark of truth, giving minute details of events, and histories of successive lines of princes; and, moreover, record the principal astronomical facts of the successive periods—eclipses, comets, positions of stars, &c.—which attest their veracity. Henceforth, the Hebrew records must hide their heads. Neither as poetry nor history can they pretend to compare with the Vedas."

The Hindoo Shasters were accordingly, for a time, in high repute, among people who knew very little about them. Even Dr. Adam Clarke was so far led away with the spirit of the age, as to pollute his valuable commentary by the insertion of the *Gitagovinda*, after the Chaldee Targum on the Song of Solomon;—where the curious reader can satisfy himself as to the scientific value of such Pantheistic dotings. By the infidels of Britain and America they were appealed to as standard works, of undoubted authority; and hundreds, who declared that it was irrational credulity to believe in the Bible, risked their souls on the faith of the Vedas, *of which they had never read a single sentence!*

Now, when we remember that these veracious chronicles reach back through *maha yugs* of 4,320,000 years of mortals, a thousand of which, or 4,320,000,000, make a *kalpa*, or one day of the life of Brahma, while his night is of the same duration, and his life consists of a hundred years of such days and nights, about the middle of which period the little span of our existence is placed;—that among the facts of the history, are the records of the seven great continents of the world, separated by seven rivers, and seven chains of mountains, four hundred thousand miles high (reaching only to the moon); of the families of their kings, one of whom had a hundred sons, another ten thousand, another sixty thousand, who were born in a pumpkin, nourished in pans of milk, reduced to ashes by the curse of a sage, and restored to life by the waters of the Ganges;—and that among the astronomical observations by which the accuracy of these extraordinary facts is confirmed, are accounts of deluges, in which the waters not only rose above the tops of earth's mountains, but above the seven inferior and three superior worlds, *reaching even to the Pole Star*—we may well wonder at the faith which could receive all this as so true, that on the strength of it they rejected the miracles of the Bible as false. Even Voltaire ridiculed these stories.

But a visionary man, named Baillie, calculated the alleged observations backwards, and found them sufficiently correct to satisfy him that all the rest of the story was equally true. It never seems to have occurred to him, that if he could calculate eclipses *backwards*, so could the Hindoos. It is just as easy to calculate an eclipse, or the position of a planet, backwards, or forwards. If I watch the motion of the hands of a clock accurately, and find that the little hand moves over the twelfth of a circle every hour, and the large hand around the circle in the same time, and that the large hand, now at noon, covers the little one, I can calculate that at sixteen minutes and a quarter past three it will nearly cover it again; but then, it is just as easy to count that the two hands were covered at sixteen minutes and a quarter before nine that morning, or that they were exactly in a line at 6 A. M. If my clock would keep going at the same rate for a thousand years, I could predict the position of the hands at any hour of the 29th of March, of the year 2857; but it is evident that the very same calculation applied the other way would show the position that the hands would have had a thousand years ago, or five thousand years ago, just as well. And if I were to allege that my clock was made by Tubal Cain, before the flood, and for proof of the fact declare, that on the first of January, 3857, B. C., at 6 o'clock, P. M., I had seen the two hands directly in line, and some wiseacre were to calculate the time, and find that at that hour the hands ought to have been just in that position, and conclude thence that I was undoubtedly one of the antediluvians, and the clock no less certainly a specimen of the craft of the first artificer in brass and iron, the argument would be precisely parallel to the infidel's argument from the Tirvalore Tables, and the astronomy of the Vedas.

But suppose my clock ran a little slow: say half a minute in the month, or so; or that it was made to keep siderial time, which differs by a little from solar time, and that I did not know exactly what the difference was; it is evident that on a long stretch of some hundreds or thousands of years, I would get out of my reckoning, and the hands would not have been in the positions I had calculated. Now, this was just what happened with the Brahmins and their calculations. The clock of the heavens keeps a uniform rate of going, but they made a slight mistake in the counting of it; and so did their infidel friends. But our modern astronomers have got the true time, set their clocks, and made their table by it; and on applying these tables to the pretended Hindoo observations, find that they are all wrong, and that no such eclipses as they allege ever did, or possibly could have happened in our solar system.* So the Hindoo astronomy is now consigned to the same tomb with the Hindoo chronology and cosmogony, except when a missionary, on the banks of the Ganges exhibits it to the pupils of his English school, as a specimen of the falsehoods which have ever formed the swaddling bands of Pantheism; or when some Louisiana planter entertains a Yankee schoolmaster in search of employment, with an exhibition of the [illegible] philosophy [illegible] among the [illegible].

Failing in the attempt [illegible] infidels [illegible] Brahminism for Christianity, infidels beat a retreat from India, and went down into Egypt for help. Here they made prodigious discoveries of the scientific and religious truths believed by the worshipers of dogs and dung-beetles, recorded upon the coffins of holy bulls, and the temples sacred to crows and crocodiles. The age was favorable for French discoveries.

Napoleon and his savans cut out of the ceiling of a temple, at Dendera, in Egypt, a stone covered with uncouth astronomical, astrological, and hieroglyphic figures, which they insisted was a representation of the sky at the time the temple was built; and finding a division made between the signs of the Crab and the Lion, and marks for the Sun and Moon there, they took it into their heads that the Sun must have entered the Zodiac at that spot, on the year this Zodiac was made; and calculating back, found that must be at least seventeen thousand years ago. Hundreds of thousands visited the wonderful antediluvian monument, in the National Library, in Paris, where it had been brought; and where infidel commentators were never wanting to inform them that this remarkable stone proved the whole Bible to be a series of lies. A professor of the University of Breslau published a pamphlet, entitled *Invincible Proof that the Earth is at least ten times older than is taught by the Bible.* Scores of such publications followed, and for forty years infidel newspapers, magazines, and reviews, kept trumpeting this great refutation of the Bible. From these it descended to the vulgar, with additions and improvements; and it is now frequently alleged as proving that "ten thousand years before Adam was born, the priests of Egypt were carving astronomy on the pyramids." There is scarcely one of my French or German readers who has not heard of it.

It did not shake the skeptic's credulity in the least that no two of the savans were agreed, by some thousand of years, how old it was—that they could not tell what the Egyptian system of astronomy was—*and that none of them could read the hieroglyphics which explained it.* Whatever might be doubtful, of one thing they were all perfectly sure: that it was far older than the creation. But in 1832 the curious Egyptian astronomy was studied, and it appeared that the Sun and Moon were so placed on the Zodiac to mark the beginning of the year there; and the dividing line fenced off one-half of the sky under the care of the Sun, while the other was placed under the Moon's patronage. Then it was discovered that the positions of the stars were represented by the pictures of the gods whose names they bore—Jupiter, Saturn, &c.—and by calculating the places of these pictures back, it was found that this Zodiac represented their places in the year of our Lord 37: the year of the birth of Nero, a great temple-builder and repairer. Finally, Champollion learned to read the hieroglyphics, and the names, surnames, and titles of the emperors Tiberius, Claudius, Nero, and Domitian, were found on the temple of Esneh, which had been declared to be a few thousand years older than that of Denderah, the names of Claudius and Antoninus Pius; while the whole workmanship and style of building have satisfied all antiquarians that these buildings were erected during the declining days of art in the Roman Empire. The Roman title, *autocrat*, engraved on the Zodiac itself, attests its antiquity to be not quite two thousand, instead of seventeen or twenty-seven thousand years.

But, not satisfied with demolishing the batteries of infidelity, astronomy has been employed to ascertain the dates of numbers of events recorded on Egyptian monuments to have happened to one or other of the Pharaohs, "beloved of Ammon, and brother of the Sun," when such a star was in such a position. Mr. Poole has spent years in gathering such inscriptions, and in calculating the dates thus furnished. The astronomer royal, at Greenwich, Mr. Airy, has reviewed the calculations, and finds them correct. Wilkinson, the great Egyptologist, agrees with their conclusions. And the result is, that *the astronomical chronology of the Egyptian monuments sustains the Bible Chronology.** Geology comes forward to confirm the testimony of her elder sister, and assures us that the alleged vast antiquity of the Egyptian monuments is impossible, as it is not more than 5,600 years since the soil of Egypt first appeared above water, as a "muddy morass."† The learned Adrian Balbo thus sums up the whole question: "No monument, either astronomical or historical, has yet been able to prove the books of Moses false; but with them, on the contrary, agree, in the most remarkable manner, the results obtained by the most learned philologists, and the [illegible] [illegible]."

[To be continued.]

*Connection of the Physical Sciences, p. 88.

* Poole's Horæ Egyptiacæ.
† Bland l'Egypte Pharaonique.

Reply to Bro. Taylor.

Bro. D. T. Taylor has asked, are the souls in hades dead, or alive?" My reply must be brief,—expressive of my interest in the inquirer and his subject of inquiry.

Our brother's quotations and definitions imply the answer—dead; or, not alive. This negative answer seems expressly by Ps. 16: 8–11; Acts 2: 25–28.

1. The soul here is the subject of remark.

2. This soul is the self-hood—the personality; or, "the Holy One."

3. "Thou wilt not suffer thine *Holy One* to see corruption."

4. "*My flesh* shall rest in hope."—This flesh includes the organized body that was exposed to corruption.

5. This "Holy One" is expressed by the personal pronouns "*I—me—my*"—the one who "shall not be moved;" because of this blessed hope—the non-corruption and—the Resurrection."

6. To crown the whole, "Thou wilt show ME the path of *life*." The way to fulfill this hope, is by a resurrection to life. Here each point seems too well guarded for our brother to doubt.

Again. "Thou wilt lighten my candle."—Ps. 18: 28. Thou wilt restore the breath or spirit of life. "The spirit of man is the *candle*," etc.—Prov. 20: 27. Here the light to the candle is as the spirit to man! The light of the candle extinguished, is not a *candle*, any how; but the candle itself may again be lighted. Thus God gave to Jesus—his Holy One—"who died for us," a resurrection to life.

As the "word is truth," we get from God the answer double; both negative and positive. The state or condition in sheol is "dead." The hope accomplished is "*life*;" therefore the *soul* in hades is *dead*, and in absolute want of life! The light is gone, needing his candle re-lighted.

Note. The difficulties that surround us may result from *our* peculiar education (or condition, 1 John 5: 19,) and possibly were *not* presented at all, to the minds of God's prophets and apostles. Death was the loss or absence of life; and *life* alone met the want. This *life* animates only the body. "The inner man" is only affirmed of those where "Christ is formed within the hope of glory;" and hence Bro. L. makes all the ground (in imagination) that he stands on at this point. The points he makes in paragraphs 8 and 9 are striking, as to Solomon's testimony.—Eccl. 9: 5. "Mark, "the jewel man—the casket man," etc., originate in more modern progress; and quite away from "the *words* which the Holy Ghost useth." These and other philosophic and poetic phrases require another class of ideas than those which God's prophets express by "soul, death, hades, and resurrection to life!"

There is no light on this point aside from "the word." No light to illumine the dim can exist short of God. Henceforth is no hope that we can *see* but by simply believing the truth already given. The word says that God made man, Adam, a living *soul!* Sin occasioned death—"dead souls!" Now the remedy meets the want by a resurrection of the manhood—the Adam—the soul, or self-hood. As instruction and pardon pertain to the personality, (this hunger and thirst, weakness and strength,) without one thought of physiological anatomy, so does death and resurrection.

The primary and prevailing use of the word soul embraces the person—"three thousand souls"—three thousand persons. Hence, when God says that "The soul that sinneth it (she or the same) shall die," he does embrace the sinner! The sinner who is instructed and justified, is he who shall be resurrected, transformed and glorified.

"God knoweth the thoughts of the [illegible] that they are vain." All [illegible] lore applied here ignores the [illegible] God. But God says their thoughts are "vain." Let us all say, Amen. No pure philosopher, from Plato to Prof. [illegible], has been able to use Bible language, except as they remodel it.

I was recently urged to tell "what is it that dreams?" My reply was, It is that which goes to bed! [illegible] "Well, it is I who go to bed." [illegible] the very fellow who sleeps, dreams and gets up again.

The language of Scripture is the language of fact—the expression of actual observation and experience. [illegible]

☞ [illegible]

THE WORLD'S CRISIS. WHOLE NO. 191.

For the Crisis.

Brief Expositions.

NO. VII.—JUSTIFICATION AND PEACE.

"Being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5: 1.

[illegible] is justified, [illegible] pardoned, and treated by God as if he were personally innocent or righteous. The opposite of being justified is to be condemned; and when a man is justified, he ceases to be under condemnation, and is adopted into the family of heaven. He receives the blessing of justification not for what he is, or does, or suffers; but simply because Jesus bore his sins in his own body on the tree. He who admits that Jesus is the end of the law for righteousness to him,—that Jesus in his life and death is the propitiation for his sins, is "justified from all things, from which he could not be justified by the law of Moses." He who rejects this gospel message continues under condemnation—awfully aggravated by that very deed—and shall finally be consigned to the darkness of non-being. Thus justification is by faith that it might be by grace, or freely,—entirely on the ground of what Jesus underwent in the room of the guilty. Put forth whatever efforts you please, you can lay no basis for justification; you can produce no qualification for obtaining it; you may, however, have the grand mercy itself without money and without price, but in no other way. "Hearken unto me," says Jehovah, "ye stout-hearted, that are far from righteousness; I bring near my righteousness," (Isa. 46: 12,) that is, the righteousness which he had graciously provided for them. Mark the word—STOUT-HEARTED. You may complain of your cold, hard, unyielding heart, —O see that you are the very person to whom the Lord is so merciful,—he brings near to you his righteousness. He knows you are "far from righteousness"; and, in pity, he comes to your help. In the gospel you are presented with a "wedding garment"—the righteousness of Immanuel; we beseech you put it on, and be prepared for judgment. Jesus is your righteousness. Instead of contemplating your "filthy rags," look up to the Mediator, your righteousness, seated at God's right hand. Behold him and rejoice!

Many are seeking justification from a broken cistern that can hold no water. How many are "doing all they can"—trusting to their honesty—their virtue—their goodness of heart—their harmlessness—their prayers—their sorrowings—and their repentance! These refuges of lies, and the peace they furnish, are alarmingly deceptive and fatal. Lately a Colonel in the British army was dying in India, and when near his end, some of the subordinate officers came into the room where he lay, inquiring after his state. One of them spoke to him some soothing words, among which the expression, "be not afraid, Colonel," occurred. The dying man lifted his head with an effort from his pillow and addressed him thus: "Young man, don't speak to me [illegible] not afraid of death—I have never, since I was born, wronged one of my fellow-men, and I am not afraid to meet my God when he shall be pleased to call me into his presence." He died soon after in peace, and you see whence he drew it. Contrast his state of mind with Paul's, and you can readily determine the danger of his position. "Being justified by faith, we have peace with God through our Lord Jesus Christ." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3: 8, 9. At the tribunal of God, if you appear clothed in the blood-dyed garments of Jesus' righteousness, you shall be accepted at once, and admitted into the eternal glory.

What is peace with God?—the first blessing that attends the justification of a believer. It is the absence of all fear in respect of judgment. As already shown, a sinner may lose, in an improper and delusive way, his sense of alarm in view of appearing at the bar of heaven; such a [illegible] as certainly to vanish as the [illegible] the Ugly sun. It is peace [illegible] rather than peace with God. The "peace with God" spoken of in the passage under consideration, originates with God, and will be enduring as its author. It is the peace "of God," as well as "peace with God," and it passeth all understanding. How happy you would be if you owned this [illegible]—if you had lost the terror of vengeance—if you could see clearly that it would not be dangerous for you to meet him at the great white throne. Now, this [illegible] is as free to you as it was to Paul and the Roman christians; and if you follow their example, you shall find it where [illegible] ever sought for the blessing in vain. We request you to consider that the [illegible] does not read, "being *sanctified* by faith," but "being *justified* by faith, we have peace with God." God justifies "the [illegible] and therefore those who are accepted [illegible] at the moment of their [illegible] an atom of excellence in [illegible]. They are ungodly. Rom. 4: 5. [illegible]

[illegible] the natural and necessary consequence of the latter. Were peace with God the result of being made holy, it would spring from the holiness in us, even though God-produced; and not from the finished work of our Lord Jesus Christ, now in heaven our advocate with the Father; or perhaps more correctly, it would not originate solely in the consciousness of pardon and acceptance through Jesus, or from the contemplation of Jehovah's gracious character, as displayed in pardoning and accepting us through his Son.

You cannot believe that Jesus is "the Lord your righteousness" without receiving pardon and assistance; and as soon as you are pardoned and accepted, you are promised the illuminated consciousness that you have been so treated by a merciful God. By believing in Jesus you are pardoned; being pardoned—inferring, to the glory of God's truthfulness, that as a believer in his Son, manifested to be your righteousness, you are acquitted—you must attain forthwith unto peace with God through our Lord Jesus Christ. It is sin only that makes you afraid of judgment; when you know in the hour of justification that it is cancelled, the slavish terror must of necessity vanish away.

Peace with God begins the christian life, and is not a christian attainment. "Being justified we have"—not we expect—"peace." See how soon "peace" was inherited by the jailor, and by the Pentecostal converts; and since it immediately succeeds justification, and not sanctification, this invariably must be the case. When there is no heaven-descended peace, can there be any justification? There may be peace without divine justification, as in the case of the dying Colonel already detailed; but a sinner cannot be justified by God without at the same time receiving peace. If you have peace, but not emanating from Jesus, be admonished to cast it away, and to embrace the everlasting gospel—the good news about a crucified, exalted and returning Savior—and then assuredly peace—solid, thrilling, ennobling, enduring peace—shall be imparted to your soul. Heaven's joy fills your heart in that hour.

Gospel peace—peace with God—breaks up a man's peace with himself, so long at any rate as he is in this mortal and frail condition. He grows more and more satisfied with Jesus, his all and all; and less and less satisfied with his own attainments and exercises. Jesus is enough for him—Jesus meets all his necessities—Jesus answers for all his defects; and while enjoying this Christ-originated, unspeakable tranquillity, he seeks with earnestness to attain unto the measure of the stature of a renewed man, and a spiritual self-conquest befitting one who is an heir of immortality and glory.

WM. GLEN MONCRIEFF.

For the Crisis

Debt and Grace.

The *Princeton Review*, which represents the Old School Presbyterian Church, says of the book:

"The doctrine elaborately maintained in this work is, that the eternal punishment of the wicked consists in their annihilation at death, [rather, in the "second death."] Whatever support can be contributed to this doctrine by affluent learning, scholarly culture, brilliancy and force of style, and dialectic acuteness, is subsidized for the purpose in this massive and compact volume. The number of editions it has reached, notwithstanding the immense burden of quotations from ancient and modern sources, which the author's exhaustive reading has enabled him to pack into it, evinces its power. Little can be said in defence of his position, which he has left unsaid. As the alleged annihilation continues forever, he wastes no time in reducing the significance of the terms "eternal," "everlasting," as applied to the future punishment of the wicked. He labors to show that the terms "destruction," "perdition," "lost," etc., as used in reference to unbelievers* in the Bible, import their annihilation, while such terms as fire, etc., denote the instruments thereof. Of course, we have no room to undertake a refutation of this subtle and dangerous book, which is likely to promote what we believe to be one of the most threatening and pestilent heresies just now crowding upon us. We will only say in the most general way:" etc.

The *Review* names three tests of a doctrine, viz., the general tenor and obvious sense of the Scriptures; the common consent of the church, apparent in her creeds; and the fruits of the doctrine itself. It concludes:

"The doctrine of the future and endless punishment of the wicked, however it may startle delicate sensibilities, may safely abide this ordeal, as compared with any and all creeds which deny or impugn it—especially annihilation. A doctrine which has these three marks will still hold its place. All efforts to overthrow it, however they may subvert the faith of some, will prove abortive. They might, if it were possible, deceive the very elect. But, happily, this is not possible."

And these are what christians? [illegible]

* The *Review* doubtless intends a comma after this word. To believe on Christ is the fundamental condition of salvation. Belief "in the Bible" may be a different thing.

The World's Crisis.
BOSTON, MAY 4, 1859.

The Spirit.—No 5.

"The spirit shall return unto God who gave it."

We have now looked at examples of the four uses of *ruakh*, or spirit, but do not yet find any thing in the Bible about an *immortal* spirit in man. Why this entire silence on this point if it is true?

We will notice one or two passages which, at first sight, might appear to some to favor the popular theology. "When he had drunk, his (*ruakh*) *spirit* came again, and *he* revived." Jud. 15: 19. This is recorded of Sampson when "he was sore athirst" and feared death for want of water. This took place while he was *alive*, but when very much exhausted. The spirit can not mean the immortal one of which we hear so much, for if that had left, then Sampson was *dead*; besides we doubt whether such a spirit would leave for want of *water*, and then come back to live in the man again because he obtained some drink. The obvious idea is, that by drinking the water, he was refreshed;—spirit being used in this example to represent a state of *feeling*. His nervous and mental energies were prostrated, but were aroused and revived when his "sore" thirst was quenched.

A similar example is recorded in 1 Sam. 30: 12. The Amalekites had smitten Ziklag, burned it with fire, and taken the women captives. While David was engaged in their pursuit, his men found an Egyptian, who had been a servant to an Amalekite. This servant had been left by the way, on account of sickness. He was in a very exhausted condition when brought to David. They "gave him bread, and he did eat; and they made him drink water. And they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his (*ruakh*) *spirit* came again to him, for he had eaten no bread, nor drunk any water, three days and three nights." In this example, it is evident that (*ruakh*) does not represent a conscious entity that had left the man, which came back when they gave him food and drink, for the man was not dead. When a man is exhausted and depressed in his feelings, we say, he is "low-spirited;" and of another, who is very energetic, "he is high spirited," or "full of spirit," meaning life—animation. When *ruakh* is used as in the foregoing examples, it may be properly rendered by the word *courage*, or animation, as in Joshua 2: 11. Rahab says to the spies, whom she protected, "as soon as we heard these things, our hearts did melt, neither did there remain any more (*ruakh*) *courage* in any man, because of you." This can not mean that their immortal spirits were so frightened that they all left their habitations in the bodies of the men and women, who lived in Jericho, and flew away for safety. Those men lived on, but their (*ruakh*) *courage* failed through fear of the children of the Lord.

As the atmosphere—"the (*ruakh*) *breath* of lives"—is employed to convey the odor of flowers and other objects to the olfactory nerve, thereby producing the sensation of smell, we have the word *ruakh* used several times to express *this feeling*. In speaking of the holy perfumery, prepared by the Lord's direction for the use of the tabernacle, he says;—"Whosoever shall make like unto that, (*ruakh*) to *smell* thereto, shall even be cut off from his people." Ex. 30: 38. In this example the word is used in the infinitive and active form. As "the breath of lives," or atmosphere, is ever in motion, the Lord has seen fit to use the word *ruakh*, when representing the *air*, to express one *result* of its action; to wit, the sensation of *smell*. When speaking of the gods of the heathen, Moses says;—"which neither see, nor hear, nor eat, nor (*ruakh*) *smell*." Deut. 4: 28. They have no nerves of sensation to be affected by the action of the atmosphere, hence, cannot smell the odor which it may bear from surrounding objects. In these examples, the word denoting the *cause* is used to represent the *effect*. *Ruakh* is used in this sense eleven times.

When speaking of the scales of the Leviathan, Job says:—"One is so near to another that no (*ruakh*) *air* can come between them." Job 41: 16. In this example, we have *ruakh* used to represent that which is called "the (*ruakh*) *breath* of life," which is essential to sustain the lives of all creatures upon the earth. When taken away, we *die*, and return to dust, to await the resurrection at the last day, when the literal man will live again.

The following passage is thought, by some, to stand opposed to our position. "And they fell upon their faces, and said, O God, the God of the (*ruakh*) *spirits* of all flesh." Num. 16: 22. It will be observed that "*all* flesh" has a portion of this spirit or breath of life. All the animal creation have received the breath or spirit of life from their Creator; hence he is "the God of the spirits" or breath "of all flesh." Job says:—"The (*ruakh*) *spirit* of God is in my nostrils." Job 27: 3. We do not think Job's *mind* was in his nostrils; neither his immortal soul, if he had one. But the breath of life was there. It is absurd to suppose that the real, accountable being, called Job, was in his own nostrils! In chap. [illegible] Job says: "But there is a (*ruakh*) spirit in man: and the inspiration of the Almighty giveth them understanding." Observe, he does not say this spirit is man, but is in man; and without this, we have no life, no understanding. This inspiration sets the human machinery in motion, and thought is evolved by the action of the brain; till "his (*ruakh*) *breath* goeth forth . . . in that very day his *thoughts perish*." Ps. 146: 4.

There is one more passage which is sometimes produced by those who believe that (*ruakh*) spirit is the immortal, conscious part of man. It is in Zech. 12: 1. "The burden of the word of the Lord for Israel, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the (*ruakh*) spirit of man within him." In this scripture the Lord makes himself known as the Creator of "the heavens," "the earth," and "the spirit," or "breath of life" to sustain man's existence, and which he has within him, and when it is taken *from* him, he dies, and "his thoughts perish."

We have a similar passage in Amos 4: 13. "For, lo, he that *formeth* the mountains, and createth the (*ruakh*) *wind* . . . the Lord, the God of hosts is his name." Here we have the true idea plainly expressed. The *ruakh*, spirit or breath in man, is not a part of God, as many claim, but a substance *formed* by our Creator, to be received *within* ourselves, through the nostrils, for the purpose of purifying the blood while passing through the lungs and then returning through our nostrils, laden with impurities, to be exchanged for another portion of pure *ruakh*, or air. The Lord *formed* this *before* he made man, but man lives no longer than this "breath of life" is "*within* him." Let it be remembered that *ruakh* is the *only* word rendered *wind* in the Old Testament.

We have yet to learn from the Bible, philosophy, facts or physiology, that any thing but "the breath of life" was added to man after his creation, or taken from him at death.

Poultney.

The church in this place is growing up into Christ, their living head. Their christianity is *active*, looking after the poor and afflicted, and receiving in return joy and peace from the Lord. Their social meetings are *excellent*, really refreshing to weary pilgrims. They seem to be *understandingly* converted, and to realize that christianity consists in *doing*, as well as *believing*. Their faith does not rest on the *opinions of men* and theological fables of these last days, but on the sure word of the Lord. It can be truly said of them, "See how they love one another." Five more were baptized, Lord's day, April 24th.

The opposition still continues unabated. Some who came and took a part in the meetings at first, and were blessed in so doing, finding it would make them unpopular with a certain class, left, and are now among the most bitter opposers. It is a lamentable fact, that the most decided resistance against this work of the Lord is from ministers and *professors* of religion. We should judge that no effort had been spared to keep the people from attending these meetings, which have been so signally blessed by the great head of the church. We are called the very "worst of infidels," and held up to the people as objects worthy of public abhorrence. Children are kept from our meetings as from a horse race or circus, and still it is said, by those who are competent to judge, that the meetings have resulted in the greatest reformation ever known in the place. Truly, these are "strange times." The last day perils described by Paul, seem to have fully come. When speaking of nominal christendom, he says:—"This know also, that in the *last days* perilous times shall come. For men shall be lovers of their own *selves* . . . . . high-minded, lovers of pleasures more than lovers of God, having a *form* of godliness, but denying the power thereof; from such *turn away*." Did Paul live now, we think he could not give a description of these times more accurate, than the one in 2 Tim. 3: 1–5.

We were invited, by some who love the Lord, to preach Wednesday evening, April 27th, in a house occupied by the M. E. Church in Hampton, N. Y., which, when built, was understood to be a *free* house. Supposing all *good* people were in favor of such a meeting, and knowing that many unconverted were anxious to hear, we complied with the request. On Wednesday, the day of the appointed meeting, we received a note signed by all the official members of the church, (eight) in which they say:—

"Rev. Miles Grant,—Sir,—We have been informed . . . that you have made an appointment to preach at the Methodist Episcopal Church of Hampton, on Wednesday evening, April 27th. . . . . Therefore, we, the undersigned, official members and trustees of Hampton charge . . . . request you to withdraw your appointment."

At the same time, they directed their clerk to send a note to their sexton, as follows:—

"Bro. Cook,—Dear Sir,—The trustees of this charge have directed me to inform you, that the Methodist Episcopal Church [illegible] Wednesday evening, April 27th. [illegible], CLERK."

Of course the house was not opened, and so Bro. Cook opened *his* house, where we had a blessed season, worshiping the God of our fathers, receiving rich comfort from his heavenly grace. Only the Saturday evening previous, they had some kind of an exhibition, which caused such joyful acclamations as were heard by those who were seated in a house some little distance. —"Lovers of pleasures more than lovers of God."—Luther said, the preaching of the coming of the Lord, would be "shut out of all the churches and confined to private houses." How true! There is scarcely a church in the land now open for the preaching of the great truths of the Bible, that so immediately concern the present generation. Over almost every door might be truly written,—"*Lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof.*"

"War Inevitable."

The above is the heading of foreign news received by the last arrival. It is evident that all the talk about a "peace conference" is merely to gain a little time for more complete preparations for the bloody onset. *France* especially is sparing no effort to be ready for the active scenes of war as soon as possible. All indications show that there is to be war on a *grand scale*. The wonderful Emperor of France is evidently about to make a move that will astonish the world, and help fill up the prophetic chart, now so nearly completed. Truly,

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

For the Crisis.

Coming Events.

"O, Lord, we have met to pray for the conversion of the world!" so prayed a good deacon of the Baptist church, at a recent missionary meeting. It seems strange that sensible men are so deeply deluded. I should as soon think of seeing water run up hill, as to believe the world would be converted. How can men believe that event hastening? Everything is just the reverse of that. The nations of earth are muttering their threats at each other, and preparing for WAR; there is no sign of peace visible. The wise men are perplexed at questions that rush upon them. The following is extracted from one of our public journals:

"THE CURRENT QUESTIONS.—The number of topics that to-day press, and are yet to press, upon public attention, is so great as to excite wonder. It seems as if we had all come, or were just about to come upon a crisis; and what it will bring, and how we shall all be employed while it is passing, what parts we shall all play, &c., are as blank to the perception as possible. *Never, we venture to say, in the history of the world was there a point of time upon which hinged such great results.* A general European war, from which each nation instinctively feels there is no escape, even though they may not be able to definitely state its cause; * * * * the re-openings of the African slave trade which looks likely to shake this country to its centre; * * * the purchase, or conquest of Cuba; * * * and schemes of less note, but of no less importance. * * * Here are topics enough to call for the best minds, and largest souls into the field of public labor."

Call out the "best minds" to be found. Belshazzer called out his wise men, when the hand-writing on the wall foretold his doom. Earth's doom is written on transpiring events, and the pealing blast of the clarion will quickly summon her children to the conflict. Men pray that "the nations may learn war no more;" what's the good of praying for that? So long as mortality inhabits earth, wars will continue. Men improve wonderfully *in the art of war* and perfecting warlike instruments. Here are a few descriptions of their handicraft:

"The best English cannon will carry a 32 lb. shot about five miles. One of the Dalghren guns, at Norfolk, Va. carried a shot of the same size over six miles. The fire is so precise from some of them, that a man, a mile distant, can be hit nineteen times out of twenty." "The Secretary of War has discovered a new principle in ordnance, which is to be tested. If the experiment is successful, it will be one of the most *terrific* engines of destruction ever invented, presenting a combination of the principles of those noted 'Dahlgrene' and 'Columbiad' guns; its muzzle twenty-eight inches in diameter, and capable of throwing 450 lbs. of metal at a single shot." A rotary cannon has been invented, which can be fired sixty times per minute. It is of brass—of the usual shape—mounted on wheels—a rotary cylinder constitutes the breech, which contains four charges, replenished by means of a hopper, and fired as fast as a man can work a lever backward and forward. It is discharged by electricity—which is believed to be an important discovery. By means of the battery and wires connecting with the cylinder—by which ignition is caused, the cylinder becomes perfectly electrised, keeping it as cool as if bathed with ice. On firing two hundred rounds in rapid succession, (about thirty-five per minute,) it was found at the end of that time, and without using the swab-stick, the breech was colder than when the firing commenced."

"DESTRUCTIVE WEAPON.—The great French cannon, which the Emperor has so sedulously kept from the public inspection, the famous Armstrong gun about which the English boast so much, and our own famous Columbiads, are entirely thrown into the shade by a new gun invented by a New Yorker. The following is a description of it:—

The gun is half the size, half the length, and less than one-third the weight, of those in present use, will perform more efficient service. It does not heat so quick—and when heated will cool quicker. It has been found almost an impossibility to explode it. It will enable the artillery service to be more effectual at half the present cost—reducing the number of men and horses fifty per cent—with, of course a proportionate reduction in expense. The inventor, for certain reasons, has not yet made public either his invention or his name in connection with it. We have seen the guns—several of them—and beautiful articles they are—rifled and smooth bore, made of an entirely new combination of materials, unequalled for durability and strength.

The public, however, will soon have a chance to view the cannon, and witness public tests of its efficiency and power."

All these big guns are improvements on the old style. Then think of the great number of fire-arms—your "Minnie" and "Sharpe's" rifles, "Colts" Carbines and Revolvers; "celebrated volcanic Repeating pistols," &c., &c., all mingling together, with chain, shot, cannister, and grape, bomb shells and fire balls—the ships of war and impregnable fortifications—the "chief captains" and "mighty men," all talking of, and preparing for WAR; marshalling their hosts for the work.

"In relation to the preparations for war, now going on in Europe, the London *Post*, Lord Palmerston's organ—says:—'The clash and din of moving armies are heard louder and louder above the faint voice of diplomacy. Tangible war difficulties stare us in the face; whilst peace only glides before our vision as an impalpable shadow.'"

To hear men talk of peace—the millennium—and to imagine the world is soon to be converted—why it is enough to make a man of common sense think they have the night-mare. They laugh at "mistakes of the Millerites," as they term us—the laugh is out of place—what a TREMENDOUS mistake *they* have made in calculating the world's conversion to peace—to Religion, when any one may see it is fast being converted to a bloody field of Death—such as never was, and as awful, yes, more so, than *every* scene of carnage combined—from the murder of "Righteous Abel" down the gory river of war's desolation, to the blood-chilling tales of horror from distant India's shore!

Will nothing awake Zion's sleeping watchmen? Probe them with the spear of truth; they order you off. Peal the trumpet notes of coming events in their ears; they put their hands thereon, turn over and sleep on. Show them the coming shadows of the approaching day; they rub their eyes, then sink to slumber again. It seems as if nothing could awake them, and it may be—it will be with many that nothing will, but the Archangel's trump, and echo answers "the Arcangel's trump."

Friends, may you and I be ready to join the hosts of Heaven, and unite in the song of victory from the Redeemed of every age, kindred, and tongue, in the bright morning of the Resurrection which ere long will dawn in beauteous splendor.

"The gloomy night of sadness
Begins to wear away,
The glowing tinge of morning
Proclaims the coming day."

J. N. BERRY.

Dorchester, Me.

Correspondence.

From B. Spaulding.

BRO. GRANT:—May grace, mercy and peace be multiplied to you, and to the brethren generally, everywhere, who love the Lord Jesus Christ in sincerity.

I am at present on Swan's Island, otherwise called Burnt Coat. It lies between Mount Desert on the east, and Isle au Haute on the west. It contains about eighty families, and six school districts; no meeting house, or minister, so I have abundant room for labor. I have been here two Sabbaths and expect to stop another. I give frequent lectures in the week time; often have family meetings; two or three families come together, and I give them a talk without much formality. Such meetings I find very useful.

I think good will be done in this Island. There is but very little sectarianism. There are two churches, to be sure, a baptist and a methodist, but they are almost invisible, and they receive me everywhere with great kindness and hospitality. I visit every family as they come along, showing no partiality. I exhort in every family, and pray frequently with them; and they treat me respectfully, and listen candidly. Thus I enjoy my labors among this people. They are mostly fishermen, generally industrious, sober, virtuous. I circulate many tracts, both of the American tract society, and of the Advent tracts. I have had a large amount given to me, for this purpose; some at Concord, others at Lowell and West Chelmsford, New London and Boston. Thanks be to the donors; may the Lord bless them; and while they have watered others, may their own souls be watered. Let me say to them, I enjoy circulating these tracts and papers very much; they are thankfully received, and I doubt not will be read well; and may we not expect they will do much good? You will understand they have very few such papers and tracts here.

I endeavor to hold forth the simple teachings of the Bible, in relation to the kingdom of heaven, its King, subjects and location; the literal resurrection of the dead, the restitution of all things, the state of the dead, and the destruction of the wicked. These subjects contain the leading ideas of the Gospel system. I have to begin and feed with milk first, for they are not able to bear strong meat. I need heavenly wisdom, holy boldness, humbleness of mind, meekness, the spirit of discernment, that I may know whom to reprove, whom to exhort, whom to comfort, whom to instruct. The Lord does give me access to minds. O! I am a wonder to myself, when I see how the Lord goes with me, and stands by me, and how he opens hearts and ears, so that I feel that my labor is not in vain in the Lord.

In reference to laboring, I think more may be done by visiting families than by preaching. True, we want both, but when we go into a family, we see them as they are, we see what kind of exhortation, instruction, reproof, or comfort, they need; and then we know how to treat their particular cases. Long experience has taught me this. Here is room for several preachers; they may preach to good, candid congregations, as often as they please, with little or no opposition, and find great hospitality. Yes, and they will get the approbation of God, of their own conscience, and of good men; and is not that salary enough? Paul did not complain of his, though it consisted of bonds and imprisonments, being beaten thrice with forty lashes, save one, being stoned, reviled, rejected, in shipwrecks oft, in perils by sea, and perils by land, in perils by robbers, and in perils by false brethren.

I will not promise brethren much money, if they come; but the reward awaits the faithful servant of his Master at the end of the race, and it is a glorious reward; the hope is full of immortality, it maketh not ashamed, it is like an anchor to the soul; it is a "Blessed Hope."

Come, brethren, come and try it; here are fields white, ready for the harvest; come in the name and strength of your Master, and win for him a bride.

Let me just say to brethren, if they have any tracts or child's papers to spare, and they will lay them aside, and bundle them up, when I come home the first of June, I would gladly receive them, and will place them in hands, where they will be read with interest.

Brethren, pray for me, and write to me; direct letters to South West Harbor, Me.

Swan's Island, Me., April 19, 1859.

From B. B. York.

BRO. GRANT:—On Saturday, the 16th inst. I took leave of my family, entered "Nahum's last day chariots," and was soon on my way to *Berlin Falls*, where, in the woods, and surrounded by high mountains, a few pilgrims to Mount Zion had pitched their tents for the present. With lightning speed I was borne on my way, through scenery of the greatest interest to those who love to gaze upon the beautiful picture that Nature presents to our vision. Lovely streams, sparkling like ten thousand diamonds, dashed along in their course toward the ocean, while here and there rich vale and smiling hills seemed to rejoice at the return of spring. Snow-clad mountains, whose lofty summits seemed almost to reach the skies, presented before me a scene of the greatest sublimity and grandeur. Not only did these towering mountains charm my own heart, but they seemed to attract the notice of every passing cloud, for often could I see the clouds stoop so low as to pillow their golden ringlets upon the bosom of the mountains, kiss their time-worn cheeks, or hide them from my vision by curtains of the richest drapery. O, what scenes of beauty and grandeur! I thought, if flowery streams and silvery lakes, smiling hills, towering mountains, and variegated clouds, presented such attractions where the curse prevails, what must have been the appearance of this world of ours, when "the morning stars sang together, and all the sons of God shouted for joy!" And what, oh! what must be the scenes that open up before our vision, when the curse shall be removed, and the glory of God fill the earth? With a heart full of interest I could sing—

"How bright the vision, oh! how long
Shall that glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day!"

As the sun was shining behind the western hills, our "fiery steed" halted, and I soon found myself among the pilgrim "mountaineers" of *Berlin Falls*. The warm greeting received from those whom I had never seen before, told, in language that could not be misunderstood, that I was with Father's children, who were "not forgetful to entertain strangers."

Here I remained over the Sabbath—had the privilege of trying to preach to them who appeared interested to hear—baptized one happy convert, and, with the despised few who love and look for the coming of Jesus, sat down to commemorate his dying love. [illegible] we looked back to the cross as the place [illegible]

where his blood was shed for the remission of our sins, we also looked forward, with glad anticipations, to that day when the same Jesus will appear to drink anew of the fruit of the vine, with us, in our Father's kingdom.

"O, hail, happy day!"

While here I found by happy experience that "*far, far away*" among the mountains, and in the humblest dwelling, God's love can be enjoyed, and every christian grace abound.

With a sad heart I bade farewell to the saints of this place: and as I gave them the parting hand, I could not help praying, Lord, hasten the time when all thy children shall meet to part no more.

Yarmouth, Me., April 21, 1859.

From S. B. Mabey.

Bro. Grant:—It may be interesting to the scattered pilgrims to hear from this part of the far West, in regard to the state of religion. There is, as in other places thro' our land, a great deal of formality—but little heart work and vital godliness. There are a few, however, who, through the labors of Brn. Morgan, Calkins and Chandler, attended with the blessed Spirit of God, are "contending for the faith once delivered to the saints;" who believe in the Bible doctrine of eternal life only through faith in Christ, obtained by a faithful continuance in well doing, through the first resurrection, to an inheritance incorruptible, undefiled, and that fadeth not away, "under the whole heaven." After fifteen years of dilligent and prayerful searching of the Scriptures, and comparing the popular theology of the present day with it, I am astonished to see how little harmony there is between them; it appears to be perfectly antipodal, on most of the great, leading principles of God's plan, to redeem man and the world from sin and evil. Instead of receiving the word by a *liberal* interpretation, they must *spiritualize* it into something entirely foreign from God's will and truth.

Through the mercy of God, I was converted to the truth of the Gospel of the soon coming kingdom of Jesus, under the labors of Bro. George Burnham, in Albany, N. Y., in '42. Since that time, the appearing of Jesus, to give the reward of immortality, has been most dear to me. In it are concentrated the hopes and expectations of patriarchs, prophets and "holy men of old," who embraced the promises, by faith, as great and precious realities, to be fulfilled most literally in the restitution of all things.

We hold prayer and conference meetings, once a week, and have talked some of organizing a church on the simple Bible plan of the brethren in other places, taking the Scriptures as our only creed, and christian character our only test of fellowship. Some live scattered around some number of miles; others are intending to go further west. I have no doubt if we had a suitable hall, and regular preaching, there might be a strong church raised up in Amboy; but we have not the means in our hands now; the way may open ere long for doing more.

This place is a thriving city of about 2500 inhabitants, many of them from the New England States. It is eleven miles south of Dixon, on the Central Railroad. It is quite a strong-hold of sectarianism, for a newly settled village; but the scales of prejudices are being removed from the eyes of some, and there is a good prospect for the establishment of the truth by a suitable effort. We have expected some of our preaching brethren, but have been looking in vain thus far.

Amboy, Ill., April.

From M. S. Brown.

Bro. Grant:—We have been blessed with preaching during the past year, regularly, once in two weeks, by Eld. E. C. Cowles, when health would admit, who is a workman that needeth not to be ashamed, rightly dividing the word of truth. Much good has been the result; many have embraced the glorious truths of the bible; and often have our own hearts been cheered by hearing the gospel of the kingdom preached in its purity. Many have become firm believers in the unconsciousness of man in death—future life by a resurrection—the final destruction of the wicked, and glorious restitution of all things, which is soon to take place, as foretold by the holy prophets.

Because of the many glorious promises, by which we believe that Eden shall again bloom on earth, we are looking forward to that glorious day, when the earth shall be renewed, and

"Fair Beulah's fields before us rise,
And ope the gates of Paradise."

Glorious day! thou wilt soon on us dawn, for the Lord is our lawgiver; the Lord is our king; he will save us.

Summer Hill, N. Y.

From J. A. Kennaday.

Bro. Grant:—I feel it my duty to make acknowledgements for your brotherly kindness in sending me the "Crisis." I consider it the only true witness, in the form of a paper, to the truth. Its weekly visits are always refreshing, and have been a great help in establishing me in the true principles of the gospel.

I thank the Lord that, after being a preacher for many years, I found that the wages of sin was death, but the gift of God is eternal life, through Jesus Christ our Lord; and, the soul that sinneth, it shall die; and not live eternally in misery. That the wicked will be punished with everlasting destruction, from the presence of the Lord and the glory of his power; and not be preserved in eternal misery.

I am a poor, sickly old man; cannot labor much in the vineyard of the Lord, but all I can preach is, I trust, in harmony with truth. Not being able to travel much among the brethren, I want them to know that I am still looking for, and hastening unto, the coming of the Lord.

May the Lord bless you, and your paper, and the church. May the time soon come, when the wickedness of the wicked shall come to an end, and this earth be fitted up for the eternal abode of the saints, and Jesus Christ sway his mild sceptre over the earth.

Somerville, Me.

From L. L. Leach.

Bro. Grant:—During the past year and a half, in which I have been identified with Second Advent believers in Newfield, I have passed through many checkered scenes. I have made many crooked paths, and many times have my feet well nigh slipped. I know that the way to the kingdom is a narrow one, so narrow that he who walks in it must be every whit clean, in order to have a free pass through the strait gate. I feel like struggling on, although I am in a world where sickness and sorrow, pain and death still reign triumphant; where trials and temptations continually mar the peace of the way-worn pilgrim. I sigh for home. And how often is my heart saddened, when I read in the countenances of those I love, that they too are weary and worn, and sigh for a better land than this.

Toil on, brethren, do not be disheartened; you shall, ere long, walk and talk with Jesus; soon you will wear that dazzling crown, which is promised the faithful.

Newfield, Ct.

From C. Goodrich.

Bro. Grant:—As some of the brethren scattered abroad may wish to know where I am, and what I am doing, I would answer—

First, I am stopping near Pleasant Valley, Ct.

Second, I am preaching the word part of the time, and part of the time I labor with my hands, in order that I may "provide things honest in the sight of all men."

If any wish my labors among them, they can address me at New Hartford, Ct., and I will visit them as the way may open and the Lord direct.

For the Crisis.

Idolatry.

The exceeding deceitfulness of sin is continually manifested in the ignorance of what constitutes idolatry in the sight of God, the object of the supreme love and worship of all intelligent beings.

It is indeed well understood, that to worship a golden calf, or to bow the knee to Juggernaut, is idolatry. How little, alas! is it understood and considered that every object whatsoever, which comes between God and the soul, taking that place in the heart which our Father in heaven rightfully claims, *is an idol*.

Men and women who express their astonishment at the stupidity of the heathen, who worship an image that has eyes which see not, and ears which hear not, trusting in the same to save them from evil, are themselves placing their supreme affections upon, and thus worshiping, various objects which are no more worthy of their highest regard, and can no more save them from real evil, than an idol of wood or stone. They are robbing God of the worship due unto his great and holy name, as much as the worshipers of Juggernaut or Jupiter-Ammon; while their sin of idolatry is greatly aggravated by their superior knowledge of the only true God.

The idolatrous Israelites, worshiping the golden calf, exclaimed, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Professing christians practically, and in their hearts, say to their fine houses and their contents; to their stocks and to their lands, these be our gods in which we trust to preserve us from evil; for in these they do in fact trust more than in the living God. If the latter idolatry is more refined in the view of men, it is no less heinous in the sight of God. In both cases the only true God is rejected, and the creature preferred to the Creator.

Covetousness is idolatry. O that dying and accountable men and women "understood this, and would consider their latter end," when all the carnal objects on which they have set their affections, will fail them forever, and a righteous God, who now freely offers himself to be their eternal inheritance, will cast them off forever!

Dear reader, is the blessed and infinite Jehovah the object of your supreme love, and trust, and joy? Can you, by the renewing grace of the Holy Spirit, say in verity, "Thou art my portion, O Lord?" If so, cleave closer to him and serve him better. If you cannot in truth say this to the heart-searching God, who will not be mocked, O seek him now. "If thou wilt seek him *with all thine heart*, he will be found of thee, but if thou dost forsake him, he will cast thee off forever."

Henry Grew.

For the Crisis.

God is Love.

God is love! What a sentence is this! How wonderfully comprehensive! No uninspired man ever gave utterance to such a grand conception of the Deity. It is beyond the range of human thought, and bears in its very face the impress of Divinity. It is a volume in a word, a revelation of God in a sentence. Yes, in this simple sentence of only three words, there is more of God revealed, than in all the ponderous volumes of human philosophy that were ever written. The literary searcher might rummage the archives of Grecian lore and bring to light its choicest jewels; he might plough up the whole classic field, and disclose its richest treasures; he might dive into the very depths of the profoundest philosophy and bring up the rarest specimen of human thought; he might soar on the poet's wing to the utmost verge of fancy's domain, and cull there the fairest flower of imagination,—yet all these would bear no comparison to this precious gem of revelation. No indeed, if all the literature of Greece and Rome were condensed into a single sentence, idea, thought, or conception, it would sink into utter insignificance when compared to the lofty, sublime thought that "*God is love.*"

It stands alone in all its grandeur, and the glimmering stars of human philosophy are eclipsed in its presence like stars in the presence of the King of Day. The deepest and most profound conception of the greatest philosopher never reached it—the highest imagination of the most gifted poet never soared to its sublime height. O, what joy it conveys to our ruined race—*God is love!* His works declare he is love. The same words are woven in strange bright colors all over this wide earth, and it is teeming with life and beauty; when we behold her rich and varied scenery, the surpassing beauty that everywhere meets the admiring eye,

"There's not a note in nature's choir,
Breathed from her waving grove,
Or swelling from her deep toned lyre,
But utters—*God is love.*"

Her rich green carpet woven in God's own peerless loom, enameled by the fairest floral gems, and washed by the priceless waters of Heaven—her lovely diversity of hills and vales, of waving fields and majestic forests, towering mountains, and thundering cataracts, her smooth and majestic rivers, rolling on in silent grandeur to the mighty deep, her sparkling fountains, cool and clear,—when we behold all these, and a thousand other things, they inspire us with such a deep and profound sense of His goodness that we are constrained to say, "*God is love.*" When we raise our eyes to Heaven's high dome, where the stars nightly hold their festival around the midnight throne, and fairly quiver in their royal beauty, the same glorious truth flashes upon us from every star-lit lamp that lights the great vault of Heaven. Those blessed stars, those radiant characters of light have been beautifully termed "the poetry of Heaven," and they are indeed poetry written by the finger of Jehovah upon the eternal sky, and he who cons them well may learn full many a high and holy lesson; and when the moon, nature's great globe lamp is hung on high—

"We read it by her silver light,
Upon the cloudy scroll of night."

But it is not in the visible creation that we behold the greatest evidence that "God is love." This earth in all its beauty is but a faint ray of his boundless goodness. The myriads of stars that deck the ebon brow of night are but atoms of light scattered from his beneficent hand. The sparkling galaxy that spans the vast arch of Heaven is but dust thrown from his chariot wheels. The moon is but a dim reflector of a single ray of his light, and the great sun that seems of such immense magnitude is but a globule of his glory.

It was love created man and stamped upon him the image of his God. Love called up this earth from chaos and fitted it up for his residence. Love planted the garden of delights and fed him with the fruits of Paradise. Love, infinite love came down to visit him in the delightful bowers of Eden. And oh! when he had sinned and fallen, it was infinite love redeemed him. Stupendous love! Who can comprehend it? A sea where all our thoughts are drowned. The nearest we can approach to love so divine is when, with overflowing hearts and streaming eyes, we contemplate the sufferings of the Son of God, when we feel the full force of the words which fell from his sacred lips—"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

We read it in the story of the cross; we see it in the man of sorrows, as he hangs upon the accursed tree, bleeding and dying for lost and ruined man; we read it in the whole of that fearful drama, enacted on Mount Calvary! every thorn in that bloody wreath repeats the tale in a whisper of anguish; we hear it in that dying groan, that severed the adamantine rocks, rent the vail of the temple, and summoned the dread earthquake which made those three crosses reel like "reeds in a tempest."

And oh! as we shall see it with glorified eyes in the [illegible] of the New Jerusalem. It will be written in letters of gold on the jeweled walls of the city, and we shall hear it in melodious accents in the matchless song of the redeemed, when in one eternal concert they unite to sing—

"*Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*" Lizzie Armstrong.

Harvard, McHenry Co., Ill.

For the Crisis.

Bible Order.

Bro. Grant:—I wish to ask Bro. E. Burnham some questions, to be answered through the Crisis, for my own and others' information.

1. What constitutes a church?
2. Are there to be Elders in every church, and what is their office, or duty?
3. Are there to be Deacons, and what is their office, or duty?
4. Is there to be a clerk?
5. Is there to be a treasurer?
6. Are their names to be recorded?
7. Is each church to be under pastoral care?

Wm. M. Ingham.

Lawrence, April 21, '59.

For the Crisis.

☞ The first May number of the *Freeman* is too full of other matter; and the first chapter of the Discussion is crowded into the next number. Mr. Cobb begins his reply when the affirmative has closed, with a right of rejoinder. H.

For the Crisis.

☞ Will some Bible student give through the "Crisis" a harmonious exposition of Ezk. 16: 44, to the end of the chapter?

W. Pratt.

Married.

In Manchester, N H, April 4th, by Rev. J. M. Coburn, Mr. C. H. FOSDICK of Southington, Ct., and Miss HARRIET DANA, of Goffstown, N H.

Obituary Notices.

Died, at the residence of her brother, in East Otis, Feb. 9th, 1859, Eunice, widow of the late Ezra Jackson, in the fifty-seventh year of her age.

The subject of this brief notice embraced the religion of the Bible in her eighteenth year, when she united with the M E. Church; and her life has been a living epistle, known and read of all men. She has, by precept and example, through her long life, exemplified the religion of the blessed Savior, denying self, and bearing the cross, doing the will of her Heavenly Father, knowing that only those that endure to the end shall be saved.

About four years since, at a series of meetings held in Otis Centre by Elder Grant, while the soul-stirring truths of the speedy coming of the world's Redeemer were proclaimed, her heart became deeply interested, and she was led to examine and embrace this glorious truth, and went forward with others in the ordinance of baptism, and took a bold stand for the truth, rejoicing in the "blessed hope"

Her health has been failing for some time, but her confidence in God sustained her till the last. Her work is done. A Mother in Israel is fallen. She is numbered with the dead, to rest till the last loud trump shall sound, and the mighty hosts of God's people shall come forth to Immortality. The Lord hasten it in his time, and may we be ready.

The occasion was improved by a deeply interesting sermon from Eld. S. G Mathewson, on the christian's only hope, the literal resurrection from the dead, before a large and attentive audience. David Bates.

Blandford, April 1st, 1859.

Fell asleep in Jesus, at Mt. Pleasant, Browne Co., Ill., April 6th, 1859, Sister Martha A. Raymond, wife of Bro. Charles Raymond, aged twenty-six years.

Sr. R. embraced Christ when eighteen years old, and joined the M. E. Church. She subsequently embraced the faith of the Advent of Christ, and immortality only in Christ, and was baptized by Bro Edwin Burnham, and joined the Advent Church at Walker's Neck. She died in a consumption. She suffered much, but was patient. The religion she professed sustained her in the time of affliction, and in the hour of death.

A kind husband is left to mourn the departure of an affectionate and truly pious wife, as also two small children, a father and mother, and a large circle of relatives. The church mourn the loss of a bright light; but they sorrow not as those that have no hope.

Sr. R. was very happy in prospect of future life. Just before she died, she exclaimed—"I have fought the good fight, I have kept the faith, and in a little while I shall get the crown!" When asked about dying, she said she was willing to sleep in Jesus a little while; "but I shall soon awake to immortality."

The funeral was attended by the writer. Subject of discourse from Heb. 9: 27-28.

Moses Chandler.

Died, at Rutland, Vt., on the 21st of April, 1859, Sister Betsey E. Cheeney, daughter of Bro. Thomas W. and Sister Jane R. Cheeney, aged twenty-two years and ten months.

She died very suddenly of heart disease, at the house of Bro. Miller, to which place she had come only a day or two before to reside with them. She said she was willing to go, and thus in her dying hour gave evidence of her acceptance. She was a member of the Methodist church, but had embraced the Advent views under the labors of Bro. Grant. I attended her funeral in the M. E. house, discoursing from 1 Cor. 15: 26. Thus, one [illegible] of youth [illegible] health, [illegible] God, [illegible] resurrection.

R. V. Y.

Summary of News.

FOREIGN.

Per steamship Africa, from Liverpool the 16th inst.

The Dresden Journal alleges its acquaintance with the fact that according to a recent counter proposal by France, which is also said to be seconded in other quarters, the Congress will assemble April 23, at Carlshrue, and commence operations by resolving on a general disarming. The statement per Circassian that Austria positively refuses to join in the Congress unless there is a previous general and simultaneous disarmament, is not confirmed.

Paris dispatches state that the progress of the negotiations for the Congress is very slow, owing to the great difficulties to be overcome.

The London News says it is just possible the Congress may prepare and embitter instead of averting a war.

The Paris correspondent of the London Herald says there were reasons for believing Austria's proposals as to the points to be submitted to the Congress are wholly unacceptable to France.

The Paris Patrie says France cannot be expected to diminish her army, nor to send back a single cannon to her arsenals.

Thirty of the Neapolitan exiles have left England.

Lady Morgan, the authoress, is dead.

FRANCE.

All the French officers on leave have been ordered to join their ships forthwith.

Warlike materials are accumulating at Marseilles to an alarming extent.

Five steam frigates had gone to Algeria, it is supposed to bring troops back to France.

The Daily News' correspondent says, Lord Cowley and Count Walewski, after a long discussion, separated with the conviction that very serious differences of opinion exist between France and England.

Nine gun boats for the Adriatic are ordered to be made ready at Cherbourg without delay.

AUSTRIA.

Austria was willing to make important concessions to Prussia on certain points in dispute, and a perfect understanding then was considered highly probable.

Warlike preparations continued to be made by some of the smaller German States. The Bavarian army had been placed on a war footing.

The Times Vienna correspondent says that during the last few days several of the leading papers had openly declared that the Germans would not shed one drop of blood either for the maintenance of the special treaties or of the Austrian government.

ITALY.

It was reported at Rome that the Pope would protest against the European Congress.

Holland and Belgium are said to have concluded a treaty for mutual defence in case of war.

RUSSIA.

Advices from St. Petersburg state that a special commission has been formed to devise the best means of providing for the purchase by the liberated serfs of the fields they cultivate. The same letters add that the ukase for the abolition of serfdom will appear on the 20th September next, the day on which the Grand Duke Nicholas, heir presumptive to the throne of Russia, will have attained his majority of sixteen.

SARDINIA.

Count Cavour had returned to Turin, where he was greeted with a popular demonstration. Nearly 10,000 volunteers for the Piedmontese service have arrived here (Turin.)

Letters from Rome, Florence, and other towns of Italy announce the opening of numerous subscriptions for affording pecuniary assistance to the Sardinian government, and also that volunteers have been dispatched to Piedmont.

EGYPT.

The advices are favorable to the Suez Canal. Public functionaries were ordered to assist M Lesseps, and the Governor of Suez had been deposed.

COCHIN CHINA.

The attack on Saigon took place Feb. 17th, and was perfectly successful. Nine forts, strongly armed, were cannonaded and stormed. The French loss was small, but the enemy's was heavy.

LATEST.

At Paris, the Daily News says, the result of the second meeting of the Conference is that England, France, Russia, Prussia and Sardinia recognize the double election of Cenza. Austria and Turkey stand aloof.

A St. Petersburg despatch of the 14th announces that in consequence of a victory by Gen Wradgel, two thousand Circassians had come into the Russian camp.

The Times' Paris correspondent describes the aspect of affairs as so sombre as to justify the renunciation of all hopes of peace.

Five thousand more troops had arrived in Marseilles from Algiers.

Trieste, April 18.—The Austrian government has hired six Austrian Lloyd steamers.

Marseilles, April 18.—Several letters from Naples announce that the King, being on the 12th in a very suffering condition, the royal princes had been summoned in haste to Caserta.

LATER.

Per Steamship North Briton. Advices of the 20th ult.

SARDINIA.

The Daily News has the following dispatch:

Turin, April 19. At a Council of Ministers, held this morning, at which the king was present, it was resolved that in order to give Europe proof of the desire of Sardinia to remove the difficulties which delay the meeting of Congress, Sardinia yields to the demand of England and France, and accepts the principle of disarmament, the details of which she leaves to be discussed in Congress.

AUSTRIA.

All the routes leading to Italy are still covered with military convoys, and are monopolised for the public service.

The entire second Austrian Corps de Armee has left to join the army of Italy, and the nomination of their new field marshals is spoken of.

Notices, &c.

Notice.

Some of the brethren have desired to know who I am. They may write to any of the following brethren, and get any information they may desire:—Dr. A. Doolittle, 322 Bleecker St.; Mark E. Green, Sullivan, cor. Christy St.; Peter Bounty, 364 Broome St.; Wm. Roworth, 354 Pearl St.

J. K. Bellows,
364 Broome St., New York.

Notice.

Elder J. Hemenway will commence a series of meetings in Becket, Mass., Thursday evening, May 5th, where Bro. Bliss may appoint, to continue one week or more, as the Lord may direct.

☞ Caution and conversation are expected of old age; but when the young men of a nation are possessed of such a spirit, when they are afraid of the noise and strife caused by the new applications of the truth, Heaven save the land! Its funeral bell has already rung.—*Notes from Beecher's discourses.*

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, ...May 8th

Providence permitting, I will preach in New Bedford, Mass., the second and third Lord's days in May. Miles Grant.

J. K. Bellows appoints to preach as follows:

Pawlings, N. Y.,	May 8th
Lanesville, Ct.,	May 9th and 10th
Roxbury, Ct.,	May 11th and 12th.
South Farms, Ct.,	May 15th
Northfield, Ct.,	May 16th and 17th
Plymouth Hollow, Ct.,	May 18th and 19th
Litchfield Station, Ct.,	May 22d
Bakerville, Ct.,	May 23d and 24th
Pleasant Valley, Ct.,	May 25th and 26th
Cold Spring, Mass,	May 29th
Chester Factories, Mass.	May 30th and 31st
Bancroft, Mass.,	June 1-3.
Goshen, Mass.,	June 5th

Eld. Thomas Smith appoints to preach in

Lincolnville, M.,	May 8th
Conference, (2 P. M.)	May 7th
Belmont, (as brethren may appoint)	May 9th
Holden, Me.,	May 14th
Conference, (2 P. M.) also at same place	May 16th
East Grate Works, Me.,	May 22d

T. S. Canfield appoints to preach as follows:

Harwington,	May 9th
Lanesville, Ct.,	May 13th
Pawlings, N. Y.,	May 15th

L. D. Thompson appoints to preach in

South Reading, Mass.,	May 8th
Lawrence, Mass.,	May 9th
Auburn, N. H., (where Bro. Roby may appoint,)	May 10th

Eld. S. W. Bishop will preach as follows:

Exeter, N. H.,	May 5th
Concord, N. H., (Reed school house),	May 8th

Eld. L. C. Wellcome appoints to preach in Richmond Corner, (meeting-house,) ......May 15th

W. G. Blanchard appoints to preach in—

Goshen, Mass. and over the following Sabbath.	May 6
Austin Hills, Mass	May 9

Eld. J. Couch will preach in Concord, N. H ....May 8

APPOINTMENT FOR BRISTOL, CT.

Eld. Ira Morgan will preach........May 15

IRA SHUTLIFF, Cor. Sec.

Business Matters.

To Correspondents.

E. Bellows P. O. address is East Greenwich, R. I.

E. Whitney's P. O. address is Lawrence, Mass.

C. Goodrich's P. O. address is New Hartford, Ct.

S. G. Matthewson—All right.

Bro. L. F. Allen—Please give me the State in which you reside. N. F. Nason.

Cash Receipts.

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J Sullivan 185, G W Covell 202, J C Bailey 202, M L Gifford 202, T C Mason 203, W Edwards 202, L H Austin 202, J Arnold 202, J O Bush 189, L J Dean 203, W S Olmsted 202, D Wilkins 200,—40 cents each.

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☞ The advancing experience of the christian is not so much like a chain of equal links added one after the other, but more like a tree in its successive stages of growth. Each state of its progress not only sends its top higher into the regions of faith and hope, and its roots deeper into the fatness of truth and love, but adds also, in equal measure, to the strength and body of all previous growth.—*Boardman.*

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

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☞ [illegible] of our agent in [illegible]

[illegible] of J. [illegible]

For the Crisis.

Lines,

[illegible]

The rose that blooms beneath the rainbow's span,
Is but a shadow of the life of man!
But the human mind is an evergreen,
That falls but to bloom with the Great Supreme.

She is sleeping now a dreamless sleep,
Where the bright wing'd angels vigils keep,
Soon to awake at the voice of love,
To plume the wing for the realms above!

She has left on earth a broken band,
To journey on to the better land;
May they murmur not, but with souls serene,
Confide this loss to the Great Supreme!

The birds may sing in the spreading vine,
Through the long bright hours of summer time,
But she to the silent tomb has gone,
Sleeping till Gabriel's trump shall sound!

Her step is not in the flowery vales,
Where the morning blooms and the evening pales,
But soon will be, where bright angels beam
In the eternal smiles of the Great Supreme!

There, oh, there, in that blissful land,
May again unite this broken band;
To part no more in those joys serene,
[illegible] to bloom with the Great Supreme!

MARY P. LAMPREY.

[illegible], N. H.

Original Contributions.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 21.

MY DEAR SISTER:—You will pardon me if I relate another incident, one which came under my own observation, illustrative of the same truth referred to in my last epistle. God, for some wise purpose, no doubt, sometimes hides from the true christian and faithful laborer a *consciousness* of his divine assistance, and this not unfrequently opens the way for painful temptations and discouraging thoughts. We saw this illustrated in the case of Dr. Olls. But that other incident.

For weeks a sister had often bowed in secret, and poured out her supplications to her Father, God. Day after day found her approaching nearer and nearer to the divine presence—an heavenly attraction was drawing her spirit increasingly heavenward, and bringing her into closer, sweeter affinity with Jesus. Sometimes, while under this holy influence, an impression would come that God was preparing her to labor in a neighboring city. To this there seemed to her, however, insurmountable difficulties! Her acquaintance was very limited, and she knew of no place where she could visit sufficiently long to be of advantage. Not many weeks after, while on her way to visit friends in a town some ten miles distant, she stopped in the city referred to over night, and attended a class meeting. Before resuming her journey the following day, she received a very urgent invitation from the family where she was visiting, to spend a Sabbath with them on her return. The invitation was accepted.

Previous to attending the social meeting in the evening, she retired alone, and besought with much earnestness the aid of the Holy Spirit in giving her testimony for God. She asked to be directed in her thoughts, so as to present what was best adapted to benefit those whom she might address, and entreated God to speak through her with power and efficacy. She was deeply conscious of her utter inability to testify effectively to the heart without the "unction from the Holy One." During the progress of the meeting she arose, with a feeling of calmness and firm reliance on Him whose help she had implored. The subject that had been bearing upon her mind was that of *Faith*—appropriating, justifying, sanctifying faith. She spoke of the position necessary to be occupied before this faith could be exercised—pointed out some of the difficulties existing in the minds of individuals relative to its exercise, and endeavored to remove them.

While speaking, thoughts like these obtruded upon her. I do not have my freedom—God is not helping me. I am not speaking on the right point. These suggestions, to her view, embarrassed her exceedingly, and she sat down overwhelmed with a painful consciousness of an utter failure to present anything effectively to the people. Her testimony had been apparently devoid of the Spirit's influence—it had been *lifeless*, and no good could possibly result therefrom. She thought of the disappointment of her friends who had expected her to give a testimony that would tell for God and truth, and she concluded that they would never wish her to spend another Sabbath there.

Mortified and tried herself, she expected that they were also. She hung her head with grief, and no sooner had she passed out of the house, than the pent up tears began to flow. Friends endeavored to soothe her feelings, but in vain. In the morning, as soon as she awoke, her grief was renewed, but in an hour or two she found relief by a committal of the entire matter to God. She decided to return home by the first train of cars, thinking, notwithstanding former impressions, that she had mistaken her duty. [illegible] for her to spend the day with her. She accepted the invitation, and was soon informed that, although she had heard of her intention to leave that day, it had been on her mind all the morning to send for her. She asked her if she could not tarry all night. Yes, there was nothing to hinder. She then asked permission to have a meeting appointed at her house that night. To this she also assented. She dared not disregard these providences. Notices were sent out, and a few invited to spend the afternoon. Among others who came was a young lady, whose heart had been touched by the despised testimony of the previous evening.

That night she obtained perfect victory. It was a precious season. A sister invited her to spend the following day with her. She did so. This lady thus addressed her: "Sister ——, I believe God sent you here, and that he has a work for you to do. You are welcome to make my house your home for three weeks." Had not the providence of God now opened the way, and removed every obstacle? Her excuse had been—"I have no place where to remain, in order to labor for God." But now there was an open door. Invitations abounded. And that despised testimony, the occasion of so many tears, was the beginning. Said one, "It showed me just where my difficulty was in regard to believing." Said another, an aged disciple—"I never heard the way of faith so clearly illustrated before." A young man remarked that the sister told his case so accurately, he thought some one must have informed her of him. Another said that a knot had been cut which had long troubled her.

Thus it not unfrequently is with the faithful laborer. God withholds from their view the assistance which he affords, and permits Satan to tempt for a trial of their faith. There should not be a yielding to discouragement, nor a cessation from labor, because of these temptations, for the testimony seemingly put forth in weakness, is often the most effectual for good.

Yours in love, M. D. W.

For the Crisis.

Submission to God.

A LEAF FROM MY EXPERIENCE.

"Submit yourselves therefore to God."—James 4 : 7.

What an amount of truth is contained in these few words! What an evidence of man's depravity and alienation, that such an admonition is applicable. The great, the good, the wise God, has creatures, the workmanship of his hands, revolting from him! How strange, how grievous, how incalculably criminal! When one becomes convinced of the strength of the carnal mind, that is not subject to the law of God, neither indeed can be, no wonder their case seems hopeless, their condition lost, till Jesus manifests himself, mighty to save, even to the uttermost, all who come to God by Him.

For a few weeks past I have been favored in the providence of God with an opportunity of visiting and attending meetings at the Branch Mills, Palermo, where a work of grace is in progress, backsliders reclaimed, and sinners converted. The leading minister expressed an anxious desire to have a people raised up who would worship God in spirit and in truth. My heart responded amen and amen, what can I, or any one else desire more? Such a people come to the house of worship waiting on the Lord and inquiring, What wilt thou have me to do? They turn their eyes from beholding vanity, to commune with their own hearts, and listen with reverence to the voice of truth dwelling in them; whose work is to lead into all truth, and is in perfect harmony with the wisdom that cometh from above; and its dictates are obeyed without conferring with flesh and blood, or saying, I will wait till this or that is done—or I will pray and confess to God, instead of confessing to my neighbor, or vice versa.

Submission to God is the characteristic of the people who worship him in spirit and in truth. I am the clay and thou art our potter, is their motto. The Lord is their Law-giver—the Bible the depository of his revealed will. Bless the Lord, O my soul, for the light that shines on the path that leads me to the Lamb.

The last year has been one of special favor and grace bestowed on me by our heavenly Father. As I have more studiously attended to the instructions of our Divine Redeemer, his character, as the Son of God in his humiliation, has been developed in great loveliness: and the more I learn and know of him, the more I love, and the more I desire to be like him. The more his Spirit dwells in my heart, the more deeply I feel for others' woes, especially for those that come by not submitting to God. There are evils all must endure while the curse remains, but the blessed truth makes people free. And the truth the people so much need in this day is hidden from the multitude by the traditions of men. This is a sore evil.

I attended a number of funerals in the winter. Relatives and friends were carried to the grave. Minds were thoughtful, hearts were tender. I thought how much good truth would do them. My heart [illegible] was moved with compassion. I wept [illegible] for the dead, but for the living. [illegible] anxious inquiry.

I commenced going to meeting where I once had a standing—was cordially welcomed, urged to take a part. At length the Lord gave me utterance. It was at a quarterly meeting. Some of the ministers were strangers. I felt the power of the Gospel, and the Spirit led me to speak of those things only which they profess to believe, namely, the efficacy of the Gospel in taking away not only sin, but the love of sin.

The next Thursday evening the Life and Death question was the minister's subject. I felt crushed because truth was trampled upon. But God gave me a quiet spirit. I was as careful to obey and keep still as I was before to speak.

The next morning the Lord comforted me with his Spirit and word in an unusual manner. It was none of my seeking after. The first text was from Isa. 46 : 9, 10.—"I am God and there is none like me, declaring the end from the beginning, . . . saying, my counsel shall stand, and I will do all my pleasure." God loves the truth better than I can. He will take care of it. What has he declared from the beginning?

Second text,—Gen. 3 : 15.—"I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." I thought of the enmity between the natural seed of the woman and the snake—in killing it, the head is always aimed at; and God teaches us his truth by familiar figures. Christ, the seed of the woman, shall bruise Satan's head.

Third text,—Rom. 16 : 20.—"And the God of peace shall bruise Satan under your feet shortly."

Fourth text,—Heb. 2 : 14.—"Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might *destroy* him that had the power of death, that is, the Devil."

Fifth text,—1 John 3 : 8.—"For this purpose was the Son of God manifested, that he might *destroy* the works of the Devil."

Fifth text,—1 Cor. 15 : 26.—"The last enemy that shall be *destroyed* is death."

Seventh text,—Rev. 20 : 10, 14, 15.—And the Devil that deceived them was cast into the lake of fire and brimstone. . . . And death and hell were cast into the lake of fire. . . . And whosoever was not found written in the book of life, was cast into the lake of fire." This lake of fire, whether literal or symbolical, is in the earth, according to Proverbs 11 : 31.—"The righteous shall be recompensed in the earth; much more the wicked and the sinner."

Eleventh text,—Obadiah, 16th ver.—"So shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

Fourth text,—Rev. 5. When John saw in vision the Son of God, and the company who sung the new song and the number of them, he adds, 13th verse,—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him who sitteth upon the throne, and unto the Lamb, forever and ever." These texts came in less time than I have been writing them, with such light and love and power, that I exclaimed, A clean sweep surely of the Devil and all his works and all his servants from all God's dominions.

As I have read but little on this subject, this manner of God's teaching me right from the fountain of truth, by his Spirit, settles and roots and grounds me in the truth, and also that it is the "great question" for the present time. How precious the thought that the great Jehovah, the only true and self-existent Being, purposes (and those purposes revealed) to remove all things that have or ever will mar the works of his hands. "O that men would praise the Lord for his wonderful works to the children!" E. J. MARDEN.

No. Palermo, Me., April, '59.

For the Crisis.

Home Missions.—No. 1.

To the brethren in Maine I address this series of articles particularly, yet others may be stirred up to the same subject by them, if they have any stirring elements in them. The principle of combined effort for the advancement of any desired object needs no advocates to thinking, candid, and experienced persons. To such I am writing.

It is well known to some of you that a body of Adventists in Maine held several annual conferences in their early history as a people; that we then agitated the question of Missions; an interest was awakened, a sum subscribed, partly paid into the treasury, and expended. The thing was not well managed, for want of wisdom and caution; and although the effort was not lost, many were dissatisfied, and we gave up that effort. With others, I have ever believed the object worthy of another trial and better success. Time has proved it so, by the successful experience of the churches in several other States the last few years. You and myself have read with interest and gratitude to God of the prosperity of the precious truths we are animated by, in the several reports which have been made, by means of missionary efforts in an organic capacity. I wrote a short article upon this subject last year, and then intended to write more, as the time for our next conference drew nigh, which I now do.

Though embarrassed and crippled pecuniarily, and obliged to use most of my time and energies to get my bread, yet I am not dead to the great subject that has stirred my heart and controlled my life these last fifteen years. Thank God, by mercy and grace I still cleave to the heart-searching theme, "Behold he cometh, go ye out to meet him." Trials, afflictions and conflicts only make it the more precious to me, and my heart yearns to see it more effectually proclaimed. There are means to do it, if well directed. Shall we make another missionary effort?

Yours in behalf of Christ,

I. C. WELLCOME.

Richmond, Me., Apr. 1, 1859.

For the Crisis.

The Stream of Life.

I.

Oh, silvery stream of life's bright day!
Why hasteth thou so swift away?
For thee, the rains of autumn fall;
For spring's soft showers thy murmurs call;
The summer dews for thee distil,
For thee bounds many a gushing rill
Along the woodland's flowery swell,
Through many a pleasant winding dell.

II.

Oh, silvery stream! thy summer's day
Has no returning bloom of May;
But one brief spring illumes thy flight,
No morning breaks thy autumn night;
The murmuring rills that feed thy stream,
Have shrunk amid life's transient gleam;
And where thy rippling currents sweetly flowed,
The dust of ages mars that lengthened road.

E. A. W.

West Winsted, March 25, 1859.

For the Crisis.

"Crisis," and its New Dress.

I concluded on the receipt of the enlarged sheet of the "Crisis" and its new dress, I would express my gratitude by increasing its circulation, and thereby send you substantial aid to defray the expenses of its improvements. I shall continue my efforts in this direction. I want the paper placed on a sure footing and above board. It is what we need. And what could we do without such an organ? One that breathes the spirit of the Gospel. One that minds its own business. One that speaks frankly, yet in kindness. One that seeks the best interests of mankind. One free from worldly policy. One that has the work of God, near its heart. One that is not ashamed of truth, if it is unpopular. One that will not abuse its best friends. In a word, a paper that God will own, and his blessing attend, as it goes forth into the dark corners of earth.

May the "Crisis" ever be a blazing light to the pilgrim—bread to the hungry—water to the thirsty—consolation to the mourner—liberator to the captive—elevating to the degraded—a trumpet to the careless and reckless—a nucleus for Christians—a harbinger of the speedy coming Kingdom—and last, yet not least, a battle-axe against the God-dishonoring, Christ-degrading and soul-destroying doctrine of an endless hell-fire for the wicked. WALTER PRATT.

Rough and Ready, Ill.

P. S. If times were not so hard I could get ten subscribers where I can get one now. W. P.

Selections.

The Separation.

The following thrilling extract is from an address of Massillon, before an audience made up principally of members of the French court:

I confine myself to you, my brethren, who are here assembled. I speak not now of the rest of mankind; I consider you as though you were the only inhabitants of the earth; and this is a thought which occupies and alarms me. I suppose this to be your last hour, and the end of the world; that the heavens over your head are opening, Jesus Christ appearing in his glory in the midst of this Church, and that you are assembled here to meet him; and like trembling criminals, about to receive sentence, either of pardon or of eternal death; for it is to no purpose to flatter yourselves; you will all die such as you are this day; all these desires of a change which amuse you, will amuse you till you come to your death-bed; it is the experience of all ages. All the change that you will then find in yourselves will, perhaps, be a longer account to give up than you would now have; and you may almost decide from what you would be at the present moment, if called to judgment, what will be your condition when called out of life.

Now I ask you, and, struck with tears, I ask the question, not separating in this matter my lot from yours, and placing myself in the same disposition as I wish you to be in, I ask you then—if Jesus were to appear in this Church, in the midst of this assembly, the most august of any in the world, to judge us, to make the just discrimination between the sheep and the goats, do you think the greatest number of us who are here would be placed on his right hand? Do you think that there would be an equal number on each side? Do you think that the number of ten righteous only, which the Lord could not find in five cities, would be found amongst us? I ask you this question. Thou only, O God, knowest thine own! But if we know not who belong to him, we know at least that sinners do not belong to him. Now, who are believers? Titles and dignities are of no account; you will be stripped of them in the presence of Jesus Christ. Who are they? Many sinners who would not be converts; and still more wish for it, and yet defer the time of their conversion; many others who, after their supposed conversion, relapse into their former faults; and lastly, a great number who do not think they need any conversion; these are the reprobates. Retrench from this holy assembly these four sorts of sinners: for at the great day they will be cut off from it: and now ye righteous, make your appearance. Where are you? Remnant of Israel, go to the right! Ye who are the wheat, and belong to Jesus Christ, separate yourself from this chaff, which is appointed for burning. Oh, Lord, where are thy people, and what is left for thy possession?

A Worldly Element in the Church.

It ought to be a subject of serious reflection, and some anxiety, to all true christians, as to how far the spirit of the world threatens to undermine the stability, purity, and peace of the church. Certainly there is sufficient cause of alarm in the prevailing tendencies to the love of show, and conformity to what are called popular ideas among professing christians; but the danger of all error lies not so much with the people as with those whose duty it is to instruct the people. All corruptions in the doctrine and practice of the church have either had their origin in its teachers and ministers, or have been sustained and propagated by them. There is another important fact which ought not to be lost sight of—and that is, that the downward progress of the church is not usually perceptible to those who move along with the current; and hence the character of the progress awakens no alarm until the results are felt in the degradation and ruin which follow.

It may be useless just now to attempt to rouse attention to certain evils which are rife among us, without causing our special wonder. But he must be a faithless watchman who does not see that the spirit of the world is taking fast hold upon the church, and assimilating it to itself. Among the instruments it uses with great power and success is the secular press. The use of this for religious notices is of doubtful propriety under any circumstances; but when it is made the means of sensation advertisements, puffing, and various forms of display, what can be expected but that the love of show and worldly pride should become the motives of minister and people? We have not time to dwell upon this subject. We can only call attention to it. Its consequences are daily developing in their effect upon the spiritual health of the people, and upon the physical health of the minister. The noise, competition, and constant busy whirl which characterize many churches of this day, are breaking down their piety, and the physical power of their pastors. There is little time or opportunity given for the cultivation of the virtues of humility, and a meek and quiet spirit. Indeed, there are so little encouraged amidst the noise and pageantry of what we call religious movements, that he who would determine to live above the world, and in communion with God, must retire from the ministry of the church to more quiet retreats. Many of our ministers are, even now, forced to this retirement, and, unless we take the alarm, more will follow.—*Intelligencer*.

The Minister's Chastening.

"Ye shall indeed drink of my cup."—Matt. 20 : 23.

Lord, ask not this!
I could give up my dreams, my youth, my life,
But now there comes an agony of strife
Too fearful for my crushed and trodden soul.
This is the last,—must I give up the *whole?*
All that is dear!

Oh Lord, not this!
I could give up ambition's longed for prize,
Life's pride, the beauties that delight my eyes;
Without a pang I yielded hope of wealth,
And throb by throb has gone my heart's best health.
Must this go too?

Not this, I pray!
Thy minister, I need it for thy cause;
All else I give without a sigh or pause;
Lord, stay the stroke that would o'erwhelm with shame—
All else I give, but *spare me my good name.*
Oh, take not this!

My Savior said:
Canst thou not *taste* of that which I *drank up*,
What else could fill my follower's bitter cup
But scorn, and scoffing, and the hate of foes,
Such as pursued me to the shameful close?
Bear this for me!

Prayer.

What a world is the world of prayer!—what an invisible but all-powerful tie is that of beings mutually, known or unknown, praying together or separately for each other! It has always seemed to me that prayer, that instinct so true of our powerless nature, was the only real force, or at least the greatest force of man! Man cannot conceive its effects,—but what does he conceive? The want which drives man to breathe, proves alone to him that air is necessary to his life. The instinct of prayer proves also to the soul the efficacy of prayer; let us pray then! And thou, O God, who hast inspired this marvellous communication with thyself, with beings and with worlds invisible, thou, O God, hear us favorably! let thy benignity surpass our desires.

But prayer was not invented: it was born with the first sigh, with the first joy, the first sorrow of the human heart; or rather, man was born to pray; to glorify God, or to implore Him, was his only mission here below; all else perishes before him, or with him; but the cry of glory, of admiration or of love which he raises towards the Creator, does not perish on his passing from the earth:—it re-ascends, it resounds from age to age in the ear of the Almighty like the echo of his own voice, like the reflection of his own magnificence. It is the only thing in man which he can exhale with joy and pride, for this pride is a homage to him to whom alone homage is due—the Infinite Being.—*Ex.*

☞ Animalcules have been discovered so small that one million could not exceed a grain of sand, and five hundred millions would sport in a drop of water. Yet each of these must have blood-vessels, nerves, circulating fluids, etc., like large animals.

☞ Adopt no man's vices.

Selected for the Crisis.

Hope of Deliverance.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8 : 18.

My feet are worn and weary with the march
O'er the rough road and up the steep hill side;
O, city of our God! I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary, ever toiling on,
Day after day, for perishable meat;
O, city of our God! I fain would rest,
I sigh to gain thy glorious mercy-seat.

My garments, travel-worn and stained with dust,
Oft rent by briars and thorns that crowd my way,
Would fain be made, oh Lord, my righteousness!
Spotless and white in heaven's unclouded day.

My eyes are weary looking at the sin,
Impiety and scorn upon the earth;
O, city of our God! within thy walls
All, all are clothed again with thy new birth.

My heart is weary of its own deep sin,—
Sinning, repenting, sinning still again;—
When shall my soul thy glorious presence feel,
And find, dear Savior, it is free from stain?

Patience, poor soul! the Savior's feet were worn;
The Savior's heart and hands were weary too;
His garments stained, and travel-worn and old,
His vision blinded with a pitying dew.

Love thou the path of sorrow that he trod;
Toil on, and wait in patience for thy rest;
O, city of our God! we soon shall see
Thy glorious walls,—home of the loved and blest!

A. ROSS.

Every Man's Autobiography.

In the Spanish Gallery of the Louvre, at Paris, there hangs a celebrated picture by Murillo, founded on an old legend, which represents that a certain monk was called to die, when engaged in writing his own biography. Grieved at the abrupt termination of his unfinished task, the fiction goes, that he sought and obtained permission to return to the earth to complete his work. Wonderful is the power with which the artist has embodied the conception. There is the monk seated in his cell, intent on his solemn toil. It is not the ghastly face and form of the dead, but the conception of a man who has been dead, and who has returned etherialized and vivified through and through with the life and motives of eternity.

That legendary fiction will have no reality with any. No one who goeth hence returns to finish the work of life. But there is intensity of motive enough in the sober truth that every man is actually engaged, day by day, in writing that autobiography which neither time nor eternity will efface. It may be written in high places or in low, in public remembrance or in the honest heart of domestic affection; but we are writing fast, we are writing sure, we are writing for eternity. Happy is he who, through the grace of God assisting him, records such lessons of kindness, truth and wisdom, that when he is gone he will be held in grateful remembrance—happier still to have one's name written in the Lamb's Book of Life, and when every memorial and monument of his earthly history has perished, he may ascend with the Son of God to honor, glory, and immortality.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Education of the Lungs.

To educate is to develop. It is, as the Scriptures would express it, to train up. Merely to *instruct* is but a small part of education. The body may be educated as well as the mind and heart. The lungs may be educated as well as the rest of the bodily frame. * * * * The mother or the nurse, during the earliest days of infantile life, is educating the lungs. I have seen this infantile education so misapplied as to render the child's breast bones, in shape, more like the keel of a vessel than like a suitable cavity for the lungs. Some undertake to tell us that the breast, in these cases, will come into shape again, but this is very doubtful. In any event, it is better to train up a child physically, no less than morally, in the way in which he should go, that, when he is old, he may not depart from it. Much may be done, in the way of developing and strengthening the lungs, by beginning early and persevering through infancy and childhood. * * * * If the young were taught, from the first, to breathe freely, and to make it a part of their duty to expand their lungs; and if what we believed to be a duty, were enforced by a steadily consistent example, we should have fewer lung diseases than now. In truth, I have very little doubt that it is in this way, principally, that the horrors of pulmonary consumption are to be removed from our otherwise happy and healthy country. Children should, from the very first,—whether in speaking, singing, or reading,—be accustomed to keep their lungs inflated. * * * *

The German physicians are even wont to say, that singing will cure pulmonary consumption, without any other aid. Certain it is, whatever may be our theories, that much speaking, and loud reading and singing, requiring, as they do and *must*, a good deal of inflation of the lungs, will do much to preserve this part of the human house in good repair, if not to break up incipient disease.

Let me say, in passing, it is a doctrine of immense importance, that everybody can and should sing. Not every one can *read* well. With proper training, however, I do not know but as large a proportion of mankind could sing well as read well. An old friend of my father used to say that every one who could call his domestic animals, could sing. But, because there are some who cannot read well, after all their painstaking, do we therefore refuse to instruct them? Is not the effort so much the more necessary? Perhaps, too, the lungs of those who cannot read or sing quite so well as others, may be as much benefited by our efforts to train them in the way they should go, as their lungs would be who should rival the nightingale. Let me say, also, that reading aloud, in order to be most beneficial to the lungs, should be, as it were, set to music. An ingenious parent or teacher may comprehend my meaning fully enough to take the needful hints. Good reading *is* music. And a proper graduation of the voice during the exercise should carry us—does often carry us—through four, six, or eight notes of a scale that might be formed, and made of essential service.

All this, however, though of vast importance, would fall short of accomplishing the great work of educating the lungs to the highest pitch of health and power. They must have the pure air. And the reading, speaking, and singing, I have mentioned, will be doubly valuable if we are kept filled with the pure element, just as God gives it forth from his own great laboratory. Would that the Peripatetic method might be revived once more! Would that half we do, in connection with the family and the school, were done out of doors! Has geology nothing to tempt us abroad, where heaven's best social treasures are? Have botany, zoology, and anthropology no temptations? Have scientific agriculture and horticulture none? Has art no features we wish to study or explore? Is there nothing in the mechanical world, beyond the smoke of our own chimneys and the limits of our own homestead? We are apt, some of us, especially the aged and the conservative, to place the golden age in the past. But if there is to be a golden age in the future, as prophecy would seem to imply, it must be in a future where high, bounding effort, amid heaven's own sunshine and pure air, expands and swells the chest to a size quite beyond the narrow contracted, thoracic cavities of the great mass of those who now occupy our schools, our colleges, our factories; ay, and to a very great extent our parlors and sitting-rooms.

* * * *

For my own part, I expect happy results to our race,—especially in the way of invigorating the lungs,—from the almost universal custom of swimming once or twice a day; from sawing and splitting wood; and, by those who are equal to the task, from spading, shoveling, trundling the wheelbarrow, etc. * * * *

To improve the condition of feeble lungs,—to educate, as it were, this department of our system, broken down as it too often is,—several ingenious instruments and plans have been devised and scattered all over society. Those most worthy of note are Ramadge's air-tube, and Stewart's exercises. Ramadge is a distinguished medical man of the old world. Stewart is a mechanic of Troy, N. Y. Ramadge's air-tube is a small pipe, so constructed that a small valve prevents the air from going through it in one direction as rapidly as in the other. You place one end of it in your mouth, and inhale the air through it; but, when you wish to throw out your breath through it, the passage is slow and difficult. Your lungs, having been once filled, are therefore kept expanded longer than they would be otherwise.

Stewart accomplishes the same thing, and much more, without any other instrument than that with which the Creator has furnished us. He requires us to inflate the lungs as much as possible, and then retain the whole mass of air in them as long as we can; and in the mean time to rise on our toes and then depress the body suddenly, with a jerk, in order, as he says, to shake or force the air in their cavities into the remotest of their cells, and fully expand them. Both these modes have their excellencies, but the last is the most natural, and can be practised by anybody, in any circumstances. The *tube* is never mislaid or lost. Every child whose lungs are feeble should be taught this exercise. Of course, the jerking motion should be repeated a considerable time.—*Dr. Alcott.*

Eye-Sight.

Milton's blindness was the result of overwork and dyspepsia.

One of the most eminent of the American clergy having, for some time, been compelled to forego the pleasure of reading, has spent thousands of dollars in vain, and lost years of time in consequence of getting up several hours before day, and studying by artificial light—His eyes never got well.

Multitudes of men and women have made their eyes weak for life by the too frequent use of the eye-sight, in reading small print, and doing fine sewing. In view of these things, it is well to observe the following rules in the use of your eyes:

Avoid all sudden changes between light and darkness.

Never begin to read, or write, or sew, for several minutes after coming from darkness to a bright light.

Never read by twilight, or moonlight, or on a very cloudy day.

Never read or sew directly in front of the light, or window, or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep so that, on first waking, the eyes shall open on the light of a window.

Do not use the eye-sight by light so scant that it requires an effort to discriminate.

Too much light creates a glare, and pains and confuses the sight. The moment you are sensible of an effort to distinguish, that moment leave your reading, and take a walk or ride.

The eye-sight is worth preserving, and by the observance of these simple rules, we may retain it.—*Hall's Journal of Health.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 22.

MY DEAR SISTER:—There is another temptation that too frequently finds lodgment in the heart of the christian who has not as yet attained to "perfect love," because there still remains, in the heart not wholly sanctified, a tendency, though *subdued*, to acquiesce in the temptation. I refer to the disposition to "resist evil"—to retaliate—to seek to injure those who have injured us, instead of "enduring grief, suffering wrongfully."

There are those who can say with David—"For my love, they are my adversaries," but his refuge should also be theirs—"*but I give myself unto prayer*." Does he "become a stranger unto his brethren, an alien unto" his "mother's children?" Is he the "song of the drunkards," and a "proverb unto them that sit in the gate?" He says—"But as for me, my prayer is unto thee, O Lord, in an acceptable time." Yes, when thus estranged, thus reproached, he finds it to be an "acceptable time" to pray. Are "the mouth of the wicked, and the mouth of the deceitful opened against" him—do "they speak against" him "with a lying tongue?" Do "they fight against him without a cause?" Do "they bend their bows, and shoot their arrows, even bitter words?" Do they "shoot in secret," and "lay snares privily?" Do they wrest his words, and mark his steps, while they wait for his soul? What is his language? "*Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation: he is my defence.* I shall not be greatly moved." "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."

When his greatest enemy was in his power, with true nobleness of heart he spared his life. He would accept deliverance from none but God, unto whom he had fully and trustingly committed his cause. It is an example worthy of imitation. In the person of Jesus Christ, we have a still brighter illustration of patient endurance of grief, suffering wrongfully. Never was his voice raised in self-vindication. Never did he seek to injure his enemies, but he *prayed for them*.

When the unjust accusation falls to our lot—when our words are wrested, and perverted to our injury—when unfair representations are made, calculated to hinder our usefulness, or cut off from us the sympathies and friendship to us so dear, there is nothing but "perfect love" reigning in the heart, can keep the tongue in silence, and lead us to "love our enemies," and to pray for those who despitefully use us, and persecute us. And when these afflictions come, not from an avowed enemy, but a *professed friend*, thereby adding a sharper sting to the poisoned arrow, it seems hard to bear—nature writhes in agony from the wound inflicted, and great must be the manifestation of that grace which can triumph over such assaults, by patient endurance, and acts of kindness in return. The natural impulse of the heart is to resent an injury, and repel an insult. The gospel, however, teaches a higher morality—a morality attained by the most thorough regeneration of man's spiritual nature. It enforces upon us a divine law—demanding from us "blessing for cursing," doing good to them who despitefully use us and persecute us—feeding, clothing, loving our enemy. It demands *passiveness* under insults and injuries. "*Resist not evil*; but whosoever shall smite thee on the one cheek, turn to him the other also." "Avenge not yourselves, but rather give place unto wrath." "*Overcome evil with good*."

These commands are obligatory. They are not to be set aside at our option; and, if [illegible] of that grace which [illegible] the evangelical spirit, and imparts this spirit [illegible]

there shall be such a triumph, such an ascendancy of the "new man"—the higher life over the "old man," and the life of self, that the individual can be "joyful" as was Paul in all his "tribulations," rejoicing that he is counted worthy to suffer for Christ's sake, and that his "light afflictions" are working out for him "a far more exceeding and eternal weight of glory."

Yours as ever, M. D. W.

For the Crisis.

"Come, Quickly!"

Surely, I come quickly—even so come, Lord Jesus.

Oh, hasten, Prince!
Thy marble temple is with scoffers thronged,
Thy beauteous garden by deceivers trod,
Thy orphan children are oppressed and wronged
Upon thy sod—
And we have toiled all day,
Now faint at night we pray—
"Come, quickly!"

We rose at dawn,
And beside all the waters sowed the seed,
We saw fair "lilies among thorns," we stood
To rest beneath an apple tree, and "feed
Sweet in the wood,"
Still on the leaves fall tears,
Of hope, and joy, and fears.
"Come, quickly!"

When noon was high,
We turned us to the footsteps of the flock,
And fed "the kids beside the shepherd's tent."
Toward the shadow of the holy Rock
Our feet we bent;
We felt soft breezes blow,
But yet it was not thou
"Come, quickly!"

When evening came,
We walked within thy garden, and we heard
Thy music voice, and we were not afraid,
We heard its tone in every leaf that stirred.
We knelt and prayed
That we may meet thee there,
But Patience hushed our prayer
"Come, quickly!"

The time is long
And we are watching by the crumbling wall,
Waiting a herald's warning from thy camp,
Our garments with the heavy dews that fall
Are very damp.
Oh! weary is the night—
Centre of Love and Light,
"Come, quickly!"

Within are sounds
Of revelry, and mirth, and maddened tongues,
The flowers are dying in the festal hall,
Tones inharmonious mark voluptuous songs.
Their pleasures pall,
'Mid song, and dance, and shout,
Their lamps are going out,—
"Come, quickly!"

Ah! we would sleep—
But not till we can slumber on thy breast,
And feel the hand that opened up the fountain,—
Soon let us see thy fiery charger's crest
Over the mountain:
The moon and stars grow pale,
And human strength will fail,—
"Come, quickly!"

HARRIET ANNIE.

Hamilton, C. W., Apr., 1859.

For the Crisis.

Reminiscences.

Here, within the Green Mountain range, lies a narrow vale, walled in by steep, precipitous mountain sides, presenting crag and cliff, with often a more towering spur, and here is a village, which, with all its faults and sins, has, at least, heard, like Capernaum of old, the word of the Lord concerning the Kingdom, and seen some of the mighty works which have been done in the land, by the preaching of the "Glad Tidings."

The great iron pathway, from the seaboard cities to the vast lakes, rivers, prairies, and cities of the West, runs through, alongside of *the old river*, whose murmur, subdued and solemn, seems not to have changed its note since the forests were removed from its banks. The same rain-washed and river-flooded road winds along across the sandy interval and under the mountain shadow. Winds howl the same, and, as of old, the sun tinges long the distant hilltop before it reaches the vale; while shadows anticipate the real eve as when in boyhood days I angled for the speckled trout in that old mill stream, or adjacent brooks, or cared for herds or flocks on mountain pasture, and often with boyish interest, to behold the *larger world* from the highest neighboring peak, or plunging into the deep forests, solemn with the gloom, I sought, gathering wild flowers or fruits, as the gladsome days went by—happy, but lingering—for what boy is content that the long years that wall him out from *manhood* should imprison him? All, alas! long, *long since* past.

Parts of the forest, some of the dilapidated old houses, a few old men and matrons, and some of the *old brethren* are here. The old stream rolls on; the rocks hang upon the hill-brow, as they did; but time in thirty years has made havoc on the one hand, if great advancement on the other. There is still a meeting of those who love [illegible] and the appearing of Christ, [illegible]

glad news; some have returned to the ways of sin; and some, oh, sad thought! are lying in the unspeaking, unthinking grave.

The old brown house—the place where I was nurtured—is there; my father is there, an old man, tottering on the staff of age; my mother is there, but their large family is now scattered over this wide country.

In the old village cemetery, the change is great. Graves and monuments increase in number. The "place of graves" is getting full to repletion. There are chiseled the names of friends of youth and riper years, and of old men, who stood like patriarchs before me for many years, and of others, brethren in Christ, who sleep in Jesus till the resurrection dawns. There are the graves of sisters. There are infantile mounds, which brought a shade of sadness—till the brightness of promise gleamed over the dark realm, and the *stranger* on earth is lighted to the home of the restitution.

I asked my aged sire where he would lie in that receptacle of human mould. He stood looking away, then looking up; then, pointing with the tremulous hand of years to a retired corner, said, "There!"

In former years but little of the graveyard element has been employed in our expectations, but now we must look at it, so I looked, and passed!

Many, in passing, even on the "lightning train," would recognize the plain cottage where we once lived, and possibly think of an "altar with abiding fire." The pilgrim's home" to the children, and welcome rest to the toil-worn laborer, is there no more. The altar fire burns no more! Now, where many will remember to have found cheerful welcome and refreshing seasons in prayer, desolation reigns. Never again, in all human probability, will an "Advent home" exist under that roof. But brethren and sisters are there, and altars of truth and hope. The old school-house is there, and there the antiquated pilgrims of an ancient faith assemble to stir up minds of pure expectation.

Thinking intensely of my former preaching in that plain sanctuary, in the kitchen, in the grove, I turned away, and left to the day of judgment the result! May many have been fitted for the Kingdom of God. To many whom we used to see at our home in the valley, we have said the final *good bye*. Farewell to the battle there! We renew it elsewhere. Farewell to the scenes of trial and labor, the graves of friends, the wild home of my youth.

A dream came over my spirit as I slumbered near the ancient hearthstone, under the stately maples which, long years ago, I brought, saplings from the hill, one by one, and planted with my own hands, whose moanings led me back to scenes of animation and hope in the day's morn, whose noon I have now passed. Revivals were remembered, preachers were remembered. Prominent among them, Father Hastings, of blessed memory!—a pioneer of truth—I imagine I see him,—an original man, in appearance, in thought, in action, a marked and decided man, a positive christian man, one who felt the force of his calling, and left the power of his presence and work wherever he went. I see myself meeting him at appointments, a mere stripling, and making my early efforts, a "boy preacher," under his counsel. I see him on his flying journeys over the hills, up and down the mountains, and still, while strength lasted to stand, even with sepulchral voice, preaching Christ, *the life*. Think of it as you may, lessons were learned as lasting as life. I often in vision see him, as if twenty-five years had not rolled away. I hear the thunder of his natural, untamed, irresistible, *logical* eloquence, for with his vast descriptive and persuasive power, he was a logical man. Men will hold his memory still more precious, as the men of his stamp pass away.

He is gone! Others are gone who were with him, the rest are going, and who will make their places good? We hear now but few impassioned appeals such as burst then on the ears of wandering sinners or weeping mourners, and christians warring for the immortal crown. His arguments and illustrations were like apostolic persuasions,—"knowing the terror of the Lord."

Rest, man of God, till glory breaks on the death-closed eye of earth, and the deaf mortal ear drinks in anew the melody of immortal song, till thy voice shall aid the swelling chorus of the redeemed!

Adieu! old river—symbolical burial-place of myself and other preachers—of my children also—of many whom we hope to meet in a land where separation shall not be known. W. S. C.

Chester Factories, April 15, 1859.

[illegible]

For the Crisis.

The Nature of Death.—No. 2.

In my former article it was stated that some writers on this subject seemed not to have become sufficiently acquainted with it to publicly teach, write, and discuss it. This may appear to be a severe remark. I mean nothing of a severe character, but I would have every one see that truth often suffers more by unskillful friends, than by its most skillful enemies. That any one has the right to state his belief, or his opinion on a subject, I fully believe, and if asked, he should give what evidence he can for it, with meekness and fear; but for every one to enter discussion with opponents, or to set forth his views to a world of critics, illogically defended, and to attempt also, as he must, to meet and overthrow the objections of the deep-rooted and long established theology of Christendom, requires a more thorough knowledge of Scripture language, and its usage, and of the fundamental principles of the doctrine, as well as more natural ability, than some of us have. Therefore we should be moderate in our pretensions and modest in our address to others.

Let me illustrate. One learns that the dead are unconscious—that the wicked shall be utterly consumed. He declares it. This he should do. He is opposed by others—becomes zealous, and looks at the ideas he once had, but now rejects, with dignified horror, and uses the most excessive language he can call to his aid, to make his opponents see how odious their view looks to him, and what a tyrant God must be, if he is the author of such doctrine. He attempts to show that God's character is opposed to it. Human sympathy is opposed to it, etc., etc. Now it seems to me this course is injurious to the truth.

Again, one, in his zeal to promulgate the truth, publishes these ideas to the world. An objector takes them before an intelligent audience, or portrays them in the columns of a paper, and shows that there is no argument here, it is a tirade of excessive terms of odium, on what they think sacred, followed up by a system of collateral, or assumed reasoning, then tells his hearers that this is the foundation of our views. There may be good evidence and sound argument used by such, but this is kept back by critics, and the weakness of the *writer* used for the weakness of the *subject*.

Another wishes to show that there is much evidence for the doctrine, and writes a book, quoting almost every thing from Gen. to Rev., referring to "death" and "destruction," and uses it as evidence that his doctrine is true. An opponent replies, taking up passage after passage quoted, and showing they have no reference to the question at issue, and then asserts that we prove our views by such means. This he asserts dishonestly, it is true, but let us not put the tools in the hands of others to use against the truth.

Another denounces "everlasting punishment," because he has not yet discriminated between that and everlasting torment, while the opponent can *show conclusively* that the Bible teaches "everlasting punishment," and he asserts gratuitously that this means everlasting, or eternal torment. Now these forms of effort only injure the truth we wish to advance. We have seen so much of scandalous epithets, bad names, and perverted statements used against us by opponents, so many erroneous statements, and perversions of our use of terms, both in the pulpit and papers, that we ought to see and shun its sinful influence, and pray God to lead us by his Spirit, and keep us from following those pernicious examples, and seek to be guided by heavenly wisdom in all our labors, that God may be honored and his truth advanced.

A few plain texts of scripture, legitimately applied, are worth more than a hundred used improperly. "Let every tub stand on its own bottom," or every scripture have its own place. Let us study to learn the proper use of scripture, and then we shall not be teaching this, to-day, that, to-morrow, and something else next day, or one exposition of the same text this week, and another next. We may find new light, and be obliged to change views, but not rashly, nor often, if we study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

There are various productions on this subject ably, candidly, and modestly written, worthy the example of all who write and teach. I. C. WELLCOME.

☞ The best defence a man can make against the assaults of slander and misrepresentation, is to shun his own evils as sins against God, and at the same time perform faithfully and energetically those uses which the Lord gives him to do. [illegible]

☞ [illegible] great injury done to ourselves.

Entered according to Act of Congress, in the year 1859, by C. F. Hudson, in the Clerk's Office of the District Court for the Dist. of Mass.

Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

Introduction.

For several generations past the great controversy in the Christian Church has turned on the question of a supposed eternal misery of the wicked, and a supposed eternal evil in the universe of God. Two parties have been arrayed against each other, separated by a twice infinite difference of opinion, inasmuch as endless bliss and endless woe are each infinitely removed, and in opposite directions, from man's original nothingness. Each party has also maintained, consistently with its confidence in the safety of truth, or at least in the hurtfulness of error, that its opinion is most conducive to the present and future welfare of man. And when we look to the lives of those who have held the opposing opinions with any devoutness, it cannot be denied that they have exhibited real, though sometimes different, graces and virtues.

Paradoxical, though it may seem, their twice infinite difference has turned on one point of agreement. They have held alike and in common the actual immortality of all human souls. The paradox vanishes at a single thought, and appears an essential and explanatory fact. For only as immortal beings can sinful men be eternally blessed or endlessly wretched.

But this common opinion of a general immortality is lately, more than for several centuries past, challenged and denied. It is claimed, by respectable and growing numbers, that man's immortality is not absolute, but dependent on personal goodness and virtue of character. The language of Paul, "to those who by patient continuance in well doing seek for glory, honor, and immortality, eternal life," is taken by these persons in a literal sense, which precludes the endless life of those who obey not the Gospel of Christ. This third opinion, commonly known as that of the final annihilation of the wicked, is now giving a triangular character to the Eschatology of the day. In its recent history it is not old enough to have produced much character of any kind, and will be judged somewhat by the existing character of those who embrace it. I think it suffers no disparagement by their general morals. And two hundred years ago, when it had lived long enough to allow some estimate of its proper fruits, we are told it was "matter of public notoriety that in respect to morals no sect had approached more nearly to the simplicity and strictness of the early Christians" than those who held this view.

It has fallen to my lot to offer this view instead of that of eternal suffering, in my book on "The Doctrine of a Future Life." There has been a little criticism on the part of my Orthodox friends, as if I had more ably combatted their view than defended my own. And I have met a few who told me they would sooner accept the Universalist faith than mine. The former fact, I think, is due to the aggressive character of my book, the latter, to the modern novelty of my opinion. But in view of both facts I am happy in my present opportunity to treat the question anew, to show—if my pen and the truth will allow it—that the Universalist view is untenable, and to say some things that more directly concern the view I hold.

But before I proceed to the argument I should meet certain prejudices of various kinds that may beset me.

1. I shall not by the phrase "Universalist faith" imply the opinion that all men, without respect to present character, enter immediately after death into a state of unsullied happiness. This notion has been ably opposed by those called Restorationists, and it is fast declining. Yet I find the term *Restorationist* inconvenient, because it implies the opinion that there is a fall in the history of the human race from which man is restored, and this opinion is disowned by many who believe that condition is ever the inseparable consequence of acquired character, that salvation is never forfeited or lost, and that Restoration is strictly impossible. By the term Universalist, then, I mean simply one who holds that all men will be at last both holy and happy.

2. I shall disclaim all opinion of a special or violent interposition on the part of God, in the final perishing of the wicked. My view is that the unrepenting sinner destroys himself; and though this self-destruction may not be complete in the death of the body, but in a second, [illegible]

This view also cuts off a frequent objection that final punishment is "vindictive," and that God is wrathful in a bad sense of the word. It also allows the opinion that physical death is not a crisis in the history of one's being, and that one who has not deliberately rejected God and virtue before the dying breath, may embrace God and virtue thereafter. Thus I hold, and have long held, the salvability of the heathen. The doctrine of an intermediate state without change, and of an appointed limit of probation *on either side* of the interval between death and resurrection, may still be true.

3. I speak of "persistently wicked" men. I do not assume that there are such, that being a part of the argument. Nor do I design to limit the power of God in this regard, but only to show that the soul may be so contaminated with sin that reformation would involve reconstruction at the hazard of personal identity; or that after a great sin, the power of faith in God's forgiveness, or the possibility of happiness along with a faithful memory, may be gone.

Having promised these things, I am prepared to state my general argument, as follows:

I. What are the prominent occasions of the Universalist faith?

II. Are there radically bad men? Or is there a "good in all" which may justly be called a redeeming virtue in the worst, and a nucleus of their reformation and salvation?

III. Do the Scriptures teach the immortality of man as a race, or of the good—or of those who shall become good—as a class?

IV. Is the immortality of the good as a class supported by the history, especially of early Christian doctrine?

V. Does this doctrine accord with a just philosophy, and with the sentiments of humanity?

By way of apology I will offer but a single word. The compliments that have been bestowed upon my book may raise undue expectations of my present argument. Suffice it to say, the book was the fruit of long meditation, and of several years' study, my present study must be begun and ended in not many days. And I am not as familiar with Universalist as with Orthodox opinions and history. The main advantage, if any, which I shall have over the opponent of my opponent in their late discussion, will be that of my position. I have not to maintain any tenet of eternal woe. For this advantage partly do I write, and on it partly shall I rely. In one view it is a disadvantage. My change from the Orthodox view was a great emancipation, and he who has changed once may change again. Who knows that one will abide in the halfway house, and will not some day rejoice in another great emancipation? We shall see. Meanwhile I shall deem the present essay as an introduction to the great subject, on which I may possibly, years hence, gratify the wish of friends at both ends of the street, by writing more fully.

CHAPTER I.

WHAT ARE THE PROMINENT OCCASIONS OF THE UNIVERSALIST FAITH?

Here is a delicate point of argument, for the causes of human opinion bear some analogy to the motives of human conduct, of which we ought not hastily to judge. I think, however, the argument is a legitimate one, for every cause enters into and qualifies its effect.—Nothing is thoroughly known until it is traced to its source. Moreover, in every important and extensively prevalent opinion, however erroneous, there is some element of truth whence its power is derived. And we shall labor at great disadvantage if we do not thankfully recognize all that is good, even relatively, in whatever we oppose. I think the remark of Coleridge is a just one, that "unless you understand a man's ignorance, you may be sure you are ignorant of his understanding." I shall waste my words if I do not know the paths by which my gentlemanly opponent and those on his side have come to their opinions. Only thus should any one pretend to offer himself as a guide into the right way.

1. One most obvious cause of Universalism is the reaction from the doctrine of eternal misery. It is easy to utter those two fearful words without thinking what they mean. It is almost as easy to forbear thinking upon them out of a suspicion that they mean more than can be true. But to ponder them, and then believe them, is hard indeed, and requires a high [illegible]

two more prevalent beliefs: "We are all Universalists when we lose our friends." And I can easily understand those who say they did not really believe in endless woe, even when they thought they did.

In this view I would say, that the Universalist faith is relatively true. But it will be a part of my historical argument to show that this reaction did not begin—as there was no occasion for it—until the latter half of the second century, when Platonic views of the immortality of the soul had begun to be received into the faith of Christians.

2. Certain views of the sovereignty and supremacy of God have, in various ways, promoted the Universalist faith. Men would fain comprehend all things in the world, including those which seem evil and wrong, under one system and plan of God. This desire seeks to get rid of the perplexity and mystery of sin.—It is of two kinds,—intellectual and moral; the first often attended with a deadness of the moral sense, and the second growing out of a tenderness and acuteness of the moral sense.—A word respecting each of these.

(1.) I frequently meet persons who say there can be nothing in the universe opposed to the will of God, for the very idea of God makes Him the absolute sovereign, disposing and ordaining all events. In accordance with this view they excuse any apparent wrong in themselves as the necessary imperfection of finite and infant being. And as they grow consistently cold and philosophic, they extend the same charity to their neighbors. "Whatever is, is right," is their motto. And though earth is so full of apparently needless suffering, and of such exquisite counterfeits—if not realities—of guilt, these people persuade themselves that the Infinite Being can not have allowed any thing which he would disapprove or dislike, and that all men, with greater or less completeness of moral mechanism, are gliding on toward the same final happiness.

This philosophy is doubtless a reaction, in part, from the higher forms of Calvinism.—When the Scripture texts that asserted the unity and sovereignty of God against the Persian Dualism, and the Greek and Roman Polytheism, were taken as charging God with all that men ever did, and when God was said to condemn some *for the sake* of glorifying others, so that He must appear to do evil that good might come, it is no wonder that all evil was denied, though at the hazard of denying with it all moral good, and of locking up the universe in necessity and fate.

This doctrine of necessity I name as a cause of Universalism, not because all Universalists hold it, but because I meet it more frequently now in their books and on their lips than elsewhere. I rarely meet one who makes a thorough and outspoken denial of man's free agency, who is not a Universalist. And I so often meet Universalists who scout the notion of free will and moral responsibility, that the two beliefs have become somewhat associated in my mind. Many of the persons I speak of are not members of Universalist churches; but some of them are such, and they find support in respectable books of Universalist literature.

2. But a sensitively acute moral sense, no less than a cold philosophy, may stagger at the mystery of sin, and deny its existence. For sin, as I take it, when reduced to its proper elements, is no mere misfortune or indiscretion; but it is doing wrong in the face of conviction both of duty and of interest, and with the certain prospect of bitter regret, availing or unavailing. Thus sin, as sin, is purely [illegible] causeless and senseless, a disjointing of the will from its just [illegible] ing havoc around if not within. But this anomaly is so horrible and horrifying that, like calamitous tidings, men dread to believe it true. They sometimes turn away from it, shocked and confounded, wishing not to look at it, or to think of it again; but hoping that the apparent mystery of human guilt may be resolved into some better mystery of divine goodness and omnipotent love.

Whether the mystery can be thus solved is a question to be considered in the next chapter. I need only remark here that Olshausen, alluding to the Universalist view, has well said: "Although this may often be owing to a sickly and morbid state of the moral feelings, yet it is [illegible] deeply rooted in noble minds; it is the longing of the soul after complete harmony in the universe." [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 22.

MY DEAR SISTER:—There is another temptation that too frequently finds lodgment in the heart of the christian who has not as yet attained to "perfect love," because there still remains, in the heart not wholly sanctified, a tendency, though *subdued*, to acquiesce in the temptation. I refer to the disposition to "resist evil"—to retaliate—to seek to injure those who have injured us, instead of "enduring grief, suffering wrongfully.

There are those who can say with David—"For my love, they are my adversaries;" but his refuge should also be theirs—"*but I give myself unto prayer.*" Does he "become a stranger unto his brethren, an alien unto" his "mother's children?" Is he the "song of the drunkards," and a "proverb unto them that sit in the gate?" He says—"But as for me, my prayer is unto thee, O Lord, in an acceptable time." Yes, when thus estranged, thus reproached, he finds it to be an "acceptable time" to pray. Are "the mouth of the wicked, and the mouth of the deceitful opened against" him—do "they speak against" him "with a lying tongue?" Do "they fight against him without a cause?" Do "they bend their bows, and shoot their arrows, even bitter words?" Do they "shoot in secret," and "lay snares privily?" Do they wrest his words, and mark his steps, while they wait for his soul? What is his language? "*Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation: he is my defence.* I shall not be greatly moved." "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."

When his greatest enemy was in his power, with true nobleness of heart he spared his life. He would accept deliverance from none but God, unto whom he had fully and trustingly committed his cause. It is an example worthy of imitation. In the person of Jesus Christ, we have a still brighter illustration of patient endurance of grief, suffering wrongfully. Never was his voice raised in self-vindication. Never did he seek to injure his enemies, but he *prayed for them.*

When the unjust accusation falls to our lot—when our words are wrested, and perverted to our injury—when unfair representations are made, calculated to hinder our usefulness, or cut off from us the sympathies and friendship to us so dear; there is nothing but "perfect love" reigning in the heart, can keep the tongue in silence, and lead us to "love our enemies," and to pray for those who despitefully use us, and persecute us. And when these afflictions come, not from an avowed enemy, but a *professed friend*, thereby adding a sharper sting to the poisoned arrow, it seems hard to bear—nature writhes in agony from the wound inflicted, and great must be the manifestation of that grace which can triumph over such assaults, by patient endurance, and acts of kindness in return. The natural impulse of the heart is to resent an injury, and repel an insult. The gospel, however, teaches a higher morality—a morality attained by the most thorough regeneration of man's spiritual nature. It enforces upon us a divine law—demanding from us "blessing for cursing," doing good to them who despitefully use us and persecute us—feeding, clothing, loving our enemy. It demands *passiveness* under insults and injuries. "*Resist not evil*; but whosoever shall smite thee on the one cheek, turn to him the other also." "Avenge not yourselves, but rather give place unto wrath." "*Overcome evil with good.*"

These commands are obligatory. They are not to be set aside at our option; and, if destitute of that grace which subdues the revengeful spirit, and imparts this spirit of non-resistance, we have need to cry unceasingly to God, until the perfect work is wrought within—until selfish nature no longer pleads for gratification, and until there shall be such a triumph, such an ascendancy of the "new man"—the higher life over the "old man," and the life of self, that the individual can be "joyful" as was Paul in all his "tribulations," rejoicing that he is counted worthy to suffer for Christ's sake, and that his "light afflictions" are working out for him "a far more exceeding and eternal weight of glory."

Yours as ever, M. D. W.

For the Crisis.

"Come, Quickly!"

Surely, I come quickly—even so come, Lord Jesus.

Oh, hasten, Prince!
Thy marble temple is with scoffers thronged,
Thy bounteous garden by deceivers trod,
Thy orphan children are oppressed and wronged
Upon thy sod—
And we have toiled all day,
Now faint at night we pray—
"Come, quickly!"

We rose at dawn,
And beside all the waters sowed the seed;
We saw fair "lilies among thorns," we stood
To rest beneath an apple tree, and "feed
Sweet in the wood;"
Still on the leaves fell tears,
Of hope, and joy, and fears.
"Come, quickly!"

When noon was high,
We turned us to the footsteps of the flock,
And fed "the kids beside the shepherd's tent."
Toward the shadow of the holy Rock
Our feet we bent;
We felt soft breezes blow,
But yet it was not thou.
"Come, quickly!"

When evening came,
We walked within thy garden, and we heard
Thy music voice, and we were not afraid;
We heard its tone in every leaf that stirred,
We knelt and prayed
That we may meet thee there,
But Patience hushed our prayer.
"Come, quickly!"

The time is long,
And we are watching by the crumbling wall,
Waiting a herald's warning from thy camp;
Our garments with the heavy dews that fall
Are very damp.
Oh! weary is the night—
Centre of Love and Light,
"Come, quickly!"

Within are sounds
Of revelry, and mirth, and maddened tongues;
The flowers are dying in the festal hall,
Tones inharmonious mark voluptuous songs;
Their pleasures pall,
'Mid song, and dance, and shout;
Their lamps are going out,—
"Come, quickly!"

Ah! we would sleep—
But not till we can slumber on thy breast,
And feel the hand that opened up the fountain,—
Soon let us see thy fiery charger's crest
Over the mountain;
The moon and stars grow pale,
And human strength will fail,—
"Come, quickly!"

HARRIET ANNIS.

Hamilton, C. W., Apr., 1859.

For the Crisis.

Reminiscences.

Here, within the Green Mountain range, lies a narrow vale, walled in by steep, precipitous mountain sides, presenting crag and cliff, with often a more towering spur; and here is a village, which, with all its faults and sins, has, at least, heard, like Capernaum of old, the word of the Lord concerning the Kingdom, and seen some of the mighty works which have been done in the land, by the preaching of the "Glad Tidings."

The great iron pathway, from the seaboard cities to the vast lakes, rivers, prairies, and cities of the West, runs through, alongside of *the old river*, whose murmur, subdued and solemn, seems not to have changed its note since the forests were removed from its banks. The same rain-washed and river-flooded road winds along across the sandy interval and under the mountain shadow. Winds howl the same, and, as of old, the sun tinges long the distant hilltop before it reaches the vale; while shadows anticipate the real eve as when in boyhood days I angled for the speckled trout in that old mill stream, or adjacent brooks, or cared for herds or flocks on mountain pasture; and often with boyish interest, to behold the *larger world* from the highest neighboring peak, or plunging into the deep forests, solemn with the gloom, I sought, gathering wild flowers or fruits, as the gladsome days went by—happy, but lingering—for what boy is content that the long years that wall him out from *manhood* should imprison him? All, alas! long, *long since* past.

Parts of the forest, some of the dilapidated old houses, a few old men and matrons, and some of the *old brethren* are here. The old stream rolls on; the rocks hang upon the hill-brow, as they did; but time in thirty years has made havoc on the one hand, if great advancement on the other.

There is still a meeting of those who love God, the truth, and the appearing of Christ. A few humble souls gather together in the Lord; but the many are scattered, here and there [illegible] *glad news*; some have returned to the ways of sin; and some, oh, sad thought! are lying in the unspeaking, unthinking grave.

The old brown house—the place where I was nurtured—is there; my father is there, an old man, tottering on the staff of age; my mother is there; but their large family is now scattered over this wide country.

In the old village cemetery, the change is great. Graves and monuments increase in number. The "place of graves" is getting full to repletion. There are chiseled the names of friends of youth and riper years, and of old men, who stood like patriarchs before me for many years, and of others, brethren in Christ, who sleep in Jesus till the resurrection dawns. There are the graves of sisters. There are infantile mounds, which brought a shade of sadness—till the brightness of promise gleamed over the dark realm, and the *stranger* on earth is lighted to the home of the restitution.

I asked my aged sire where he would lie in that receptacle of human mould. He stood looking away; then looking up; then, pointing with the tremulous hand of years to a retired corner, said, "There!"

In former years but little of the graveyard element has been employed in our expectations; but now we must look at it; so I looked, and passed!

Many, in passing, even on the "lightning train," would recognize the plain cottage where we once lived, and possibly think of an "altar with abiding fire." "The pilgrim's home" to the children, and welcome rest to the toil-worn laborer, is there no more. The altar fire burns no more! Now, where many will remember to have found cheerful welcome and refreshing seasons in prayer, desolation reigns. Never again, in all human probability, will an "Advent home" exist under that roof. But brethren and sisters are there, and altars of truth and hope. The old school-house is there, and there the antiquated pilgrims of an ancient faith assemble to stir up minds of pure expectation.

Thinking intensely of my former preaching in that plain sanctuary, in the kitchen, in the grove, I turned away, and left to the day of judgment the result! May many have been fitted for the Kingdom of God. To many whom we used to see at our home in the valley, we have said the final *good bye*. Farewell to the battle there! We renew it elsewhere. Farewell to the scenes of trial and labor, the graves of friends, the wild home of my youth.

A dream came over my spirit as I slumbered near the ancient hearthstone, under the stately maples which, long years ago, I brought, saplings from the hill, one by one, and planted with my own hands; whose moanings led me back to scenes of animation and hope in the day's morn, whose noon I have now passed. Revivals were remembered; preachers were remembered. Prominent among them, Father Hastings, of blessed memory!—a pioneer of truth—I imagine I see him,—an original man, in appearance, in thought, in action; a marked and decided man; a positive christian man; one who felt the force of his calling, and left the power of his presence and work wherever he went. I see myself meeting him at appointments, a mere stripling, and making my early efforts, a "boy preacher," under his counsel. I see him on his flying journeys over the hills; up and down the mountains; and still, while strength lasted to stand, even with sepulchral voice, preaching Christ, *the life*. Think of it as you may, lessons were learned as lasting as life. I often in vision see him, as if twenty-five years had not rolled away. I hear the thunder of his natural, untamed, irresistible, *logical* eloquence; for with his vast descriptive and persuasive power, he was a logical man. Men will hold his memory still more precious, as the men of his stamp pass away.

He is gone! Others are gone who were with him; the rest are going; and who will make their places good? We hear now but few impassioned appeals such as burst then on the ears of wandering sinners or weeping mourners, and christians warring for the immortal crown. His arguments and illustrations were like apostolic persuasions,—"knowing the terror of the Lord."

Rest, man of God, till glory breaks on the death-closed eye of earth, and the deaf mortal ear drinks in anew the melody of immortal song; till thy voice shall aid the swelling chorus of the redeemed!

Adieu! old river—symbolical burial-place of myself and other preachers—of my children also—of many whom we hope to meet in a land where separation shall not be known. W. A. C.

Chester Factories, April 15, 1859.

☞ Hearers will always give speakers their attention, if speakers will give hearers something to attend to. That the audience may be interested, it is necessary that the latter be interesting.—*Dr. Emmons.*

For the Crisis.

The Nature of Death.—No. 2.

In my former article it was stated that some writers on this subject seemed not to have become sufficiently acquainted with it to publicly teach, write, and discuss it. This may appear to be a severe remark. I mean nothing of a severe character, but I would have every one see that truth often suffers more by unskillful friends, than by its most skillful enemies. That any one has the right to state his belief, or his opinion on a subject, I fully believe, and if asked, he should give what evidence he can for it, with meekness and fear; but for every one to enter discussion with opponents, or to set forth his views to a world of critics, illogically defended, and to attempt also, as he must, to meet and overthrow the objections of the deep-rooted and long established theology of Christendom, requires a more thorough knowledge of Scripture language, and its usage, and of the fundamental principles of the doctrine, as well as more natural ability, than some of us have. Therefore we should be moderate in our pretensions and modest in our address to others.

Let me illustrate. One learns that the dead are unconscious—that the wicked shall be utterly consumed. He declares it. This he should do. He is opposed by others—becomes zealous, and looks at the ideas he once had, but now rejects, with dignified horror, and uses the most excessive language he can call to his aid, to make his opponents see how odious their view looks to him, and what a tyrant God must be, if he is the author of such doctrine. He attempts to show that God's character is opposed to it. Human sympathy is opposed to it, etc., etc. Now it seems to me this course is injurious to the truth.

Again, one, in his zeal to promulgate the truth, publishes those ideas to the world. An objector takes them before an intelligent audience, or portrays them in the columns of a paper, and shows that there is no argument here, it is a tirade of excessive terms of odium, on what they think sacred, followed up by a system of collateral, or assumed reasoning; then tells his hearers that this is the foundation of our views. There may be good evidence and sound argument used by such, but this is kept back by critics, and the weakness of the *writer* used for the weakness of the *subject*.

Another wishes to show that there is much evidence for the doctrine, and writes a book, quoting almost every thing from Gen. to Rev., referring to "death" and "destruction," and uses it as evidence that his doctrine is true. An opponent replies, taking up passage after passage quoted, and showing they have no reference to the question at issue, and then asserts that we prove out views by such means. This he asserts dishonestly, it is true, but let us not put the tools in the hands of others to use against the truth.

Another denounces "everlasting punishment," because he has not yet discriminated between that and everlasting torment, while the opponent can *show conclusively* that the Bible teaches "everlasting punishment," and he asserts gratuitously that this means everlasting, or eternal torment. Now these forms of effort only injure the truth we wish to advance. We have seen so much of scandalous epithets, bad names, and perverted statements used against us by opponents; so many erroneous statements, and perversions of our use of terms, both in the pulpit and papers, that we ought to see and shun its sinful influence, and pray God to lead us by his Spirit, and keep us from following these pernicious examples, and seek to be guided by heavenly wisdom in all our labors; that God may be honored and his truth advanced.

A few plain texts of scripture, legitimately applied, are worth more than a hundred used improperly. "Let every tub stand on its own bottom," or every scripture have its own place. Let us study to learn the proper use of scripture, and then we shall not be teaching this, to-day, that, to-morrow, and something else next day; or one exposition of the same text this week, and another next. We may find new light, and be obliged to change views, but not rashly, nor often, if we study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

There are various productions on this subject ably, candidly, and modestly written, worthy the example of all who write and teach. I. C. WELLCOME.

☞ The best defence a man can make against the assaults of slander and misrepresentation, is to shun his own evils as sins against God, and at the same time perform faithfully and energetically those uses which the Lord gives him to do.

☞ A little wrong done to another, is a great injury done to ourselves.

Entered according to Act of Congress, in the year 1859, by C. F. Hudson, in the Clerk's Office of the District Court for the Dist. of Mass.

Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

Introduction.

For several generations past the great controversy in the Christian Church has turned on the question of a supposed eternal misery of the wicked, and a supposed eternal evil in the universe of God. Two parties have been arrayed against each other, separated by a twice infinite difference of opinion, inasmuch as endless bliss and endless woe are each infinitely removed, and in opposite directions, from man's original nothingness. Each party has also maintained, consistently with its confidence in the safety of truth, or at least in the hurtfulness of error, that its opinion is most conducive to the present and future welfare of man. And when we look to the lives of those who have held the opposing opinions with any devoutness, it cannot be denied that they have exhibited real, though sometimes different, graces and virtues.

Paradoxical, though it may seem, their twice infinite difference has turned on one point of agreement. They have held alike and in common the actual immortality of all human souls. The paradox vanishes at a single thought, and appears an essential and explanatory fact. For only as immortal beings can sinful men be eternally blessed or endlessly wretched.

But this common opinion of a general immortality is lately, more than for several centuries past, challenged and denied. It is claimed, by respectable and growing numbers, that man's immortality is not absolute, but dependent on personal goodness and virtue of character. The language of Paul, "to those who by patient continuance in well doing seek for glory, honor, and immortality, eternal life," is taken by these persons in a literal sense, which precludes the endless life of those who obey not the Gospel of Christ. This third opinion, commonly known as that of the final annihilation of the wicked, is now giving a triangular character to the Eschatology of the day. In its recent history it is not old enough to have *produced* much character of any kind, and will be judged somewhat by the existing character of those who embrace it. I think it suffers no disparagement by their general morals. And two hundred years ago, when it had lived long enough to allow some estimate of its proper fruits, we are told it was "matter of public notoriety that in respect to morals no sect had approached more nearly to the simplicity and strictness of the early Christians" than those who held this view.

It has fallen to my lot to offer this view instead of that of eternal suffering, in my book on "The Doctrine of a Future Life." There has been a little criticism on the part of my Orthodox friends, as if I had more ably combatted their view than defended my own. And I have met a few who told me they would sooner accept the Universalist faith than mine. The former fact, I think, is due to the aggressive character of my book; the latter, to the modern novelty of my opinion. But in view of both facts I am happy in my present opportunity to treat the question anew; to show—if my pen and the truth will allow it—that the Universalist view is untenable, and to say some things that more directly concern the view I hold.

But before I proceed to the argument I should meet certain prejudices of various kinds that may beset me.

1. I shall not by the phrase "Universalist faith" imply the opinion that all men, without respect to present character, enter immediately after death into a state of unsullied happiness. This notion has been ably opposed by those called Restorationists, and it is fast declining. Yet I find the term *Restorationist* inconvenient, because it implies the opinion that there is a fall in the history of the human race from which man is restored; and this opinion is disowned by many who believe that condition is ever the inseparable consequence of acquired character, that salvation is never forfeited or lost, and that Restoration is strictly impossible. By the term Universalist, then, I mean simply one who holds that all men will be at last both holy and happy.

2. I shall disclaim all opinion of a special or violent interposition on the part of God, in the final perishing of the wicked. My view is that the unrepenting sinner destroys himself; and though this self-destruction may not be complete in the death of the body, but in a second installment of death, I shall still regard it not as miracle, but the natural growth of the life divorced from an unloved God, languishing back to nought.

This view also cuts off a frequent objection that final punishment is "vindictive," and that God is wrathful in a bad sense of the word. It also allows the opinion that physical death is not a crisis in the history of one's being, and that one who has not deliberately rejected God and virtue before the dying breath, may embrace God and virtue thereafter. Thus I hold, and have long held, the salvability of the heathen. The doctrine of an intermediate state without change, and of an appointed limit of probation *on either side* of the interval between death and resurrection, may still be true.

3. I speak of "persistently wicked" men. I do not assume that there are such, that being a part of the argument. Nor do I design to limit the power of God in this regard, but only to show that the soul may be so contaminated with sin that reformation would involve reconstruction at the hazard of personal identity; or that after a great sin, the power of faith in God's forgiveness, or the possibility of happiness along with a faithful memory, may be gone.

Having promised these things, I am prepared to state my general argument, as follows:

I. What are the prominent occasions of the Universalist faith?

II. Are there radically bad men? Or is there a "good in all" which may justly be called a redeeming virtue in the worst, and a nucleus of their reformation and salvation?

III. Do the Scriptures teach the immortality of man as a race, or of the good—or of those who shall become good—as a class?

IV. Is the immortality of the good as a class supported by the history, especially of early Christian doctrine?

V. Does this doctrine accord with a just philosophy, and with the sentiments of humanity?

By way of apology I will offer but a single word. The compliments that have been bestowed upon my book may raise undue expectations of my present argument. Suffice it to say, the book was the fruit of long meditation, and of several years' study; my present study must be begun and ended in not many days. And I am not as familiar with Universalist as with Orthodox opinions and history. The main advantage, if any, which I shall have over the opponent of my opponent in their late discussion, will be that of my position. I have not to maintain any tenet of eternal woe. For this advantage partly do I write, and on it partly shall I rely. In one view it is a disadvantage. My change from the Orthodox view was a great emancipation, and he who has changed once may change again. Who knows that one will abide in the half-way house, and will not some day rejoice in another great emancipation? We shall see. Meanwhile I shall deem the present essay as an introduction to the great subject, on which I may possibly, years hence, gratify the wish of friends at both ends of the street, by writing more fully.

CHAPTER I.

WHAT ARE THE PROMINENT OCCASIONS OF THE UNIVERSALIST FAITH?

Here is a delicate point of argument; for the causes of human opinion bear some analogy to the motives of human conduct, of which we ought not hastily to judge. I think, however, the argument is a legitimate one; for every cause enters into and qualifies its effect.—Nothing is thoroughly known until it is traced to its source. Moreover, in every important and extensively prevalent opinion, however erroneous, there is some element of truth whence its power is derived. And we shall labor at great disadvantage if we do not thankfully recognize all that is good, even relatively, in whatever we oppose. I think the remark of Coleridge is a just one, that "unless you understand a man's ignorance, you may be sure you are ignorant of his understanding." I shall waste my words if I do not know the paths by which my gentlemanly opponent and those on his side have come to their opinions. Only thus should any one pretend to offer himself as a guide into the right way.

1. One most obvious cause of Universalism is the reaction from the doctrine of eternal misery. It is easy to utter those two fearful words without thinking what they mean. It is almost as easy to forbear thinking upon them out of a suspicion that they mean more than can be true. But to ponder them, and then believe them, is hard indeed, and requires a high opinion or a deep sense of human guilt and ill desert. I have met with ministers who confessed they did not dare to think of the eternity of misery, for fear they should doubt the fact. And it has been said very pointedly, and very truly, in the choice between the two more [illegible] Universalism [illegible] And I [illegible] they did [illegible] even when [illegible]

In this view [illegible] versalist faith [illegible] will be a part of my [illegible] show that this [illegible] there was no occasion for it [illegible] half of the [illegible] views of the [illegible] begun to be received into the [illegible] Christians.

2. Certain views of the [illegible] supremacy of God have, in various ways, promoted the Universalist faith. [illegible] fain comprehend all things in [illegible] including those which seem evil and [illegible] under one system and plan of God. [illegible] desire seeks to get rid of the perplexity and mystery of sin.—It is of two kinds, intellectual and moral; the first, often attended with a deadness of the moral sense, and the second growing out of a tenderness and acuteness of the moral sense.—A word respecting each of these.

(1.) I frequently meet persons who say, there can be nothing in the universe opposed to the will of God, for the very idea of God makes Him the absolute sovereign, disposing and ordaining all events. In accordance with this view, they excuse any apparent wrong in themselves as the necessary imperfection of finite and infant beings. And as they grow consistently cold and philosophic, they extend the same charity to their neighbors. "Whatever is, is right," is their motto. And though earth is so full of apparently needless suffering, and of such exquisite counterfeits—if not realities—of guilt, these people persuade themselves that the Infinite Being can not have allowed any thing which he would disapprove or dislike, and that all men, with greater or less completeness of moral mechanism, are gliding on toward [illegible] final happiness.

This philosophy is doubtless a reaction, in part, from the higher forms of Calvinism.—When the Scripture texts that asserted the unity and sovereignty of God against the Persian Dualism, and the Greek and Roman Polytheism, were taken as charging God with all that men ever did, and when God was said to condemn some *for the sake* of glorifying others, so that He must appear to do evil that good might come, it is no wonder that all evil was denied, though at the hazard of denying with it all moral good, and of looking upon the universe in necessity and fate.

This doctrine of necessity I name as a cause of Universalism, not because all Universalists hold it, but because I meet it more frequently now in their books and on their lips than elsewhere. I rarely meet one who makes a thorough and outspoken denial of man's free agency, who is not a Universalist. And I so often meet Universalists who slight the notion of free will and moral responsibility, that the two beliefs have become somewhat associated in my mind. Many of the persons I speak of are not members of Universalist churches; but some of them are such, and they find support in respectable books of Universalist literature.

2. But a sensitive acute moral [illegible] no less than a cold philosophy, may stumble at the mystery of sin, and deny its existence. For sin, as I take it, when reduced to its proper elements, is no more misfortune or indiscretion; but it is doing wrong in the face of conviction [illegible] of interest, and with the certain [illegible] of bitter regret [illegible] Thus sin, as sin, is purely [illegible] causeless and [illegible] will from its just [illegible] ing havoc around [illegible] this anomaly is so horrible and horrifying, that, like [illegible] believe it true. They sometimes turn away from it, shocked and confounded, [illegible] not to look at [illegible] but hoping that the apparent [illegible] human guilt may be resolved [illegible] better mystery of divine [illegible] nipotent love.

Whether [illegible] is a question to be [illegible] chapter. I [illegible]

[illegible] higher power may safely leave [illegible] [illegible] for the very reason that it is omnipo[tent]; for it is the character of [illegible] [illegible] to our freedom; and it is precisely [because] Omnipotence governs the world, that no infringement of universal order is to be apprehended from the personal self-[sub]sistence [or perverse action] of finite spirits."*

[illegible] whether Universalists do not [illegible] opinion of the "highest good," from which I should dissent, but [illegible] has contributed to their faith. The natural and just revulsion from the thought of eternal misery has given prominence to the question of happiness or misery; and it were no wonder if this question should displace that which is most important,—What is the *highest kind* of happiness or welfare? Is it not virtue? Is it not better to be *worthy* than to be *fortunate*? My noble opponent, and multitudes of Universalists with him, will at once say, "Yes, virtue by all means, and let the happiness take care of itself. First pure, then peaceable. Seek *first* the kingdom of God, and his righteousness."—And the moral philosophy prevalent among Universalists, —that blessing cannot be sundered from goodness, that suffering is inseperable from guilt, and that the only forgiveness is the putting away of sin,—this philosophy has opposed the happiness-worship of which I speak. Still I doubt if many have not *become* Universalists out of a primary love of enjoyment,—here or hereafter,—to which moral worth is secondary. The same may be true of other religionists—this *is* religionism as distinct from genuine godliness, and it is an exceedingly subtle mischief in human nature. But is it not fostered more by the hope of a final happiness, in spite of any guilty abatement or postponement of that happiness, than by the doctrine that makes godliness the condition of the gain or total loss of the happiness?

I have watched the progress of phrenology, and have read some phrenological books. I am sure that multitudes of them make virtue the means and happiness the end, as if virtue were not intrinsically good. Many of them manifestly use words of moral and religious import in a merely physical sense, as Epicurus doubtless did when he wrote a book about holiness. In fact, much of the phrenological philosophy is strictly epicurian, making pleasure the highest good, and prudence the highest virtue. Of the phrenologists the great majority I think are Universalists—many because they have found in their science special and striking proofs of the goodness of God in the economy of Pain—of which hereafter. But many of them are Universalists on the happiness principle. This is no disparagement to those who are nobler minded; but the fact is proper to be named among the causes of the faith.

4. Important among these causes are various modern reforms, such as those of criminal codes, of prison discipline and of the treatment of the insane, and efforts in behalf of the intemperate, of abandoned females, and of vagrant children. All these reforms have grown out of a kindlier feeling of humanity, and they have all encouraged a higher faith in the salvability of those who seemed beyond hope.—Many who had been given up as lost have been recovered back to the paths of virtue. These reforms are an honor to our age, and no lover of his kind should discourage the least effort to save the fallen. They are our brothers and our sisters all. But the question still remains whether the cases of reformation form so large an induction as to warrant the inference of a general salvation in the holiness and blessedness of God's kingdom. This question I reserve for the next chapter, where I shall examine the doctrine of the "good in all," which is one form of the Universalist faith.

Philanthropic effort in behalf of the slave is another occasion of this faith. "God hath made of one blood all nations of men."—There is a human brotherhood, and a divine Fatherhood; and he is false to humanity and to piety who does not recognize and live out this truth. But whether the fact warrants the faith in question is to be considered.

6. Modern Spiritualism has doubtless promoted the belief of the final salvation of all.—I would not by any means confound the two doctrines; for the majority of Universalists may think no more of the supposed revelations of spiritualism than I do. And I shall have no occasion to discuss their merits. I simply name the fact that nearly all spiritualists are Universalists, and may refer to the opinions of some spiritualists when I come to the Scripture doctrine of immortality.

7. I think that Universalists have thought less than others of the infinitude of blessing implied in eternal life, and have thus been more ready to regard eternal life as the destiny of all. I think this is the *fact*, because I have frequently heard Universalists speak, as if it were unjust that the sufferings of this life were not compensated with endless joy; or as if the eternal life of [illegible] of all would be an unequal [illegible] trial. The reasons for the [illegible] have not [illegible] [illegible]

[illegible] be [illegible] much [illegible] exceedingly important [illegible] of [illegible] more com[illegible] methods of vindicating the divine [goodness]. God is so good as to offer immortal glory to man, once and again. If man declines—refuses—rejects—scorns the offer, does he not deserve the pains of hell? How shall we escape endless pangs, if we neglect so great salvation? Such is the argument; and it is so plausible that I have heard of one Universalist preacher, who, in a pardonable vexation with the people for not welcoming his faith said, that if there was not a hell, there ought to be one. The Orthodox reasoning on this subject is indeed a monstrous perversion, which pressed,—its consequences involve the notion that, from the beginning and for ever, infinite evil has as good a right of possession, and may claim as fair a chance in the universe, as infinite good.

But, notwithstanding this fearful corollary, the orthodox man, compelled to offset an infinite good against an infinite evil, has got some benefit of the process. With this doctrine of election, or selection, he has thought *intensively*, has intently considered the "powers of the world to come," has reckoned the "unsearchable riches," until he has felt that they were past computation, and has contemplated the "far more exceeding and eternal weight of glory," until not only the heaviest temporal calamities should seem a "light affliction," but the hazards of deathless pain, however imminent, have seemed of little account.

The method of the Universalist, on the other hand, has been the *extensive*. He has enlarged the range of the eternal life, making it comprehend the entire host of the human race, and the whole range of God's intelligent creatures. The orthodox estimates have been those of *magnitude*; the Universalist, those of *multitude*. And I believe that many Universalists have sought to enlarge the bounds of the eternal weal, (they cannot make them wider than I shall,) *because* they have less fathomed its depths.

I think the early christians had an advantage here. With no eternal evil to fear for any, but deeming themselves called by God's free gift freely received, to be "heirs of glory," joint heirs with Christ of all that eternity can yield, they gained some sense of what is "length, and breadth, and depth, and height," in the computations of the celestial kingdom. Hence we cease to wonder that when fiery trials come, and not the strong men only, but delicate women and children of tender age were killed all day long, counted out like sheep for the butcher,—they thought they more than conquered, in the name of the Prince of life who had loved them unto death. The early christian martyrdoms served as a precedent for the courage of the latter martyrs, burdened with the tenet of eternal woe. Let that burden be removed, and the "great salvation" be great not as from an infinite evil, but as for an eternal and ever augmenting good,—and when poor, weak men, born of yesterday, shall begin to reckon the magnitude of the salvation, modesty may inspire some doubt whether all are thus saved. To be indeed "children of the Most High," "sons of God" "kings and priests" unto the Lord of all, *may* be so high an honor that an "election," or selection, shall not be a very unworthy doctrine.

(2.) The slight estimate of which I speak, is in part due to a reaction from a false heavenly mindedness. There are many professing christians who seem to do christian duties *because* they lead on to eternal glory. This is what Coleridge has well styled "the-other-worldliness."—trying to be godly, not because it is right, but because it will pay well. This is a gross perversion, the overworking and abuse of considerations that should be properly used,—for cherishing of gratitude and for comfort in tribulation. It is the counterfeit, doing harm to the genuine. And this spurious piety is specially mischievous when it assumes that the degree of future glory is never affected by one's attainments in virtue, but that the best and the worst of the saved will be at once and equally blessed when they pass the pearly gates—a doctrine which the parable of the laborers in the vineyard was never designed to teach.—This selfish and miraculous theory of future glory is justly repudiated by many Universalists, who find the law and the measure of happiness in virtue itself. Science and philosophy are discovering to men close and natural connexions between well doing and well being. —A very important gospel this—or rather a very important law of all gospel. But it may go too far with its doctrine of natural processes, sinking the supernatural in these, and losing itself in the finite, which is its proper sphere.—And it will be well if, in the rigor of moral law, men do not forget the miracle of infinite love that has offered immortal life to those who had incurred some sort of death.

(3.) The light estimate of eternity is also due in fact to the secular prosperity of this age, and to the unwonted preaching of the gospel in its secular bearings. The gospel easily catches the spirit of the times; and in this age of social wealth, with its new social interests and pressing problems, the attention of christians is a little turned away from heaven to earth. In the gospel for the times, many things are said that are [illegible] true and important. [illegible]

[illegible] be to [illegible] we [illegible] not all these [illegible]. Yet they are worthless and [false and] they will [soon] degenerate into mere temporalities, if they are not leavened and permeated with the old gospel of salvation from sin and death, for a life that was parallel with the eternal being of God. We have need to remember what Archbishop Leighton once said, when reproached for not preaching up the times. He hoped that while so many were preaching up the times, he might be excused if one humble servant of Jesus Christ should preach of Heaven and Eternity.

* Comm. on Matt. 12: 31, 32.
† Bookshammer, Freedom of the Will, p. 104. Kaufmann's Trans.

The World's Crisis.

BOSTON, MAY 11, 1859.

The Spirit.—No. 6.

"The spirit shall return unto God who gave it."

In our last, we aimed to notice the strongest examples that are brought from the Old Testament in favor of the popular view about the spirit, but we have found nothing yet, which, to our mind, affords any proof that "the (*ruakh*) *breath* of life," which was breathed into *man's* nostrils, is different from the breath of life" in the animal creation; but we do find the wise man declaring, when speaking of man and beast, that "they have *all one* (*ruakh*) *breath*." Eccl. 3: 19. This point, then, must be considered as settled, till some proof can be brought to the contrary; and when that is done, the Bible would be proved in an error. We have no fears of success on the part of the opponent. We think, when this subject is carefully and prayerfully examined from a *Bible* standpoint, instead of that of the *creeds*, letting the Lord "reason" with us as intelligent, common sense individuals, who have come out from behind the Papal veil, and the misty fogbank of spiritualism, that the whole subject will be perfectly clear, and easy of comprehension.

We will notice a few more examples, showing the use of the word *ruakh*. When Ahab, King of Israel, failed in his first attempt to get the vineyard of Naboth, he felt quite sad, and his wife Jezebel "came to him and said unto him, why is thy (*ruakh*) *spirit* so sad, that thou eatest no bread?" 1 Kin. 21: 5. Ahab was in a state of *feeling* corresponding with one who is said to be "low spirited."

In 2 Chron. 21: 16, we read, "The Lord stirred up against Jehoram the (*ruakh*) *spirit* of the Philistines, and of the Arabians, that were near the Ethiopians." In this example *ruakh* is used to represent the *feeling* of these nations toward Jehoram. Again, in chap. 36: 22, it is said:—"The Lord stirred up the (*ruakh*) *spirit* of Cyrus, King of Persia, that he made a proclamation throughout his kingdom, and put it also in writing." Here we have *ruakh* used to represent a state of *feeling*, as before. If this spirit is the *real man*, why should it *invariably* be represented by the neuter pronoun, *it*? If the material organism, made "of the dust of the ground," is only a *house* in which the real man lives, and which is not the accountable being, this should always be denoted by the pronoun *it*; and the spirit, by the words *he, him, his*, etc.

Says Solomon:—"A man's pride shall bring him low; but honor shall uphold the humble in (*ruakh*) *spirit*." Prov. 29: 23. In this example *ruakh* is also used to represent a state of *feeling*, as well as in the following:—"The Lord hath poured out upon you the (*ruakh*) *spirit* of deep sleep, and hath closed your eyes." Isa. 29: 10. We need not pursue this point further, to give more examples where *ruakh* represents a state of *feeling*. We see no chance for doubt that this is one of its significations.

Let us examine one or two more examples where *ruakh* is used to denote the *atmosphere*, or "breath of life." "Upon the wicked he shall rain snares, fire and brimstone, and an horrible (*ruakh*) *tempest*." Ps. 11: 6. In this case, the air is moved with such violence as to form an "horrible tempest." In speaking of the scattering of the children of Israel, the Lord declares: —"I have spread you abroad as the four (*ruakh*) *winds* of the heaven, saith the Lord." Zech. 2: 6. When speaking of Alexander's kingdom, Daniel says:—"His kingdom shall be broken, and shall be divided toward the four (*ruakh*) *winds* of heaven." Dan. 11: 4. Says the prophet Ezekiel:—"I looked, and behold, a whirl-(*ruakh*) *wind* came out of the north, a great cloud." Ezk. 1: 4. These examples are too plain to need comment. Many more might be given, if it were necessary, to show that *ruakh* is very commonly used to denote the atmosphere we breathe, when it is called the spirit or "breath of life," without which, we die at once, and return to dust, to await the resurrection of the last day.

If there are any passages in the Old Testament which conflict with the position we have taken, that we have not noticed, we should be pleased to have any of our readers forward them for consideration. *Truth* [illegible] the light, or the closest [illegible] [illegible] truth. Let us buy the truth and sell it not."

In our next, we propose to commence the classification of the examples where *ruakh* is rendered by any other word than *spirit*. Our readers will do well to preserve them for reference, as they have been prepared with considerable labor.

Absurdities of Modern Theology.

We have recently had occasion to look over some popular works written in defence of the immortality of the soul, and the conscious state of the dead, and, we have been more than ever astonished at the palpable absurdities in the writings of those who endeavor to sustain modern theology. No wonder that so many thinking men, who suppose the theology of these days to be in harmony with the Bible, have turned infidels. Others will soon follow their example, unless the plain, consistent teaching of the Scriptures be substituted for the contradictory fables that have been palmed off upon the people for the truth of the Lord. We have come to a period when people dare think for themselves, even in opposition to an Orthodox clergyman; if he does not sustain his position with Scripture and common sense. Laymen find they have the same right to think as professional men, and many intend to exercise that right, though they may receive the anathemas of sectarian bigots. Luthers are wanted in every direction to stand up in defence of "the faith which was once delivered to the saints."

In a work published by L. Lee, on the soul, he says, on p. 33, the soul is "*without figure, form, color, impenetrability, extension, divisibility, gravitation, attraction, or repulsion*." We can hardly conceive how *nothing* could be better defined. He says:—"The mind in its present state is dependent upon the bodily organs for primary ideas." How that which has no "*extension*" can depend upon matter for ideas, remains to be shown. "The soul" he says, "is an *immaterial* spirit." And then says: "*If* the soul is a simple, spiritual essence, immaterial, uncompounded, and indivisible, it must be immortal in itself." As well say *nothing* is immortal! For that which is immaterial, uncompounded and indivisible cannot possibly be a living being either praising the Lord, or wailing in agony. As soon as a sound is made, it is proof positive that something *material* is in motion. He says:—"Frost will kill the body, but no one will contend that an immaterial spirit can be frozen to death." Of course not. "It will not be pretended," he says, "that an *immaterial, intangible, indivisible* soul can be cut to pieces with saws, knives or axes." Certainly not. He goes on to say: "An immaterial,, uncompounded spirit cannot be affected by material fire, any more than it can by frost; it could dwell alike in the sun or in the polar regions." In summing up his arguments, he says:—"By all the conclusiveness, then, by which we have sustained the immateriality of the soul, does its immortality follow." If *nothing* has a conscious existence, then we might conceive how it could be immortal. He further says:—"The argument drawn from the immateriality of the soul, not only proves that it is immortal in itself, living forever, if left to the operations of the laws of its own nature, but it proves that *God cannot destroy it*." "*If* God himself has made the soul immaterial, he cannot destroy it by bringing material agents to act upon it. God cannot destroy that which is uncompounded, or divide that which is indivisible." We think it needs no labored argument to prove that *nothing* is indestructible.

Mr. Lee introduces an argument from Drew, a very able writer on the subject. When arguing for the immateriality of the soul, and its nature, he says:—

"As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought in contact with it. To suppose such a contact *possible*, is to suppose a surface in an immaterial being, which at the same time is excluded by its natural immateriality. Whatever has an *exterior* must have an *interior*, and what has both, must be extended. An immaterial substance has *no surface*, and that which has no surface can never be brought into contact with that which has; it therefore follows that the soul must be inaccessible to all violence from matter, and that it cannot perish through its instrumentality."

Let the reader strain his imagination to get some idea of such a being as described by these writers, and when most successful, he will find he has only been trying to conceive *nothing* to be *something*. But we are told this "immortal soul" "is the *real man*." We are also told in a recent work, entitled "Spirit Life," by Rev. T. Spicer, D. D., that "there is no conceivable connection between *matter* and *thought*." We would like to inquire of this highly esteemed and venerable minister of Christ, what causes derangement in case of brain fever or from any other cause, if there is *no* "connection between matter and thought?" And why do old men, when their physical systems are nearly worn out, manifest such imbecility of *mind?* Why does a blow on the head stop the thinking, and render the individual *insensible?* Why does intoxicating liquor produce delirium tremens? Why has not the idiot, with his low, sloping forehead, the same strength of mind as he who has a well developed brain, if [illegible]

Again, Dr. Spicer says:—"The soul exists wholly independent of the body which it inhabits, although there are certain actions it cannot perform without using the body to which it belongs. It can neither see, hear, nor speak, without using the body."

Imagine a soul in heaven that "can neither *see, hear*, nor *speak*." We consider it a great misfortune to be *deaf*, so that we cannot hear the sweet music of our friends' voices; but when *deaf* and *dumb*, so that we cannot sing the praises of God, nor hear others, how lonely and sad would be our condition. But, oh! to be *deaf* and *dumb* and BLIND, is of all conditions the most pitiable. We should feel relieved when such an one was laid away in the sleep of death.

Further, if "the soul . . . . *can not see, hear, nor speak*, without using the *body*," it would follow, we think, that it cannot *taste, smell, nor feel* "without using the body." Reader, what do you think of *such a soul*, such an *immortal soul* as this? It is "immaterial," "uncompounded," "indivisible," without "exterior," or "interior," "has no surface, can *never* be brought into *contact* with that which has;" "can neither *see, hear*, nor *speak*!" Is this MAN?

Strange Times.

The *Chicago Democrat* in speaking of the "times" in that enterprising city says, they are characterized by "*plenty and scarcity*." This is a paradox. How is it explained? The *Democrat* goes on to say that,

"We never knew the times so hard in our city when money was so plenty. Men who have money are afraid to invest it; and persons out of debt are determined to keep so. It is very seldom now that you can find men of good credit who will undertake any speculation which requires the borrowing of money. On the other hand men in straitened circumstances never found it so hard to get money. Men who have a plenty of property and own a little money, are skinned harder than we ever knew them to be before."

The secret is now told. Men "are *afraid*" to act and go forward in business operations as formerly. All is *uncertainty*. When describing the last days of this world's history, and the state of feeling that would characterize its inhabitants, said Jesus:—"Men's hearts failing them for *fear*, and for looking after those things that are coming on the earth." Luke 21: 20. We think worldly men will realize this more fully soon. Let the apostle James address this class of men a few moments, who "are afraid to invest" their money, and consequently keep it laid up in bank safes.

"Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the *last days*." Jas. 5: 1–3.

Why is their gold and silver cankered? Because not in circulation. Why not in use? Because they "are *afraid* to invest it." How faithfully the last jots and tittles of prophecy are being fulfilled. Let every christian be upon his watch tower, for "blessed is he that watcheth." Keep ready to meet the coming King.

INTERESTING DISCUSSION.—Bro. C. F. Hudson, author of the able work on the destruction of the wicked, entitled "Debt and Grace," and Sylvanus Cobb, editor of the *Christian Freeman*, (Universalist) have arranged for a discussion in that paper on on the subject of *Human Destiny*. The discussion has now commenced, and will probably continue about three months. It will, doubtless, be one of the most interesting ever had on that subject. We publish the first article of Bro. Hudson in this week's Crisis.

☞ We have received an interesting little tract, published by Tho. G. Newman, Seneca Falls, N. Y., entitled "Divine Instruction to the Inquirer after Truth." It consists of eight pages, price 50 cts. per 100, $3.50 per 1000. For sale by the publisher.

For the Crisis.

Good Prayer Meetings.

The way to have a good prayer meeting is, first, to pray before you go for a blessing on the meeting; look to God after you get there, to teach you what to do, and when to move, and then obey the first impulse to speak or pray,—ask for what you want, then and there, not for somebody, somewhere else, and at some time or other; claim it now, if you need it now, if not, stay at home until you do need something, and let others have the time.

Many prayer meetings are run into the ground out of sight, by the following inconsistent course. You go to see what kind of a meeting they have—look at every one that comes in—whisper about others—sit looking around in prayer time—do nothing, so get nothing, then find fault with the meeting before others, and discourage them from going and doing their duty. Such a course kills you and others, and displeases God and his people.

Good, well conducted prayer meetings, are the life of any church. Some have become over wise, and want no meeting, un[illegible] taking up the time and destroying the spirit of the meeting, discouraging the weak ones that come to get strong.

Another wrong course is, to go late—sing a long hymn—pray a long prayer—say from five to ten minutes—sing six or eight verses—talk ten to fifteen minutes—sing again, then ask others to do their duty, when you have taken your time and theirs also. Such a course ruins prayer meetings, and the church becomes cold and formal.

If brethren would study to make the social meetings interesting and lively, by short prayers and exhortations, urging the weak to do duty, even if it is to call on some personally, God will bless such efforts and meetings as before.

Class, or inquiry meetings, always have been a blessing, and a great help to the weak and tempted, and are opposed only by the ignorant, or the backslidden portion of the church, that pretend to want a revival, and resist the very means that God has ordained to bring it about.

HIRAM MUNGER.

Chicopee Falls, May 7th.

For the Crisis.

Misquoting Scripture.

This is a very common evil among men, and as various as common.

1. There is *home-made Scripture*, such as those passages that speak of "never-dying souls," "deathless spirits," "eternal misery," "eternal torments," immortal souls," "dying and going to glory," "Christ's spiritual coming," the Holy Trinity," etc., etc.

2. There is *Catechism Scripture*, such as, "God did from all eternity unchangeably fore-ordain whatsoever comes to pass," etc., etc.

3. There is *mutilated Scripture*, such as, "I go to prepare a place for you, that where I am, ye may be also." Or, like that of the M. E. preacher in Great B——, who read in his pulpit the 104th Psalm, leaving off the *last verse only*, as the idea of the sinners being consumed out of the earth and the wicked being *no more*, was not quite up to the creed, or to his standard. A class leader in the same town, (I presume in the same church) I was told, once prayed as follows:—"Come, Lord Jesus, and come quickly—we *mean* thy spiritual coming."

4. There is Scripture which is improved to meet the necessities of modern doctrine, and imposed upon the credulity of people, who don't read the Bible for themselves. And this peculiar type of misquotation becomes the more glaring, when the person professes to correct the quotation of some one else, and commits a more grievous error, by far, than the one corrected. I heard once of a person, who, speaking of his acquirements, said he never, or rarely, used an "*in*grammatical phrase," and he was quite surprised to learn that "*in*grammatical" was "*un*grammatical." Thus many a "Martin Martext" corrects his neighbor by mangling the very Word of God.

I noticed quite an amusing instance of this kind of misquotation, which occurred a short time since, "Out West." A certain traveler related how, in journeying, he fell in with a kind of Kansas border ruffian, full of bad whiskey, with whom he had quite a conversation, which finally turned upon theological subjects, when it appeared that the rummy was a believer, by some means, as Milton, Luther and Law have been, in the doctrine that the dead are *asleep* till the resurrection. The traveler, being a champion for the opposite view, after various expositions, came upon this point. There is, as most readers of the Bible know, a passage in Eccl. 9: 4–6, as follows:—"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." This passage seems to many good people, to say nothing of the whiskey drinker aforesaid, to teach,

1. That the living person of the smallest consequence is of more value than a dead one, no matter how great he is. For a living *dog* is better than a dead *lion*.

2. That the living, however ignorant they may be, do generally know as much as *this*, that they shall *die*.

3. That the dead, whether great or small, are more ignorant than this, for they know *not anything*.

4. That whatever they may have deserved or earned while living, they can, *while dead*, have no reward for it, for the memory of them is forgotten, (which agrees well with the fact, that *rewards* to the people of God are not given till the resurrection).

5. That all those passions of love, hate and envy, have now perished, and are hushed in the silence of death.

6. That *the dead* have no more a portion forever in anything that is done under the sun. A statement which seems to knock into confusion the ideas of certain wise men, that the spirits of the wicked dead go to and fro in the earth as demons, rapping, tipping tables, etc.; and which renders it even doubtful whether Samuel of [illegible] imparting to Saul certain information which it was wicked for him to seek, and for the obtaining of which (with other sins,) he was doomed to die.

Well, to return. Our whiskey drinker quoted to our traveler, in proof of the doctrine of unconsciousness in death,—"The dead know not anything." Whereupon the traveler replied: "Why do you stop here at a comma? Does it not also say, 'Neither SHALL they any more have a reward?' and taking it without qualification, how can the righteous ever be RAISED?" The whiskey drinker, almost non-plussed by this, and supposing the traveler posted upon the point, not having read his Bible himself enough to see that the statement concerning the reward is in the *present* tense, and that the "SHALL" on which the whole argument rested was the product of the brains of some one, however good he might be as a corrector of the press, was still by no means "wiser than Solomon," and so unfit to improve upon his utterances, at once gave up the point saying "That's so. I never thought of that." Of which statement, the first part was entirely untrue, and the latter no doubt quite true, for I presume he never would have "Thought of *that*" from reading his *Bible* ever so much. I really think that this proving doctrines by adding emphatic words to God's revelation is, on the whole, rather worse than altering the current *sense* of Luke 23: 43, by moving a little comma that the Evangelist never put there at all, but which was inserted by Greek expositors or copyists sometimes in one place, and sometimes in another, as in their best judgment the sense demanded.

I would not make a man an offender for a word: yet, I think it no more than right, that when learned and critical men attempt to pluck the motes out of the eyes of poor whiskey drinkers, they should, at least, avoid such beams in their own eyes as are indicated by such misquotations of Scripture as I have referred to. The remedy for misquotations is,

1. To study the Bible carefully.

2. Be sure and get the *sense* of the passage, and then your misquotation will not *pervert that*.

3. Recollect the very words, if possible.

4. Believe the Bible and shape your faith *by it*, and then you will not need to alter it to prove a doubtful position.

5. Study various translations of it, and the original, if practicable, and thus acquire correct ideas concerning its meaning.

6. Don't take passages from newspapers as *Scripture* till you have examined them in the Bible.

7. Be very jealous of all passages that are used in controversy, and examine them as closely as possible, and never say "That is *so*" to a quotation made contrary to or agreeing with your previous ideas, until you have first called for the documents to see whether it is really "*so*" or not.

Avoid also all unscriptural and anti-scriptural "*phrases*" in discussing Scriptural truth; such as, "material," "materiality," "immaterial," "essence," "annihilation," materialism," etc. Allow no one, with your approbation, to use such unscriptural expressions to illustrate or controvert Scripture doctrine, unless the terms are *first accurately defined*; and secondly, the definitions agreed to by *both parties*. Neglecting this, you may "play hide and seek" perpetually with every wily quibbler who appears. Finally, if you have a Bible faith you can tell it in Bible language, unabridged and unadulterated. Read your Bibles a great deal—quote them a great deal. and be sure you quote them *rightly*.

H. L. H.

For the Crisis.

To Bro. Cook.

In an article in the Crisis of the 13th ult., from Bro. Cook, headed "Symbols, No. 3," there is proven by the clearest possible evidence, that the ten-horned beast of Rev. 13: 1–10 is a symbol of Rome papal, embracing both the civil and ecclesiastical power for 1260 years, from which it received its power, throne, and great authority, and was the successor of imperial Rome, and ruled supreme without a contemporaneous power, etc. As there are some points in his theory, and the theory of others who have, with him, fixed upon the present Napoleonic dynasty of France, as the true two-horned beast, I take the liberty of asking a very few questions, which, if definitely and fully answered, will relieve the subject from much embarrassment, viz.:—

1. As Rome papal received *its* power from, and was the successor of, Rome imperial, and ruled without a competitor, why may we not with propriety call it the 7th form of Roman government?

2. As the ten-horned beast succeeded the dragon, is it not a mistake to extend the 6th form of government over the entire period occupied by papal Rome to the days of Napoleon II., and thus to call him or his government the 7th form?

3. Are not those, who thus do, in danger of making the "word" both yea and nay?

P. ALLING.

☞ The piety which is faithful in that which is least is really a more difficult piety than that which triumphs and glares on high occasions. It requires less piety to be a martyr for Christ, than it does to look upon the success of a rival without envy, or [illegible]

This higher power may safely leave man free, for the very reason that it is omnipotent; for it is the character of almightiness not to fear freedom; and it is precisely because Omnipotence governs the world, that no infringement of universal order is to be apprehended from the personal self-subsistence [or perverse action] of finite spirits."†

3. I query whether Universalists do not usually hold an opinion of the "highest good," from which I should dissent, but which has contributed to their faith. The natural and just revulsion from the thought of eternal misery has given prominence to the question of happiness or misery; and it were no wonder if this question should displace that which is most important,—What is the *highest kind* of happiness or welfare? Is it not virtue? Is it not better to be *worthy* than to be *fortunate?* My noble opponent, and multitudes of Universalists with him, will at once say, "Yes, virtue by all means, and let the happiness take care of itself. First pure, then peaceable. Seek *first* the kingdom of God, and his righteousness."—And the moral philosophy prevalent among Universalists,—that blessing cannot be sundered from goodness, that suffering is inseparable from guilt, and that the only forgiveness is the putting away of sin,—this philosophy has opposed the happiness-worship of which I speak. Still I doubt if many have not *become* Universalists out of a primary love of enjoyment,—here or hereafter,—to which moral worth is secondary. The same may be true of other religionists—this is religionism as distinct from genuine godliness, and it is an exceedingly subtle mischief in human nature. But is it not fostered more by the hope of a final happiness, in spite of any guilty abatement or postponement of that happiness, than by the doctrine that makes godliness the condition of the gain or total loss of the happiness?

I have watched the progress of phrenology, and have read some phrenological books. I am sure that multitudes of them make virtue the means and happiness the end, as if virtue were not intrinsically good. Many of them manifestly use words of moral and religious import in a merely physical sense, as Epicurus doubtless did when he wrote a book about holiness. In fact, much of the phrenological philosophy is strictly epicurian, making pleasure the highest good, and prudence the highest virtue. Of the phrenologists the great majority I think are Universalists—many because they have found in their science special and striking proofs of the goodness of God in the economy of Pain—of which hereafter. But many of them are Universalists on the happiness principle. This is no disparagement to those who are nobler minded; but the fact is proper to be named among the causes of the faith.

4. Important among these causes are various modern reforms, such as those of criminal codes, of prison discipline and of the treatment of the insane, and efforts in behalf of the intemperate, of abandoned females, and of vagrant children. All these reforms have grown out of a kindlier feeling of humanity, and they have all encouraged a higher faith in the salvability of those who seemed beyond hope.—Many who had been given up as lost have been recovered back to the paths of virtue. These reforms are an honor to our age, and no lover of his kind should discourage the last effort to save the fallen. They are our brothers and our sisters all. But the question still remains whether the cases of reformation form so large an induction as to warrant the inference of a general salvation in the holiness and blessedness of God's kingdom. This question I reserve for the next chapter, where I shall examine the doctrine of the "good in all," which is one form of the Universalist faith.

Philanthropic effort in behalf of the slave is another occasion of this faith. "God hath made of one blood all nations of men."—There is a human brotherhood, and a divine Fatherhood; and he is false to humanity and to piety who does not recognize and live out this truth. But whether the fact warrants the faith in question is to be considered.

6. Modern Spiritualism has doubtless promoted the belief of the final salvation of all. I would not by any means confound the two doctrines, for the majority of Universalists may think no more of the supposed revelations of spiritualism than I do. And I shall have no occasion to discuss their merits. I simply name the fact that nearly all spiritualists are Universalists, and may refer to the opinions of some spiritualists when I come to the Scripture doctrine of Immortality.

7. I think that Universalists have thought less than others of the infinitude of blessing implied in eternal life, and have thus been more ready to regard eternal life as the destiny of all. I think this is the *fact*, because I have frequently heard Universalists speak, as if it were unjust that the sufferings of this life were not compensated with endless joy, or as if the eternal life of some instead of all would be an unequal partiality in God. The reasons for the ... [illegible] ... have not been computed ... consider and weigh an infinite hope ... [illegible] ... supposed ... is an infinite woe. This is an Orthodox thought, as I am unwillingly informed, that if man ... exceedingly imposing, and which is one of the more common methods of vindicating the divine justice. God is so good as to offer immortal glory to man, once and again. If man declines—refuses—rejects—scorns the offer, does he not deserve the pains of hell? How shall we escape endless pangs, if we neglect so great salvation? Such is the argument; and it is so plausible that I have heard of one Universalist preacher, who, in a pardonable vexation with the people for not welcoming his faith said, that if there was not a hell, there ought to be one. The Orthodox reasoning on this subject is indeed a monstrous perversion, which pressed,—its consequences involve the notion that, from the beginning and for ever, infinite evil has as good a right of possession, and may claim as fair a chance in the universe, as infinite good.

But, notwithstanding this fearful corollary, the orthodox man, compelled to offset an infinite good against an infinite evil, has got some benefit of the process. With this doctrine of election, or selection, he has thought *intensively*, has intently considered the "powers of the world to come," has reckoned the "unsearchable riches," until he has felt that they were past computation, and has contemplated the "far more exceeding and eternal weight of glory," until not only the heaviest temporal calamities should seem a "light affliction," but the hazards of deathless pain, however imminent, have seemed of little account.

The method of the Universalist, on the other hand, has been the *extensive*. He has enlarged the range of the eternal life, making it comprehend the entire host of the human race, and the whole range of God's intelligent creatures. The orthodox estimates have been those of *magnitude*, the Universalist, those of *multitude*. And I believe that many Universalists have sought to enlarge the bounds of the eternal weal, (they cannot make them wider than I shall,) *because* they have less fathomed its depths.

I think the early christians had an advantage here. With no eternal evil to fear for any, but deeming themselves called by God's free gift freely received, to be "heirs of glory," joint heirs with Christ of all that eternity can yield they gained some sense of what is "length, and breadth, and depth, and height," in the computations of the celestial kingdom. Hence we cease to wonder that when fiery trials come, and not the strong men only, but delicate women and children of tender age were killed all day long counted out like sheep for the butcher,—they thought they more than conquered, in the name of the Prince of life who had loved them unto death. The early christian martyrdoms served as a precedent for the courage of the latter martyrs, burdened with the tenet of eternal woe. Let that burden be removed, and the "great salvation" be great not as from an infinite evil, but as for an eternal and ever augmenting good—and when poor, weak men, born of yesterday, shall begin to reckon the magnitude of the salvation, modesty may inspire some doubt whether all are thus saved. To be indeed "children of the Most High," "sons of God" "kings and priests" unto the Lord of all, *may* be so high an honor that an "election," or selection, shall not be a very unworthy doctrine.

(2.) The slight estimate of which I speak, is in part due to a reaction from a false heavenly mindedness. There are many professing christians who seem to do christian duties *because* they lead on to eternal glory. This is what Coleridge has well styled "the other-worldliness"—trying to be godly, not because it is right, but because it will pay well. This is a gross perversion, the overworking and abuse of considerations that should be properly used,—for cherishing of gratitude and for comfort in tribulation. It is the counterfeit, doing harm to the genuine. And this spurious piety is specially mischievous when it assumes that the degree of future glory is never affected by one's attainments in virtue, but that the best and the worst of the saved will be at once and equally blessed when they pass the pearly gates—a doctrine which the parable of the laborers in the vineyard was never designed to teach.—This selfish and miraculous theory of future glory is justly repudiated by many Universalists, who find the law and the measure of happiness in virtue itself. Science and philosophy are discovering to men close and natural connexions between well doing and well being.—A very important gospel this—or rather a very important law of all gospel. But it may go too far with its doctrine of natural processes, sinking the supernatural in these, and losing itself in the finite, which is its proper sphere.—And it will be well if, in the rigor of moral law, men do not forget the miracle of infinite love that has offered immortal life to those who had incurred some sort of death.

(3.) The light estimate of eternity is also due in fact to the secular prosperity of this age, and to the unwonted preaching of the gospel in its secular bearings. The gospel easily catches the spirit of the times; and in this age of social wealth, with its new social interests and pressing problems, the attention of christians is a little turned away from heaven to earth. In the gospel for the times, many things are said that are immensely true and important. There is a gospel for the drunkard, for the harlot, for the pauper, and for the slave; and woe be to us if we preach not all these gospels. Yet they are all worthless and false, and they will surely degenerate into mere temporalities, if they are not leavened and permeated with the old gospel of salvation from sin and death, for a life that was parallel with the eternal being of God. We have need to remember what Archbishop Leighton once said, when reproached for not preaching up the times. He hoped that while so many were preaching up the times, he might be excused if one humble servant of Jesus Christ should preach of Heaven and Eternity.

* Comm on Matt 12 31, 32.
† Bookshammer, Freedom of the Will, p 104 Kaufmann's Trans.

The World's Crisis.

BOSTON, MAY 11, 1859.

The Spirit.—No. 6.

"The spirit shall return unto God who gave it."

In our last, we aimed to notice the strongest examples that are brought from the Old Testament in favor of the popular view about the spirit, but we have found nothing yet, which, to our mind, affords any proof that "the (*ruakh*) *breath* of life," which was breathed into *man's* nostrils, is different from the breath of life" in the animal creation, but we do find the wise man declaring, when speaking of man and beast, that "they have *all one* (*ruakh*) *breath*" Eccl 3 19 The point, then, must be considered as settled till some proof can be brought to the contrary, and when that is done, the Bible would be proved in an error. We have no fears of success on the part of the opponent. We think, when this subject is carefully and prayerfully examined from a *Bible* standpoint, instead of that of the *creeds*, letting the Lord "reason" with us as intelligent, common sense individuals, who have come out from behind the Papal veil, and the misty fogbank of spiritualism, that the whole subject will be perfectly clear, and easy of comprehension.

We will notice a few more examples, showing the use of the word *ruakh*. When Ahab, King of Israel, failed in his first attempt to get the vineyard of Naboth, he felt quite sad, and his wife Jezebel came to him and said unto him, why is thy (*ruakh*) *spirit* so sad, that thou eatest no bread?" 1 Kin 21 5. Ahab was in a state of *feeling* corresponding with one who is said to be "low spirited."

In 2 Chron 21 16 we read, "The Lord stirred up against Jehoram the (*ruakh*) *spirit* of the Philistines, and of the Arabians that were near the Ethiopians." In this example *ruakh* is used to represent the *feeling* of these nations toward Jehoram. Again, in chap 36 22 it is said —"The Lord stirred up the (*ruakh*) *spirit* of Cyrus, King of Persia, that he made a proclamation throughout his kingdom, and put it also in writing." Here we have *ruakh* used to represent a state of *feeling*, as before. If this spirit is the *real man* why should it *invariably* be represented by the neuter pronoun, *it?* If the material organism, made "of the dust of the ground," is only a *house* in which the real man lives, and which is not the accountable being, this should always be denoted by the pronoun *it*, and the spirit, by the words *he, him, his*, etc.

Says Solomon —"A man's pride shall bring him low, but honor shall uphold the humble in (*ruakh*) *spirit*." Prov 29 23. In this example *ruakh* is also used to represent a state of *feeling*, as well as in the following —"The Lord hath poured out upon you the (*ruakh*) *spirit* of deep sleep, and hath closed your eyes." Isa 29 10. We need not pursue this point further, to give more examples where *ruakh* represents a state of *feeling*. We see no chance for doubt that this is one of its significations.

Let us examine one or two more examples where *ruakh* is used to denote the *atmosphere*, or "breath of life." "Upon the wicked he shall rain snares, fire and brimstone, and an horrible (*ruakh*) *tempest*." Ps 11 6. In this case, the air is moved with such violence as to form an "horrible tempest." In speaking of the scattering of the children of Israel, the Lord declares —"I have spread you abroad as the four (*ruakh*) *winds* of the heaven, saith the Lord." Zech 2 6. When speaking of Alexander's kingdom, Daniel says —"His kingdom shall be broken, and shall be divided toward the four (*ruakh*) *winds* of heaven." Dan 11 4. Says the prophet Ezekiel —"I looked, and behold, a whirl- (*ruakh*) *wind* came out of the north, a great cloud." Ezk 1 4. These examples are too plain to need comment. Many more might be given, if it were necessary, to show that *ruakh* is very commonly used to denote the atmosphere we breathe, when it is called the spirit or "breath of life," without which, we die at once, and return to dust, to await the resurrection of the last day.

If there are any passages in the Old Testament which conflict with the position we have taken, that we have not noticed, we should be pleased to have any of our readers forward them for consideration. Truth never need to fear the light, or the closest criticism. He, who holds error, will delight in having it exposed, if he loves the truth. Let us "buy the truth and sell it not."

In our next, we propose to commence the classification of the examples where *ruakh* is rendered by any other word than *spirit*. Our readers will do well to preserve them for reference, as they have been prepared with considerable labor.

Absurdities of Modern Theology.

We have recently had occasion to look over some popular works written in defence of the immortality of the soul, and the conscious state of the dead, and we have been more than ever astonished at the palpable absurdities in the writings of those who endeavor to sustain modern theology. No wonder that so many thinking men, who suppose the theology of these days to be in harmony with the Bible, have turned infidels. Others will soon follow their example, unless the plain, consistent teaching of the Scriptures be substituted for the contradictory fables that have been palmed off upon the people for the truth of the Lord. We have come to a period when people dare think for themselves, even in opposition to an Orthodox clergyman, if he does not sustain his position with Scripture and common sense. Laymen find they have the same right to think as professional men, and many intend to exercise that right, though they may receive the anathemas of sectarian bigots. Luthers are wanted in every direction to stand up in defence of "the faith which was once delivered to the saints."

In a work published by L. Lee, on the soul, he says on p 33, the soul is "*without figure form, color, impenetrability extension, divisibility, gravitation, attraction, or repulsion*." We can hardly conceive how *nothing* could be better defined. He says —"The mind in its present state is dependent upon the bodily organs for primary ideas." How that which has no "*extension*" can depend upon matter for ideas, remains to be shown. "The soul" he says, "is an *immaterial* spirit." And then says "*If* the soul is a simple, spiritual essence, immaterial, uncompounded, and indivisible, it must be immortal in itself." As well say *nothing* is immortal! For that which is immaterial, uncompounded and indivisible cannot possibly be a living being either praising the Lord, or wailing in agony. As soon as a sound is made, it is proof positive that something *material* is in motion. He says —"Frost will kill the body, but no one will contend that an immaterial spirit can be frozen to death." Of course not. "It will not be pretended," he says, "that an *immaterial, intangible, indivisible* soul can be cut to pieces with saws, knives or axes. Certainly not. He goes on to say, "An immaterial, uncompounded spirit cannot be affected by material fire, any more than it can by frost, it could dwell alike in the sun or in the polar regions." In summing up his arguments, he says —"By all the conclusiveness, then, by which we have sustained the immateriality of the soul, does its immortality follow." If *nothing* has a conscious existence, then we might conceive how it could be immortal. He further says —"The argument drawn from the immateriality of the soul, not only proves that it is immortal in itself, living forever, if left to the operations of the laws of its own nature, but it proves that *God cannot destroy it*." "*If* God himself has made the soul immaterial he cannot destroy it by bringing material agents to act upon it. God cannot destroy that which is uncompounded, or divide that which is indivisible." We think it needs no labored argument to prove that *nothing* is indestructible.

Mr Lee introduces an argument from Drew, a very able writer on the subject. When arguing for the immateriality of the soul, and its nature, he says —

"As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought in contact with it. To suppose such a contact *possible*, is to suppose a surface in an immaterial being, which at the same time is excluded by its natural immateriality. Whatever has an *exterior* must have an *interior*, and what has both, must be extended. An immaterial substance has *no surface*, and that which has no surface can never be brought into contact with that which has, it therefore follows that the soul must be inaccessible to all violence from matter, and that it cannot perish through its instrumentality."

Let the reader strain his imagination to get some idea of such a being as described by these writers, and when most successful, he will find he has only been trying to conceive *nothing* to be *something*. But we are told this "immortal soul" "is the *real man*." We are also told in a recent work entitled "Spirit Life," by Rev T. Spicer, D D, that "there is no conceivable connection between *matter* and *thought*." We would like to inquire of this highly esteemed and venerable minister of Christ, what causes derangement in case of brain fever or from any other cause, if there is no "connection between matter and thought?" And why do old men, when their physical systems are nearly worn out, manifest such imbecility of *mind?* Why does a blow on the head stop the thinking, and render the individual *insensible?* Why does intoxicating liquor produce delirium tremens? Why has not the idiot, with his low, sloping forehead, the same strength of mind as he who has a well developed brain, if there is no "connection between *matter* and *thought?*"

Again, Dr. Spicer says—"The soul exists wholly independent of the body which it inhabits, although there are certain actions it cannot perform without using the body to which it belongs. It can neither see, hear, nor speak, without using the body."

Imagine a soul in heaven that "can neither *see, hear*, nor *speak*." We consider it a great misfortune to be *deaf*, so that we cannot hear the sweet music of our friends' voices, but when *deaf* and *dumb*, so that we cannot sing the praises of God, nor hear others, how lonely and sad would be our condition. But, oh! to be *deaf* and *dumb* and BLIND, is of all conditions the most pitiable. We should feel relieved when such an one was laid away in the sleep of death.

Further, if "the soul ... *can not see, hear nor speak*, without using the *body*," it would follow, we think, that it cannot *taste, smell, nor feel* "without using the body." Reader, what do you think of *such a soul*, such an *immortal soul* as this? It is "immaterial," "uncompounded," "indivisible," without "exterior," or "interior," "has no surface, can *never* be brought into *contact* with that which has," "can neither *see, hear*, nor *speak*." Is this MAN?

Strange Times.

The *Chicago Democrat* in speaking of the "times" in that enterprising city says, they are characterized by "*plenty and scarcity*." This is a paradox. How is it explained? The *Democrat* goes on to say that,

"We never knew the times so hard in our city when money was so plenty. Men who have money are afraid to invest it, and persons out of debt are determined to keep so. It is very seldom now that you can find men of good credit who will undertake any speculation which requires the borrowing of money. On the other hand men in straitened circumstances never found it so hard to get money. Men who have a plenty of property and own a little money, are skinned harder than we ever knew them to be before."

The secret is now told. Men "are *afraid*" to act and go forward in business operations as formerly. All is *uncertainty*. When describing the last days of this world's history, and the state of feeling that would characterize its inhabitants, said Jesus —"Men's hearts failing them for *fear*, and for looking after those things that are coming on the earth." Luke 21 26. We think worldly men will realize this more fully soon. Let the apostle James address this class of men a few moments, who "are afraid to invest" their money, and consequently keep it laid up in bank safes.

"Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the *last days*." Jas 5 1-3.

Why is their gold and silver cankered? Because not in circulation. Why not in use? Because they "are *afraid* to invest it." How faithfully the last jots and tittles of prophecy are being fulfilled. Let every christian be upon his watch tower, for "blessed is he that watcheth." Keep ready to meet the coming King.

INTERESTING DISCUSSION.—Bro C F Hudson, author of the able work on the destruction of the wicked, entitled "Debt and Grace," and Sylvanus Cobb, editor of the *Christian Freeman*, (Universalist) have arranged for a discussion in that paper on on the subject of *Human Destiny*. The discussion has now commenced, and will probably continue about three months. It will, doubtless, be one of the most interesting ever had on that subject. We publish the first article of Bro Hudson in this week's Crisis.

☞ We have received an interesting little tract, published by Tho G Newman, Seneca Falls, N Y entitled "Divine Instruction to the Inquirer after Truth." It consists of eight pages, price 50 cts per 100, $3.50 per 1000. For sale by the publisher.

For the Crisis.

Good Prayer Meetings.

The way to have a good prayer meeting is, first, to pray before you go for a blessing on the meeting, look to God after you get there, to teach you what to do, and when to move, and then obey the first impulse to speak or pray,—ask for what you want, then and there, not for somebody, somewhere else, and at some time or other, claim it now, if you need it now, if not, stay at home until you do need something, and let others have the time.

Many prayer meetings are run into the ground out of sight, by the following inconsistent course. You go to see what kind of a meeting they have—look at every one that comes in—whisper about others—sit looking around in prayer time—do nothing, so get nothing, then find fault with the meeting before others, and discourage them from going and doing their duty. Such a course kills you and others, and displeases God and his people.

Good, well conducted prayer meetings, are the life of any church. Some have become over wise, and want no meeting, unless there is a chance to discuss some doctrine, and prate about questions of no profit, taking up the time and destroying the spirit of the meeting, discouraging the weak ones that come to get strong.

Another wrong course is, to go late—sing a long hymn—pray a long prayer—say from five to ten minutes—sing six or eight verses—talk ten to fifteen minutes—sing again, then ask others to do their duty, when you have taken your time and theirs also. Such a course ruins prayer meetings, and the church becomes cold and formal.

If brethren would study to make the social meetings interesting and lively, by short prayers and exhortations, urging the weak to do duty, even if it is to call on some personally, God will bless such efforts and meetings as before.

Class, or inquiry meetings, always have been a blessing, and a great help to the weak and tempted, and are opposed only by the ignorant, or the backslidden portion of the church, that pretend to want a revival, and resist the very means that God has ordained to bring it about.

HIRAM MUNGER.

Chicopee Falls, May 7th

For the Crisis.

Misquoting Scripture.

This is a very common evil among men, and as various as common.

1 There is *home-made Scripture*, such as those passages that speak of "never-dying souls," "deathless spirits," "eternal misery," "eternal torments," "immortal souls," "dying and going to glory," "Christ's spiritual coming," the Holy Trinity," etc, etc.

2 There is *Catechism Scripture*, such as, "God did from all eternity unchangeably fore-ordain whatsoever comes to pass," etc, etc.

3 There is *mutilated Scripture*, such as, "I go to prepare a place for you, that where I am, ye may be also." Or, like that of the M E preacher in Great B——, who read in his pulpit the 104th Psalm, leaving off the *last verse only*, as the idea of the sinners being consumed out of the earth and the wicked being *no more*, was not quite up to the creed, or to his standard. A class leader in the same town, (I presume in the same church) I was told, once prayed as follows —"Come, Lord Jesus, and come quickly—we *mean* thy spiritual coming."

4 There is Scripture which is improved to meet the necessities of modern doctrine, and imposed upon the credulity of people, who don't read the Bible for themselves. And this peculiar type of misquotation becomes the more glaring, when the person professes to correct the quotation of some one else, and commits a more grievous error by far than the one corrected. I heard once of a person who, speaking of his acquirements, said he never, or rarely, used an "ungrammatical phrase," and he was quite surprised to learn that "ungrammatical" was "*un*grammatical." Thus many a "Martin Martext" corrects his neighbor by mangling the very Word of God.

I noticed quite an amusing instance of this kind of misquotation, which occurred a short time since, "Out West." A certain traveler related how, in journeying, he fell in with a kind of Kansas border ruffian, full of bad whiskey, with whom he had quite a conversation, which finally turned upon theological subjects, when it appeared that the rummy was a believer, by some means, as Milton, Luther and Law have been, in the doctrine that the dead are *asleep* till the resurrection. The traveler being a champion for the opposite view after various expositions, came upon this point. There is, as most readers of the Bible know, a passage in Eccl 9 4-6, as follows:—"For to him that is joined to all the living there is hope, for a living dog is better than a dead lion. For the living know that they shall die, but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred and their envy, is now perished, neither have they any more a portion forever in anything that is done under the sun." This passage seems to many good people, to say nothing of the whiskey drinker aforesaid, to teach,

1 That the living person of the smallest consequence is of more value than a dead one, no matter how great he is. For a living *dog* is better than a dead *lion*.

2 That the living, however ignorant they may be, do generally know as much as *this*, that they shall *die*.

3 That the dead, whether great or small, are more ignorant than this, for they know *not anything*.

4 That whatever they may have deserved or earned while living, they can, *while dead*, have no reward for it, for the memory of them is forgotten, (which agrees well with the fact, that *rewards* to the people of God are not given till the resurrection).

5 That all those passions of love, hate and envy, have now perished, and are hushed in the silence of death.

6. That *the dead* have no more a portion forever in anything that is done under the sun. A statement which seems to knock into confusion the ideas of certain wise men, that the spirits of the wicked dead go to and fro in the earth as demons, rapping, tipping tables, etc.; and which renders it even doubtful whether Samuel of old *did* have a "portion" in frightening the old Scriptural medium at Endor, and also in imparting to Saul certain information which it was wicked for him to seek, and for the obtaining of which (with other sins,) he was doomed to die.

Well, to return. Our whiskey drinker quoted to our traveler, in proof of the doctrine of unconsciousness in death,—"The dead know not anything." Whereupon the traveler replied: "Why do you stop here at a comma? Does it not also say, 'Neither SHALL they any more have a reward,' and taking it without qualification, how can the righteous ever be RAISED?" The whiskey drinker, almost non-plussed by this, and supposing the traveler posted upon the point, not having read his Bible himself enough to see that the statement concerning the reward is in the *present* tense, and that the "SHALL" on which the whole argument rested was the product of the brains of some one, however good he might be as a corrector of the press, was still by no means "wiser than Solomon," and so unfit to improve upon his utterances, at once gave up the point saying "That's so. I never thought of that." Of which statement, the first part was entirely untrue, and the latter no doubt quite true, for I presume he never would have "Thought of *that*" from reading his *Bible* ever so much. I really think that this proving doctrines by adding emphatic words to God's revelation is, on the whole, rather worse than altering the current *sense* of Luke 23 43, by moving a little comma that the Evangelist never put there at all, but which was inserted by Greek expositors or copyists sometimes in one place, and sometimes in another, as in their best judgment the sense demanded.

I would not make a man an offender for a word; yet, I think it no more than right, that when learned and critical men attempt to pluck the motes out of the eyes of poor whiskey drinkers, they should, at least, avoid such beams in their own eyes as are indicated by such misquotations of Scripture as I have referred to. The remedy for misquotations is,

1 To study the Bible carefully.

2 Be sure and get the *sense* of the passage, and then your misquotation will not *pervert that*.

3 Recollect the very words, if possible.

4 Believe the Bible and shape your faith *by it*, and then you will not need to alter it to prove a doubtful position.

5 Study various translations of it, and the original, if practicable, and thus acquire correct ideas concerning its meaning.

6 Don't take passages from newspapers as *Scripture* till you have examined them in the Bible.

7 Be very jealous of all passages that are used in controversy, and examine them as closely as possible, and never say "That is *so*" to a quotation made contrary to or agreeing with your previous ideas, until you have first called for the documents to see whether it is really "*so*" or not.

Avoid also all unscriptural and anti-scriptural "*phrases*" in discussing Scriptural truth, such as, "material," "materiality," "immaterial," "essence," "annihilation," materialism," etc. Allow no one, with your approbation, to use such unscriptural expressions to illustrate or controvert Scripture doctrine, unless the terms are *first accurately defined*, and secondly, the definitions agreed to by *both parties*. Neglecting this, you may "play hide and seek" perpetually with every wily quibbler who appears. Finally, if you have a Bible faith you can tell it in Bible language, unabridged and unadulterated. Read your Bibles a great deal—quote them a great deal and be sure you quote them *rightly*.

H L H.

For the Crisis.

To Bro. Cook.

In an article in the Crisis of the 13th ult., from Bro. Cook, headed "Symbols, No. 3," there is proven by the clearest possible evidence, that the ten-horned beast of Rev. 13 1-10 is a symbol of Rome papal, embracing both the civil and ecclesiastical power for 1260 years, from which it received its power, throne, and great authority, and was the successor of imperial Rome, and ruled supreme without a contemporaneous power, etc. As there are some points in his theory, and the theory of others who have, with him, fixed upon the present Napoleonic dynasty of France, as the true two-horned beast, I take the liberty of asking a very few questions, which, if definitely and fully answered, will relieve the subject from much embarrassment, viz.:—

1 As Rome papal received *its* power from, and was the successor of, Rome imperial, and ruled without a competitor, why may we not with propriety call it the 7th form of Roman government?

2. As the ten-horned beast succeeded the dragon, is it not a mistake to extend the 6th form of government over the entire period occupied by papal Rome to the days of Napoleon II., and thus to call him or his government the 7th form?

3. Are not those, who thus do, in danger of making the "word" both yea and nay?

P. ALLING.

☞ The piety which is faithful in that which is least is really a more difficult piety than that which triumphs and glares on high occasions. It requires less piety to be a martyr for Christ, than it does to look upon the success of a rival without envy, or even to maintain a perfect and guileless integrity in the common transactions of life.—Horace Bushnell.

For the Crisis.

Brief Expositions.

NO. VIII.—FAITH REASONABLE AND EASY.

"If we receive the witness of men, the witness of God is greater."—1 John 5: 9

You may have heard a great deal about the difficulty of believing the gospel, but you never saw that doctrine asserted by the Holy Spirit; on the contrary, the Bible invariably, as in the text, so speaks as to convince the attentive reader that it is easy for him to credit the message of salvation. How many speak as if God were the only being in the universe whose word it was difficult to receive! Let the reasoning in the verse under consideration guide us all to a right understanding of this point. The argument is simple, rational, irresistible. We receive the witness—the testimony—the word—of man, and surely we ought at least as readily to admit the true sayings of God. We say "at least as readily," but the language is almost profane. Believe God at least as readily as man! Alas! that we are driven to argue in this style; but we must do so for the sake of scattering the gross darkness thrown around human power and duty.

When a man utters any intelligible statement in our hearing, what is it that induces us to admit it—to receive it as true? It is the known worth of the speaker's moral character. We reject the testimony of a habitual liar, in almost all circumstances, we reasonably hesitate when we are addressed by a stranger, and we instinctively admit the declaration of one possessing well-tried veracity. And, now, who proclaims the Gospel? It is the God of truth. Men may lie, God cannot men may even unintentionally deceive us, God cannot lead us astray. In every sense, then, the witness of God is greater, that is, MUCH MORE WORTHY OF BEING BELIEVED. Infinitely more so. That the reader may believe the divine message—the gospel of his salvation—the fact that Jesus loved him and bore his sins on the tree,—that Jesus is loving him still and is most willing to impart to him eternal life in the glorious kingdom about to be revealed—let him reflect for a moment, and surely a longer period cannot be required, on the transcendently holy character of Him who addresses him from the throne. Think of the divine speaker, and as you apprehend more and more clearly who addresses you, and the absolute holiness of his name, you must discover ample ground to rest on his word—and you rest on it just as you rest on the word of man—with instantaneous, increasing, delightful and unwavering confidence.

When our Lord preached to the Jews, he never taught them that they were unable to believe his word; his language was, "If I say the truth, *why* do ye not believe me?" He did not say, even though I speak the truth, ye cannot believe me. John 8: 46. Having the truth, and of course evidence that it was the truth, he intimates to them that they could demand no more, and that their unbelief was without excuse. O reader, you have the truth—the Gospel truth—and you are as fully qualified to believe it as any other message that ever was announced in your hearing. Believe, therefore, and live.

NO. IX.—JESUS' SELF-SACRIFICING LOVE.

"The Son of God, who loved me and gave himself for me."—Gal. 2: 20

So says Paul, and from these few words he drew all his salvation and all his joy. It was *enough* for him, a sinner, going on to judgment, that Jesus had loved him, and given himself for him. You see that the love of Jesus for Paul was not the effect of any love for Jesus on Paul's part, it was with Jesus that the love originated, and it was the fact of his loving Saul, the sinner, that filled the persecutor's heart with peace, and melted him into love and submission. How great the proof of Jesus' love for "the chief of sinners!" He "gave himself for me." It was not gold that he tendered for Paul's salvation, had that been sufficient, he could have presented abundance of it, for "the silver and the gold" were his. it was not a vast and varied pile of animals in sacrifice; if that could have purchased the rebel's life, Jesus might easily have paid the price, for "the beasts of the forest" were his, "and the cattle on a thousand hills;" but he gave HIMSELF—he submitted to shame—to torture—to death! Oh, what love! It is high as heaven and deeper than the unseen world. Eph 3: 16–19.

Now, reader, this is a sweet verse for you to meditate upon, and lovingly we recommend you to turn it over and over in your mind. It may be you exclaim, "would that I loved Jesus!"—and you wonder how you can reach that state of affection. Perhaps you are awfully impressed, and certainly you ought to be so, with these words, "if any man love not the Lord Jesus, let him be Anathema Maranatha," that is, accursed—devoted to destruction—at his coming. How can you love him, then? How can you escape this terrific doom? You can only love him in one way, and that is by being made acquainted with his love for you. Jesus loves you already—even now! My fellow-sinner, think of that! He gave himself for you, since he gave himself "a ransom for all," and for "the world," and for "the whole world," expressions that include you as certainly as you are included in the universe of God. Let me present to you some of the immortal Luther's precious observations on this favorite text. When you read what he says of himself, I implore you to insert your name in place of his, and in that way you shall the more likely reap substantial profit.

"Who is this me? Even I, wretched and damnable one, so dearly beloved of the Son of God, that he gave himself for me. If I, then, through works or merits, could have loved the Son of God, and so come in to him, what needed he to deliver himself for me?"

"If I, being a wretch and a damned sinner, could be redeemed by any other price, what needed the Son of God to be given for me? But because there was no other price either in heaven or in earth, but Christ the Son of God, therefore it was most necessary that he should be delivered for me. Moreover, this he did of inestimable love; for Paul saith, 'which loved me.'"

Read, therefore, with great vehemency, these words '*me*' and '*for me*,' and so inwardly practise with thyself, that thou, with a sure faith, mayest conceive and print this 'me' in thy heart, and apply it unto thyself, not doubting but that thou art of the number of those to whom this 'me' belongeth also that Christ hath not only loved Peter and Paul, and given himself for them, but that the same grace, also, which is comprehended in this 'me,' as well pertaineth and cometh unto us as unto him."

WM. GLEN MONCRIEFF

For the Crisis

Travels and Incidental Items.

I informed the friends, in a previous article, of preaching in Newburg, on the eve of my arrival, with usual freedom, although I cannot recall the time when I was more exhausted. I did not sleep any the night before—was out in the blustering wind the most of the day previous, and walked some eight or more miles—walked the levee all night in the cold atmosphere and strong wind, waiting for boat—found no sleep on boat the next day on account of a band of music that had been employed, by the officers of said boat, to cheer the crew and dispel fear, I suppose, while they were running a race with another boat on a heavy wager. However, the good providence of God frustrated their design in their race, (the wind being high they could not start at the hour), and I was only annoyed by the constant music, which I could have borne well if nature had not pleaded so hard for rest.

I will here refer to a circumstance when on boat. While reading an Advent paper, a gentleman caught its heading and inquired, rather abruptly, I thought, for a stranger, "If I took that paper?" I answered him readily in the affirmative. He then very frankly commenced talking of the '43 and '44 movement, and his connection with the Advent people at that time. I learned he was preaching the doctrine of the coming kingdom at the time mentioned. He came West some ten years since, and had been practising medicine on the eclectic system, in Iraquoise Co., Ill. Had preached occasionally—always spoke his sentiments on the Advent faith freely, when preaching, and on all proper occasions. He was acquainted with most of the preachers in the East and brethren in different localities. Spoke of them with much warmth and affection. Evidently, on recalling those times, it kindled up the spark which some call the "Advent Glory," that may have been nearly quenched by the long cold rain and hail storm we have had in this State for the last fourteen months.

His name is M. C. Phiney. Many of your readers will be glad to hear from him, no doubt, even if it is a hasty sketch. He informed me Pro. George Needham lived in the same county and town, if I mistake not. They both have the same P. O. address—"Onarga, Iraquoise Co., Ill." They have been almost drowned out in that part of the State (Eastern part) as well as here in the Western part. The effect is obvious, great suffering for the comforts of life, even for daily bread.

As strange as it may appear, in a land where thousands of bushels of corn and wheat lie over, in almost every township,—corn a drug—potatoes difficult to give them away, and all eatables for man and beast abound, and thus it was two years ago, if I mistake not, yet now there is not grain enough in the country to supply its inhabitants. Many must suffer, yea, they do now suffer for want of bread-stuff. Hundreds, and I may safely say, thousands of cattle have died the past winter for want of feed. One man—a farmer—told me he had lost eighty head of cattle and six horses the past winter. True, others have not lost so many and perhaps, not so many in proportion to their number as the one spoken of, yet nearly all have shared in the loss to a greater or less extent. As to hogs, I have no definite idea of their destruction. If they were all to die I should consider it a great blessing to the human family, instead of a real loss. The flesh of swine genders too many diseases, to be of much value, but, as the people look at it differently, and consider hogs of much value, no doubt a great many of them have become food for the buzzards the past winter. However, the people say but little about losing hogs; in fact, they keep so many, a dozen or two would hardly be missed by many of our farmers. Yet I am frequently reminded (especially this Spring) of the language of a certain one describing Western hogs: "They are very large, and so poor, they lean against a tree to steady themselves while rooting—thought it would take two to make a shadow."

I will only add, in conclusion, the oldest settlers say, they never saw such times in this State before, and think there never has been a time when bread-stuff was so scarce, and so many suffering for want of it as now. However many other comforts the early settlers of this State have had to forego, the staple articles of life have never been wanting, if I have been rightly informed.

I intended in this article to have given an account of the novel time I had in Newburg; but other things have made the article too lengthy already. Hence, as I long since learned that long articles are not generally read with much interest, I will close this, and give it in my next.

W. PRATT

Fables of Infidelity.

"You have rightly estimated my design in preparing these tracts for *the masses*. I have followed John Wesley's charge to his preachers, *Fire low*. My level is that of the dock yard and machine shop, where the stronghold of infidelity now lies, untouched by any tracts which I could hear of. Hence this method to simplify science and theology to such minds, vigorous and half cultivated," etc.—*Extract from a letter from the author.*

Send seventy-five cents to this office and receive a copy by return mail. H. L. H.

The Great Controversy.

Extract from a letter from R. Patterson, author of "Fables of Infidelity."

"I never entertained the current belief that we are destined to walk into the Millennium on Brussels' carpets, with all our silks and jewelry, our luxury and vanity, and pride and covetousness. The whole spirit of the word of God is against such a dream. But I had not those solemn views of the awful grandeur of the Lord's controversy *with his own people* and of the terrible things in righteousness by which it is too probable he will answer our prayers for the coming of his kingdom which the reading of your book has disclosed in the world's history.

If we are within a few years of the Millennium as some think, then we are near to a terrible time of refiners' fire and fullers' soap, a thorough purging of the floor which will make sad havoc in fashionable religion. The signs of the times plainly enough declare the approach of judgments in the earth, and the word of God gives us his usual rule of procedure. Begin at my house. Yes, my dear sir, it is too plain to be denied that the Lord hath a controversy with the nations—with this nation above all others. You only have I known of all the families of the earth, therefore will I visit you for your iniquities. When the storm bursts over Europe, we shall not remain long mere idle spectators.

A very short opportunity is yet left us to work the works of Him that sent us. Let us do what our hands find to do with all their might. We have an Almighty ally who will appear in the hour of conflict. Blessed are all they who trust in him. That He may guide you into all truth, and make you strong in the Lord and open wide doors of usefulness before you, that you may save many souls from death, is the prayer of Affectionately yours,

ROBERT PATTERSON."

☞ Let every thing that hath breath praise the Lord! Praise ye the Lord!

Obituary Notices.

Died, at his residence in West Becket, Mass., April 12th, 1859, of the Pneumo-Pleuritis, EPHRAIM WALKER, in the 61st year of his age.

In early life he gave his heart to his Savior and united with the Baptist church, and to the last maintained his christian integrity. In 1840 he was led to take hold unto the more sure word of prophecy, and felt that the consummation of all things spoken by the mouth of all the holy prophets since the world began, was near; and when the proclamation went forth, "Behold the Bridegroom cometh!" he responded, Even so come, Lord Jesus, and come quickly! and expected ere this to have seen the King in his beauty and been arrayed in robes of immortality.

When he was taken sick he said his sickness was unto death, and said he had no desire to live, but longed to depart and be with Christ, which was far better. Bro. Carter called to see him. Father wished him to pray with him. He asked father what he should pray for. He replied, "For an abundant entrance into the kingdom." When Bro. C. ended praying, father exclaimed, "Open, ye gates, ye everlasting doors, and let the King of glory in." He called for the Pilgrim's Progress and wished to have read to him where Christian crossed the river, and with ecstasy of soul he exclaimed, "I am almost over the river." He prayed for patience to wait his appointed time. He retained his reason to the last, and when dying he exclaimed, "I'm going!" and wished to say more, but speech failed. Thus he fell asleep in Jesus to await the morn of the resurrection, when Jesus shall come, who says, "I am the resurrection and the life, and whoso believeth in me, though he were dead, yet he shall live, and I will raise him up at the last day." We mourn and weep at our great loss, but we sorrow not as those who have no hope, for those who sleep in Jesus will God bring with him. It is then I hope to meet my dear father and mother, who have gone before, to part no more forever. By father's request, Bro. Morgan, of North Becket, preached his funeral sermon. His text was Rev. 9: 12.

Thus let them slumber till Christ from the skies
Bids them in glorified bodies arise;
Singing, as upward they spring from the tomb,
Victory! victory! Jesus hath come!

LOUISA M. W. HORTON.

Eden, N. Y., April 25, 1859.

Died, in South Livermore, Me., Feb. 25th, 1859, SARAH A., daughter of John A. and Martha A. True, aged seventeen years and eight months.

Her disease was consumption. She was a great sufferer, yet never murmured, but was perfectly resigned to her lot. Although in the bloom of youth, Sarah had chosen the good part, and when the hour of her death approached, she met it with a calm resignation, trusting in Him who doeth all things well. She was converted about one year ago, and united with the Christian church in Livermore. The last meeting she ever attended, was the quarterly conference at Belgrade, last fall. She was taken sick soon after returning home, but the blessed hope of the gospel comforted and sustained her through her sufferings.

Sister Sarah possessed the ornament of a meek and quiet spirit, and was beloved by all her acquaintances. She leaves a widowed mother, with brothers and sisters, to mourn her loss, but they have the assurance that she sleeps in Jesus, and that when He who is her life shall appear, then will she appear with him in glory, when this mortal shall have put on immortality, and then shall be brought to pass the saying that is written, death is swallowed up in victory!

The christian is fearless, though nearing the tomb,
For the torch-light of promise shall light up its gloom,
Christ says, I will raise thee again, do not fear,
Thy Father, thy Portion, thy Savior is near!"

E. M. HAGGETT.

PALMER, an infant child of H. H. Arnold, aged nine months, died in Mount Pleasant, Minnesota, the 12th inst.

Bro. and Sr. Arnold have followed three of their children to the grave, yet they sorrow not as those who have no hope, they are cheered by that declaration,—"I am the resurrection and the life," and are consoled with the belief that their children shall come again from the land of the enemy.

Sleep on, loved darling, in the dust
Till the last trump shall bid you rise,
On that blest morn, among the just
To meet the Savior in the skies.

O! glorious morn triumphant day!
When Christ shall wake his sleeping dead,
Then our Destroyer he will slay,
And all his saints will join their Head.

We have a hope of life to come,
A hope that bids all sorrow flee,
Eternal life beyond the tomb,
A crown of immortality.

A. G. H.

Florence, Minn., April 25th, 1859.

Died, in Rutland, Vt., of brain fever, April 6th, 1859, ALBERT W., son of Bro. Thomas and Sr. Mary A. George, aged nine years.

This was a lovely boy, because he was good and trusted in Jesus. Though young, he manifested the sense and virtue of riper years. His resignation, during his sufferings, was such as is peculiar to the christian. He met death with calm composure, expecting to *sleep* till the Savior comes to raise the loved one, and give him again to the embrace of those whose hearts are now bleeding with deep sorrow. The funeral was at the Methodist church, and attended by a large audience of sympathizing friends.—ED.

Summary of News.

FOREIGN.

Per steamship Niagara, from Liverpool the 23d ult.

THE WAR CRISIS

The London Times of the 21st ult. issued a special edition, containing the following telegram:

Turin, April 21. Gyulai, the Austrian commander in Lombardy, has been ordered to present an ultimatum for the disarmament of Piedmont and the sending away of the volunteers. If refused, war is to be declared in three days. Two more divisions of the Austrian army, of 80,000 men, have been ordered to the Ticino. The English proposal for a Congress upon the same conditions as that at Laybach has been refused.

The Times adds the following: "We have reason to believe that the same intelligence has been received by the Government. A cabinet council was at once summoned. The English Government is said to have promptly telegraphed to Vienna the strongest protest against the above measure."

The Evening Herald of the same date has a similar announcement, and it is otherwise confirmed.

The Vienna correspondent of the Times telegraphs under date of Thursday noon, as follows: "Day before yesterday Austria forwarded a categorical summons to Sardinia to dissolve the free corps. A reply is to be given within three days of the receipt of the summons, and an evasive answer will be considered equivalent to a refusal."

The Paris Moniteur of Friday says: "Austria has not given her adhesion to the propositions made by England and accepted by France, Russia and Prussia, besides which, it appears that the Cabinet of Vienna have resolved upon addressing a direct communication to the Cabinet of Turin, in order to obtain the disarmament of Piedmont. In consequence of these facts, the Emperor has ordered the concentration of several divisions of the army on the frontiers of Piedmont."

The Patrie says: "General Marmora has informed the French government by telegraph that the Austrian army had made a significant movement on the strategical line of Ticino, and that he feared being attacked at any moment."

The Emperor Napoleon held a council of Ministers, and it was attended by Princes Jerome and Napoleon as Princes of the blood.

The King of Sardinia also held a council of Ministers on Thursday, the 21st.

VIENNA, Friday. The following official statement is published: "Piedmont, which has for some years past endangered Austria's rights, has been summoned most urgently by Austria to disarm. Besides this demand, expressly addressed to Piedmont, Austria adheres firmly to the proposal for the general disarmament, although she cannot make that proposal subordinate to the summons she has sent to Sardinia."

The Constitutionnel announces that part of the army of Paris had received orders to hold itself in readiness to march.

LATEST.

LONDON, Saturday. After the Cabinet meeting on Thursday, a dispatch was sent to the Austrian government, expressing the strong disapproval of the British government of the peremptory course adopted by Austria.

The Daily News says the reply of the Emperor of Austria had been received. He declines to reconsider the responsibility in commencing the war in the heart of Europe.

Count Buol declares that his master having taken his course will pursue it to the end.

The Times says that the Imperial Manifesto which is to accompany the declaration of war against Sardinia, is already prepared. Austria, mistress of the position, is ready by act of State and deed of war, to initiate the sanguinary drama upon which the curtain is about to rise. There is no doubt but that a general move of French forces has taken place on the entire Piedmontese frontiers.

The English journals generally think that the last chance of peace has about vanished, and speculate on the opening movements of the campaign.

The London Herald gives in a semi official form some specific and exclusive information relating to the movements of the French army. It says that orders have been given for the embarkation at Toulon of 30,000 men. These troops are not, however, to sail till further orders.

The divisions at Lyons, Grenoble, Besancon, etc., have also received orders to be ready to march at a minute's notice, but not to move till further instructions. The total French force destined to co-operate with Sardinia, in the event of war, estimated at 80,000, will be in two divisions, one commanded by Canrobert, and the other by Baraguay D'Hilliers, the whole acting under the command of the Emperor in person.

FRANCE

The Herald's Paris correspondent says: "Preparations for war are pushed forward with feverish rapidity, notwithstanding the professions of a willingness to disarm.

The Times Paris correspondent says, it is certain that there is no cessation of armaments. Troops continued to concentrate at Lyons. An army is to be concentrated on the Rhine frontier, and several cavalry regiments had already commenced marching thither. A regiment of hussars had been ordered to proceed by forced marches to the Piedmontese frontiers. The French soldiers on renewable furlough are reported to have been called in.

Gen. Randon is spoken of as Major General of the army on the Piedmont frontiers. The infantry division of the army of Paris was to leave Paris for Toulon by railway on the evening of the 22d.

PRUSSIA

It is stated that the mission of the Archduke Albrecht, of Austria, was most completely successful, he having signed a military convention with Prussia, by which the latter engages to send to the Rhine an army of 250,000 men under the personal command of the Prince Regent, if the negotiations for peace fail. This force will be further increased by the contingent of Bavaria, 60,000 strong, and the Eighth Federal Army corps of 60,000, whilst the other contingents will be held ready to march. The newspapers in Prussia, it is said, had been requested not to publish anything connected with the preparations for war or the movements of troops.

AUSTRIA

The Austrian Southern Railway was retained for the exclusive service of government, and troops and ammunition were being constantly conveyed over it.

The danger of war was considered so imminent at Frankfort that the Federal Diet, which had been holding secret sessions, resolved not to adjourn for the Easter holidays.

It is reported that the Austrians had entered the Duchies of Tuscany, Parma and Modena.

QUEBEC, May 9. Steamer Anglo-Saxon from Liverpool 27th ult., arrived here this morning. Her dates are four days later than the advices per Niagara.

The crisis in Europe continues, but as yet there had been no declaration of war.

Sardinia replied to Austria's ultimatum on the 20th. The result is not known.

Austria was expected to cross the Ticino at any moment, although it was reported she had agreed to another proposed mediation by England, and had granted 14 days delay.

The French troops had entered Piedmont, and great warlike activity prevails throughout France.

The French Corps Legislatif met at Paris on the 26, to receive the government statement. Walewski made a statement, throwing all the blame of the present position of affairs on Austria.

The proposed loan of 500,000,000 francs was announced, and the contingent for the year is to be raised to 140,000 men.

Prussia, England and Russia have all protested against the conduct of Austria.

LATER

Per Steamship Adelaide. Three days later from Europe. Advices of 29th.

Hostilities have all but commenced.

French troops were pouring into Piedmont.

The government of Tuscany have joined France and Piedmont.

French troops were landing at Genoa in large numbers, and were enthusiastically received.

The King of Sardinia has gone to join his army in Allessandria.

The Tuscan army have called on the Grand Duke to join France and Piedmont, and declare war against Austria. He declined and fled, and Tuscany declared a Military Dictatorship.

Warlike preparations are going forward in England.

Active military movements were going on throughout France.

Eighty thousand French troops were expected to have arrived in Italy by the day the Adelaide sailed.

Denmark is reported to have concluded a treaty, offensive and defensive, with France.

LONDON, Saturday noon. The Austrian manifesto has been issued, and is tantamount to a declaration of war.

PARIS, Saturday. The Austrians have crossed the Ticino, and commenced hostilities. This is official.

Notices, &c.

Conference.

If the Lord will, there will be a conference of Christians looking for the mercy of our Lord Jesus Christ at his coming, holden at Reading Village, ten miles south west of Hillsdale, Hillsdale county, Mich., commencing June 10th, at half past ten A. M., and continuing over Lord's day. We desire to see as many at this gathering, from Michigan and Indiana, as can consistently come, and should there be brethren traveling east or west at that time, who desire to attend the meeting, we shall be happy to entertain them. Bro. and Sr. Mansfield, E. Miller, Jr., and Dr. Robinson are expected to be present to preach the word of life.

In behalf of the church,
A. N. SEYMOUR.

☞ *Expositor*, please copy.

Notice.

There will be a quarterly conference holden at Hardin, Iowa, to commence June 4th, at 10 1-2 A. M., continuing over Lord's day. Hardin is twenty miles north-west of McGregor.

We hope there will be a general attendance of the brethren.

☞ *Expositor*, please copy.
P. S. W. Hare, Evangelist.

Notice.

Bro. R. E. Ladd sends the following appointment:—

Eld. Edwin Burnham will preach in Springfield, Mass.,............May 17, 18, 19, 20.

Notice.

Some of the brethren have desired to know who I am. They may write to any of the following brethren, and get any information they may desire:—Dr. A. Doolittle, 138 Bleecker St.; Mark E. Green, Sullivan, cor. Christy St.; Peter Bounty, 364 Broome St.; Wm. Roworth, 354 Pearl St.

J. K. BELLOWS,
364 Broome St., New York.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, May 11th.

Bro. A. M. Higgins appoints to preach at Brimfield, Mass., May 15th.

Eld. S. S. Brewer appoints to preach in
Collinsville, Ct., May 22d
Cheshire, Ct., May 29th

Bro. C. H. Perkins appoints to preach in
Exeter, N. H., May 16th
Epping, N. H., if the brethren will give notice and secure a place, Tuesday eve, May 24th
Suncook, N. H., Thursday eve, May 26th
Concord, N. H., corner of Warren and Rumford streets, Friday eve, May 27th
Worcester, Mass., Thomas St., Sunday, May 29th

I am now at liberty, and will visit places I have had to neglect. Those that now desire my labors, will please address me at Chicopee Falls, Mass.
HIRAM MUNGER.

Eld. R. E. Ladd will meet the church in Scitico, Ct., May 15th.

T. M. Preble appoints to preach in
West Boscawen, (Christian meeting house) May 15th
Canterbury (Town House) May 22d
Sutton, So. Village, (Baptist House) May 29th
and attend to the ordinance of Baptism.
Loudon Ridge, June 5th

Providence permitting, I will preach in New Bedford, Mass., the second and third Lord's days in May.
MILES GRANT.

J. K. Bellows appoints to preach as follows:
South Farms, Ct., May 15th
Northfield, Ct., May 16th and 17th
Plymouth Hollow, Ct., May 18 h and 19 h
Litchfield Station, Ct., May 22d
Bakerville, Ct., May 23d and 24th
Pleasant Valley, Ct., May 25th and 26th
Cold Spring, Mass., May 29th
Chester Factories, Mass., May 30th and 31st
Bancroft, Mass., June 1-3
Goshen, Mass., June 5th

Eld. Thomas Smith appoints to preach in
Holden, Me., May 14th
Conference, (2 P. M.) almost same place, May 15th
East Grate Works, Me., May 22d

T. S. Canfield appoints to preach as follows:
Lanesville, Ct., May 13th
Pawlings, N. Y., May 15th

Eld. I. C. Wellcome appoints to preach in Richmond Corner, (meeting-house,) May 15th.

APPOINTMENT FOR BRISTOL, CT.
Eld. Ira Morgan will preach May 15.
IRA SHUTLIFF, Cor. Sec.

Business Matters.

To Correspondents.

R. E. Ladd.—They have not been rejected, if they did not appear, it was an oversight.

Wm. Smith—All right.

Cash Receipts.

C H Foslick 208 $1 48, I H Shepherd 208 $1 12, I K Lombard 186 $1 75, A P Wells 208 $ 3 00, R Thompson 183 51cts, T R Winn 161 $1 46.

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For the Crisis.

Brief Expositions.

NO. VIII.—FAITH REASONABLE AND EASY.

"If we receive the witness of men, the witness of God is greater."—1 John 5: 9.

You may have heard a great deal about the difficulty of believing the gospel, but you never saw that doctrine asserted by the Holy Spirit; on the contrary, the Bible invariably, as in the text, so speaks as to convince the attentive reader that it is easy for him to credit the message of salvation. How many speak as if God were the only being in the universe whose word it was difficult to receive! Let the reasoning in the verse under consideration guide us all to a right understanding of this point. The argument is simple, rational, irresistible. We receive the witness—the testimony—the word—of man, and surely we ought at least as readily to admit the true sayings of God. We say "at least as readily," but the language is almost profane. Believe God at least as readily as man! Alas! that we are driven to argue in this style; but we must do so for the sake of scattering the gross darkness thrown around human power and duty.

When a man utters any intelligible statement in our hearing, what is it that induces us to admit it—to receive it as true? It is the known worth of the speaker's moral character. We reject the testimony of a habitual liar, in almost all circumstances; we reasonably hesitate when we are addressed by a stranger; and we instinctively admit the declaration of one possessing well-tried veracity. And, now, who proclaims the Gospel? It is the God of truth. Men may lie, God cannot: men may even unintentionally deceive us, God cannot lead us astray. In every sense, then, the witness of God is greater, that is, MUCH MORE WORTHY OF BEING BELIEVED. Infinitely more so. That the reader may believe the divine message—the gospel of his salvation—the fact that Jesus loved him and bore his sins on the tree,—that Jesus is loving him still and is most willing to impart to him eternal life in the glorious kingdom about to be revealed—let him reflect for a moment, and surely a longer period cannot be required, on the transcendently holy character of Him who addresses him from the throne. Think of the divine speaker, and as you apprehend more and more clearly who addresses you, and the absolute holiness of his name, you must discover ample ground to rest on his word—and you rest on it just as you rest on the word of man—with instantaneous, increasing, delightful and unwavering confidence.

When our Lord preached to the Jews, he never taught them that they were unable to believe his word; his language was, "If I say the truth, why do ye not believe me?" He did not say, even though I speak the truth, ye cannot believe me. John 8: 46. Having the truth, and of course evidence that it was the truth, he intimates to them that they could demand no more, and that their unbelief was without excuse. O reader, you have the truth—the Gospel truth—and you are as fully qualified to believe it as any other message that ever was announced in your hearing. Believe, therefore, and live.

NO. IX.—JESUS' SELF-SACRIFICING LOVE.

"The Son of God, who loved me and gave himself for me."—Gal. 2: 20.

So says Paul; and from these few words he drew all his salvation and all his joy. It was *enough* for him, a sinner, going on to judgment, that Jesus had loved him, and given himself for him. You see that the love of Jesus for Paul was not the effect of any love for Jesus on Paul's part; it was with Jesus that the love originated, and it was the fact of his loving Saul, the sinner, that filled the persecutor's heart with peace, and melted him into love and submission. How great the proof of Jesus' love for "the chief of sinners!" He "gave himself for me." It was not gold that he tendered for Paul's salvation; had that been sufficient, he could have presented abundance of it, for "the silver and the gold" were his: it was not a vast and varied pile of animals in sacrifice; if that could have purchased the rebel's life, Jesus might easily have paid the price, for "the beasts of the forest" were his, "and the cattle on a thousand hills;" but he gave HIMSELF—he submitted to shame—to torture—to death! Oh, what love! It is high as heaven and deeper than the unseen world. Eph. 3: 16–19.

Now, reader, this is a sweet verse for you to meditate upon; and lovingly we recommend you to turn it over and over in your mind. It may be you exclaim, "would that I loved Jesus!"—and you wonder how you can reach that state of affection. Perhaps you are awfully impressed, and certainly you ought to be so, with these words, "If any man love not the Lord Jesus, let him be Anathema Maranatha," that is, accursed—devoted to destruction—at his coming. How can you love him, then? How can you escape this terrific doom? You can only love him in one way, and that is by being made acquainted with his love for you. Jesus loves you already—even now! My fellow-sinner, think of that! He gave himself for you, since he gave himself "a ransom for all," and for "the world," and for "the whole world," etc. [illegible] you as certainly as you are [illegible] in the universe of God. [illegible] you some of the im-[illegible]

mortal Luther's precious observations on this favorite text. When you read what he says of himself, I implore you to insert your name in place of his, and in that way you shall the more likely reap substantial profit.

"Who is this me? Even I, wretched and damnable one, so dearly beloved of the Son of God, that he gave himself for me. If I, then, through works or merits, could have loved the Son of God, and so come in to him, what needed he to deliver himself for me?"

"If I, being a wretch and a damned sinner, could be redeemed by any other price, what needed the Son of God to be given for me? But because there was no other price either in heaven or in earth, but Christ the Son of God, therefore it was most necessary that he should be delivered for me. Moreover, this he did of inestimable love; for Paul saith, 'which loved me.'"

Read, therefore, with great vehemency, these words '*me*' and '*for me*,' and so inwardly practise with thyself, that thou, with a sure faith, mayest conceive and print this 'me' in thy heart, and apply it unto thyself, not doubting but that thou art of the number of those to whom this 'me' belongeth: also that Christ hath not only loved Peter and Paul, and given himself for them, but that the same grace, also, which is comprehended in this 'me,' as well pertaineth and cometh unto us as unto him."

WM. GLEN MONCRIEFF.

For the Crisis.

Travels and Incidental Items.

I informed the friends, in a previous article, of preaching in Newburg, on the eve of my arrival, with usual freedom; although I cannot recall the time when I was more exhausted. I did not sleep any the night before—was out in the blustering wind the most of the day previous, and walked some eight or more miles—walked the levee all night in the cold atmosphere and strong wind, waiting for boat—found no sleep on boat the next day on account of a band of music that had been employed, by the officers of said boat, to cheer the crew and dispel fear, I suppose, while they were running a race with another boat on a heavy wager. However, the good providence of God frustrated their design in their race, (the wind being high they could not start at the hour), and I was only annoyed by the constant music, which I could have borne well if nature had not pleaded so hard for rest.

I will here refer to a circumstance when on boat. While reading an Advent paper, a gentleman caught its heading and inquired, rather abruptly, I thought, for a stranger, "If I took that paper?" I answered him readily in the affirmative. He then very frankly commenced talking of the '43 and '44 movement, and his connection with the Advent people at that time. I learned he was preaching the doctrine of the coming kingdom at the time mentioned. He came West some ten years since, and had been practising medicine on the eclectic system, in Iraquoise Co., Ill. Had preached occasionally—always spoke his sentiments on the Advent faith freely, when preaching, and on all proper occasions. He was acquainted with most of the preachers in the East and brethren in different localities. Spoke of them with much warmth and affection. Evidently, on recalling those times, it kindled up the spark which some call the "Advent Glory," that may have been nearly quenched by the long cold rain and hail storm we have had in this State for the last fourteen months.

His name is M. C. Phiney. Many of your readers will be glad to hear from him, no doubt, even if it is a hasty sketch. He informed me Bro. George Needham lived in the same county and town, if I mistake not. They both have the same P. O. address—"Onarga, Iraquoise Co., Ill." They have been almost drowned out in that part of the State (Eastern part) as well as here in the Western part. The effect is obvious, great suffering for the comforts of life, even for daily bread.

As strange as it may appear, in a land where thousands of bushels of corn and wheat lie over, in almost every township,—corn a drug—potatoes difficult to give them away, and all eatables for man and beast abound, and thus it was two years ago, if I mistake not; yet now there is not grain enough in the country to supply its inhabitants. Many must suffer; yes, they do now suffer for want of bread-stuff. Hundreds, and I may safely say, thousands of cattle have died the past winter for want of feed. One man—a farmer—told me he had lost eighty head of cattle and six horses the past winter. True, others have not lost so many and perhaps, not so many in proportion to their number as the one spoken of, yet nearly all have shared in the loss to a greater or less extent. As to hogs, I have no definite idea of their destruction. If they were all to die I should consider it a great blessing to the human family, instead of a real loss. The flesh of swine genders too many diseases, to be of much value; but, as the people look at it differently, and consider hogs of much value, no doubt a great many of them have become food for the buzzards [illegible]. However, the people say but little about losing hogs; in fact, they keep so many, a [illegible] be missed by [illegible]. Yet I am frequently reminded (especially this Spring) of the language of a certain one describing Western hogs: "They are very large, and so poor, they lean against a tree to steady themselves while rooting—thought it would take two to make a shadow."

I will only add, in conclusion, the oldest settlers say, they never saw such times in this State before, and think there never has been a time when bread-stuff was so scarce, and so many suffering for want of it as now. However many other comforts the early settlers of this State have had to forego, the staple articles of life have never been wanting, if I have been rightly informed.

I intended in this article to have given an account of the novel time I had in Newburg; but other things have made the article too lengthy already. Hence, as I long since learned that long articles are not generally read with much interest, I will close this, and give it in my next.

W. PRATT..

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"You have rightly estimated my design in preparing these tracts for *the masses*. I have followed John Wesley's charge to his preachers, *Fire low*. My level is that of the dock yard and machine shop, where the stronghold of infidelity now lies, untouched by any tracts which I could hear of. Hence this method to simplify science and theology to such minds, vigorous and half cultivated," etc.—*Extract from a letter from the author.*

Send seventy-five cents to this office and receive a copy by return mail. H. L. H.

The Great Controversy.

Extract from a letter from R. Patterson, author of "Fables of Infidelity."

"I never entertained the current belief that we are destined to walk into the Millennium on Brussels' carpets, with all our silks and jewelry, our luxury and vanity, and pride and covetousness. The whole spirit of the word of God is against such a dream. But I had not those solemn views of the awful grandeur of the Lord's controversy *with his own people* and of the terrible things in righteousness by which it is too probable he will answer our prayers for the coming of his kingdom which the reading of your book has disclosed in the world's history.

If we are within a few years of the Millennium, as some think, then we are near to a terrible time of refiners' fire and fullers' soap, a thorough purging of the floor which will make sad havoc in fashionable religion. The signs of the times plainly enough declare the approach of judgments in the earth, and the word of God gives us his usual rule of procedure. Begin at my house. Yes, my dear sir, it is too plain to be denied that the Lord hath a controversy with the nations—with this nation above all others. You only have I known of all the families of the earth, therefore will I visit you for your iniquities. When the storm bursts over Europe, we shall not remain long mere idle spectators.

A very short opportunity is yet left us to work the works of Him that sent us. Let us do what our hands find to do with all their might. We have an Almighty ally who will appear in the hour of conflict. Blessed are all they who trust in him. That He may guide you into all truth, and make you strong in the Lord, and open wide doors of usefulness before you, that you may save many souls from death, is the prayer of Affectionately yours,

ROBERT PATTERSON."

☞ 'Let every thing that hath breath praise the Lord.' 'Praise ye the Lord.'

Obituary Notices.

Died, at his residence in West Becket, Mass., April 12th, 1859, of the Pneumo-Pleuritis, EPHRAIM WALKER, in the 61st year of his age.

In early life he gave his heart to his Savior and united with the Baptist church, and to the last maintained his christian integrity. In 1840 he was led to take heed unto the more sure word of prophecy, and felt that the consummation of all things spoken by the mouth of all the holy prophets since the world began, was near; and when the proclamation went forth, "Behold the Bridegroom cometh!" he responded, Even so come, Lord Jesus, and come quickly! and expected ere this to have seen the King in his beauty and been arrayed in robes of immortality.

When he was taken sick he said his sickness was unto death, and said he had no desire to live, but longed to depart and be with Christ, which was far better. Bro. Carter called to see him. Father wished him to pray with him. He asked father what he should pray for. He replied, "For an abundant entrance into the kingdom." When Bro. C. ended praying, father exclaimed, "Open, ye gates, ye everlasting doors, and let the King of glory in." He called for the Pilgrim's Progress and wished to have read to him where Christian crossed the river, and with ecstasy of soul he exclaimed, "I am almost over the river." He prayed for patience to wait his appointed time. He retained his reason to the last, and when dying he exclaimed, "I'm going!" and wished to say more, but speech failed. Thus he fell asleep in Jesus to await the morn of the resurrection, when Jesus shall come, who says, "I am the resurrection and the life, and whoso believeth in me, though he were dead, yet he shall live, and I will raise him up at the last day." We mourn and weep at our great loss, but we sorrow not as those who have no hope, for those who sleep in Jesus will God bring with him. It is then I hope to meet my dear father and mother, who have gone before, to part no more forever. By father's request, Bro. Morgan, of North Becket, preached the funeral sermon. His text was Eccl. 9: 10.

Thus let them slumber till Christ from the skies
Bids them in glorified bodies arise;
Singing, as upward they spring from the tomb,
Victory! victory! Jesus hath come!

LOUISA M. W. HORTON.

Eden, N. Y., April 25, 1850.

Died, in South Livermore, Me., Feb. 25th, 1859, SARAH A., daughter of John A. and Martha A. True, aged seventeen years and eight months.

Her disease was consumption. She was a great sufferer, yet never murmured, but was perfectly resigned to her lot. Although in the bloom of youth, Sarah had chosen the good part, and when the hour of her death approached, she met it with a calm resignation, trusting in Him who doeth all things well. She was converted about one year ago, and united with the Christian church in Livermore. The last meeting she ever attended, was the quarterly conference at Belgrade, last fall. She was taken sick soon after returning home, but the blessed hope of the gospel comforted and sustained her through her sufferings.

Sister Sarah possessed the ornament of a meek and quiet spirit, and was beloved by all her acquaintances. She leaves a widowed mother, with brothers and sisters, to mourn her loss; but they have the assurance that she sleeps in Jesus, and that when He who is her life shall appear, then will she appear with him in glory; when this mortal shall have put on immortality, and then shall be brought to pass the saying that is written, death is swallowed up in victory!

"The christian is fearless, though nearing the tomb,
For the torch-light of promise shall light up its gloom;
Christ says, I will raise thee again, do not fear,
Thy Father, thy Portion, thy Savior is near!"

E. M. HAGGETT.

PALMER, an infant child of H. H. Arnold, aged nine months, died in Mount Pleasant, Minnesota, the 12th inst.

Bro. and Sr. Arnold have followed three of their children to the grave, yet they sorrow not as those who have no hope; they are cheered by that declaration,—"I am the resurrection and the life," and are consoled with the belief that their children shall come again from the land of the enemy.

Sleep on, loved darling, in the dust,
Till the last trump shall bid you rise;
On that blest morn, among the just,
To meet the Savior in the skies.

O! glorious morn, triumphant day!
When Christ shall wake his sleeping dead;
Then our Destroyer he will slay,
And all his saints will join their Head.

We have a hope of life to come,
A hope that bids all sorrow flee;
Eternal life beyond the tomb,
A crown of immortality.

A. G. H.

Florence, Minn., April 25th, 1859.

Died, in Rutland, Vt., of brain fever, April 6th, 1859, ALBERT W., son of Bro. Thomas and Sr. Mary A. George, aged nine years.

This was a lovely boy, because he was good and trusted in Jesus. Though young, he manifested the sense and virtue of riper years. His resignation, during his sufferings, was such as is peculiar to the christian. He met death with calm composure, expecting to *sleep* till the Savior comes to raise the loved one, and give him again to the embrace of those whose hearts are now bleeding with deep sorrow. The funeral was at the Methodist church, and attended by a large audience of sympathizing friends.—ED.

Summary of News.

FOREIGN.

Per steamship Niagara, from Liverpool the 23d ult.

THE WAR CRISIS.

The London Times of the 21st ult. issued a special edition, containing the following telegram:

Turin, April 21. Gyulai, the Austrian commander in Lombardy, has been ordered to present an ultimatum for the disarmament of Piedmont and the sending away of the volunteers. If refused, war is to be declared in three days. Two more divisions of the Austrian army, of 80,000 men, have been ordered to the Ticino. The English proposal for a Congress upon the same conditions as that at Laybach has been refused.

The Times adds the following: "We have reason to believe that the same intelligence has been received by the Government. A cabinet council was at once summoned. The English Government is said to have promptly telegraphed to Vienna the strongest protest against the above measure."

The Evening Herald of the same date has a similar announcement, and it is otherwise confirmed.

The Vienna correspondent of the Times telegraphs under date of Thursday noon, as follows: "Day before yesterday Austria forwarded a categorical summons to Sardinia to dissolve the free corps. A reply is to be given within three days of the receipt of the summons, and an evasive answer will be considered equivalent to a refusal."

The Paris Moniteur of Friday says: "Austria has not given her adhesion to the propositions made by England and accepted by France, Russia and Prussia; besides which, it appears that the Cabinet of Vienna have resolved upon addressing a direct communication to the Cabinet of Turin, in order to obtain the disarmament of Piedmont. In consequence of these facts, the Emperor has ordered the concentration of several divisions of the army on the frontiers of Piedmont."

The Patrie says: "General Marmora has informed the French government by telegraph that the Austrian army had made a significant movement on the strategical line of Ticino, and that he feared being attacked at any moment."

The Emperor Napoleon held a council of Ministers, and it was attended by Princes Jerome and Napoleon as Princes of the blood.

The King of Sardinia also held a council of Ministers on Thursday, the 21st.

VIENNA, Friday. The following official statement is published: "Piedmont, which has for some years past endangered Austria's rights, has been summoned most urgently by Austria to disarm. Besides this demand, expressly addressed to Piedmont, Austria adheres firmly to the proposal for the general disarmament, although she cannot make that proposal subordinate to the summons she has sent to Sardinia."

The Constitutionnel announces that part of the army of Paris had received orders to hold itself in readiness to march.

LATEST.

LONDON, Saturday. After the Cabinet meeting on Thursday, a dispatch was sent to the Austrian government, expressing the strong disapproval of the British government of the peremptory course adopted by Austria.

The Daily News says the reply of the Emperor of Austria had been received. He declines to reconsider the responsibility in commencing the war in the heart of Europe.

Count Buol declares that his master having taken his course will pursue it to the end.

The Times says that the Imperial Manifesto which is to accompany the declaration of war against Sardinia, is already prepared. Austria, mistress of the position, is ready by act of State and deed of war, to initiate the sanguinary drama upon which the curtain is about to rise. There is no doubt but that a general move of French forces has taken place on the entire Piedmontese frontiers.

The English journals generally think that the last chance of peace has about vanished, and speculate on the opening movements of the campaign.

The London Herald gives in a semi-official form some specific and exclusive information relating to the movements of the French army. It says that orders have been given for the embarkation at Toulon of 30,000 men. These troops are not, however, to sail till further orders.

The divisions at Lyons, Grenoble, Besancon, etc, have also received orders to be ready to march at a minute's notice, but not to move till further instructions. The total French force destined to co-operate with Sardinia, in the event of war, estimated at 80,000, will be in two divisions, one commanded by Canrobert, and the other by Baraguay D'Hilliers, the whole acting under the command of the Emperor in person.

FRANCE.

The Herald's Paris correspondent says: "Preparations for war are pushed forward with feverish rapidity, notwithstanding the professions of a willingness to disarm.

The Times Paris correspondent says, it is certain that there is no cessation of armaments. Troops continued to concentrate at Lyons. An army is to be concentrated on the Rhine frontier, and several cavalry regiments had already commenced marching thither. A regiment of hussars had been ordered to proceed by forced marches to the Piedmontese frontiers. The French soldiers on renewable furlough are reported to have been called in.

Gen Randon is spoken of as Major General of the army on the Piedmont frontiers. The infantry division of the army of Paris was to leave Paris for Toulon by railway on the evening of the 22d.

PRUSSIA.

It is stated that the mission of the Archduke Albrecht, of Austria, was most completly successful, he having signed a military convention with Prussia, by which the latter engages to send to the Rhine an army of 250,000 men under the personal command of the Prince Regent, if the negotiations for peace fail. This force will be further increased by the contingent of Bavaria, 60,000 strong, and the Eighth Federal Army corps of 60,000, whilst the other contingents will be held ready to march. The newspapers in Prussia, it is said, had been requested not to publish anything connected with the preparations for war or the movements of troops.

AUSTRIA.

The Austrian Southern Railway was retained for the exclusive service of government, and troops and ammunition were being constantly conveyed over it.

The danger of war was considered so imminent at Frankfort that the Federal Diet, which had been holding secret sessions, resolved not to adjourn for the Easter holidays.

It is reported that the Austrians had entered the Duchies of Tuscany, Parma and Modena.

QUEBEC, May 9. Steamer Anglo-Saxon from Liverpool 27th ult., arrived here this morning. Her dates are four days later than the advices per Niagara.

The crisis in Europe continues, but as yet there had been no declaration of war.

Sardinia replied no Austria's ultimatum on the 20th. The result is not known.

Austria was expected to cross the Ticino at any moment, although it was reported she had agreed to another proposed mediation by England, and had granted 14 days delay.

The French troops had entered Piedmont, and great warlike activity prevails throughout France.

The French Corps Legislatif met at Paris on the 26, to receive the government statement. Walewski made a statement, throwing all the blame of the present position of affairs on Austria.

The proposed loan of 500,000,000 francs was announced, and the contingent for the year is to be raised to 140,000 men.

Prussia, England and Russia have all protested against the conduct of Austria.

LATER

Per Steamship Adelaide. Three days later from Europe Advices of 29th.

Hostilities have all but commenced.

French troops were pouring into Piedmont.

The government of Tuscany have joined France and Piedmont.

French troops were landing at Genoa in large numbers, and were enthusiastically received.

The King of Sardinia has gone to join his army in Allessandria.

The Tuscan army have called on the Grand Duke to join France and Piedmont, and declare war against Austria. He declined and fled, and Tuscany declared a Military Dictatorship.

Warlike preparations are going forward in England.

Active military movements were going on throughout France.

Eighty thousand French troops were expected to have arrived in Italy by the day the Adelaide sailed.

Denmark is reported to have concluded a treaty, offensive and defensive, with France.

LONDON, Saturday noon. The Austrian manifesto has been issued, and is tantamount to a declaration of war.

PARIS, Saturday. The Austrians have crossed the Ticino, and commenced hostilities. This is official.

Notices, &c.

Conference.

If the Lord will, there will be a conference of Christians looking for the mercy of our Lord Jesus Christ at his coming, holden at Reading Village, ten miles south west of Hillsdale, Hillsdale county, Mich, commencing June 10th, at half-past ten A. M., and continuing over Lord's day. We desire to see as many at this gathering, from Michigan and Indiana, as can consistently come; and should there be brethren traveling east or west at that time, who desire to attend the meeting, we shall be happy to entertain them. Bro. and Sr. Mansfield, E. Miller, Jr., and Dr. Robinson are expected to be present to preach the word of life.

In behalf of the church,
A. N. SEYMOUR.

☞ *Expositor*, please copy.

Notice.

There will be a quarterly conference holden at Hardin, Iowa, to commence June 4th, at 10 1-2 A. M., continuing over Lord's day. Hardin is twenty miles north-west of McGregor. We hope there will be a general attendance of the brethren.

☞ *Expositor*, please copy.

[illegible], Evangelist.

Notice.

Bro. R. E. Ladd sends the following appointment:—

Eld. Edwin Burnham will preach in Springfield, Mass., ... May 17, 18, 19, 20.

Notice.

Some of the brethren have desired to know who I am. They may write to any of the following brethren, and get any information they may desire:—Bro. A. [illegible], [illegible] Bleecker St.; Mark E. Green, Sullivan, cor. Christy St.; Peter Beatty, 364 Broome St.; Wm. Seaworth, 354 Pearl St.

J. K. BELLOWS,
364 Broome St., New York.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, ... May 11th

Bro. A. M. Higgins appoints to preach at Brimfield, Mass., ... May 15th

Eld. S. S. Brewer appoints to preach in
Collinsville, Ct., ... May 22d
Cheshire, Ct., ... May 29th

Bro. C. H. Perkins appoints to preach in
Exeter, N. H. .... May 15th
Epping, N. H., if the brethren will give notice and secure a place .... Tuesday eve, May 24th
Suncook, N. H., ... Thursday eve, May 26th
Concord, N. H., corner of Warren and Rumford streets, ... Friday eve, May 27th
Worcester, Mass., Thomas St., .. Sunday, May 29th

I am now at liberty, and will visit places I have had to neglect. Those that now desire my labors, will please address me at Chicopee Falls, Mass.

HIRAM MUNGER.

Eld. R. E. Ladd will meet the church in Scitico, Ct. .... May 15th

T. M. Preble appoints to preach in
West Boscawen, (Christian meeting house) May 15th
Canterbury (Town House) .... May 22d
Sutton, So. Village, (Baptist House) ..... May 29th
and attend to the ordinance of Baptism.
London Ridge, ... June 5th

Providence permitting, I will preach in New Bedford, Mass., the second and third Lord's days in May.

MILES GRANT.

J. K. Bellows appoints to preach as follows:
South Farms, Ct., ... May 15th
Northfield, Ct., ... May 16th and 17th
Plymouth Hollow, Ct., ... May 18th and 19th
Litchfield Station, Ct., ... May 22d
Bakerville, Ct, ... May 23d and 24th
Pleasant Valley, Ct., ... May 25th and 26th
Cold Spring, Mass, ... May 29th
Chester Factories, Mass. .... May 30th and 31st
Bancroft, Mass., ... June 1–3.
Goshen, Mass., ... June 5th

Eld. Thomas Smith appoints to preach in
Holden, Me. .... May 14th
Conference, (2 P. M.) about same place May 15th
East Grate Works, Me., ... May 22d

T. S. Canfield appoints to preach as follows:
Lanesville, Ct., ... May 12th
Pawlings, N. Y., ... May 15th

Eld. L. C. Welloome appoints to preach in Richmond Corner, (meeting-house,) ..... May 15th

APPOINTMENT FOR BRISTOL, CT.
Eld. Ira Morgan will preach .... May 15
IRA SHUTLIFF, Cor. Sec.

Business Matters.

To Correspondents.

R. E. Ladd.—They have not been rejected; if they did not appear, it was an oversight.

Wm. Smith—All right.

Cash Receipts.

C H Fosdick 208 $1.48, I H Shepherd 206 $1.12, I K Lombard 186 $1.75, A P Wells 208 $3.00, R Thompson 183 51cts, T R Winn 161 $1.46.

A G Hudson 221, J Ellis 203, Eld. J Knapp 203,—50cts each.

J Hall 215, J E Ainsworth 199, J Byrnes 210, Abm. Libby 204, C H Locke 215, W Hinckley 215, F A Dickerman 208, A B Thayer 260, J Frederick 156, J G Baker 239, G A Streeter 208, W J Collins 215, J Beach 215, E Potter 215, Am. Haskell 2nd, 215, I Clark 215, J C Buck 216, H G Dearborn 256, A H Smith 221, L Corsley, A P Howard 216, E E Hull 216, M F Champlin 216, W F Leathe 208, J W Merrill 210, F A Baker 208, $1.00 each.

J H Trufant 212, E C Richardson 206, Jno. Smith 234, H Hey 224, G Berry 224, P Gimmett 242, L Houghton 214, F H Whitaker 190, G W Grow 204, J E Roberts 234, E Baker 227, $200 each.

For books and tracts.—C W Bemis $1.00 J G Bush 254, T K Butler 50cts, G A Streeter 18cts, B Herrick 51cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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☞ The above books and tracts can be obtained of our agent in Portland, [illegible] Summer street.

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Original Contributions.

For the Crisis.

'Tis Sweet to be at Rest.

'Tis sweet to be at rest,
From every doubt and fear,
Of heavenly peace possessed,
Even while [illegible] here;
And such a peace doth Jesus give
To those who by believing live.

The [illegible] amid the toils,
The battle, and its blood,
To know that sorrows all
Are working for our good;
Such trust have we who look above,
And dwell in God, and dwell in love.

'Tis sweet, when toils are past,
And every conflict won,
To hear our Lord at last
Pronounce the word, "well done!"
This joy have those whose hearts sincere
To life's last labor persevere.

H. L. H.

[illegible], Mass., April 7th, 1869.

For the Crisis.

The Good Fight.—The Victory.

"Fight the good fight of faith; lay hold on eternal life."—1 Tim. 6: 12.

Practical preaching, that reaches and regulates the practice of the hearer, must have a foundation and an object. The foundation lies in man's pressing need; in God's wonderful love in Christ; and in the adaptability of all this love to supply our actual wants. The object is,—the crown of life in the kingdom of the King of kings.—Jas. 1: 12; Rev. 1: 5–7.

Practical preaching must of course be plain, doctrinal, or Gospel preaching; for otherwise it has neither Scripture nor common sense to recommend it. For to tell men to fight the good fight—run the race, and overcome the world, and without telling the occasion and object, the origin or *end*, is to *be* and appear a very "babe" before God, or good men.

Failure is the certain result of not knowing; for no *preacher* (nor person) can be "crowned, except he strive lawfully." The nature, rules and object of the warfare must be known, in order to "strive lawfully," according to the prescribed rules of the warfare.

The Gospel's "joyful sound" sounds mainly of "the kingdom." The Lord's supper is authorized "*till he come*" to call us to "the marriage supper of the Lamb." Baptism is a burial into "the likeness" of Christ's death, and a [illegible] in the likeness of his resurrection. Thus all parts of the Gospel refer to and reach on to "the consummation." Till then, the holy strife must be maintained by all who shall overcome. There is no peace nor truce. The war is deadly. Every advance is a real conquest; and victory to Christ and his people involves destruction to their foes. He will put down "*all enemies*" in "*his time*," and not before. Then he will be the only administrator of power—the blessed and *only* Potentate.

The [illegible] is not single handed, but combined. It involves all the evil against the good. "The flesh" is organized into "the world;" (of politics and pleasure and compromising religion) and all is pervaded and directed to one end by "the Devil." Thus, "the world, the flesh and the Devil" are all in hostile array against God and his gracious cause, by Jesus Christ and his church.—1 Pet. 5: 8–9; Jer. 17: 5; 1 John 2: 15; Eph. 6: 11–17. The combatants are active and unceasing. No peace can obtain till it shall be conquered. "The God of peace will bruise Satan under our feet shortly." Then "the Prince of peace" will reign in peace—give the kingdom to "his saints," and triumph in boundless, glorious, [illegible] deliverance!

"*The good fight*" must be altogether good; for it is all of God, and it is to end, infallibly, in everlasting good, throughout the vast universe of God—leaving no trace of sin or Satan, sickness or sorrow, pain or death, or hell.—Rev. 20: 14; 21: 1–5; 22: 3; Ps. 7: 9; 104: 35; Isa. 65: 17; 2 Pet. 3: 13, 14; John 1: 29; 1 John 3: 8. This was begun with the tempter, the creature, and time. It is to end finally with the close of earth's great work—the period of revealed distinctive time. All beyond is the "age of ages"—in untold eternal triumphs of all good. Amen and amen.

All warfare is good and honorable that is waged for, and ends in, securing a great and permanent good. This will end in all and endless good; and hence it is now "*good*." Other wars are oft excited on both sides by the worst passions; waged with the worst of motives; and even though successful for the time, end, even to the victors, in everlasting loss! But in this "good fight" the motive, object and end are all glorious, Godlike and unceasingly good. It is now to restrain; at last to conquer death, Devil and hell—leaving only the good. This good warfare is against all evil; it embodies in its gracious range all the good of earth and heaven; and is ultimately to attain all, and the only triumph, eternally. Our engagement in this "good fight" is by admitting, believing, confessing and [illegible] God's truth concerning it. Taking Christ's yoke, and living for [illegible] and bodily [illegible] "the [illegible] Matt. 6: 10–33; John 6: [illegible]

consequence, it is ignorance and guilt—it is in aid of the enemy, to ignore prophecy; or to *assume* to *preach practically* for Christ, our coming, conquering *King*, "as they (in the opposition) *can bear* it." Of such, Christ and the Holy Ghost have spoken—"I never knew you."—Matt. 7: 21–23. Hear the Judge,—"Fight the good fight of faith, lay hold on eternal life." You must attain it, or perish.

Therefore all of us are to act and live; preach and pray; be all over and altogether engaged for God's revealed triumph! To those who overcome, (unbelief, erring theories and friends, fleshly and Satanic stumbling-blocks,) He will crown amid the seven-fold—manifested and exhaustless honors of the Kingdom. They shall be kings and priests unto God and his Christ, and reign with him over the earth.

The *good* prevail in this "fight" not alone; but in alliance with Christ and his cause. The victory will be an allied victory. The foes are to fall as allied foes; and hence all who ever become overcomers, must needs come to Christ—abide in Christ and each other—be filled with the Spirit, and maintain the cause of truth as God's truth! It is truth as a whole.—The armor of righteousness is made up of this heavenly metal. All its elements of faith, hope and strength, are of the Truth; and all aspects of Gospel truth ally its friends in everlasting league with God, and a coming Christ, to salvation.—Heb. 9: 28; 2 Tim. 4: 1–8; Rev. 12: 10.

It is then treason to the Holy Ghost and the kingdom of God, to suppress the truth as it relates to Christ's coming,—as the "Blessed and only Potentate." Now Death has a dreadful and deadly power. Hades has power "as a roaring lion." But soon our King, into whose alliance we have entered, by the obedience of faith, will take His great power and be King.—Rev. 11: 17. Then He only will have power! "The only Potentate" is then his title. Hades, death and the devil will then have no power. "Wherefore, comfort one another with these words." Amen.

J. D. C.

For the Crisis.

Cause in the West.

Bro. Grant:—Since I last wrote, I have visited Onion Grove, Iowa. I spent one week; there was some interest, and some confessed the truth. I hope to visit them again soon. Visited Earleville, Lazelle Co., Ill., where I held a quarterly meeting. A number were added to the church. Visited Shabbona Grove church. Found them looking for that "blessed hope." Had a refreshing season. From there returned home, and spent a few days; preached to the churches in Cordova and Princeton. Visited Brown Co., spending a few days. Found Walker's Neck church prospering. Visited Ripley's church. They have had preachers there, who have distracted and almost destroyed them. I tried to strengthen the things that remain. Had a good time; the people began to rally again, but I was called to go to Mt. Pleasant to preach the funeral sermon of one of our sisters, (Sister Raymond), who died in the Lord. Returned north as far as Warren Co., and visited the churches there. Spent two weeks, baptized four, and received seven into the church.

This field is where Bro. Rathburn has been laboring the past year; he has met with good success; the Lord has blessed his labors, and given him many souls as seals of his ministry. I arrived home on Friday. Yesterday (Sunday) preached once in Cordova. Tuesday evening am to preach again. Subject—The rich man and Lazarus.

Wednesday, I start for Iowa; am to make a tour in Iowa, Minnesota, and Wisconsin. This is a great field, but how much we need faithful laborers in the vineyard. The field is ripe, the people want to hear. The times are hard, but the Gospel must be preached.

Preaching the Gospel of the Kingdom of God at hand, is not a money making business, in this world, but we think it is a good and safe investment, not on long credit, either, for the Master will come quickly.

I would say in conclusion, if there is any surplus change in the Lord's treasury East, or any where, that can be spared, to help advance the cause West, I wish the Treasurer would forward it.

The last year I have traveled about twenty-five hundred miles, through storm and mud, and have in my weak way been laboring day and night. I have averaged, in my preaching, once per day, and baptized one hundred or over, and organized five churches, composed of from twenty-one to forty members each. All are flourishing now; additions made since to all of them. I have tried to set in order other churches. The Lord has been with me by his Spirit.

During the past two years I have not received any more than my traveling expenses. We do not murmur; the Gospel must be preached. The Lord is at the door. I expect He will open some way before us. He will make all right soon; and for the present He knows what we need.

Moses Chandler.

Cordova, Ill., Apr. 24.

☞ If a man cannot find ease within himself, it is to little purpose to seek it any where else. [illegible]

For the Crisis.

"The Gift of God is Eternal Life."

That we immortal joys might know,
The blest Redeemer died;
Immortal life doth only flow
From Jesus' wounded side!

Christ is the life; and all must die
To whom that fount is sealed.
Life's soldier reads a hope on high,
Upon his blood-stained shield.

Unto the truth we have a guide:
The *Bible must be true!*
Nor can the shades of darkness hide
Its splendors from our view.

Each page is like a guiding star,
To light us on the way
To where immortal glories are,
Of resurrection day!

And 'missioned from the burning throne,
Where is the "perfect day,"
Each guiding star that ever shone
Upon the christian's way—

And showed him that immortal life
Beyond the dark'ning gloom,
Beyond the rest from care and strife,
Beyond the silent tomb.

And showed to him the white robed throng,
Their blood-washed garments worn,
The crown, the robe, the harp, the song
Of resurrection morn!

And showed him that if he would rise
To that immortal life,
He must in warfare win the prize,
And gird himself for strife.

Hark! Jesus speaks—oh, sinners, think
What mercy great and high!
"Come, of the *living waters* drink,
And *thou shalt never die!*"

"Now cast upon me all thy care;
My life do I lay down,
That in my kingdom thou may'st wear
A bright, immortal crown!"

O Thou, our hope, our life, our love!
We know that Thou wilt be
The light that shineth from above
To lead us unto Thee!

And when, as victors in the strife,
We yield to Thee our breath,
O may we rise again to LIFE,
Nor know the second death!

Fannie Parry.

Pine Avenue.

For the Crisis.

Charity.—No. 5.

Charity is above the virtue of Martyrdom.—"Though I give my body to be burned, and have not charity, it profiteth me nothing." A man may die for his opinions, and yet be destitute of true charity. Infidelity has had its martyrs. The Romish church hers; but both systems of faith are incompatible with "*Charity*" in a Scriptural sense. Many a professor in the Christian Church, no doubt, has died a martyr's death upon the block, or burned at the stake, or been given to the wild beasts to be devoured, and yet they were destitute of *love*.

Real christian martyrdom has the element of love in it, as exhibited in the death of Christ when he could pray for his enemies in the affecting language—"Father, forgive them, for they know not what they do;" and as seen too—Stephen the first christian martyr, when with a "loud voice" he cried "Lord, lay not this sin to their charge." A patriot may die for his country, and yet flee from the fires of persecution which would test his love for the good of universal man. There are patriots in our day; or who pretend to be,—who would fight in the face of the cannon's mouth in defence of our country against foreign invasion and a hostile foe; but will allow Roman Catholic influence to corrupt our politics,—destroy the purity of the ballot box, remove the Bible from the common school,—though the first book of moral culture in the world; and otherwise undermine the liberties and institutions of our beloved country,—and who will support the system of slavery, and its aggressive power to the extent of their influence, even to the crushing of its millions of victims, and yet suppose they are possessed of charity!

Charity is love to universal man;—to all created intelligences; and seeks the universal good and happiness of all.

O. R. Fassett.

For the Crisis.

"The State of Souls."

Under this heading there is an article in the editorial column of the *Independent*, that seems to have attracted some attention in the religious world; but which appears to me to be full of contradictions, and "flights of *conjecture* and discovery," as they seem to admit. They begin by an assertion without any evidence or proof. "One thing, however, we *must* believe in regard to it, (the soul) that it is in a state of active, vivid consciousness."

I do not see where this "*must*" comes from, it certainly does not come from the Bible; that declares that the dead know not anything, in that very day their thoughts perish. Neither does it follow *from* their after argument, for they admit that it is destitute of sensation; all the senses go to sleep in the grave, and whatever is dependent upon them becomes *quiescent*." They can neither see, hear, speak, or feel. They are "in the presence of Christ," and yet do not know where they are; they have no idea or cognizance of *time*; do not "know duration or change;" are not rewarded or punished." Is it no penalty to be under the dominion of death? But yet they are in a state of happiness or misery, "and have a vivid active consciousness." Was there ever such a jumble of contradictions and "flights of conjecture" and imagination as this?

Again, they acknowledge that very little is revealed in the Bible of an intermediate state, and that the resurrection is the period of future reward and punishment, and remark: "It is *human* to *tattle* in such promises; it is God-like to hold all in awful sequestration!" Who are the "tattlers" on this subject? Is it not those who pretend to explain by mere figments of the imagination, what they confess is not revealed in the book? Who strive to be wise above what is written; and thus prove that they are "human?"

Where there is such a strange variety of opinion on any subject, it must needs be, that conjecture and imagination is the baseless fabric on which men build, instead of the rock of Divine truth.

A noted Scotch minister remarked at a funeral the other day, that the lowest order of beings in the heavenly world were angels! The spirits of the redeemed were greatly superior to them in power and glory! Another popular minister, a few days after, told his people that the righteous, at death, were made equal to the angels! Then what need of a resurrection, for they will be at that time equal to the angels, and no more? Does not this system virtually do away with the great scriptural doctrine of "the resurrection of the dead?"

Where there are so many various and contradictory views of the state of the dead, it is evident that our would-be-wise men are, on this subject, altogether in the dark, and it is to be feared, will practically experience the truth of the old saying: "When the blind lead the blind, both will fall into the ditch." They seem to have a marvelous faculty of seeing things that have no existence, and, at the same time, are utterly unable to discern what is clearly revealed in God's word as to the final abode of the righteous after the judgment of the great day.

Some locate the redeemed in Paradise, which, they tell us, is a part of Hades. Some place them in first, second, or third heaven. Some banish them "beyond the bounds of *time and space*," and all seem to forget the promise of God to give to those who love him an everlasting inheritance in the "*New Heavens and the New Earth*," in the New Jerusalem, that comes down from God *out of Heaven* on the earth. The righteous shall be recompenced on the earth.

Christ has promised to come again the second time, to set up his kingdom under the whole heavens; to subdue all things to himself; to reign over the house of Jacob forever; to destroy the kingdom of Satan, and to have dominion from sea to sea, and from the river to the ends of the earth. Surely there are none so blind, as those who will not see the exceeding great and precious promises God has treasured up in his Word, for the consolation of his suffering and sanctified ones, that they shall reign with Christ in his kingdom.

In the prospect of this blessed hope Christ taught his disciples daily to hope and pray—"Thy kingdom come, thy will be done, on *earth*, as it is in heaven."

J. Parry.

For the Crisis.

Home Missions.—No. 2.

In my first I put the question to our brethren in Maine,—shall we make another missionary effort? Some may reply, that nearly all our efforts are now on that principle. If this is so, then can we not put it on a footing to increase it, to direct our efforts to given points?

Here let me specify. We notice that in some of the States, a society is formed, a fund is raised and pledged, one or more faithful laborers are chosen and sent out as Evangelists, to preach where there is an ear to hear, to supply destitute churches with the word of life, and to open new interests for the message of the kingdom of God. These men go out to *preach and visit*, to *pray and instruct*, from "house to house," not to preach and peddle, nor to preach without time to study the word, and then retire to bed to study and pray, and plan how their family shall be fed and clothed, house rent and other bills met, until the night is spent, then to arise to pursue some scheme decided upon to earn the money. No; not to go out west under these embarrassments, but to go and labor with *all* his energies for the unsearchable riches of Christ; to present the claims of the Gospel, its hope, and the duty to support, as well as to hear and believe it, take up collections and receive what may be freely given for the mission, and his family be supported with the fund in the missionary treasury.

These are the points to which I wish to direct your attention. It is not to interfere with the labors of pastors of churches, nor to draw away their necessary support; but to call into action much that is now dormant,—to open a channel for those who are isolated from the treasury of the Lord, and to stir up others to enlist in the cause of truth, and to set men of God in the field who can and ought to preach constantly, but who cannot now do so because our means are not so directed as to sustain them. Let us remember God works by means. Yours in behalf of Christ,

I. C. Wellcome.

Selections.

Morning.

"The watchman saith, 'The morning cometh.'"—Isa. 21: 12.

O, the dreary, dreary darkness, how it girds the stifled land!
How it falls in viewless torrents from the frowning midnight skies!
When shall Lucifer resplendent on the eastern mountains stand?
Will the morning never rise?

Tell me, oh ye bards prophetic, where in olden time ye stood,
When he saw the flying shadows and the swift-approaching day;
Saw its bannered army marching like a silver-rolling flood
Through the lands where darkness lay.

I have climbed these earthly Babels, many and many a time, to look
For the dawning of the morning in the eastern sky afar;
But I saw at brightest, only in some dim, cloud-circled nook,
One lone, faintly burning star.

Upward, upward through the darkness, mount on Faith's undrooping wing,
Till the dim horizon merges in Eternity's broad sea!
Till the eye shall catch the glory which the latter day shall bring
To the millions yet to be.

See the heavy, blinding shadows, lying sadly, like a pall,
On the nations that have never felt the gladness of the light.
And they love their weary groping: Father, hear us when we call,
Let the blind receive their sight!

O, let morning, radiant morning, come with healing in its breath,
Filling vale, and crowning mountain with the splendor of its beams;
Let the slumbering millions waken, are they sleep the sleep of death,
From the madness of their dreams!

Yonder! see the cloudy curtains of the East are rising now;
And the morning twilight glimmers, and the daylight follows fast;
Floods of radiance are streaming o'er the mountains' kindling brow;
Life and day have come at last!

See the startled nations waking: giants bursting from their chains;
Heroes, girding on their panoply and hasting to the field;
Hear a million voices singing on a thousand smiling plains
Of the glory just revealed.

* * * * * * *

Ah, how many hearts have waited for the glory of this time!
Beat their faintest, last pulsations with a yearning for the dawn;
Ah, how many ears have hearkened for this triumph note sublime,
Till both faith and sense were gone!

Sorrowing, yet rejoicing ever,—hoping for the promised gain,—
Struggling toward the great Hereafter with the earnestness of love,
Passed they through this world triumphant in a faith that reck'd not pain,
To a grander sight above.

* * * * * * *

In that city, built of sapphire, walled with jasper, paved with gold,
Where the Tree of Life is growing, crowned with heavenly fruitage fair,
Kingdoms, tribes and tongues and peoples shall be gathered and enrolled,
"And there shall be no night there."

S. W. O.—*Spring Repub.*

To a Certain Reader.

Fellow disciple, when were you last in your closet for devotional purposes? Did you go there because you *desired* and *loved* communion with God? Did you first of all read a portion of His word, with the feeling that you ought to *hear* him, before *speaking* to him? How long did you remain there? Did you grudge the time, or regard it as a sacrifice? Had you any spiritual perception of the presence of God, and did you feel that you was holding intercourse with Him at the mercy seat? Had you any humbling, refreshing view of Christ as the Mediator between you and infinite purity?

In your acknowledgment of mercies, were you sincerely grateful? Were your confessions prompted by a sense of guilt, and accompanied by deep emotions of penitence? How did your own moral nature appear when contrasted with the perfect holiness of God? Were your petitions the honest utterance of desires for favors which you really, earnestly wished to obtain? Did you remain on your knees until you had an inward assurance that your prayer was heard? Was it the prayer of faith?

Were you in no respect crippled or embarrassed by a conscious self-condemnation, occasioned by a recollection of your own inconsistencies? Did you remember no wrong done to others, for which you had made no reparation? Did you, from the heart, forgive all who had injured you? Was there no sin which conscience told you was unrepented of? Was you willing and anxious to give up every sin, however small, however inwrought into your habits? Did you make no secret reservation?

Did you fervently plead for the conversion of sinners? Had you, during the preceding twenty-four hours, done anything for the salvation of any soul, upon which you could ask the blessing of God? For whose conversion, in particular, did you pray?

When you came out of your closet, which way did your heart turn? Were you reluctant to leave the spot, or were you eager to get away and mingle with the world? How long did the influence of that season of devotion remain with you, and what was its effect upon your subsequent spirit and conscience? Do you long for the hour to arrive when you can again retire and hold communion with God?

Will you now turn to the following passages, and meditate upon them? Mat. 6: 6; Mark 11: 24–26; Psalm 66: 18; Gen. 32: 26; James 5: 16; Psalm 109: 4.—*Watchman and Reflector.*

☞ Truth will be uppermost, one time or other, like cork, though kept down in the water.

Forward!

A WORD FOR ANXIOUS INQUIRERS.

It is the first step that costs. When the Israelites came up to the Red Sea, the command of God was, "Speak to the children of Israel that they go forward." But how? The Jewish leader might well cry out, We have no fleet to bear us over. "Go forward!" But, Lord! we cannot for the gulf before us. "Go *forward!*" Wouldst thou have us, Lord, to perish in the billows? Still the same answer comes—"Speak to the children of Israel that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry shod! Unhesitating obedience to God always insures a blessing.

Here is a lesson for troubled inquirers. To you comes the command of God, "Go forward." Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you—not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

1. Perhaps you say, "I have prayed many a time already, and no blessing has yet come." Will you cease to pray then? Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm, and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening to him! Go forward.

2. Another one is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting-room. He wavers before it. He winces under the slightest word, and *imagines* terrible things in store for himself. Go forward; the sea will open to you, and so will many a heart to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling who is pushed back with a straw.

3. A third person complains, "I am in the dark; I cannot see my way." Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, *looking for The cross.*

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is—*to believe.* Then, instead of halting and shivering in an ague-fit of indecision, take a bold decisive step. End the torturing uncertainty by going forward, "looking unto Jesus."

The only way to do a thing is *to do it.* God gives strength to the obedient. He has no promise for cowards or double-minded vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps, just as soon as you determine to obey that voice which says to you, *Go forward.*—*Chr. Intel.*

"There are battles fierce and many,
By our valor to be fought,
And we want for soldiers any
Who will fight as brave men ought;
Not with sword of glittering steel
Laying waste the fruitful lands,
But with humble, christian zeal,
And the Bible in our hands."

Christian Principle.

A few years ago, in a violent storm, a ship was driven upon the bar on the south shore of Long Island. The waves swept over the deck, and the crew clung for safety to the rigging. Upon the shore, a company of men were gathered who stood motionless by the life-boat which they dragged to the beach. They were appalled by the danger, and felt that it would be certain death to venture out upon such a sea. Suddenly, a man who had once been a sailor rushed down to the beach, took his place by the boat, and shouted, "Come, men, lend a hand; I've been there myself!" That appeal was enough. The life boat shot forth among the foaming breakers on its merciful though perilous mission, and the crew were saved. That sailor had experienced a similar peril; he had felt the joy of rescue, and was ready to hazard his life to carry the same boon to those shipwrecked men. So the christian, because of his experimental appreciation of the worth of the Gospel, labors successfully to extend its blessings when other men would yield to despair. He has seen flaming up before him the wrath of an offended God; and he has felt the embrace of a loving Father as he forgave and welcomed the returning prodigal. He was once in the horrible pit and the miry clay, and now his feet are planted upon the rock. His soul was once famishing and faint, and now he feels that he shall hunger no more; he shall thirst no more. Once he was without hope and without God in the world, and now he rejoices in the anticipation of eternal glory, and is able to look up to God and say, Abba, Father! Can such an one grow weary, or be disheartened, or shrink from danger in striving to extend the influence of the Gospel? Never!

The Bible.—Out of it have come all pure moralities. Forth from it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow; and even the innocent child has breathed his last happy sigh with his fingers between its promise-freighted leaves.—*Timothy Titcomb.*

God Unchangeable.—There are many christians like young sailors, who think the shore and the whole land do move, when the ship and they themselves are moved; just so, not a few imagine that God moveth, and faileth, and changeth places, because their godly souls are subject to alteration; but the foundation of the Lord abideth sure.—*Rutherford.*

☞ Virtue needs more admirers, wisdom more applicants, truth more real friends, and honesty more practitioners.

Reading for Youth.

A Lesson from the Birds.

"See how it *rains, rains, rains,*" said little Mary Jellis, as she gazed from the closet window of her mother's chamber, longing to see the shower cease and the sun shine out bright and clear again. "Oh! mamma, it will never stop, and I do *hate* rainy weather." Just then a little bird, whose nest hung from a tree not far off, broke out in one of his sweetest strains, and Mary listened wonderingly.

"Hark, daughter, hear what the bird says," said her good mamma, who observed the fixed attention of her little one.

"Why, it only sings," answered Mary.

"Yes; but while you are fretting and whining in this nice, large room, with all your playthings around you, and doll waiting to be dressed, birdie sings from the dripping bushes as though he would remind you that God makes the rain fall! See how his throat swells."

Mary looked up to the bough, and sure enough there he was, warbling merrily, and when his song ceased, she said it was because she had quit murmuring at the weather.

The next day, Anna Grey came over to spend the day with her friend, and while playing together on the green grass, Anna suddenly laid by her doll, and ran towards the house.

"Why do you go away?" cried Mary, surprised at her sudden freak.

"Oh! it's so *hot* we can't play out of doors. I do wish the sun would go under a cloud, and *stay* there a good bit."

"Why hear that little bird in the bush," answered Mary, laughing in her sleeve, as she remembered her rainy day lesson.

"Well, what of it?"

"Why, it says, '*God makes the sun shine,*' and Mary forthwith related her experience with the bird. From that day to this, Mary and Anna are content with either rain or sunshine, for they recollect *the lesson of the birds.*—*Little Pilgrim.*

The Boy that obeyed God rather than Man.

In a town in one of the midland counties of England lived a poor boy; his clothes were almost threadbare, and his daily allowance of food was often very scanty. He was an orphan, and having no one to provide for him, he supported himself by working at a factory, where he earned five shillings a week. He was a very good boy, and loved to read his Bible, and to go to the house of God on the Sabbath day. But he had an ungodly master, who knowing of his wish to go to church on the Sabbath, ordered him to come to work on that day. However, Jem thought it his duty not to obey, and accordingly spent that sacred day in his usual peaceful manner.

The next morning, when he presented himself at the factory, the master inquired, "Where were you yesterday?" The boy answered, "I went to church, sir." "Then you may go to church again to-day!" replied the master, angrily; and paying him what was due to him, he instantly dismissed him. Jem was now without any means of earning a livelihood; but he knew it was useless to despair, so he began to look out for another situation.

On one of his applications, a gentleman asked him the reason of his dismissal from his former place. The boy replied, "Because I did not wish to go to work on the Sabbath, sir." The merchant was much pleased with this answer, and immediately engaged him at the increased wages of ten shillings a week. "Godliness has promise of the life that now is, and of that which is to come."—*Ex.*

A Beautiful Incident.

In the public school in Coates Street, above Twelfth, in this city, one day last week, while the school was in session, a transom window fell out with a crash. By some means the cry of "fire" was raised, and a terrible panic ensued. The scholars rushed into the street shrieking in wild dismay. The alarm extended to the teachers also, one of whom, a young lady, actually jumped from the window. Among the hundreds of children, with whom the building was crowded, was one girl, among the best in the school, who, through all the frightful scene, maintained entire composure. The color indeed forsook her cheek. Her lip quivered. The tears stood in her eyes. But she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked her, how she came to sit still without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such a case, and he told me, if there was an alarm of fire in the school, I must just sit still." What a beautiful illustration of faith? "My father told me so, and my father knows!" That is the gist of the whole matter—implicit, unfaltering trust in our Heavenly Father.—*Guardian.*

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

The Simplicity of Christ.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."—2 Cor. 11: 3.

The Corinthian church seems to be compounded of the two elements, excellence and folly. The evil of contention had appeared among its members, and they had broken up into several parties, one calling itself after Paul, another after Apollos, another after Cephas, and doubtless becoming somewhat warm, they had carried their debate to such a length as to threaten destruction to the entire body. The great apostle, apprised of this by letter, wrote his two epistles, containing wholesome advice, together with an excellent code of laws for their government, which, if followed, would serve to restore them to that unanimity which ran so much danger of being annihilated. The numerous points of disputes were analyzed, and reduced to their proper bearing; and rules of conduct laid down by Paul for their future government.

The primary cause of all was, that the church had departed from its original simplicity, become factious and discordant, proud of its knowledge and privileges, and consequently fell away from that virtue which appears so lovely among those who, sinking every idea of self, are wholly swallowed up in the love of God through Jesus Christ, and hourly striving to demean themselves to the standard prescribed.

The character of our Lord, as set forth in the Scriptures, is of the most unblemished excellence that can be imagined; and even those who profess to deny his very existence, admit that, although it is as immaterial as the gorgeous rainbow which throws its aerial arch from cloud to cloud, it is a sublime conception of all the cardinal virtues embodied. To us, whose faith in his divine reality is our only hope, he is the chief of all the works of God, a merciful Savior and a mighty King; and our hearts bound with rapturous gratitude when we contemplate from what an exalted station he descended, and what he endured, and all for love to fallen man. His *humility*, in his choice of birth and companions, and in his submission to a cruel and ignominious death; his *patience* under temptation, insult, buffetings and stripes; his *gentleness*, when led like a lamb to the slaughter; his freedom from malice and revenge when, suffering the most acute agony, he exclaimed—"Father, forgive them, for they know not what they do;" (How different such a spirit from that of too many professing christians when suffering under wrong!") his *charity*, going about doing good, feeding the hungry, healing the sick, raising the dead, and offering to all a free salvation; his *long-suffering*, in bearing with the waywardness of his ungrateful people, who like swine trampled under foot the inestimable pearl, and turned rending upon the giver. How his tender heart dissolved into tears, when from the mountain he looked upon and wept over the doomed city of David—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Thus every attribute, which makes a being amiable and good, was embraced in that which the apostle calls the "simplicity of Christ."

His childlike simplicity is essentially necessary to salvation; for, says Jesus—"Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven." Matt. 18: 3. This was spoken as a warning to those of his disciples who evinced a disposition to covet honor and an exalted station above their fellows, and plainly showed them that the way to "the mount above" was through the low valley of humility.

This simplicity is always opposed to worldly wisdom, now, even as when the [illegible]

Divine revelation, would never by their industry have found out God, or formed a just estimate of his Divine Nature. They peopled the mountains with Jupiter and inferior deities, and the earth with demi-gods and goddesses; and all their ideas of heavenly beatitude were such as tallied with the indulgence of their lusts and passions. Neither have the Pagan sages and philosophers, with all their investigations, handed down to us discoveries which have really been useful to us, this being reserved for men who loved and feared the Lord, as Newton, Boyle, Pascal, and many others.

This simplicity should be manifested in preaching. How very many ministers entirely destroy the simple beauty of the text, by endeavoring to heighten the effect by the miserable daubing of their bombast, which they mistake for eloquence. Earth, water, fire and air are ransacked for metaphors to illustrate the subject, and the speaker, like an exhausted gobbler, works himself up to the very verge of apoplexy; and so violent has been the effervescence that nothing remains but froth! Thunder, lightning and cataracts are favorite similies used by these sublime orators; yet Christ, in his simplicity, says—"Consider the lillies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. 6: 28, 29; Luke 12: 27.

Christian simplicity, as shown in acts of benevolence, is not preceded by sound of trump or self-applauding clamor. Christ inculcates this unostentatious philanthropy, by exhorting them not to let their right hand know what their left hand doeth. And Paul, writing to the Romans, says, "He that giveth, let him *do it with simplicity.*" Rom. 12: 8. Thousands upon thousands of dollars might be placed under the caption of some great man's benevolence, and yet the donor be as utterly devoid of charity or merit in the gift, as those who never gave a shilling to the poor; for the "searcher of hearts" might discover that the motive was personal aggrandizement, and not the glory of God and love for his fellow man.

This simplicity is shown in the christian's conduct. Paul rejoices that he and his coworkers have, through grace, been circumspect. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." 2 Cor. 1: 12. "We have had our conversation" should be translated—"We have conducted ourselves;" for such is the signification of the Greek word *Anestraphemen*; and properly refers to the whole course of a man's life, its aim and object. "The verb *anastrepho*, is compounded of *ana*, again, and *stepho*, to turn; a continual coming back again to the point from which he set out; a circulation, beginning, continuing, and ending everything to the glory of God." See Clarke on this text. Influenced by the Spirit of God, as the planets by the sun, held in their spheres by his attraction, and warmed and enlightened by the effulgence of his glory; or, like the blood thrown from the heart, after traversing every artery and vein in the human body, returns to its source for strength, purity and vitality.

Simplicity is shown in self-depreciation. There were some in the church at Corinth, like some at the present day, who had a much higher opinion of themselves than was seemly among christians. This spirit is the source of much trouble in a church, and unless brought under subjection will work much evil. This arrogance is always demonstrated in those who really know the least; for the truly wise man, like a branch heavily laden with fruit, bows lowest to the earth. The great apostle aims at such a disturber of the harmony which should exist, thus: "If any man among you seemeth to be wise in this world," that is, affecteth a superiority over his brethren—"let him become a fool that he may be wise." Let him throw overboard that self-sufficiency which inflateth to vanity, and be satisfied to be considered a fool by those who pride themselves in worldly wisdom, and being thus emptied of self, is fit to receive the wisdom of God abundantly, receiving as babes that divine revelation which God thought fit to hide from the wise and prudent. See Matt. 11: 25; Ps. 19: 7; 119: 130.

The simple have the spirit to be profited by the correction of others, and thus be led to bow low their head to escape that stroke which overturns all who set up their philosophy in opposition to the word of God: "Smite the scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge." Prov. 19: 25. "When the scorner is [illegible]

eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of its mother: my soul is even as a weaned child."—Ps. 131: 1, 2. Also in Jeremiah 1: 6. "Then said I, ah, Lord God! behold I cannot speak; for I am a child."

If we be permitted to call God our father, we must humble ourselves to his will, with the simple confidence of loving and obedient children, without calling in question his right to command, or his power to execute his promises or threatenings. It is not necessary for a dutiful child to understand the purposes of his father, to insure his obedience; he is convinced that he is secure in the superior wisdom and might of his parent, and, yielding implicitly to his desire, he fearlessly ventures upon his father's word. Thus it should be with the christian—thus it was with Christ. With power to avoid suffering, he bowed to his Father's will; and while the bloody sweat fell from his sacred body, he cried, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt."

Let us therefore cultivate the simplicity of Christ, and whatever trials, sorrows or temptations may assail, we shall be able in the heaviest hour of trouble to echo the words of our dear Lord and Saviour—"Not my will, but thine be done!"

JNO. F. COTTON.

For the Crisis.

Awake and Sing!

BY E. L. H.

Awake ye! awake ye! Break forth into singing—
Ye who in the dust have been dwelling so long!
Soon heaven's broad expanse shall with praises be ringing,
When ye shall unite in the victor's glad song.
Within death's damp prison ye long have been sleeping,
And round its dark portals the pilgrims are weeping;
But Jesus is mighty—"the keys" he is keeping,
He's coming in glory to wake you ere long.

Soon, soon shall the bonds of corruption be riven,
By Christ, the Redeemer, Deliverer and King;
Then praises unceasing to him shall be given,
By glorified saints, who in Zion shall sing.
Then through Time's dark valley, while night shades are o'er me,
I'll sing; for the Mount and the Morn are before me—
The mountain of song, and the mountain of glory,
Where all of the ransomed immortal shall sing.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 23.

MY DEAR SISTER:—There is one more failing, another easily besetting sin, of which I would speak, and then close this series of letters, already protracted far beyond my intentions. It is this—*an impatience of spirit towards the faults and errors of others.* We are prone to be hasty—ofttimes to censure our brethren and sisters for their deviation from the strict path of rectitude. Forgetful of our own infirmities, our own deficiencies, we regard with impatience the errors of others. With a beam projecting from our own eye, we would fain extract the mote from a brother's eye.

I believe it to be true that those who have had the most clear discovery of their own nature—the corruption of their own heart—are the most ready to offer an excuse for an erring brother or sister. Oppressed with a sense of their own weakness, their own short comings, their own struggles to overcome selfish nature, and repel temptation, they are prepared to sympathise with others in their failures—in their struggles. As they kneel at the mercy-seat, scarcely daring to look heavenward, so weighed down in spirit with a consciousness of imperfections, of short comings, how sweetly does the whisper of the angel of the covenant fall upon the heart, bringing to remembrance the words of Holy Writ, "*Who can be touched with the feeling of our infirmities.*"

How faith now wings her way to heaven, and rests on the bosom of that "Advocate with the Father." Once he was a "man of sorrows, and acquainted with grief." He was a man of "like passions with us"—he *suffered*, being *tempted*; he hungered, he thirsted, he was weary, he was sad, he was persecuted—forsaken—betrayed: and all this that he might be qualified to become a *merciful* and compassionate High Priest—that he might be touched with the very *feelings* that our infirmities awaken within us. We remember how patiently he bore with the errors of his disciples—with what compassionate sympathy he addressed the woman brought before him, for whom her accusers clamored for accusation.

We remember a Peter, who with oaths denied his Lord, but who was by him forgiven. [illegible]

parently no tokens of love—no sweet manifestations of sympathy towards those hypocritical Scribes and Pharisees, who, wrapped up in a garment of their own righteousness, deemed themselves perfectly whole, and in no need of a physican? What though his withering rebukes and denunciations fell harshly upon their ears? Towards the erring ones—the "lost sheep of the house of Israel," and the despised Gentile, his arms of love were opened wide—for them he had words of kindness, and a large place in his heart of love. Hear him as he teaches his disciples a lesson on forgiveness. He limits it not to a transgression seven times repeated, but until *seventy times seven!*—Well might the apostles ask, "Lord, increase our faith!" Long time has he borne with our transgressions—oft-repeated have been the pardons received, and shall we condemn an erring brother and sister for occasional errors?

What says the inspired apostle? "Charity," or love, "covereth a *multitude* of faults." Notice also the advice given in respect to the faults of our brethren and sisters. "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

Spiritual ones are required to *restore*, not condemn—not crush—not injure; and they are to do it in *meekness*, mildly, gently, not upbraidingly; considering themselves that they are liable to be tempted and overcome, and they ought to exercise the same spirit toward their erring brother, that they would like to have exercised toward them. O how many, who might have been recalled to the path of virtue—who might have been reclaimed from their sin by meekness and love, have been driven further and further from God, and his church, by a denunciatory spirit and harsh dealing.

The exercise of a compassionate spirit—the winning words of love—the fair and honorable dealing with the transgressor, accomplish more towards their rescue, than the severe denunciation—the telling abroad the fault—the look of scorn and cold shoulder. Too often there appears at first view, to outward observation, a deviation, when, if the matter were fully examined—if all the motives and causes could be ascertained there might be less cause for censure, and perhaps none at all. In some cases, disease induces a restlessness of spirit, an irritability of the nervous system, which exhibits itself in petulancy; little things irritate; sometimes pain in the head distracts the mind—a morbid state of the liver produces melancholy, listlessness, etc. These are too lightly regarded by those unqualified to sympathize; and many a devoted christian, whose whole soul is in the work of God, whose will is in harmony with his, is the subject of censure, when "pity ought to be shewn for his friend." From the infirmities induced by a diseased body, there is no salvation provided in the gospel—the resurrection to immortality alone can effect a cure, unless there be first a removal of the disease; therefore such infirmities ought not to be classed with other sins.

"*Forbearing one another in love.*" How important this command, and how blessed the results if obeyed. To meekly bear the coldness, the condemnation of others, for those errors or imperfections which are not the fruit of an unsanctified nature, but of a diseased body, requires much patience and love. Sweet is the thought—Jesus knows all about us. Our Father in heaven pities us, for he knoweth our frame—he remembereth that we are dust. Prayer should be our solace. Submission to these painful trials ought ever to be exercised. Every thing will be adjusted and made right at the judgment.

May God bestow upon us that grace which shall wholly sanctify our natures—impart to us holy principles—give us the spirit of forgiveness toward our enemies—patience with the infirmities of others—victory over every temptation, and bring us safely to the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen. *Farewell.*

M. D. W.

☞ For every one life has some blessing—some cup that is not mixed with bitterness. At every heart there is some fountain of pure water, and all men at some time taste its sweetness. Who is he that has not found in his path of life some fragrant rosebush, scenting all the air with its sweet perfume, and cheering the heart of the weary traveler with its beauty?

"Hail! sacred truth, whose piercing rays
Dispel the shades of night;
Diffusing o'er a ruined world
The healing beams of light."

☞ It ill becomes us to be rash and hasty in our censures of others, and to be forward to believe people guilty of bad things, [illegible]

Entered according to Act of Congress, in the year 1859, by C. F. Hudson, in the Clerk's Office of the District Court for the Dist. of Mass.

Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER II.

ARE THERE RADICALLY BAD MEN?

By radically bad men, I do not mean persons who are born of badness and unto badness, as if character were a thing of parentage or race. But, are there human beings in whom evil feelings, purposes and habits so predominate that they mark and determine the character? And I use the popular phrase "bad men," rather than the Scriptural phrase "the wicked," because I think the former best represents the latter in its original and proper sense. But Scriptural expressions are apt to be used in a technical and conventional sense; "the righteous" and "the wicked" may come to signify men who are such according to an arbitrary and false standard. This is a great evil, and it needs to be corrected by substituting for the technical phrases such homely but hearty Saxon words as scarcely need defining.

And by the question, Are there radically bad men?—I do not mean to intimate that there are no traces of good nature even in the worst men. The real question will be, Is the "good in all," upon which the Universalist so much relies, a genuine goodness, a real virtue, a moral principle? Is it an element so substantial and a germ so vital, that it must by a natural law of character grow and develop into a prevailing goodness and a final salvation? If this question is answered in the negative, then the question remains, Will God, by methods higher than the native elements of character, secure in all men a final holiness and blessedness? This question will be considered in the closing chapter.

Here, at the outset, I should discard a host of rash and conventional judgments that are wont to be pronounced upon human character. Men are too often judged good or bad according to outward appearance. This is the way of men as compared with the judgment of Him who looketh upon the heart. Precisely this is meant by the "respect of persons" which the Scriptures so much rebuke. Human nature, fallen desperately in love with happiness, is apt to think that those who are "well off" must be good people, and that those who are badly off must be bad folks. This was the great mistake of Job's friends, and it has been made thousands of times since his day. God is no such "respecter of persons," or of outward advantages; but in every nation he that feareth God and worketh righteousness, in whatever condition, is accepted of him.

This principle cuts off all hasty condemnation of the heathen in the mass, as if they must inevitably perish. If they cherish true goodness and virtue, neither their ignorance nor their unscriptural methods of worship will exclude them from God's kingdom. But as ignorance is a very great evil, and the gospel is worth preaching to every body, the question remains, Whether a heathen, with his false views of God, may not lose confidence in the supremacy of goodness, take the side of an evil divinity because the evil divinity is supposed to be the more powerful, and thus debauch the conscience and allow vice to become a settled policy and ruling principle of the character? How else shall we understand Paul's account, in which, after giving a long catalogue of heathen sins, he says: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them?"

In judging of character, I also throw out of account all considerations of natural temper or disposition, as amiable or otherwise. The brutes, in their measure, may have these as well as men. We are responsible, not for the nature we are born with, but for the use we make of native temper and capacity, in repressing the evil and cherishing the good. I also throw out of the account the manifold differences of education and custom, whereby the same act which expresses ill feeling and hate in one man may express goodness and love in another man. All this, I presume, is so well understood between himself and my opponent, that it needs only to be named, and not argued.

The whole subject of human character is a vast one, and it is all involved in the question if there be radically bad men. I [illegible]

This mystery of sin, which seems to be involved in the very idea of moral character, has been recognised by various eminent writers, ever since the time of Plato. I will quote but one, and that one doubtless a Universalist. I mean Neander, whose labors in Church History have such signal merit because he was not a mere compiler of facts, but a philosopher, profoundly versed in the causes of human action. He says: "According to my conviction, the origin of evil can only be understood as a fact—a fact possible by virtue of the freedom belonging to a human being, but not to be otherwise deduced or explained. It lies in the idea of evil that it is an utterly inexplicable thing; and whoever would explain it nullifies the very idea of it. It is not the limits of our knowledge which make the origin of sin something inexplicable to *us*, but it follows from the essential nature of sin as an act of free will that it must remain to all eternity an inexplicable fact. It can only be understood emphatically by means of the moral self-consciousness."—Planting and Training of the Church, bk. 6, chap. 1, note.

1. The first point to be insisted on is the essential and responsible freedom of the human will. I believe—it is almost a proverb—that the common consciousness of man asserts his freedom. Without this there could be no merit, either good or ill. Without this, whatever right or wrong there might be in the nature of things, there could be neither in actions, or in men. There could be neither praise nor blame, there could be no character, worthy of the name. Without freedom, the native dispositions and original feelings of men might be more complex than those of the brute, and more interesting for study; they might be more agreeable or disagreeable, more fortunate or unfortunate; still they would be the inevitable result of forces within the man and of circumstances without him, for which he would be as thankless and as blameless as the revolutions of the windmill.

But this practical consciousness of freedom,—which excuses or condemns ourselves if it be real, and makes God an imposter if it be unreal—has been often denied for the sake of a theory. I believe it has often been denied by men troubled with a sense of guilt, of which they wished to be rid. Still more unfortunately has it been deemed by divines, to save their views of a divine sovereignty and efficiency, or to save a false theory respecting God's fore-knowledge. Supposing that God could foreknow only as a natural philosopher does, or as an astronomer predicts an eclipse,—by calculations of cause and effect,—they have ignored all actions that could not be determined by such calculation. The same class of divines have also been prejudiced by a false theory of freedom; one which divorced the will utterly from *moral* considerations, and reduced it to a sheer caprice. At an earlier date—in the Reformation—the notion of free will was supposed to make man independent of the gratuitous help of God. This explains that remarkable book of Luther's, on the Bondage of the Will, (De Servo Arbitrio.) The other causes culminated in the no less remarkable and more famous work of Edwards on the *Freedom* of the Will.

Those who have opposed the Calvinistic scheme have often said that Universalism is its legitimate fruit. I think, for the theoretic denial of free will I have just named, that this is true. The Calvinists, by a happy inconsistency, have maintained a deep sense of the evil and wickedness of sin. But when they had, by a method ["more honored in the breach than in th' observance,"] made the Author of man's nature and surroundings responsible for all men's doings, it was natural that men should infer that God's fairness required the salvation of one as well as another. The principle, or rather the lack of principle, by which God elected one man, appeared equally good for the election of all men. Hence we need not wonder that the Universalism of eighty years ago was offered as a "Calvinism Improved"—a title given by Dr. Joseph Huntington to his Universalist book. Here another cause of Universalism is worthy of note. The Old School doctrine of the *nature* of the Atonement made it a legal satisfaction for the sins of the saved. The New School doctrine of the *extent* of the Atonement makes it sufficient for all men. Combine the two, and all are saved at a stroke of logic. Some of the Universalists have employed this logic, and the result of their reasoning abides, though the old and false view of the Atonement is discarded. But the Calvinistic views of the human will, I think, prevail now more among Universalists [illegible]

Now I admit that the [illegible] of the human will, as uncontrolled by any [illegible] power of motives, [illegible] of man as more traceable by any philosophy of cause and effect. We shall then have what Dr. Bushnell calls the "supernatural" in the will itself. And when the will does not follow the motives, or sinks which it *ought* to follow, there is a wild lawlessness that perplexes us, and threatens disorder and ruin, limited only by the power of the perverse free agent. But this lawlessness is precisely what I understand to be the essence of sin. Sin is the transgression of law; and sin is *guilty*, and not unfortunate merely, just because it is not impelled by motive, or passion, or any cause out of the free will itself. And this, too, is the *mystery of sin*. It is that for which there is no valid reason,—an act which the person knows to be equally wrong and imprudent, and so an act of unreason; an act admitting no excuse save those worthless pleas by which the selfish or malicious guilt was first palliated or instigated. Such are the excuses which the [illegible] tongue fails to utter when one is confronted with the conscience, suppressed for a while but again accusing. And by this final verdict of the conscience the guilty man is rendered—like him in the parable of the wedding garment—speechless.

I have thought it is important thus to insist on the freedom of the will and the reasonless nature of guilt, to show that man may be *really* guilty and bad. This alone, of course, does not prove any man radically bad, since [illegible] may, [illegible], repent of little sins, and reform [illegible] into entire goodness. Yet the reasonless nature of guilt shows that it may not so be. He who acts foolishly, lawlessly, madly in a small matter, may do the same in things of weightier moment. He that is unjust in that which is least may also be unjust in much.—Nay, as physical disorder tends to further and utter derangement, so the human will forsaking the law of reason may gain fresh impulse away from the true good, and end in final and utter abandonment, in the darkness of un-reason which it has freely entered.

I will here remark that while I am glad to hear my Universalist friends speak of charity and forgiveness, and doubt not they cherish a real feeling of good will toward all, yet a very common theory pressed to its consistent results would destroy the very idea of charity and forgiveness. If no man acts against known duty or interest, if all are doing precisely according to their best light and knowledge, then what place for charity or pardon? One who is conscious of having done the best he knew or could, does not ask forgiveness, nor thank one for the offer of it. And if it is further said that men do wrong only under the influence of strong temptation, the question recurs, Do they act with good conscience? and, Can they not resist and conquer their foes, the evil passions? If they can not, they need no pardon, for they are simply victims. If they can do better, their guilt remains; and while we should forgive until the seventy times seven, it should be with some fear that the actual and, in its measure, reasonless and causeless guilt may continue and subvert the soul. But let us never speak of forgiveness under a theory that leaves nothing to be forgiven.

2. The nature of genuine moral virtue is such that we should not hastily conclude that all men possess it, even in slight measure.—Virtue is something more than prudence, or a regard for one's interest. It is true that duty and interest ever coincide; neither can properly interfere with the other. Honesty is ever the best policy. Yet it has been well said that he who is honest from policy is not an honest man. To do a certain act *because* it is prudent and profitable, and to do the same act *because* it is right, generous and noble, are two very different things. Though all that is really virtuous is also really prudent, still here are two kinds of motive totally different. The two planes are indeed exactly parallel, and the figures are equal and similar; yet he who moves in one plane may have no sympathy whatever with him that moves in the other.—The two persons are of different aims, and may therefore reach different moral [illegible]

The nature of virtue as something more than prudence may be [illegible] relations, and illustrated in various ways. The man of prudence [illegible] to be self-seeking and selfish. The man of principle regards what is right [illegible] less than for himself.—[illegible] centre about which [illegible] the other [illegible] all. [illegible]

Original Contributions.

For the Crisis.

[illegible] Sweet to be at Rest.

[illegible] to be at rest,
From every doubt and fear,
Of heavenly peace possessed,
Even while [illegible] here;
And such a peace doth Jesus give
To those who by believing live.

'Tis sweet, amid the toil,
The battle, and its blood,
To know that sorrows all
Are working for our good;
Such trust have we who look above,
And dwell in God, and dwell in love.

'Tis sweet, when toils are past,
And every conflict won,
To hear our Lord at last
Pronounce the word, "well done!"
This joy have those whose hearts sincere
To life's last labor persevere.

[illegible], Mass., April 7th, 1859. H. L. H.

For the Crisis.

The Good Fight.—The Victory.

"Fight the good fight of faith; lay hold on eternal life."—1 Tim. 6: 12.

Practical preaching, that reaches and regulates the practice of the hearer, must have a foundation and an object. The foundation lies in man's pressing need; in God's wonderful love in Christ; and in the adaptability of all this love to supply our actual wants. The object is,—the crown of life in the kingdom of the King of kings.—Jas. 1: 12; Rev. 1: 5–7.

Practical preaching must of course be plain, doctrinal, or Gospel preaching; for otherwise it has neither Scripture nor common sense to recommend it. For to tell men to fight the good fight—run the race, and overcome the world, and without telling the occasion and object, the origin or *end*, is to *be* and appear a very "babe" before God, or good men.

Failure is the certain result of not knowing; for no *preacher* (nor person) can be "crowned, except he strive lawfully." The nature, rules and object of the warfare must be known, in order to "strive lawfully," according to the prescribed rules of the warfare.

The Gospel's "joyful sound" sounds mainly of "the kingdom." The Lord's supper is authorized "*till he come*" to call us to "the marriage supper of the Lamb." Baptism is a burial into "the likeness" of Christ's death, and a [illegible] in the likeness of his resurrection. Thus all parts of the Gospel refer to and reach on to "the consummation." Till then, the holy strife must be maintained by all who shall overcome. There is no peace nor truce. The war is deadly. Every advance is a real conquest; and victory to Christ and his people involves destruction to their foes. He will put down "*all enemies*" in "*his time*," and not before. Then he will be the only administrator of power—the blessed and *only* Potentate.

[illegible] is not single handed, but combined. It involves all the evil against the good. "The flesh" is organized into "the world;" (of politics and pleasure and compromising religion) and all is pervaded and directed to one end by "the Devil." Thus, "the world, the flesh and the Devil" are all in hostile array against God and his gracious cause, by Jesus Christ and his church.—1 Pet. 5: 8–9; Jer. 17: 5; 1 John 2: 15; Eph. 6: 11–17. The combatants are active and unceasing. No peace can obtain till it shall be conquered. "The God of peace will bruise Satan under our feet shortly." Then "the Prince of peace" will reign in peace—give the kingdom to "his saints," and triumph in boundless, glorious, endless deliverance!

"*The good fight*" must be altogether good; for it is all of God, and it is to end, infallibly, in everlasting good, throughout the vast universe of God—leaving no trace of sin or Satan, sickness or sorrow, pain or death, or hell.—Rev. 20: 14; 21: 1–5; 22: 3; Ps. 7: 9; 104: 35; Isa. 65: 17; 2 Pet. 3: 13, 14; John 1: 29; 1 John 3: 8. This was begun with the tempter, the creature, and time. It is to end finally with the close of earth's great work—the period of revealed distinctive time. All beyond is the "age of ages"—in untold eternal triumphs of all good. Amen and amen.

All warfare is good and honorable that is waged for, and ends in, securing a great and permanent good. This will end in all and endless good; and hence it is now "*good*." Other wars are oft excited on both sides by the worst passions; waged with the worst of motives; and even though successful for the time, end, even to the victors, in everlasting loss! But in this good fight, the motive, object and end are all glorious, Godlike and unceasingly good. [illegible] to restrain; at last to conquer [illegible] death, Devil and hell—leaving only the good. This good warfare is against all evil; it embodies in its gracious range all the good of earth and heaven; and is ultimately to attain all, and the only triumph, [illegible] in this "good [illegible] by [illegible], believing, confessing [illegible] God's truth concerning [illegible] Christ's yoke, and living for [illegible] and bodily [illegible] "the [illegible] Matt. 6: 10–33; John 6: [illegible]

consequence, it is ignorance and guilt—it is in aid of the enemy, to ignore prophecy; or to *assume* to *preach practically* for Christ, our coming, conquering *King*, "as they (in the opposition) *can bear* it." Of such, Christ and the Holy Ghost have spoken—"I never knew you."—Matt. 7: 21–23. Hear the Judge,—"Fight the good fight of faith, lay hold on eternal life." You must attain it, or perish.

Therefore all of us are to act and live; preach and pray; be all over and altogether engaged for God's revealed triumph! To those who overcome, (unbelief, erring theories and friends, fleshly and Satanic stumbling-blocks,) He will crown amid the seven-fold—manifested and exhaustless honors of the Kingdom. They shall be kings and priests unto God and his Christ, and reign with him over the earth.

The *good* prevail in this "fight" not alone; but in alliance with Christ and his cause. The victory will be an allied victory. The foes are to fall as allied foes; and hence all who ever become overcomers, must needs come to Christ—abide in Christ and each other—be filled with the Spirit, and maintain the cause of truth as God's truth! It is truth as a whole.—The armor of righteousness is made up of this heavenly metal. All its elements of faith, hope and strength, are of the Truth; and all aspects of Gospel truth ally its friends in everlasting league with God, and a coming Christ, to salvation.—Heb. 9: 28; 2 Tim. 4: 1–8; Rev. 12: 10.

It is then treason to the Holy Ghost and the kingdom of God, to suppress the truth as it relates to Christ's coming,—as the "Blessed and only Potentate." Now Death has a dreadful and deadly power. Hades has power "as a roaring lion." But soon our King, into whose alliance we have entered, by the obedience of faith, will take His great power and be King.—Rev. 11: 17. Then He only will have power! "The only Potentate" is then his title. Hades, death and the devil will then have no power. "Wherefore, comfort one another with these words." Amen. J. B. C.

For the Crisis.

Cause in the West.

Bro. Grant:—Since I last wrote, I have visited Onion Grove, Iowa. I spent one week; there was some interest, and some confessed the truth. I hope to visit them again soon. Visited Earleville, Lazelle Co., Ill., where I held a quarterly meeting. A number were added to the church. Visited Shabbona Grove church. Found them looking for that "blessed hope." Had a refreshing season. From there returned home, and spent a few days; preached to the churches in Cordova and Princeton. Visited Brown Co., spending a few days. Found Walker's Neck church prospering. Visited Ripley's church. They have had preachers there, who have distracted and almost destroyed them. I tried to strengthen the things that remain. Had a good-time; the people began to rally again, but I was called to go to Mt. Pleasant to preach the funeral sermon of one of our sisters, (Sister Raymond), who died in the Lord. Returned north as far as Warren Co., and visited the churches there. Spent two weeks, baptized four, and received seven into the church.

This field is where Bro. Rathburn has been laboring the past year; he has met with good success; the Lord has blessed his labors, and given him many souls as seals of his ministry. I arrived home on Friday. Yesterday (Sunday) preached once in Cordova. Tuesday evening am to preach again. Subject—The rich man and Lazarus.

Wednesday, I start for Iowa; am to make a tour in Iowa, Minnesota, and Wisconsin. This is a great field, but how much we need faithful laborers in the vineyard. The field is ripe, the people want to hear. The times are hard, but the Gospel must be preached.

Preaching the Gospel of the Kingdom of God at hand, is not a money making business, in this world, but we think it is a good and safe investment, not on long credit, either, for the Master will come quickly.

I would say in conclusion, if there is any surplus change in the Lord's treasury East, or any where, that can be spared, to help advance the cause West, I wish the Treasurer would forward it.

The last year I have traveled about twenty-five hundred miles, through storm and mud, and have in my weak way been laboring day and night. I have averaged, in my preaching, once per day, and baptized one hundred or over, and organized five churches, composed of from twenty-one to forty members each. All are flourishing now, additions made since to all of them. I have tried to set in order other churches. The Lord has been with me by his Spirit.

During the past two years I have not received any more than my traveling expenses. We do not murmur; the Gospel must be preached. The Lord is at the door. I expect He will open some way before us. He will make all right soon; and for the present He knows what we need. Moses Chandler.

Cordova, Ill., Apr. 24.

☞ If a man cannot find ease within himself, it is to little purpose to seek it any [illegible]

For the Crisis.

"The Gift of God is Eternal Life."

That we immortal joys might know,
The blest Redeemer died;
Immortal life doth only flow
From Jesus' wounded side!

Christ is the life; and all must die
To whom that fount is sealed.
Life's soldier reads a hope on high,
Upon his blood-stained shield.

Unto the truth we have a guide:
The *Bible must be true!*
Nor can the shades of darkness hide
Its splendors from our view.

Each page is like a guiding star,
To light us on the way
To where immortal glories are,
Of resurrection day!

And 'missioned from the burning throne,
Where is the "perfect day,"
Each guiding star that ever shone
Upon the christian's way—

And showed him that immortal life
Beyond the dark'ning gloom,
Beyond the rest from care and strife,
Beyond the silent tomb.

And showed to him the white robed throng,
Their blood-washed garments worn,
The crown, the robe, the harp, the song
Of resurrection morn!

And showed him that if he would rise
To that immortal life,
He must in warfare win the prize,
And gird himself for strife.

Hark! Jesus speaks—oh, sinners, think
What mercy great and high!
"Come, of the *living waters* drink,
And *thou shalt never die!*"

"Now cast upon me all thy care;
My life do I lay down,
That in my kingdom thou may'st wear
A bright, immortal crown!"

O Thou, our hope, our life, our love!
We know that Thou wilt be
The light that shineth from above
To lead us unto Thee!

And when, as victors in the strife,
We yield to Thee our breath,
O may we rise again to LIFE,
Nor know the second death!

Fannie Parry.

Pine Avenue.

For the Crisis.

Charity.—No. 5.

Charity is above the virtue of Martyrdom.—"Though I give my body to be burned, and have not charity, it profiteth me nothing." A man may die for his opinions, and yet be destitute of true charity. Infidelity has had its martyrs. The Romish church hers; but both systems of faith are incompatible with "*Charity*" in a Scriptural sense. Many a professor in the Christian Church, no doubt, has died a martyr's death upon the block, or burned at the stake, or been given to the wild beasts to be devoured, and yet they were destitute of *love*.

Real christian martyrdom has the element of love in it, as exhibited in the death of Christ when he could pray for his enemies in the affecting language—"Father, forgive them, for they know not what they do;" and as seen too—Stephen the first christian martyr, when with a "loud voice" he cried "Lord, lay not this sin to their charge." A patriot may die for his country, and yet flee from the fires of persecution which would test his love for the good of universal man. There are patriots in our day; or who pretend to be,—who would fight in the face of the cannon's mouth in defence of our country against foreign invasion and a hostile foe; but will allow Roman Catholic influence to corrupt our politics,—destroy the purity of the ballot box, remove the Bible from the common school,—though the first book of moral culture in the world; and otherwise undermine the liberties and institutions of our beloved country,—and who will support the system of slavery, and its aggressive power to the extent of their influence, even to the crushing of its millions of victims, and yet suppose they are possessed of charity!

Charity is love to universal man;—to all created intelligences; and seeks the universal good and happiness of all.

O. R. Fassett,

For the Crisis.

"The State of Souls."

Under this heading there is an article in the editorial column of the *Independent*, that seems to have attracted some attention in the religious world; but which appears to me to be full of contradictions, and "flights of *conjecture* and discovery," as they seem to admit. They begin by an assertion without any evidence or proof. "One thing, however, we *must* believe in regard to it, (the soul) that it is in a state of active, vivid consciousness."

I do not see where this "*must*" comes from, it certainly does not come from the Bible; that declares that the dead know not anything, in that very day their thoughts perish. Neither does it follow *from* their after argument, for they admit that it is destitute of sensation; all the senses go to sleep in the grave, and whatever is dependent upon them becomes *quiescent*." They can neither see, hear, speak, or feel. They are "in the presence of Christ," and yet do not know where they are; they have no idea or cognizance of *time*; "do not know duration or change;" are not rewarded or punished. Is it no penalty to be under the dominion of death? But yet they are in a state of happiness or misery, "and have a vivid active consciousness." Was there ever such a jumble of contradictions and "flights of conjecture" and imagination as this?

Again, they acknowledge that very little is revealed in the Bible of an intermediate state, and that the resurrection is the period of future reward and punishment, and remark: "It is *human* to *tattle* in such premises; it is God-like to hold all in awful sequestration!" Who are the "tattlers" on this subject? Is it not those who pretend to explain by mere figments of the imagination, what they confess is not revealed in the book? Who strive to be wise above what is written; and thus prove that they are "human?"

Where there is such a strange variety of opinion on any subject, it must needs be, that conjecture and imagination is the baseless fabric on which men build, instead of the rock of Divine truth.

A noted Scotch minister remarked at a funeral the other day, that the lowest order of beings in the heavenly world were angels! The spirits of the redeemed were greatly superior to them in power and glory! Another popular minister, a few days after, told his people that the righteous, at death, were made equal to the angels! Then what need of a resurrection, for they will be at that time equal to the angels, and no more? Does not this system virtually do away with the great scriptural doctrine of "the resurrection of the dead?"

Where there are so many various and contradictory views of the state of the dead, it is evident that our would-be-wise men are, on this subject, altogether in the dark, and it is to be feared, will practically experience the truth of the old saying: "When the blind lead the blind, both will fall into the ditch." They seem to have a marvelous faculty of seeing things that have no existence, and, at the same time, are utterly unable to discern what is clearly revealed in God's word as to the final abode of the righteous after the judgment of the great day.

Some locate the redeemed in Paradise, which, they tell us, is a part of Hades. Some place them in first, second, or third heaven. Some banish them "beyond the bounds of *time and space*," and all seem to forget the promise of God to give to those who love him an everlasting inheritance in the "*New Heavens and the New Earth*," in the New Jerusalem, that comes down from God *out of Heaven* on the earth. The righteous shall be recompenced on the earth.

Christ has promised to come again the second time, to set up his kingdom under the whole heavens; to subdue all things to himself; to reign over the house of Jacob forever; to destroy the kingdom of Satan, and to have dominion from sea to sea, and from the river to the ends of the earth. Surely there are none so blind, as those who will not see the exceeding great and precious promises God has treasured up in his Word, for the consolation of his suffering and sanctified ones, that they shall reign with Christ in his kingdom.

In the prospect of this blessed hope Christ taught his disciples daily to hope and pray—"Thy kingdom come, thy will be done, on *earth*, as it is in heaven."

J. Parry.

For the Crisis.

Home Missions.—No. 2.

In my first I put the question to our brethren in Maine,—shall we make another missionary effort? Some may reply, that nearly all our efforts are now on that principle. If this is so, then can we not put it on a footing to increase it, to direct our efforts to given points?

Here let me specify. We notice that in some of the States, a society is formed, a fund is raised and pledged, one or more faithful laborers are chosen and sent out as Evangelists, to preach where there is an ear to hear, to supply destitute churches with the word of life, and to open new interests for the message of the kingdom of God. These men go out to *preach and visit*, to *pray and instruct*, from "house to house," not to preach and peddle, nor to preach without time to study the word, and then retire to bed to study and pray, and plan how their family shall be fed and clothed, house rent and other bills met, until the night is spent, then to arise to pursue some scheme decided upon to earn the money. No; not to go out west under these embarrassments, but to go and labor with *all* his energies for the unsearchable riches of Christ; to present the claims of the Gospel, its hope, and the duty to support, as well as to hear and believe it, take up collections and receive what may be freely given for the mission, and his family be supported with the fund in the missionary treasury.

These are the points to which I wish to direct your attention. It is not to interfere with the labors of pastors of churches, nor to draw away their necessary support; but to call into action much that is now dormant,—to open a channel for those who are isolated from the treasury of the Lord, and to stir up others to enlist in the cause of truth, and to set men of God in the field who can and ought to preach constantly, but who cannot now do so because our means are not so directed as to sustain them. Let us remember God works by means. Yours in behalf of Christ,

I. C. Wellcome.

Selections.

Morning.

"The watchman saith, 'The morning cometh.'"—Isa. 21: 12.

O, the dreary, dreary darkness, how it girds the stifled land!
How it falls in viewless torrents from the frowning midnight skies!
When shall Lucifer resplendent on the eastern mountains stand?
Will the morning never rise?

Tell me, oh ye bards prophetic, where in olden time ye stood,
When he saw the flying shadows and the swift-approaching day;
Saw its bannered army marching like a silver-rolling flood
Through the lands where darkness lay.

I have climbed these earthly Babels, many and many a time, to look
For the dawning of the morning in the eastern sky afar;
But I saw at brightest, only in some dim, cloud-circled nook,
One lone, faintly burning star.

Upward, upward through the darkness, mount on Faith's undrooping wing,
Till the dim horizon merges in Eternity's broad sea!
Till the eye shall catch the glory which the latter day shall bring
To the millions yet to be.

See the heavy, blinding shadows, lying sadly, like a pall,
On the nations that have never felt the gladness of the light.
And they love their weary groping: Father, hear us when we call,
Let the blind receive their sight!

O, let morning, radiant morning, come with healing in its breath,
Filling vale, and crowning mountain with the splendor of its beams;
Let the slumbering millions waken, ere they sleep the sleep of death,
From the madness of their dreams!

Yonder! see the cloudy curtains of the East are rising now;
And the morning twilight glimmers, and the daylight follows fast;
Floods of radiance are streaming o'er the mountains' kindling brow;
Life and day have come at last!

See the startled nations waking: giants bursting from their chains;
Heroes, girding on their panoply and hasting to the field;
Hear a million voices singing on a thousand smiling plains
Of the glory just revealed.

* * * * * * * *

Ah, how many hearts have waited for the glory of this time!
Beat their faintest, last pulsations with a yearning for the dawn;
Ah, how many ears have hearkened for this triumph note sublime,
Till both faith and sense were gone!

Sorrowing, yet rejoicing ever,—hoping for the promised gain,—
Struggling toward the great Hereafter with the earnestness of love,
Passed they through this world triumphant in a faith that reck'd not pain,
To a grander sight above.

* * * * * * * *

In that city, built of sapphire, walled with jasper, paved with gold,
Where the Tree of Life is growing, crowned with heavenly fruitage fair,
Kingdoms, tribes and tongues and peoples shall be gathered and enrolled,
"And there shall be no night there."

S. W. G.—*Spring. Repub.*

To a Certain Reader.

Fellow disciple, when were you last in your closet for devotional purposes? Did you go there because you *desired* and *loved* communion with God? Did you first of all read a portion of His word, with the feeling that you ought to *hear* him, before *speaking* to him? How long did you remain there? Did you grudge the time, or regard it as a sacrifice? Had you any spiritual perception of the presence of God, and did you feel that you was holding intercourse with Him at the mercy seat? Had you any humbling, refreshing view of Christ as the Mediator between you and infinite purity?

In your acknowledgment of mercies, were you sincerely grateful? Were your confessions prompted by a sense of guilt, and accompanied by deep emotions of penitence? How did your own moral nature appear when contrasted with the perfect holiness of God? Were your petitions the honest utterance of desires for favors which you really, earnestly wished to obtain? Did you remain on your knees until you had an inward assurance that your prayer was heard? Was it the prayer of faith?

Were you in no respect crippled or embarrassed by a conscious self-condemnation, occasioned by a recollection of your own inconsistencies? Did you remember no wrong done to others, for which you had made no reparation? Did you, from the heart, forgive all who had injured you? Was there no sin which conscience told you was unrepented of? Was you willing and anxious to give up every sin, however small, however inwrought into your habits? Did you make no secret reservation?

Did you fervently plead for the conversion of sinners? Had you, during the preceding twenty-four hours, done anything for the salvation of any soul, upon which you could ask the blessing of God? For whose conversion, in particular, did you pray?

When you came out of your closet, which way did your heart turn? Were you reluctant to leave the spot, or were you eager to get away and mingle with the world? How long did the influence of that season of devotion remain with you, and what was its effect upon your subsequent spirit and conscience? Do you long for the hour to arrive when you can again retire and hold communion with God?

Will you now turn to the following passages, and meditate upon them? Mat. 6: 6; Mark 11: 24–26; Psalm 66: 18; Gen. 32: 26; James 5: 16; Psalm 109: 4.—*Watchman and Reflector.*

☞ Truth will be uppermost, one time or other, like cork, though kept down in the water.

Forward!

A WORD FOR ANXIOUS INQUIRERS.

It is the first step that costs. When the Israelites came up to the Red Sea, the command of God was, "Speak to the children of Israel that they go forward." But how? The Jewish leader might well cry out, We have no fleet to bear us over. "Go forward!" But, Lord! we cannot for the gulf before us. "Go *forward!*" Wouldst thou have us, Lord, to perish in the billows? Still the same answer comes—"Speak to the children of Israel that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry shod! Unhesitating obedience to God always insures a blessing.

Here is a lesson for troubled inquirers. To you comes the command of God, "Go forward." Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you—not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

1. Perhaps you say, "I have prayed many a time already, and no blessing has yet come." Will you cease to pray then? Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm, and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening to him! Go forward.

2. Another one is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting-room. He wavers before it. He winces under the slightest word, and *imagines* terrible things in store for himself. Go forward; the sea will open to you, and so will many a heart to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling who is pushed back with a straw.

3. A third person complains, "I am in the dark; I cannot see my way." Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, *looking for the cross.*

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is—*to believe*. Then, instead of halting and shivering in an ague-fit of indecision, take a bold decisive step. End the torturing uncertainty by going forward, "looking unto Jesus."

The only way to do a thing is *to do it*. God gives strength to the obedient. He has no promise for cowards or double-minded vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps, just as soon as you determine to obey that voice which says to you, *Go forward*.—*Chr. Intel.*

"There are battles fierce and many,
By our valor to be fought,
And we want for soldiers any
Who will fight as brave men ought;
Not with sword of glittering steel
Laying waste the fruitful lands,
But with humble, christian zeal,
And the Bible in our hands."

Christian Principle.

A few years ago, in a violent storm, a ship was driven upon the bar on the south shore of Long Island. The waves swept over the deck, and the crew clung for safety to the rigging. Upon the shore, a company of men were gathered who stood motionless by the life-boat which they dragged to the beach. They were appalled by the danger, and felt that it would be certain death to venture out upon such a sea. Suddenly, a man who had once been a sailor rushed down to the beach, took his place by the boat, and shouted, "Come, men, lend a hand; I've been there myself!" That appeal was enough. The life boat shot forth among the foaming breakers on its merciful though perilous mission, and the crew were saved. That sailor had experienced a similar peril; he had felt the joy of rescue, and was ready to hazard his life to carry the same boon to those shipwrecked men. So the christian, because of his experimental appreciation of the worth of the Gospel, labors successfully to extend its blessings when other men would yield to despair. He has seen flaming up before him the wrath of an offended God; and he has felt the embrace of a loving Father as he forgave and welcomed the returning prodigal. He was once in the horrible pit and the miry clay, and now his feet are planted upon the rock. His soul was once famishing and faint, and now he feels that he shall hunger no more; he shall thirst no more. Once he was without hope and without God in the world, and now he rejoices in the anticipation of eternal glory, and is able to look up to God and say, Abba, Father! Can such an one grow weary, or be disheartened, or shrink from danger in striving to extend the influence of the Gospel? Never!

The Bible.—Out of it have come all pure moralities. Forth from it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow; and even the innocent child has breathed his last happy sigh with his fingers between its promise-freighted leaves.—*Timothy Titcomb.*

God Unchangeable.—There are many christians like young sailors, who think the shore and the whole land do move, when the ship and they themselves are moved; just so, not a few imagine that God moveth, and faileth, and changeth places, because their godly souls are subject to alteration; but the foundation of the Lord abideth sure.—*Rutherford.*

☞ Virtue needs more admirers, wisdom more supplicants, truth more real friends, and honesty more practitioners.

Reading for Youth.

A Lesson from the Birds.

"See how it *rains, rains, rains*," said little Mary Jellis, as she gazed from the closet window of her mother's chamber, longing to see the shower cease and the sun shine out bright and clear again. "Oh! mamma, it will never stop, and I do *hate* rainy weather." Just then a little bird, whose nest hung from a tree not far off, broke out in one of his sweetest strains, and Mary listened wonderingly.

"Hark, daughter, hear what the bird says," said her good mamma, who observed the fixed attention of her little one.

"Why, it only sings," answered Mary.

"Yes; but while you are fretting and whining in this nice, large room, with all your playthings around you, and doll waiting to be dressed, birdie sings from the dripping bushes as though he would remind you that God makes the rain fall! See how his throat swells."

Mary looked up to the bough, and sure enough there he was, warbling merrily, and when his song ceased, she said it was because she had quit murmuring at the weather.

The next day, Anna Grey came over to spend the day with her friend, and while playing together on the green grass, Anna suddenly laid by her doll, and ran towards the house.

"Why do you go away?" cried Mary, surprised at her sudden freak.

"Oh! it's so *hot* we can't play out of doors. I do wish the sun would go under a cloud, and *stay* there a good bit."

"Why hear that little bird in the bush," answered Mary, laughing in her sleeve, as she remembered her rainy day lesson.

"Well, what of it?"

"Why, it says, '*God makes the sun shine*,' and Mary forthwith related her experience with the bird. From that day to this, Mary and Anna are content with either rain or sunshine, for they recollect *the lesson of the birds*.—*Little Pilgrim.*

The Boy that obeyed God rather than Man.

In a town in one of the midland counties of England lived a poor boy; his clothes were almost threadbare, and his daily allowance of food was often very scanty. He was an orphan, and having no one to provide for him, he supported himself by working at a factory, where he earned five shillings a week. He was a very good boy, and loved to read his Bible, and to go to the house of God on the Sabbath day. But he had an ungodly master, who knowing of his wish to go to church on the Sabbath, ordered him to come to work on that day. However, Jem thought it his duty not to obey, and accordingly spent that sacred day in his usual peaceful manner.

The next morning, when he presented himself at the factory, the master inquired, "Where were you yesterday?" The boy answered, "I went to church, sir." "Then you may go to church again to-day!" replied the master, angrily; and paying him what was due to him, he instantly dismissed him. Jem was now without any means of earning a livelihood; but he knew it was useless to despair, so he began to look out for another situation.

On one of his applications, a gentleman asked him the reason of his dismissal from his former place. The boy replied, "Because I did not wish to go to work on the Sabbath, sir." The merchant was much pleased with this answer, and immediately engaged him at the increased wages of ten shillings a week. "Godliness has promise of the life that now is, and of that which is to come."—*Ex.*

A Beautiful Incident.

In the public school in Coates Street, above Twelfth, in this city, one day last week, while the school was in session, a transom window fell out with a crash. By some means the cry of "fire" was raised, and a terrible panic ensued. The scholars rushed into the street shrieking in wild dismay. The alarm extended to the teachers also, one of whom, a young lady, actually jumped from the window. Among the hundreds of children, with whom the building was crowded, was one girl, among the best in the school, who, through all the frightful scene, maintained entire composure. The color indeed forsook her cheek. Her lip quivered. The tears stood in her eyes. But she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked her, how she came to sit still without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such a case, and he told me, if there was an alarm of fire in the school, I must just sit still." What a beautiful illustration of faith? "My father told me so, and my father knows!" That is the gist of the whole matter—implicit, unfaltering trust in our Heavenly Father.—*Guardian.*

THE CRISIS.

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THE WORLD'S CRISIS. WHOLE NO. 183

Original Contributions.

For the Crisis.

'Tis Sweet to be at Rest.

'Tis sweet to be at rest
From every doubt and fear,
Of heavenly peace possessed,
Even while sojourning here;
And such a peace doth Jesus give
To those who by believing live.

'Tis sweet, amid the toil,
The battle, and the blood,
To know that sorrows all
Are working for our good;
Such trust have we who look above,
And dwell in God, and dwell in love.

'Tis sweet, when toils are past,
And every conflict won,
To hear our Lord at last
Pronounce the word, "well done!"
This joy have those whose hearts sincere
To life's last labor persevere.

[illegible], Mass., April 7th, 1859. H. L. H.

For the Crisis.

The Good Fight.—The Victory.

"Fight the good fight of faith; lay hold on eternal life."—1 Tim. 6: 12.

Practical preaching, that reaches and regulates the practice of the hearer, must have a foundation and an object. The foundation lies in man's pressing need; in God's wonderful love in Christ; and in the adaptability of all this love to supply our actual wants. The object is,—the crown of life in the kingdom of the King of kings.—Jas. 1: 12; Rev. 1: 5–7.

Practical preaching must of course be plain, doctrinal, or Gospel preaching; for otherwise it has neither Scripture nor common sense to recommend it. For to tell men to fight the good fight—run the race, and overcome the world, and without telling the occasion and object, the origin or *end*, is to *be* and appear a very "babe" before God, or good men.

Failure is the certain result of not knowing; for no *preacher* (nor person) can be "crowned, except he strive lawfully." The nature, rules and object of the warfare must be known, in order to "strive lawfully," according to the prescribed rules of the warfare.

The Gospel's "joyful sound" sounds mainly of "the kingdom." The Lord's supper is authorized "*till he come*" to call us to "the marriage supper of the Lamb." Baptism is a burial into "the likeness" of Christ's death, and a [illegible] in the likeness of his resurrection. Thus all parts of the Gospel refer to and reach on to "the consummation." Till then, the holy strife must be maintained by all who shall overcome. There is no peace nor truce. The war is deadly. Every advance is a real conquest; and victory to Christ and his people involves destruction to their foes. He will put down "*all enemies*" in "*his time*," and not before. Then he will be the only administrator of power—the blessed and *only* Potentate.

The [illegible] is not single handed, but combined. It involves all the evil against the good. "The flesh" is organized into "the world" (of politics and pleasure and compromising religion) and all is pervaded and directed to one end by "the Devil." Thus, "the world, the flesh and the Devil" are all in hostile array against God and his gracious cause, by Jesus Christ and his church.—1 Pet. 5: 8–9; Jer. 17: 5; 1 John 2: 15; Eph. 6: 11–17. The combatants are active and unceasing. No peace can obtain till it shall be conquered. "The God of peace will bruise Satan under our feet shortly." Then "the Prince of peace" will reign in peace—give the kingdom to "his saints," and triumph in boundless, glorious, endless deliverance!

"*The good fight*" must be altogether good; for it is all of God, and it is to end, infallibly, in everlasting good, throughout the vast universe of God—leaving no trace of sin or Satan, sickness or sorrow, pain or death, or hell.—Rev. 20: 14; 21: 1–5; 22: 3; Ps. 7: 9; 104: 35; Isa. 65: 17; 2 Pet. 3: 13, 14; John 1: 29; 1 John 3: 8. This was begun with the tempter, the creature, and time. It is to end finally with the close of earth's great work—the period of revealed distinctive time. All beyond is the "age of ages"—in untold eternal triumphs of all good. Amen and amen.

All warfare is good and honorable that is waged for, and ends in, securing a great and permanent good. This will end in all and endless good; and hence it is now "good." Other wars are oft excited on both sides by the worst passions; waged with the worst of motives; and even though successful for the time, end, even to the victors, in everlasting loss! But in this "good fight" the motive, object and end are all glorious, Godlike and unceasingly good. It is now to restrain; at last to conquer death, Devil and hell—leaving only the good. This good warfare is against all evil; it embodies in its gracious range all the good of earth and heaven; and is ultimately to attain all, and the only triumph, eternally. Our engagement in this "good fight" is by admitting, believing, confessing and maintaining God's truth concerning it; taking Christ's yoke, and living for [illegible] bodily [illegible]) "the [illegible]." Matt. 6: 10–33; John 6: [illegible] [illegible]

consequence, it is ignorance and guilt—it is in aid of the enemy, to ignore prophecy; or to *assume* to *preach practically* for Christ, our coming, conquering *King*, "as they (in the opposition) *can bear* it." Of such, Christ and the Holy Ghost have spoken—"I never knew you."—Matt. 7: 21–23. Hear the Judge,—"Fight the good fight of faith, lay hold on eternal life." You must attain it, or perish.

Therefore all of us are to act and live; preach and pray; be all over and altogether engaged for God's revealed triumph! To those who overcome, (unbelief, erring theories and friends, fleshly and Satanic stumbling-blocks,) He will crown amid the seven-fold—manifested and exhaustless honors of the Kingdom. They shall be kings and priests unto God and his Christ, and reign with him over the earth.

The *good* prevail in this "fight" not alone; but in alliance with Christ and his cause. The victory will be an allied victory. The foes are to fall as allied foes; and hence all who ever become overcomers, must needs come to Christ—abide in Christ and each other—be filled with the Spirit, and maintain the cause of truth as God's truth! It is truth as a whole.—The armor of righteousness is made up of this heavenly metal. All its elements of faith, hope and strength, are of the Truth; and all aspects of Gospel truth ally its friends in everlasting league with God, and a coming Christ, to salvation.—Heb. 9: 28; 2 Tim. 4: 1–8; Rev. 12: 10.

It is then treason to the Holy Ghost and the kingdom of God, to suppress the truth as it relates to Christ's coming,—as the "Blessed and only Potentate." Now Death has a dreadful and deadly power. Hades has power "as a roaring lion." But soon our King, into whose alliance we have entered, by the obedience of faith, will take His great power and be King.—Rev. 11: 17. Then He only will have power! "The only Potentate" is then his title. Hades, death and the devil will then have no power. "Wherefore, comfort one another with these words." Amen. J. B. C.

For the Crisis.

Cause in the West.

Bro. Grant:—Since I last wrote, I have visited Onion Grove, Iowa. I spent one week; there was some interest, and some confessed the truth. I hope to visit them again soon. Visited Earleville, Lazelle Co., Ill., where I held a quarterly meeting. A number were added to the church. Visited Shabbona Grove church. Found them looking for that "blessed hope." Had a refreshing season. From there returned home, and spent a few days; preached to the churches in Cordova and Princeton. Visited Brown Co., spending a few days. Found Walker's Neck church prospering. Visited Ripley's church. They have had preachers there, who have distracted and almost destroyed them. I tried to strengthen the things that remain. Had a good-time; the people began to rally again, but I was called to go to Mt. Pleasant to preach the funeral sermon of one of our sisters, (Sister Raymond), who died in the Lord. Returned north as far as Warren Co., and visited the churches there. Spent two weeks, baptized four, and received seven into the church.

This field is where Bro. Rathburn has been laboring the past year; he has met with good success; the Lord has blessed his labors, and given him many souls as seals of his ministry. I arrived home on Friday. Yesterday (Sunday) preached once in Cordova. Tuesday evening am to preach again. Subject—The rich man and Lazarus.

Wednesday, I start for Iowa; am to make a tour in Iowa, Minnesota, and Wisconsin. This is a great field, but how much we need faithful laborers in the vineyard. The field is ripe, the people want to hear. The times are hard, but the Gospel must be preached.

Preaching the Gospel of the Kingdom of God at hand, is not a money making business, in this world, but we think it is a good and safe investment, not on long credit, either, for the Master will come quickly.

I would say in conclusion, if there is any surplus change in the Lord's treasury East, or any where, that can be spared, to help advance the cause West, I wish the Treasurer would forward it.

The last year I have traveled about twenty-five hundred miles, through storm and mud, and have in my weak way been laboring day and night. I have averaged, in my preaching, once per day, and baptized one hundred or over, and organized five churches, composed of from twenty-one to forty members each. All are flourishing now, additions made since to all of them. I have tried to set in order other churches. The Lord has been with me by his Spirit.

During the past two years I have not received any more than my traveling expenses. We do not murmur; the Gospel must be preached. The Lord is at the door. I expect He will open some way before us. He will make all right soon; and for the present He knows what we need. Moses Chandler.

Cordova, Ill., Apr. 24.

☞ If a man cannot find ease within himself, it is to little purpose to seek it any where else.

For the Crisis.

"The Gift of God is Eternal Life."

That we immortal joys might know,
The blest Redeemer died;
Immortal life doth only flow
From Jesus' wounded side!

Christ is the life; and all must die
To whom that fount is sealed.
Life's soldier reads a hope on high,
Upon his blood-stained shield.

Unto the truth we have a guide:
The *Bible must be true!*
Nor can the shades of darkness hide
Its splendors from our view.

Each page is like a guiding star,
To light us on the way
To where immortal glories are,
Of resurrection day!

And 'missioned from the burning throne,
Where is the "perfect day,"
Each guiding star that ever shone
Upon the christian's way—

And showed him that immortal life
Beyond the dark'ning gloom,
Beyond the rest from care and strife,
Beyond the silent tomb.

And showed to him the white robed throng,
Their blood-washed garments worn,
The crown, the robe, the harp, the song
Of resurrection morn!

And showed him that if he would rise
To that immortal life,
He must in warfare win the prize,
And gird himself for strife.

Hark! Jesus speaks—oh, sinners, think
What mercy great and high!
"Come, of the *living waters* drink,
And *thou shalt never die!*"

"Now cast upon me all thy care;
My life do I lay down,
That in my kingdom thou may'st wear
A bright, immortal crown!"

O Thou, our hope, our life, our love!
We know that Thou wilt be
The light that shineth from above
To lead us unto Thee!

And when, as victors in the strife,
We yield to Thee our breath,
O may we rise again to LIFE,
Nor know the second death!

Fannie Parry.

Pine Avenue.

For the Crisis.

Charity.—No. 5.

Charity is above the virtue of Martyrdom.—"Though I give my body to be burned, and have not charity, it profiteth me nothing." A man may die for his opinions, and yet be destitute of true charity. Infidelity has had its martyrs. The Romish church hers; but both systems of faith are incompatible with "*Charity*" in a Scriptural sense. Many a professor in the Christian Church, no doubt, has died a martyr's death upon the block, or burned at the stake, or been given to the wild beasts to be devoured, and yet they were destitute of *love*.

Real christian martyrdom has the element of love in it, as exhibited in the death of Christ when he could pray for his enemies in the affecting language—"Father, forgive them, for they know not what they do;" and as seen too—Stephen the first christian martyr, when with a "loud voice" he cried "Lord, lay not this sin to their charge." A patriot may die for his country, and yet flee from the fires of persecution which would test his love for the good of universal man. There are patriots in our day; or who pretend to be,—who would fight in the face of the cannon's mouth in defence of our country against foreign invasion and a hostile foe; but will allow Roman Catholic influence to corrupt our politics,—destroy the purity of the ballot box, remove the Bible from the common school,—though the first book of moral culture in the world; and otherwise undermine the liberties and institutions of our beloved country,—and who will support the system of slavery, and its aggressive power to the extent of their influence, even to the crushing of its millions of victims, and yet suppose they are possessed of charity!

Charity is love to universal man;—to all created intelligences; and seeks the universal good and happiness of all.

O. R. Fassett,

For the Crisis.

"The State of Souls."

Under this heading there is an article in the editorial column of the *Independent*, that seems to have attracted some attention in the religious world; but which appears to me to be full of contradictions, and "flights of *conjecture* and discovery," as they seem to admit. They begin by an assertion without any evidence or proof. "One thing, however, we *must* believe in regard to it, (the soul) that it is in a state of active, vivid consciousness."

I do not see where this "*must*" comes from, it certainly does not come from the Bible; that declares that the dead know not anything, in that very day their thoughts perish. Neither does it follow *from* their after argument, for they admit that it is destitute of sensation; all the senses go to sleep in the grave, and whatever is dependent upon them becomes *quiescent*." They can neither see, hear, speak, or feel. They are "in the presence of Christ," and yet do not know where they are; they have no idea or cognizance of *time*; do not "know duration or change;" are not "rewarded or punished." Is it no penalty to be under the dominion of death? But yet they are in a state of happiness or misery, "and have a vivid active consciousness." Was there ever such a jumble of contradictions and "flights of conjecture" and imagination as this?

Again, they acknowledge that very little is revealed in the Bible of an intermediate state, and that the resurrection is the period of future reward and punishment, and remark: "It is *human* to *tattle* in such premises; it is God-like to hold all in awful sequestration!" Who are the "tattlers" on this subject? Is it not those who pretend to explain by mere figments of the imagination, what they confess is not revealed in the book? Who strive to be wise above what is written; and thus prove that they are "human?"

Where there is such a strange variety of opinion on any subject, it must needs be, that conjecture and imagination is the baseless fabric on which men build, instead of the rock of Divine truth.

A noted Scotch minister remarked at a funeral the other day, that the lowest order of beings in the heavenly world were angels! The spirits of the redeemed were greatly superior to them in power and glory! Another popular minister, a few days after, told his people that the righteous, at death, were made equal to the angels! Then what need of a resurrection, for they will be at that time equal to the angels, and no more? Does not this system virtually do away with the great scriptural doctrine of "the resurrection of the dead?"

Where there are so many various and contradictory views of the state of the dead, it is evident that our would-be-wise men are, on this subject, altogether in the dark, and it is to be feared, will practically experience the truth of the old saying: "When the blind lead the blind, both will fall into the ditch." They seem to have a marvelous faculty of seeing things that have no existence, and, at the same time, are utterly unable to discern what is clearly revealed in God's word as to the final abode of the righteous after the judgment of the great day.

Some locate the redeemed in Paradise, which, they tell us, is a part of Hades. Some place them in first, second, or third heaven. Some banish them "beyond the bounds of *time and space*," and all seem to forget the promise of God to give to those who love him an everlasting inheritance in the "*New Heavens and the New Earth*," in the New Jerusalem, that comes down from God *out of Heaven* on the earth. The righteous shall be recompenced on the earth.

Christ has promised to come again the second time, to set up his kingdom under the whole heavens; to subdue all things to himself; to reign over the house of Jacob forever; to destroy the kingdom of Satan, and to have dominion from sea to sea, and from the river to the ends of the earth. Surely there are none so blind, as those who will not see the exceeding great and precious promises God has treasured up in his Word, for the consolation of his suffering and sanctified ones, that they shall reign with Christ in his kingdom.

In the prospect of this blessed hope Christ taught his disciples daily to hope and pray—"Thy kingdom come, thy will be done, on *earth*, as it is in heaven."

J. Parry.

For the Crisis.

Home Missions.—No. 2.

In my first I put the question to our brethren in Maine,—shall we make another missionary effort? Some may reply, that nearly all our efforts are now on that principle. If this is so, then can we not put it on a footing to increase it, to direct our efforts to given points?

Here let me specify. We notice that in some of the States, a society is formed, a fund is raised and pledged, one or more faithful laborers are chosen and sent out as Evangelists, to preach where there is an ear to hear, to supply destitute churches with the word of life, and to open new interests for the message of the kingdom of God. These men go out to *preach and visit*, to *pray and instruct*, from "house to house," not to preach and peddle, nor to preach without time to study the word, and then retire to bed to study and pray, and plan how their family shall be fed and clothed, house rent and other bills met, until the night is spent, then to arise to pursue some scheme decided upon to earn the money. No; not to go out west under these embarrassments, but to go and labor with *all* his energies for the unsearchable riches of Christ; to present the claims of the Gospel, its hope, and the duty to support, as well as to hear and believe it, take up collections and receive what may be freely given for the mission, and his family be supported with the fund in the missionary treasury.

These are the points to which I wish to direct your attention. It is not to interfere with the labors of pastors of churches, nor to draw away their necessary support; but to call into action much that is now dormant,—to open a channel for those who are isolated from the treasury of the Lord, and to stir up others to enlist in the cause of truth, and to set men of God in the field who can and ought to preach constantly, but who cannot now do so because our means are not so directed as to sustain them. Let us remember God works by means. Yours in behalf of Christ,

I. C. Wellcome.

Selections.

Morning.

"The watchman saith, 'The morning cometh.'"—Isa. 21: 12.

O, the dreary, dreary darkness, how it girds the stifled land!
How it falls in viewless torrents from the frowning midnight skies!
When shall Lucifer resplendent on the eastern mountains stand?
Will the morning never rise?

Tell me, oh ye bards prophetic, where in olden time ye stood,
When he saw the flying shadows and the swift-approaching day;
Saw its bannered army marching like a silver-rolling flood
Through the lands where darkness lay.

I have climbed these earthly Babels, many and many a time, to look
For the dawning of the morning in the eastern sky afar;
But I saw at brightest, only in some dim, cloud-circled nook,
One lone, faintly burning star.

Upward, upward through the darkness, mount on Faith's undrooping wing,
Till the dim horizon merges in Eternity's broad sea!
Till the eye shall catch the glory which the latter day shall bring
To the millions yet to be.

See the heavy, blinding shadows, lying sadly, like a pall,
On the nations that have never felt the gladness of the light.
And they love their weary groping: Father, hear us when we call,
Let the blind receive their sight!

O, let morning, radiant morning, come with healing in its breath,
Filling vale, and crowning mountain with the splendor of its beams;
Let the slumbering millions waken, ere they sleep the sleep of death,
From the madness of their dreams!

Yonder! see the cloudy curtains of the East are rising now;
And the morning twilight glimmers, and the daylight follows fast;
Floods of radiance are streaming o'er the mountains' kindling brow;
Life and day have come at last!

See the startled nations waking: giants bursting from their chains;
Heroes, girding on their panoply and hasting to the field;
Hear a million voices singing on a thousand smiling plains
Of the glory just revealed.

* * * * * * *

Ah, how many hearts have waited for the glory of this time!
Beat their faintest, last pulsations with a yearning for the dawn;
Ah, how many ears have hearkened for this triumph note sublime,
Till both faith and sense were gone!

Sorrowing, yet rejoicing ever,—hoping for the promised gain,—
Struggling toward the great Hereafter with the earnestness of love,
Passed they through this world triumphant in a faith that rock'd not pain,
To a grander sight above.

* * * * * * *

In that city, built of sapphire, walled with jasper, paved with gold,
Where the Tree of Life is growing, crowned with heavenly fruitage fair,
Kingdoms, tribes and tongues and peoples shall be gathered and enrolled,
"And there shall be no night there."

S. W. O.—*Spring. Repub.*

To a Certain Reader.

Fellow disciple, when were you last in your closet for devotional purposes? Did you go there because you *desired* and *loved* communion with God? Did you first of all read a portion of His word, with the feeling that you ought to *hear* him, before *speaking* to him? How long did you remain there? Did you grudge the time, or regard it as a sacrifice? Had you any spiritual perception of the presence of God, and did you feel that you was holding intercourse with Him at the mercy seat? Had you any humbling, refreshing view of Christ as the Mediator between you and infinite purity?

In your acknowledgment of mercies, were you sincerely grateful? Were your confessions prompted by a sense of guilt, and accompanied by deep emotions of penitence? How did your own moral nature appear when contrasted with the perfect holiness of God? Were your petitions the honest utterance of desires for favors which you really, earnestly wished to obtain? Did you remain on your knees until you had an inward assurance that your prayer was heard? Was it the prayer of faith?

Were you in no respect crippled or embarrassed by a conscious self-condemnation, occasioned by a recollection of your own inconsistencies? Did you remember no wrong done to others, for which you had made no reparation? Did you, from the heart, forgive all who had injured you? Was there no sin which conscience told you was unrepented of? Was you willing and anxious to give up every sin, however small, however inwrought into your habits? Did you make no secret reservation?

Did you fervently plead for the conversion of sinners? Had you, during the preceding twenty-four hours, done anything for the salvation of any soul, upon which you could ask the blessing of God? For whose conversion, in particular, did you pray?

When you came out of your closet, which way did your heart turn? Were you reluctant to leave the spot, or were you eager to get away and mingle with the world? How long did the influence of that season of devotion remain with you, and what was its effect upon your subsequent spirit and conscience? Do you long for the hour to arrive when you can again retire and hold communion with God?

Will you now turn to the following passages, and meditate upon them? Mat. 6: 6; Mark 11: 24—26; Psalm 66: 18; Gen. 32: 26; James 5: 16; Psalm 109: 4.—*Watchman and Reflector.*

☞ Truth will be uppermost, one time or other, like cork, though kept down in the water.

Forward!

A WORD FOR ANXIOUS INQUIRERS.

It is the first step that costs. When the Israelites came up to the Red Sea, the command of God was, "Speak to the children of Israel that they go forward." But how? The Jewish leader might well cry out, We have no fleet to bear us over. "Go forward!" But, Lord! we cannot for the gulf before us. "Go *forward!*" Wouldst thou have us, Lord, to perish in the billows? Still the same answer comes—"Speak to the children of Israel that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry shod! Unhesitating obedience to God always insures a blessing.

Here is a lesson for troubled inquirers. To you comes the command of God, "Go forward." Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you—not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

1. Perhaps you say, "I have prayed many a time already, and no blessing has yet come." Will you cease to pray then? Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm, and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening to him! Go forward.

2. Another one is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting-room. He wavers before it. He winces under the slightest word, and *imagines* terrible things in store for himself. Go forward; the sea will open to you, and so will many a heart to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling who is pushed back with a straw.

3. A third person complains, "I am in the dark; I cannot see my way." Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, *looking for the cross*.

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is—*to believe*. Then, instead of halting and shivering in an ague-fit of indecision, take a bold decisive step. End the torturing uncertainty by going forward, "looking unto Jesus."

The only way to do a thing is *to do it*. God gives strength to the obedient. He has no promise for cowards or double-minded vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps, just as soon as you determine to obey that voice which says to you, *Go forward.—Chr. Intel.*

"There are battles fierce and many,
By our valor to be fought,
And we want for soldiers any
Who will fight as brave men ought;
Not with sword of glittering steel
Laying waste the fruitful lands,
But with humble, christian zeal,
And the Bible in our hands."

Christian Principle.

A few years ago, in a violent storm, a ship was driven upon the bar on the south shore of Long Island. The waves swept over the deck, and the crew clung for safety to the rigging. Upon the shore, a company of men were gathered who stood motionless by the life-boat which they dragged to the beach. They were appalled by the danger, and felt that it would be certain death to venture out upon such a sea. Suddenly, a man who had once been a sailor rushed down to the beach, took his place by the boat, and shouted, "Come, men, lend a hand; I've been there myself!" That appeal was enough. The life boat shot forth among the foaming breakers on its merciful though perilous mission, and the crew were saved. That sailor had experienced a similar peril; he had felt the joy of rescue, and was ready to hazard his life to carry the same boon to those shipwrecked men. So the christian, because of his experimental appreciation of the worth of the Gospel, labors successfully to extend its blessings when other men would yield to despair. He has seen flaming up before him the wrath of an offended God; and he has felt the embrace of a loving Father as he forgave and welcomed the returning prodigal. He was once in the horrible pit and the miry clay, and now his feet are planted upon the rock. His soul was once famishing and faint, and now he feels that he shall hunger no more; he shall thirst no more. Once he was without hope and without God in the world, and now he rejoices in the anticipation of eternal glory, and is able to look up to God and say, Abba, Father! Can such an one grow weary, or be disheartened, or shrink from danger in striving to extend the influence of the Gospel? Never!

The Bible.—Out of it have come all pure moralities. Forth from it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow; and even the innocent child has breathed his last happy sigh with his fingers between its promise-freighted leaves.—*Timothy Titcomb.*

God Unchangeable.—There are many christians like young sailors, who think the shore and the whole land do move, when the ship and they themselves are moved; just so, not a few imagine that God moveth, and faileth, and changeth places, because their godly souls are subject to alteration; but the foundation of the Lord abideth sure.—*Rutherford.*

☞ Virtue needs more admirers, wisdom more supplicants, truth more real friends, and honesty more practitioners.

Reading for Youth.

A Lesson from the Birds.

"See how it *rains, rains, rains*," said little Mary Jellis, as she gazed from the closet window of her mother's chamber, longing to see the shower cease and the sun shine out bright and clear again. "Oh! mamma, it will never stop, and I do *hate* rainy weather." Just then a little bird, whose nest hung from a tree not far off, broke out in one of his sweetest strains, and Mary listened wonderingly.

"Hark, daughter, hear what the bird says," said her good mamma, who observed the fixed attention of her little one.

"Why, it only sings," answered Mary.

"Yes; but while you are fretting and whining in this nice, large room, with all your playthings around you, and doll waiting to be dressed, birdie sings from the dripping bushes as though he would remind you that God makes the rain fall! See how his throat swells."

Mary looked up to the bough, and sure enough there he was, warbling merrily, and when his song ceased, she said it was because she had quit murmuring at the weather.

The next day, Anna Grey came over to spend the day with her friend, and while playing together on the green grass, Anna suddenly laid by her doll, and ran towards the house.

"Why do you go away?" cried Mary, surprised at her sudden freak.

"Oh! it's so *hot* we can't play out of doors. I do wish the sun would go under a cloud, and *stay* there a good bit."

"Why hear that little bird in the bush," answered Mary, laughing in her sleeve, as she remembered her rainy day lesson.

"Well, what of it?"

"Why, it says, '*God makes the sun shine*,' and Mary forthwith related her experience with the bird. From that day to this, Mary and Anna are content with either rain or sunshine, for they recollect *the lesson of the birds—Little Pilgrim.*

The Boy that obeyed God rather than Man.

In a town in one of the midland counties of England lived a poor boy; his clothes were almost threadbare, and his daily allowance of food was often very scanty. He was an orphan, and having no one to provide for him, he supported himself by working at a factory, where he earned five shillings a week. He was a very good boy, and loved to read his Bible, and to go to the house of God on the Sabbath day. But he had an ungodly master, who knowing of his wish to go to church on the Sabbath, ordered him to come to work on that day. However, Jem thought it his duty not to obey, and accordingly spent that sacred day in his usual peaceful manner.

The next morning, when he presented himself at the factory, the master inquired, "Where were you yesterday?" The boy answered, "I went to church, sir." "Then you may go to church again to-day!" replied the master, angrily; and paying him what was due to him, he instantly dismissed him. Jem was now without any means of earning a livelihood; but he knew it was useless to despair, so he began to look out for another situation.

On one of his applications, a gentleman asked him the reason of his dismissal from his former place. The boy replied, "Because I did not wish to go to work on the Sabbath, sir." The merchant was much pleased with this answer, and immediately engaged him at the increased wages of ten shillings a week. "Godliness has promise of the life that now is, and of that which is to come."—*Ex.*

A Beautiful incident.

In the public school in Coates Street, above Twelfth, in this city, one day last week, while the school was in session, a transom window fell out with a crash. By some means the cry of "fire" was raised, and a terrible panic ensued. The scholars rushed into the street shrieking in wild dismay. The alarm extended to the teachers also, one of whom, a young lady, actually jumped from the window. Among the hundreds of children, with whom the building was crowded, was one girl, among the best in the school, who, through all the frightful scene, maintained entire composure. The color indeed forsook her cheek. Her lip quivered. The tears stood in her eyes. But she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked her, how she came to sit still without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such a case, and he told me, if there was an alarm of fire in the school, I must just sit still." What a beautiful illustration of faith? "My father told me so, and my father knows!" That is the gist of the whole matter—implicit, unfaltering trust in our Heavenly Father.—*Guardian.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

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Original Contributions.

For the Crisis.

The Simplicity of Christ.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—2 Cor. 11: 3.

The Corinthian church seems to be compounded of the two elements, excellence and folly. The evil of contention had appeared among its members, and they had broken up into several parties, one calling itself after Paul, another after Apollos, another after Cephas, and doubtless becoming somewhat warm, they had carried their debate to such a length as to threaten destruction to the entire body. The great apostle, apprised of this by letter, wrote his two epistles, containing wholesome advice, together with an excellent code of laws for their government, which, if followed, would serve to restore them to that unanimity which ran so much danger of being annihilated. The numerous points of disputes were analysed, and reduced to their proper bearing; and rules of conduct laid down by Paul for their future government.

The primary cause of all was, that the church had departed from its original sympliciity, become factious and discordant, proud of its knowledge and privileges, and consequently fell away from that virtue which appears so lovely among those who, sinking every idea of self, are wholly swallowed up in the love of God through Jesus Christ, and hourly striving to demean themselves to the standard prescribed.

The character of our Lord, as set forth in the Scriptures, is of the most unblemished excellence that can be imagined; and even those who profess to deny his very existence, admit that, although it is as immaterial as the gorgeous rainbow which throws its aerial arch from cloud to cloud, it is a sublime conception of all the cardinal virtues embodied. To us, whose faith in his divine reality is our only hope, he is the chief of all the works of God, a merciful Savior and a mighty King; and our hearts bound with rapturous gratitude when we contemplate from what an exalted station he descended, and what he endured, and all for love to fallen man. His *humility*, in his choice of birth and companions, and in his submission to a cruel and ignominious death; his *patience* under temptation, insult, buffetings and stripes; his *gentleness*, when led like a lamb to the slaughter; his freedom from malice and revenge when, suffering the most acute agony, he exclaimed—"Father, forgive them, for they know not what they do;" (How different such a spirit from that of too many professing christians when suffering under wrong!") his *charity*, going about doing good, feeding the hungry, healing the sick, raising the dead, and offering to all a free salvation; his *long-suffering*, in bearing with the waywardness of his ungrateful people, who like swine trampled under foot the inestimable pearl, and turned rending upon the giver. How his tender heart dissolved into tears, when from the mountain he looked upon and wept over the doomed city of David—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Thus every attribute, which makes a being amiable and good, was embraced in that which the apostle calls the "simplicity of Christ."

His childlike simplicity is essentially necessary to salvation; for, says Jesus—"Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven." Matt. 18: 3. This was spoken as a warning to those of his disciples who evinced a disposition to covet honor and an exalted station above their fellows, and plainly showed them that the way to "the mount above" was through the low valley of humility.

This simplicity is always opposed to worldly wisdom, now, even as when the self-sufficient Jew stumbled over it, and the polished Greek treated it with scorn. The Greek philosophers, with Plato at their head, with all the learning which could possibly be acquired by man, independent of Divine revelation, would never by their industry have found out God, or formed a just estimate of his Divine Nature. They peopled the mountains with Jupiter and inferior deities, and the earth with demi-gods and goddesses; and all their ideas of heavenly beatitude were such as tallied with the indulgence of their lusts and passions. Neither have the Pagan sages and philosophers, with all their investigations, handed down to us discoveries which have really been useful to us, this being reserved for men who loved and feared the Lord, as Newton, Boyle, Pascal, and many others.

This simplicity should be manifested in preaching. How very many ministers entirely destroy the simple beauty of the text, by endeavoring to heighten the effect by the miserable daubing of their bombast, which they mistake for eloquence. Earth, water, fire and air are ransacked for metaphors to illustrate the subject, and the speaker, like an exhausted gobbler, works himself up to the very verge of apoplexy; and so violent has been the effervescence that nothing remains but froth! Thunder, lightning and cataracts are favorite similies used by these sublime orators; yet Christ, in his simplicity, says—"Consider the lillies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. 6: 28, 29; Luke 12: 27.

Christian simplicity, as shown in acts of benevolence, is not preceded by sound of trump or self-applauding clamor. Christ inculcates this unostentatious philanthropy, by exhorting them not to let their right hand know what their left hand doeth. And Paul, writing to the Romans, says, "He that giveth, let him *do it with simplicity.*" Rom. 12: 8. Thousands upon thousands of dollars might be placed under the caption of some great man's benevolence, and yet the donor be as utterly devoid of charity or merit in the gift, as those who never gave a shilling to the poor; for the "searcher of hearts" might discover that the motive was personal aggrandizement, and not the glory of God and love for his fellow man.

This simplicity is shown in the christian's conduct. Paul rejoices that he and his coworkers have, through grace, been circumspect. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." 2 Cor. 1: 12. "We have had our conversation" should be translated—"We have conducted ourselves;" for such is the signification of the Greek word *Anestraphemen*; and properly refers to the whole course of a man's life, its aim and object. "The verb *anastrepho*, is compounded of *ana*, again, and *stepho*, to turn; a continual coming back again to the point from which he set out; a circulation, beginning, continuing, and ending everything to the glory of God." See Clarke on this text. Influenced by the Spirit of God, as the planets by the sun, held in their spheres by his attraction, and warmed and enlightened by the effulgence of his glory; or, like the blood thrown from the heart, after traversing every artery and vein in the human body, returns to its source for strength, purity and vitality.

Simplicity is shown in self-depreciation. There were some in the church at Corinth, like some at the present day, who had a much higher opinion of themselves than was seemly among christians. This spirit is the source of much trouble in a church, and unless brought under subjection will work much evil. This arrogance is always demonstrated in those who really know the least; for the truly wise man, like a branch heavily laden with fruit, bows lowest to the earth. The great apostle aims at such a disturber of the harmony which should exist, thus: "If any man among you seemeth to be wise in this world," that is, affecteth a superiority over his brethren—"let him become a fool that he may be wise." Let him throw overboard that self-sufficiency which inflateth to vanity, and be satisfied to be considered a fool by those who pride themselves in worldly wisdom, and being thus emptied of self, is fit to receive the wisdom of God abundantly, receiving as babes that divine revelation which God thought fit to hide from the wise and prudent. See Matt. 11: 25; Ps. 19: 7; 119: 130.

The simple have the spirit to be profited by the correction of others, and thus be led to bow low their head to escape that stroke which overturns all who set up their philosophy in opposition to the word of God. "Smite the scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge." Prov. 19: 25. "When the scorner is punished, the simple is made wise."—Prov. 21: 11.

This simplicity is exemplified in David: "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of its mother: my soul is even as a weaned child."—Ps. 131: 1, 2. Also in Jeremiah 1: 6. "Then said I, ah, Lord God! behold I cannot speak; for I am a child."

If we be permitted to call God our father, we must humble ourselves to his will, with the simple confidence of loving and obedient children, without calling in question his right to command, or his power to execute his promises or threatenings. It is not necessary for a dutiful child to understand the purposes of his father, to insure his obedience; he is convinced that he is secure in the superior wisdom and might of his parent, and, yielding implicitly to his desire, he fearlessly ventures upon his father's word. Thus it should be with the christian—thus it was with Christ. With power to avoid suffering, he bowed to his Father's will; and while the bloody sweat fell from his sacred body, he cried, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt."

Let us therefore cultivate the simplicity of Christ, and whatever trials, sorrows or temptations may assail, we shall be able in the heaviest hour of trouble to echo the words of our dear Lord and Saviour—"Not my will, but thine be done!"

JNO. F. COTTON.

For the Crisis.

Awake and Sing!

BY M. L. H.

Awake ye! awake ye! Break forth into singing—
Ye who in the dust have been dwelling so long!
Soon heaven's broad expanse shall with praises be ringing,
When ye shall unite in the victor's glad song.
Within death's damp prison ye long have been sleeping,
And round its dark portals the pilgrims are weeping;
But Jesus is mighty—"the keys" he is keeping,
He's coming in glory to wake you ere long.

Soon, soon shall the bonds of corruption be riven,
By Christ, the Redeemer, Deliverer and King;
Then praises unceasing to him shall be given,
By glorified saints, who in Zion shall sing.
Then through Time's dark valley, while night shades are o'er me,
I'll sing; for the Mount and the Morn are before me—
The mountain of song, and the mountain of glory,
Where all of the ransomed immortal shall sing.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 23.

MY DEAR SISTER:—There is one more failing, another easily besetting sin, of which I would speak, and then close this series of letters, already protracted far beyond my intentions. It is this—*an impatience of spirit towards the faults and errors of others.* We are prone to be hasty—ofttimes to censure our brethren and sisters for their deviation from the strict path of rectitude. Forgetful of our own infirmities, our own deficiencies, we regard with impatience the errors of others. With a beam projecting from our own eye, we would fain extract the mote from a brother's eye.

I believe it to be true that those who have had the most clear discovery of their own nature—the corruption of their own heart—are the most ready to offer an excuse for an erring brother or sister. Oppressed with a sense of their own weakness, their own short comings, their own struggles to overcome selfish nature, and repel temptation, they are prepared to sympathise with others in their failures—in their struggles. As they kneel at the mercy-seat, scarcely daring to look heavenward, so weighed down in spirit with a consciousness of imperfections, of short comings, how sweetly does the whisper of the angel of the covenant fall upon the heart, bringing to remembrance the words of Holy Writ, "*Who can be touched with the feeling of our infirmities.*"

How faith now wings her way to heaven, and rests on the bosom of that "Advocate with the Father." Once he was a "man of sorrows, and acquainted with grief." He was a man of "like passions with us"—he *suffered*, being *tempted*; he hungered, he thirsted, he was weary, he was sad, he was persecuted—forsaken—betrayed: and all this that he might be qualified to become a *merciful* and compassionate High Priest—that he might be touched with the very *feelings* that our infirmities awaken within us. We remember how patiently he bore with the errors of his disciples—with what compassionate sympathy he addressed the woman brought before him, for whom her accusers clamored for accusation.

We remember a Peter, who with oaths denied his Lord, but who was by him forgiven. We are cheered with the thought that he merited the accusation brought against him by self-righteous Pharisees, viz., "This man receiveth sinners, and eateth with them." What though there were apparently no tokens of love—no sweet manifestations of sympathy towards those hypocritical Scribes and Pharisees, who, wrapped up in a garment of their own righteousness, deemed themselves perfectly whole, and in no need of a physican? What though his withering rebukes and denunciations fell harshly upon their ears? Towards the erring ones—the "lost sheep of the house of Israel," and the despised Gentile, his arms of love were opened wide—for them he had words of kindness, and a large place in his heart of love. Hear him as he teaches his disciples a lesson on forgiveness. He limits it not to a transgression seven times repeated, but until *seventy times seven!*—Well might the apostles ask, "Lord, increase our faith!" Long time has he borne with our transgressions—oft-repeated have been the pardons received, and shall we condemn an erring brother and sister for occasional errors?

What says the inspired apostle? "Charity," or love, "covereth a *multitude* of faults." Notice also the advice given in respect to the faults of our brethren and sisters. "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

Spiritual ones are required to *restore*, not condemn—not crush—not injure; and they are to do it in *meekness*, mildly, gently, not upbraidingly; considering themselves that they are liable to be tempted and overcome, and they ought to exercise the same spirit toward their erring brother, that they would like to have exercised toward them. O how many, who might have been recalled to the path of virtue—who might have been reclaimed from their sin by meekness and love, have been driven further and further from God, and his church, by a denunciatory spirit and harsh dealing.

The exercise of a compassionate spirit—the winning words of love—the fair and honorable dealing with the transgressor, accomplish more towards their rescue, than the severe denunciation—the telling abroad the fault—the look of scorn and cold shoulder. Too often there appears at first view, to outward observation, a deviation, when, if the matter were fully examined—if all the motives and causes could be ascertained there might be less cause for censure, and perhaps none at all. In some cases, disease induces a restlessness of spirit, an irritability of the nervous system, which exhibits itself in petulancy; little things irritate; sometimes pain in the head distracts the mind—a morbid state of the liver produces melancholy, listlessness, etc. These are too lightly regarded by those unqualified to sympathize; and many a devoted christian, whose whole soul is in the work of God, whose will is in harmony with his, is the subject of censure, when "pity ought to be shown for his friend." From the infirmities induced by a diseased body, there is no salvation provided in the gospel—the resurrection to immortality alone can effect a cure, unless there be first a removal of the disease; therefore such infirmities ought not to be classed with other sins.

"*Forbearing one another in love.*" How important this command, and how blessed the results if obeyed. To meekly bear the coldness, the condemnation of others, for those errors or imperfections which are not the fruit of an unsanctified nature, but of a diseased body, requires much patience and love. Sweet is the thought—Jesus knows all about us. Our Father in heaven pities us, for he knoweth our frame—he remembereth that we are dust. Prayer should be our solace. Submission to these painful trials ought ever to be exercised. Every thing will be adjusted and made right at the judgment.

May God bestow upon us that grace which shall wholly sanctify our natures—impart to us holy principles—give us the spirit of forgiveness toward our enemies—patience with the infirmities of others—victory over every temptation, and bring us safely to the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen. *Farewell.*

M. D. W.

☞ For every one life has some blessing—some cup that is not mixed with bitterness. At every heart there is some fountain of pure water, and all men at some time taste its sweetness. Who is he that has not found in his path of life some fragrant rosebush, scenting all the air with its sweet perfume, and cheering the heart of the weary traveler with its beauty?

"Hail! sacred truth, whose piercing rays
Dispel the shades of night;
Diffusing o'er a ruined world
The healing beams of light."

☞ It ill becomes us to be rash and hasty in our censures of others, and to be forward to believe people guilty of bad things, while either the matter of fact on which the censure is grounded, is doubtful and suspected, or is capable of a good construction. Charity commands us to hope the best concerning all, and forbids censoriousness.

Entered according to Act of Congress, in the year 1858, by C. F. Hudson, in the Clerk's Office of the District Court for the Dist. of Mass.

Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER II.

ARE THERE RADICALLY BAD MEN?

By radically bad men, I do not mean persons who are born of badness and unto badness, as if character were a thing of parentage or race. But, are there human beings in whom evil feelings, purposes and habits so predominate that they mark and determine the character? And I use the popular phrase "bad men," rather than the Scriptural phrase "the wicked," because I think the former best represents the latter in its original and proper sense. But Scriptural expressions are apt to be used in a technical and conventional sense; "the righteous" and "the wicked" may come to signify men who are such according to an arbitrary and false standard. This is a great evil, and it needs to be corrected by substituting for the technical phrases such homely but hearty Saxon words as scarcely need defining.

And by the question, Are there radically bad men?—I do not mean to intimate that there are no traces of good nature even in the worst men. The real question will be, Is the "good in all," upon which the Universalist so much relies, a genuine goodness, a real virtue, a moral principle? Is it an element so substantial and a germ so vital, that it must by a natural law of character grow and develop into a prevailing goodness and a final salvation? If this question is answered in the negative, then the question remains, Will God, by methods higher than the native elements of character, secure in all men a final holiness and blessedness? This question will be considered in the closing chapter.

Here, at the outset, I should discard a host of rash and conventional judgments that are wont to be pronounced upon human character. Men are too often judged good or bad according to outward appearance. This is the way of men as compared with the judgment of Him who looketh upon the heart. Precisely this is meant by the "respect of persons" which the Scriptures so much rebuke. Human nature, fallen desperately in love with happiness, is apt to think that those who are "well off" must be good people, and that those who are badly off must be bad folks. This was the great mistake of Job's friends, and it has been made thousands of times since his day. God is no such "respecter of persons," or of outward advantages; but in every nation he that feareth God and worketh righteousness, in whatever condition, is accepted of him.

This principle cuts off all hasty condemnation of the heathen in the mass, as if they must inevitably perish. If they cherish true goodness and virtue, neither their ignorance nor their unscriptural methods of worship will exclude them from God's kingdom. But as ignorance is a very great evil, and the gospel is worth preaching to every body, the question remains, Whether a heathen, with his false views of God, may not lose confidence in the supremacy of goodness, take the side of an evil divinity because the evil divinity is supposed to be the more powerful, and thus debauch the conscience and allow vice to become a settled policy and ruling principle of the character? How else shall we understand Paul's account, in which, after giving a long catalogue of heathen sins, he says: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them?"

In judging of character, I also throw out of account all considerations of natural temper or disposition, as amiable or otherwise. The brutes, in their measure, may have these as well as men. We are responsible, not for the nature we are born with, but for the use we make of native temper and capacity, in repressing the evil and cherishing the good. I also throw out of the account the manifold differences of education and custom, whereby the same act which expresses ill feeling and hate in one man may express goodness and love in another man. All this, I presume, is so well understood between himself and my opponent, that it needs only to be named, and not argued.

The whole subject of human character is a vast one, and it is all involved in the question if there be radically bad men. I can only pretend to make a few points of the general argument,—suggestions only, where demonstration,—in a matter so prejudiced by manifold dispute—would require a volume.

This mystery of sin, which seems to be involved in the very idea of moral character, has been recognized by various eminent writers, ever since the time of Plato. I will quote but one, and that one doubtless a Universalist. I mean Neander, whose labors in Church History have such signal merit because he was not a mere compiler of facts, but a philosopher, profoundly versed in the causes of human action. He says: "According to my conviction, the origin of evil can only be understood as a fact—a fact possible by virtue of the freedom belonging to a human being, but not to be otherwise deduced or explained. It lies in the idea of evil that it is an utterly inexplicable thing; and whoever would explain it nullifies the very idea of it. It is not the limits of our knowledge which make the origin of sin something inexplicable to *us*, but it follows from the essential nature of sin as an act of free will that it must remain to all eternity an inexplicable fact. It can only be understood emphatically by means of the moral self-consciousness."—Planting and Training of the Church, bk. 6, chap. 1, note.

1. The first point to be insisted on is the essential and responsible freedom of the human will. I believe—it is almost a proverb—that the common consciousness of man asserts his freedom. Without this there could be no merit, either good or ill. Without this, whatever right or wrong there might be in the nature of things, there could be neither in actions, or in men. There could be neither praise nor blame, there could be no character, worthy of the name. Without freedom, the native dispositions and original feelings of men might be more complex than those of the brute, and more interesting for study; they might be more agreeable or disagreeable, more fortunate or unfortunate; still they would be the inevitable result of forces within the man and of circumstances without him, for which he would be as thankless and as blameless as the revolutions of the windmill.

But this practical consciousness of freedom,—which excuses or condemns ourselves if it be real, and makes God an imposter if it be unreal—has been often denied for the sake of a theory. I believe it has often been denied by men troubled with a sense of guilt, of which they wished to be rid. Still more unfortunately has it been deemed by divines, to save their views of a divine sovereignty and efficiency, or to save a false theory respecting God's fore-knowledge. Supposing that God could foreknow only as a natural philosopher does, or as an astronomer predicts an eclipse,—by calculations of cause and effect,—they have ignored all actions that could not be determined by such calculation. The same class of divines have also been prejudiced by a false theory of freedom; one which divorced the will utterly from *moral* considerations, and reduced it to a sheer caprice. At an earlier date—in the Reformation—the notion of free will was supposed to make man independent of the gratuitous help of God. This explains that remarkable book of Luther's, on the Bondage of the Will, (De Servo Arbitrio.) The other causes culminated in the no less remarkable and more famous work of Edwards on the Freedom of the Will.

Those who have opposed the Calvinistic scheme have often said that Universalism is its legitimate fruit. I think, for the theoretic denial of free will I have just named, that this is true. The Calvinists, by a happy inconsistency, have maintained a deep sense of the evil and wickedness of sin. But when they had, by a method ["more honored in the breach than in th' observance,"] made the Author of man's nature and surroundings responsible for all men's doings, it was natural that men should infer that God's fairness required the salvation of one as well as another. The principle, or rather the lack of principle, by which God elected one man, appeared equally good for the election of all men. Hence we need not wonder that the Universalism of eighty years ago was offered as a "Calvinism Improved"—a title given by Dr. Joseph Huntington to his Universalist book. Here another cause of Universalism is worthy of note. The Old School doctrine of the *nature* of the Atonement made it a legal satisfaction for the sins of the saved. The New School doctrine of the *extent* of the Atonement makes it sufficient for all men. Combine the two, and all are saved at a stroke of logic. Some of the Universalists have employed this logic, and the result of their reasoning abides, though the old and false view of the Atonement is discarded. But the Calvinistic views of the human will, I think, prevail now more among Universalists than among the Orthodox. I may have misjudged the thinkers of Universalism on this point, and if so I shall cheerfully stand corrected. But such is my strong impression.

Now I admit that the freedom of the human will, as [illegible] by any [illegible] power of motives, [illegible] of man no more traceable by any philosophy of cause and effect. We shall then have what Dr. Bushnell calls the "supernatural" in the will itself. And when the will does not follow the motives, or reasons which it *ought* to follow, there is a wild lawlessness that perplexes us, [illegible] disorder and ruin, limited only by the power of the perverse free agent. But this lawlessness is precisely what I understand to be the essence of sin. Sin is the transgression of law; and sin is *guilty*, and not unfortunate merely, just because it is not compelled by motive, or passion, or any cause out of the free will itself. And this, too, is the *mystery* of sin. It is that for which there is no valid reason,—an act which the person knows to be equally wrong and imprudent, and so an act of unreason; [illegible] admitting no excuse save those worthless pleas by which the selfish or malicious guilt was first palliated or instigated. Such are the excuses which the stammering tongue fails to utter when one is confronted with the conscience, suppressed for a while but again accusing. And by this final verdict of the conscience the guilty man is rendered—like him in the parable of the wedding garment—speechless.

I have thought it is important thus to insist on the freedom of the will and the reasonless nature of guilt, to show that man may be *really* guilty and bad. This alone, of course, does not prove any man radically bad, since one may, perhaps, repent of little sins, and reform himself into entire goodness. Yet the reasonless nature of guilt shows that it may not so be. He who acts foolishly, lawlessly, madly in a small matter, may do the same in things of weightier moment. He that is unjust in that which is least may also be unjust in much.—Nay, as physical disorder tends to further and utter derangement, so the human will forsaking the law of reason may gain fresh impulse away from the true good, and end in final and utter abandonment, in the darkness of un-reason which it has freely entered.

I will here remark that while I am glad to hear my Universalist friends speak of charity and forgiveness, and doubt not they cherish a real feeling of good will toward all, yet a very common theory pressed to its consistent results would destroy the very idea of charity and forgiveness. If no man acts against known duty or interest, if all are doing precisely according to their best light and knowledge, then what place for charity or pardon? One who is conscious of having done the best he knew or could, does not ask forgiveness, nor thank one for the offer of it. And if it is further said that men do wrong only under the influence of strong temptation, the question recurs, Do they not, with good conscience? and, Can they not resist and conquer their foes, the evil passions? If they can not, they need no pardon, for they are simply victims. If they can do better, their guilt remains; and while we should forgive until the seventy times seven, it should be with some fear that the actual and, in its measure, reasonless and causeless guilt may continue and subvert the soul. But let us never speak of forgiveness under a theory that leaves nothing to be forgiven.

2. The nature of genuine moral virtue is such that we should not hastily conclude that all men possess it, even in slight measure.—Virtue is something more than prudence, or a regard for one's interest. It is true that duty and interest ever coincide; neither can properly interfere with the other. Honesty is ever the best policy. Yet it has been well said that he who is honest from policy is not an honest man. To do a certain act because it is prudent and profitable, and to do the same act *because* it is right, generous and noble, are two very different things. Though all that is really virtuous is also really prudent, still here are two kinds of motive totally different. The two planes are indeed exactly parallel, and the figures are equal and similar; yet he who moves in one plane may have no sympathy whatever with him that moves in the other.—The two persons are of different aims, and may therefore reach different moral [illegible].

The nature of virtue [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

The Simplicity of Christ.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—2 Cor. 11: 3.

The Corinthian church seems to be compounded of the two elements, excellence and folly. The evil of contention had appeared among its members, and they had broken up into several parties, one calling itself after Paul, another after Apollos, another after Cephas, and doubtless becoming somewhat warm, they had carried their debate to such a length as to threaten destruction to the entire body. The great apostle, apprised of this by letter, wrote his two epistles, containing wholesome advice, together with an excellent code of laws for their government, which, if followed, would serve to restore them to that unanimity which ran so much danger of being annihilated. The numerous points of disputes were analyzed, and reduced to their proper bearing; and rules of conduct laid down by Paul for their future government.

The primary cause of all was, that the church had departed from its original symplicity, become factious and discordant, proud of its knowledge and privileges, and consequently fell away from that virtue which appears so lovely among those who, sinking every idea of self, are wholly swallowed up in the love of God through Jesus Christ, and hourly striving to demean themselves to the standard prescribed.

The character of our Lord, as set forth in the Scriptures, is of the most unblemished excellence that can be imagined; and even those who profess to deny his very existence, admit that, although it is as immaterial as the gorgeous rainbow which throws its aerial arch from cloud to cloud, it is a sublime conception of all the cardinal virtues embodied. To us, whose faith in his divine reality is our only hope, he is the chief of all the works of God, a merciful Savior and a mighty King; and our hearts bound with rapturous gratitude when we contemplate from what an exalted station he descended, and what he endured, and all for love to fallen man. His *humility*, in his choice of birth and companions, and in his submission to a cruel and ignominious death; his *patience* under temptation, insult, buffetings and stripes; his *gentleness*, when led like a lamb to the slaughter; his freedom from malice and revenge when, suffering the most acute agony, he exclaimed—"Father, forgive them, for they know not what they do;" (How different, such a spirit from that of too many professing christians when suffering under wrong!") his *charity*, going about doing good, feeding the hungry, healing the sick, raising the dead, and offering to all a free salvation; his *long-suffering*, in bearing with the waywardness of his ungrateful people, who like swine trampled under foot the inestimable pearl, and turned rending upon the giver. How his tender heart dissolved into tears, when from the mountain he looked upon and wept over the doomed city of David—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Thus every attribute, which makes a being amiable and good, was embraced in that which the apostle calls the "simplicity of Christ."

His childlike simplicity is essentially necessary to salvation; for, says Jesus—"Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven." Matt. 18: 3. This was spoken as a warning to those of his disciples who evinced a disposition to covet honor and an exalted station above their fellows, and plainly showed them that "the way to "the mount above" was through the low valley of humility.

This simplicity is always opposed to worldly wisdom, now, even as when the [illegible] Jew stumbled over it, and the polished Greek treated it with scorn. The Grecian philosophers, with Plato at their head, with all the learning which could possibly be acquired by man, independent of Divine revelation, would never by their industry have found out God, or formed a just estimate of his Divine Nature. They peopled the mountains with Jupiter and inferior deities, and the earth with demi-gods and goddesses; and all their ideas of heavenly beatitude were such as tallied with the indulgence of their lusts and passions. Neither have the Pagan sages and philosophers, with all their investigations, handed down to us discoveries which have really been useful to us, this being reserved for men who loved and feared the Lord, as Newton, Boyle, Pascal, and many others.

This simplicity should be manifested in preaching. How very many ministers entirely destroy the simple beauty of the text, by endeavoring to heighten the effect by the miserable daubing of their bombast, which they mistake for eloquence. Earth, water, fire and air are ransacked for metaphors to illustrate the subject, and the speaker, like an exhausted gobbler, works himself up to the very verge of apoplexy; and so violent has been the effervescence that nothing remains but froth! Thunder, lightning and cataracts are favorite similies used by these sublime orators; yet Christ, in his simplicity, says—"Consider the lillies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. 6: 28, 29; Luke 12: 27.

Christian simplicity, as shown in acts of benevolence, is not proceeded by sound of trump or self-applauding clamor. Christ inculcates this unostentatious philanthropy, by exhorting them not to let their right hand know what their left hand doeth. And Paul, writing to the Romans, says, "He that giveth, let him *do it with simplicity*." Rom. 12 8. Thousands upon thousands of dollars might be placed under the caption of some great man's benevolence, and yet the donor be as utterly devoid of charity or merit in the gift, as those who never gave a shilling to the poor, for the "searcher of hearts" might discover that the motive was personal aggrandizement, and not the glory of God and love for his fellow man.

This simplicity is shown in the christian's conduct. Paul rejoices that he and his coworkers have, through grace, been circumspect. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." 2 Cor. 1: 12 "We have had our conversation" should be translated—"We have conducted ourselves;" for such is the signification of the Greek word *Anestraphemen*; and properly refers to the whole course of a man's life, its aim and object. "The verb *anastrepho*, is compounded of *ana*, again, and *stepho*, to turn, a continual coming back again to the point from which he set out; a circulation, beginning, continuing, and ending everything to the glory of God." See Clarke on this text. Influenced by the Spirit of God, as the planets by the sun, held in their spheres by his attraction, and warmed and enlightened by the effulgence of his glory; or, like the blood thrown from the heart, after traversing every artery and vein in the human body, returns to its source for strength, purity and vitality.

Simplicity is shown in self-depreciation. There were some in the church at Corinth, like some at the present day, who had a much higher opinion of themselves than was seemly among christians. This spirit is the source of much trouble in a church, and unless brought under subjection will work much evil. This arrogance is always demonstrated in those who really know the least; for the truly wise man, like a branch heavily laden with fruit, bows lowest to the earth. The great apostle aims at such a disturber of the harmony which should exist, thus: "If any man among you seemeth to be wise in this world," that is, affecteth a superiority over his brethren—"let him become a fool that he may be wise." Let him throw overboard that self-sufficiency which inflateth to vanity, and be satisfied to be considered a fool by those who pride themselves in worldly wisdom, and being thus emptied of self, is fit to receive the wisdom of God abundantly, receiving as babes that divine revelation which God thought fit to hide from the wise and prudent. See Matt. 11: 25; Ps. 19: 7; 119: 130.

The simple have the spirit to be profited by the correction of others, and thus be led to bow low their head to escape that stroke which overturns all who set up their philosophy in opposition to the word of God. "Smite the scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge." Prov. 19: 25. "When the scorner is punished, the simple is made wise."—Prov. 21: 11. [illegible]

This simplicity is exemplified in David: "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of its mother: my soul is even as a weaned child."—Ps. 131: 1, 2. Also in Jeremiah 1: 6. "Then said I, ah, Lord God! behold I cannot speak; for I am a child."

If we be permitted to call God our father, we must humble ourselves to his will, with the simple confidence of loving and obedient children, without calling in question his right to command, or his power to execute his promises or threatenings. It is not necessary for a dutiful child to understand the purposes of his father, to insure his obedience; he is convinced that he is secure in the superior wisdom and might of his parent, and, yielding implicitly to his desire, he fearlessly ventures upon his father's word. Thus it should be with the christian—thus it was with Christ. With power to avoid suffering, he bowed to his Father's will; and while the bloody sweat fell from his sacred body, he cried, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt."

Let us therefore cultivate the simplicity of Christ, and whatever trials, sorrows or temptations may assail, we shall be able in the heaviest hour of trouble to echo the words of our dear Lord and Saviour—"Not my will, but thine be done!"

Jno. F. Cotton.

For the Crisis.

Awake and Sing!

BY H. L. H.

Awake ye! awake ye! Break forth into singing—
Ye who in the dust have been dwelling so long!
Soon heaven's broad expanse shall with praises be ringing,
When ye shall unite in the victor's glad song.
Within death's damp prison ye long have been sleeping,
And round its dark portals the pilgrims are weeping;
But Jesus is mighty—"the keys" he is keeping,
He's coming in glory to wake you ere long

Soon, soon shall the bonds of corruption be riven,
By Christ, the Redeemer, Deliverer and King,
Then praises unceasing to him shall be given,
By glorified saints, who in Zion shall sing.
Then through Time's dark valley, while night shades are o'er me,
I'll sing, for the Mount and the Morn are before me—
The mountain of song, and the mountain of glory,
Where all of the ransomed immortal shall sing.

For the Crisis.

Letters Illustrative of Christian Experience.—No. 23.

My Dear Sister.—There is one more failing, another easily besetting sin, of which I would speak, and then close this series of letters, already protracted far beyond my intentions. It is this—*an impatience of spirit towards the faults and errors of others.* We are prone to be hasty—ofttimes to censure our brethren and sisters for their deviation from the strict path of rectitude. Forgetful of our own infirmities, our own deficiencies, we regard with impatience the errors of others. With a beam projecting from our own eye, we would fain extract the mote from a brother's eye.

I believe it to be true that those who have had the most clear discovery of their own nature—the corruption of their own heart—are the most ready to offer an excuse for an erring brother or sister. Oppressed with a sense of their own weakness, their own short comings, their own struggles to overcome selfish nature, and repel temptation, they are prepared to sympathise with others in their failures—in their struggles. As they kneel at the mercy-seat, scarcely daring to look heavenward, so weighed down in spirit with a consciousness of imperfections, of short comings, how sweetly does the whisper of the angel of the covenant fall upon the heart, bringing to remembrance the words of Holy Writ, "*Who can be touched with the feeling of our infirmities.*"

How faith now wings her way to heaven, and rests on the bosom of that "Advocate with the Father." Once he was a "man of sorrows, and acquainted with grief." He was a man of "like passions with us"—he *suffered*, being *tempted*; he hungered, he thirsted, he was weary, he was sad, he was persecuted—forsaken—betrayed: and all this that he might be qualified to become a *merciful* and compassionate High Priest—that he might be touched with the very *feelings* that our infirmities awaken within us. We remember how patiently he bore with the errors of his disciples—with what compassionate sympathy he addressed the woman brought before him, for whom her accusers clamored for accusation.

We remember a Peter, who with oaths denied his Lord, but who was by him forgiven. We are cheered with the thought that he received the accusation brought against him by self-righteous Pharisees, viz., "This man receiveth sinners, and eateth with them." What though there were apparently no tokens of love—no sweet manifestations of sympathy towards those hypocritical Scribes and Pharisees, who, wrapped up in a garment of their own righteousness, deemed themselves perfectly whole, and in no need of a physician? What though his withering rebukes and denunciations fell harshly upon their ears? Towards the erring ones—the "lost sheep of the house of Israel," and the despised Gentile, his arms of love were opened wide—for them he had words of kindness, and a large place in his heart of love. Hear him as he teaches his disciples a lesson on forgiveness. He limits it not to a transgression seven times repeated, but until *seventy times seven!*—Well might the apostles ask, "Lord, increase our faith!" Long time has he borne with our transgressions—oft-repeated have been the pardons received, and shall we condemn an erring brother and sister for occasional errors?

What says the inspired apostle? "Charity," or love, "covereth a *multitude* of faults." Notice also the advice given in respect to the faults of our brethren and sisters. "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

Spiritual ones are required to *restore*, not condemn—not crush—not injure; and they are to do it in *meekness*, mildly, gently, not upbraidingly, considering themselves that they are liable to be tempted and overcome, and they ought to exercise the same spirit toward their erring brother, that they would like to have exercised toward them. O how many, who might have been recalled to the path of virtue—who might have been reclaimed from their sin by meekness and love, have been driven further and further from God, and his church, by a denunciatory spirit and harsh dealing.

The exercise of a compassionate spirit—the winning words of love—the fair and honorable dealing with the transgressor, accomplish more towards their rescue, than the severe denunciation—the telling abroad the fault—the look of scorn and cold shoulder. Too often there appears at first view, to outward observation, a deviation, when, if the matter were fully examined—if all the motives and causes could be ascertained there might be less cause for censure, and perhaps none at all In some cases, disease induces a restlessness of spirit, an irritability of the nervous system, which exhibits itself in petulancy, little things irritate, sometimes pain in the head distracts the mind—a morbid state of the liver produces melancholy, listlessness, etc These are too lightly regarded by those unqualified to sympathize, and many a devoted christian, whose whole soul is in the work of God, whose will is in harmony with his, is the subject of censure, when "pity ought to be shewn for his friend." From the infirmities induced by a diseased body, there is no salvation provided in the gospel—the resurrection to immortality alone can effect a cure, unless there be first a removal of the disease, therefore such infirmities ought not to be classed with other sins.

"*Forbearing one another in love.*" How important this command, and how blessed the results if obeyed. To meekly bear the coldness, the condemnation of others, for those errors or imperfections which are not the fruit of an unsanctified nature, but of a diseased body, requires much patience and love. Sweet is the thought—Jesus knows all about us. Our Father in heaven pities us, for he knoweth our frame—he remembereth that we are dust. Prayer should be our solace. Submission to these painful trials ought ever to be exercised. Every thing will be adjusted and made right at the judgment.

May God bestow upon us that grace which shall wholly sanctify our natures—impart to us holy principles—give us the spirit of forgiveness toward our enemies—patience with the infirmities of others—victory over every temptation, and bring us safely to the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen. *Farewell.*

M. D. W.

☞ For every one life has some blessing—some cup that is not mixed with bitterness. At every heart there is some fountain of pure water, and all men at some time taste its sweetness. Who is he that has not found in his path of life some fragrant rosebush, scenting all the air with its sweet perfume, and cheering the heart of the weary traveler with its beauty?

"Hail! sacred truth, whose piercing rays
Dispel the shades of night;
Diffusing o'er a ruined world
The healing beams of light."

☞ It ill becomes us to be rash and hasty in our censures of others, and to be forward to believe people guilty of bad things, while either the matter of fact on which the censure is grounded is doubtful and uncertain or is capable of a good construction. Charity commands us to hope the best concerning all, and forbids censoriousness.

Entered according to Act of Congress, in the year 1859, by C. F. Hudson, in the Clerk's Office of the District Court for the Dist. of Mass.

Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER II.

ARE THERE RADICALLY BAD MEN?

By radically bad men, I do not mean persons who are born of badness and unto badness, as if character were a thing of parentage or race. But, are there human beings in whom evil feelings, purposes and habits so predominate that they mark and determine the character? And I use the popular phrase "bad men," rather than the Scriptural phrase "the wicked," because I think the former best represents the latter in its original and proper sense. But Scriptural expressions are apt to be used in a technical and conventional sense; "the righteous" and "the wicked" may come to signify men who are such according to an arbitrary and false standard. This is a great evil, and it needs to be corrected by substituting for the technical phrases such homely but hearty Saxon words as scarcely need defining.

And by the question, Are there radically bad men?—I do not mean to intimate that there are no traces of good nature even in the worst men. The real question will be, Is the "good in all," upon which the Universalist so much relies, a genuine goodness, a real virtue, a moral principle? Is it an element so substantial and a germ so vital, that it must by a natural law of character grow and develop into a prevailing goodness and a final salvation? If this question is answered in the negative, then the question remains, Will God, by methods higher than the native elements of character, secure in all men a final holiness and blessedness? This question will be considered in the closing chapter.

Here, at the outset, I should discard a host of rash and conventional judgments that are wont to be pronounced upon human character. Men are too often judged good or bad according to outward appearance. This is the way of men as compared with the judgment of Him who looketh upon the heart. Precisely this is meant by the "respect of persons" which the Scriptures so much rebuke. Human nature, fallen desperately in love with happiness, is apt to think that those who are "well off" must be good people, and that those who are badly off must be bad folks. This was the great mistake of Job's friends, and it has been made thousands of times since his day. God is no such "respecter of persons," or of outward advantages, but in every nation he that feareth God and worketh righteousness, in whatever condition, is accepted of him.

This principle cuts off all hasty condemnation of the heathen in the mass, as if they must inevitably perish. If they cherish true goodness and virtue, neither their ignorance nor their unscriptural methods of worship will exclude them from God's kingdom But as ignorance is a very great evil, and the gospel is worth preaching to every body, the question remains, Whether a heathen, with his false views of God, may not lose confidence in the supremacy of goodness, take the side of an evil divinity because the evil divinity is supposed to be the more powerful, and thus debauch the conscience and allow vice to become a settled policy and ruling principle of the character? How else shall we understand Paul's account, in which, after giving a long catalogue of heathen sins, he says: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them?"

In judging of character, I also throw out of account all considerations of natural temper or disposition, as amiable or otherwise The brutes, in their measure, may have these as well as men. We are responsible, not for the nature we are born with, but for the use we make of native temper and capacity, in repressing the evil and cherishing the good. I also throw out of the account the manifold differences of education and custom, whereby the same act which expresses ill feeling and hate in one man may express goodness and love in another man. All this, I presume, is so well understood between himself and my opponent, that it needs only to be named, and not argued.

The whole subject of human character is a vast one, and it is all involved in the question if there be radically bad men. I can only pretend to make a few points of the general argument,—suggestions only, where demonstration,—in a matter so prejudiced by manifold dispute—would require a volume.

This mystery of sin, which seems to be involved in the very idea of moral character, has been recognized by various eminent writers, ever since the time of Plato. I will quote but one, and that one doubtless a Universalist. I mean Neander, whose labors in Church History have such signal merit because he was not a mere compiler of facts, but a philosopher, profoundly versed in the causes of human action. He says: "According to my conviction, the origin of evil can only be understood as a fact—a fact possible by virtue of the freedom belonging to a human being, but not to be otherwise deduced or explained. It lies in the idea of evil that it is an utterly inexplicable thing; and whoever would explain it nullifies the very idea of it. It is not the limits of our knowledge which make the origin of sin something inexplicable to *us*, but it follows from the essential nature of sin as an act of free will that it must remain to all eternity an inexplicable fact. It can only be understood emphatically by means of the moral self-consciousness."—Planting and Training of the Church, bk. 6, chap. 1, note.

1. The first point to be insisted on is the essential and responsible freedom of the human will. I believe—it is almost a proverb—that the common consciousness of man asserts his freedom. Without this there could be no merit, either good or ill. Without this, whatever right or wrong there might be in the nature of things, there could be neither in actions, or in men. There could be neither praise nor blame, there could be no character, worthy of the name. Without freedom, the native dispositions and original feelings of men might be more complex than those of the brute, and more interesting for study; they might be more agreeable or disagreeable, more fortunate or unfortunate, still they would be the inevitable result of forces within the man and of circumstances without him, for which he would be as thankless and as blameless as the revolutions of the windmill.

But this practical consciousness of freedom,—which excuses or condemns ourselves if it be real, and makes God an imposter if it be unreal—has been often denied for the sake of a theory. I believe it has often been denied by men troubled with a sense of guilt, of which they wished to be rid. Still more unfortunately has it been deemed by divines, to save their views of a divine sovereignty and efficiency, or to save a false theory respecting God's fore-knowledge. Supposing that God could foreknow only as a natural philosopher does, or as an astronomer predicts an eclipse,—by calculations of cause and effect,—they have ignored all actions that could not be determined by such calculation. The same class of divines have also been prejudiced by a false theory of freedom; one which divorced the will utterly from *moral* considerations, and reduced it to a sheer caprice. At an earlier date—in the Reformation—the notion of free will was supposed to make man independent of the gratuitous help of God. This explains that remarkable book of Luther's, on the Bondage of the Will, (De Servo Arbitrio.) The other causes culminated in the no less remarkable and more famous work of Edwards on the Freedom of the Will.

Those who have opposed the Calvinistic scheme have often said that Universalism is its legitimate fruit. I think, for the theoretic denial of free will I have just named, that this is true. The Calvinists, by a happy inconsistency, have maintained a deep sense of the evil and wickedness of sin. But when they had, by a method ["more honored in the breach than in th' observance,"] made the Author of man's nature and surroundings responsible for all men's doings, it was natural that men should infer that God's fairness required the salvation of one as well as another. The principle, or rather the lack of principle, by which God elected one man, appeared equally good for the election of all men. Hence we need not wonder that the Universalism of eighty years ago was offered as a "Calvinism Improved"—a title given by Dr. Joseph Huntington to his Universalist book. Here another cause of Universalism is worthy of note. The Old School doctrine of the *nature* of the Atonement made it a legal satisfaction for the sins of the saved. The New School doctrine of the *extent* of the Atonement makes it sufficient for all men. Combine the two, and all are saved at a stroke of logic. Some of the Universalists have employed this logic, and the result of their reasoning abides, though the old false view of the Atonement is [illegible]. But the Calvinistic views of the [illegible] I think, prevail more among Universalists than among the Orthodox. I [illegible]

Now I admit that the freedom of the human will, [illegible] the [illegible] power of [illegible] of cause and effect. We don't then have what Dr. Bushnell calls the "supernatural" in the will itself. And when the will does not follow the motive, [illegible] which it ought to follow, there it is still lawlessness that perplexes us, and therefore disorder and ruin, limited only by the power of the perverse free agent. But this lawlessness is precisely what I understand to be the essence of sin. Sin is the transgression of law; and sin is guilty, and not unfortunate merely, just because it is not compelled by motive, or passion, or any cause out of the free will itself. And this, too, is the mystery of sin. It is that for which there is no valid reason,—an act which the person knows to be equally wrong and imprudent, and so an act of unreason; an act admitting no excuse save those worthless pleas by which the selfish or malicious guilt was first palliated or instigated. Such are the excuses which the stammering tongue fails to utter when one is confronted with the conscience, suppressed for a while but again accusing. And by this final verdict of the conscience the guilty man is confound—like him in the parable of the wedding garment—speechless.

I have thought it is important thus to insist on the freedom of the will and the reasonless nature of guilt, to show that men may be *really* guilty and bad. This alone, of course, does not prove any man radically bad, since one may, perhaps, repent of little sins, and reform himself into entire goodness. Yet the reasonless *nature* of guilt shows that it may not so be. He who acts foolishly, lawlessly, madly in a small matter, may do the same in things of weightier moment. He that is unjust in that which is least may also be unjust in much.—Nay, as physical disorder tends to further and utter derangement, so the human will forsaking the law of reason may gain fresh impulse away from the true good, and end in final and utter abandonment, in the darkness of un-reason which it has freely entered.

I will here remark that while I am glad to hear my Universalist friends speak of charity and forgiveness, and doubt not they cherish a real feeling of good will toward all, yet a very common theory pressed to its consistent results would destroy the very idea of charity and forgiveness. If no man acts against known duty or interest, if all are doing precisely according to their best light and knowledge, then what place for charity or pardon? One who is conscious of having done the best he knew or could, does not ask forgiveness, nor thank one for the offer of it. And if it is further said that men do wrong only under the influence of strong temptation, the question recurs, Do they act with good conscience? and, Can they not resist and conquer their foes, the evil passions? If they can not, they need no pardon, for they are simply victims. If they can do better, their guilt remains; and while we should forgive until the seventy times seven, it should be with some fear that the actual and, in its measure, reasonless and excuseless guilt may continue and subvert the soul. But let us never speak of forgiveness under a theory that leaves nothing to be forgiven.

2. The nature of genuine moral virtue is such that we should not hastily conclude that all men possess it, even in slight measure.—Virtue is something more than prudence, or a regard for one's interest. It is true that duty and interest ever coincide; neither can properly interfere with the other. Honesty is ever the best policy. Yet it has been well said that he who is honest from policy is not an honest man. To do a certain act because it is prudent and profitable, and to do the same act because it is right, generous and noble, are two very different things. Though all that is really virtuous is also really prudent, still here are two kinds of motive totally different. The two planes are indeed exactly parallel, and the figures are equal and similar; yet he who moves in one plane may have no sympathy whatever with him that moves in the other.—The two planes are of different sizes, they may therefore reach different moral [illegible]

The nature of virtue is something more than prudence [illegible]

[illegible]—they love those that l[illegible], as publicans and sinners do; [illegible] make all men their neighbors, and give not expecting to receive again. The former are almost sure to fall before [illegible], because selfishness is ever short-sighted and blind and weak; the latter endure trial because they are settled in principles of duty, as upon a rock.

Here we may urge that the Scripture doctrine of conversion contains an important principle, and that the change from selfishness to benevolence is most radical, and beyond the power of any prudential consideration. "He that saveth his life shall lose it." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his life also, he cannot be my disciple." Self-denial, or the foregoing of pleasure and love of the favor of friends and kindred, out of regard for Him who was "full of grace and truth,"—is made the condition of acceptance with God. Such is the high style of virtue which he requires. But self-denial is, in the very idea of it, beyond the power of self-love. No self-seeking can help in this matter of self-forgetting. If this is not the sole work of a higher power, lifting man up and out of his selfishness with his free consent, it is at least the work of a higher nature than any mere regard, however far-seeing, to one's own interest. And this seems to me to cut off one very common argument of the Universalist, i. e., that the vicious and abandoned will and must become virtuous when they find that this is for their interest. I answer, the habit of self-interestedness is just what makes the case of many so helpless and hopeless. They are slaves to self, "lovers of pleasures more than lovers of God." This is their bondage, and they cannot be emancipated by any proclamation how they may serve themselves better.—Prudential maxims may lengthen their chain, but they cannot break it; a wiser policy may let out their tether, and give them a wider range of self-service, but it cannot make them truly free. It cannot make them unselfish, or give them a generous and hearty interest in the well-being of others, or a self-sacrificing joy in that which is noble and true.—Such a freedom comes from the Deliverer, the Jesus who came to save his people from their sins.

But to break away from this self-love requires some struggle and effort, and it may be refused as an intolerable hardship. Here is a most alluring bondage from which we are not sure that all will escape. Sure it is that only when one is devoted from self to the general good, he *has* an interest in that wherein he *takes* an interest, so that "all things are his," and he has gained the true riches, the unsearchable and inexhaustible wealth of God's domain. But no self-love can grasp that priceless pearl. And because the neglected duty of regard for others brings an accusing conscience, the duty itself may be hated. I cannot otherwise explain the dislike which Alcibiades had for Socrates, when he "wished that he were no longer to be seen among men," apparently because, while Socrates was doubtless his true friend and well-wisher, he wished to dissuade him from low demagogism, and make him a nobler and truer man. I cannot otherwise explain the conduct of the man who ostracized the Athenian whom no man could accuse, because he could not bear to hear him perpetually called "Aristides the just." I cannot otherwise explain the open scoffing at the idea of moral principle, of which we heard a little a few years since in political life, when many whose sincerity was not questioned, were reproached as "conscience men." I cannot otherwise explain the feeling of the Scribes and Pharisees, of whom Christ said, "Ye have both seen and hated both me and my Father;" a signal instance of infuriated malignity, which seems to preclude the notion that all sin grows out of ignorance or misconception, or that all will do better when they know better.

For some further suggestions under this and the following heads, I will refer to Dr. Bushnell's argument on "The Fact of sin," in his work on "Nature and the Supernatural."

3. The extended history of wickedness among men, often in most flagrant forms, gives some reason to fear that there may be radically bad individuals, finally unsaved. I wish here not to be misunderstood. I am not of the croaking school of philosophers, who say deliberately and habitually what David said in haste, that "all men are liars." It is indeed a significant fact that multitudes have doubted whether there be any disinterested benevolence or virtue in the world. The famous maxims of Rochefoucault are based on this denial. And we know how many have reasserted that of the British statesman: "Every man has his price." Almost in the same tone has Jeremiah said, "The heart of man is deceitful above all things, and desperately wicked," (Heb. [illegible]) i. e., our hopes of human nature are often woefully disappointed. But, while I doubt the conversion of the world into a church, I am not given to [illegible]. I do not believe that the history of the world has been mainly a catalogue of hatreds, vices, and crimes. I doubt not the vast majority of all men's outward acts have been good rather than bad. This [illegible] be so. Society could not subsist for [illegible] if it were otherwise. Fallen [illegible] [illegible] though they may be, they [illegible] [illegible] still [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] a [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] principles [illegible] [illegible] [illegible] are not discussed in this book. The object of the writer is, if possible, to kill the *spirit* of sect. This he [illegible] [illegible], there are many natural sentiments of the human heart that produce much agreeable and amiable deportment and feeling. But it still remains true that man shows too bad a history for an unfallen race—a race of which every individual has retained the remnant of saving virtue, as a "good in all." For argument's sake we may regard as hyperbole the strong language in Gen.: "God saw that the wickedness of man was great in the earth, and that every imagination of his thoughts was only evil continually." And we may say the same of Paul's account in the first chapter of Romans: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them." But if this be hyperbole, it is not confined to inspired men, writing in the interest of a humbling doctrine of man's nature. A heathen writer of the first century says of Rome: "All is full of criminality and vice; indeed, much more of these is committed than could be remedied by force. A monstrous contest of abandoned wickedness is carried on. The lust of sin increases daily, and shame is daily more and more extinguished. Discarding respect for all that is good and sacred, lust rushes on wherever it will. Vice no longer hides itself. It stalks forth before all eyes. So public has abandoned wickedness become and so openly does it flame up in the minds of all, that innocence is not only a rare thing, but has wholly ceased to exist."* Add to this dark picture of an age of corruption and vice the woes of aggression in all ages, and of conquest without even the paltry pretence of "extending the cause of freedom"—too often for a French or Napoleonic love of "glory," add the intrigues, lusts, rapines, and murders of all times, including the finest portions and palmiest days of Christendom; the revival of the slave-trade in the noon of the nineteenth century, uncondemned by the courts of "the land of the free and the brave," and with the augmented horrors of a "middle passage" under the vigilance of a frowning world; add the developments of border-ruffianism, in Congress and out of it, scorning reason and truth to carry a purpose of oppressive and lustful conquest; add the recklessness of a perverse nature that so often utters the maxims "rule or ruin," and "after us the deluge;" and from such historic data what shall we infer? Shall we say that all this badness is only a lowering of the general tone of morals, which yet spares the inmost integrity of each individual of the race? Shall we say that the evil infests society, and pervades the mass, injuring fatally no single member of society? The wide differences of character that have been ever observed, oppose this view. The distinctions of good men and bad man have not been regarded as mere differences in degree, but distinctions radical; and though they may have been sometimes made by false tests and standards, yet wherever there has been enough of moral truth for a true and just standard, the same distinctions have been made none the less. Here is a very strong presumption that, as many seem far more bad than good, so as to be commonly reckoned on the whole bad, the badness which is so large in the aggregate may in some individuals be more concentrated, so as radically to effect and determine the character.

* Seneca, De Ira, 1. 2, c. 8. Compare Divy's Preface.

For the Crisis.

"Christian Brotherhood."

Bro. Grant:—As I am a constant reader of the Crisis, will you accept of an humble expression of the satisfaction which its new dress gives me—the sheet itself is fair and clean, its typography of the first order of the art, and its contents varied, rich and lively. I trust it will be a vehicle of living truth to the household of faith.

But what I took my pen in hand for was to apprise you and your readers of an excellent little work of 200 pages, on "Christian Brotherhood," by Rev. Baron Stow, D. D., of your city, and which, with a large quantity of Theological and Sabbath School Books, may be had of Wm. Heath, 79 Cornhill. The perusal of this book will find a hearty response in the bosom of every Christian who has mourned over the divisions and alienations which have so long dishonored the professed church of Christ. If the sentiments of this book had prevailed long since, you and I, and the many who have professed to believe that Christ is at the door, would have been treated with as much kindness and love by such christians as dissented from our views as if we had never broached such an idea. The benediction of the apostle is the spirit which breathes from every page of the "Christian Brotherhood"—"The grace of our Lord Jesus Christ be with all them that love him in sincerity."

The [illegible] principles of [illegible] institutions, are not discussed in this book. The object of the writer is, if possible, to kill the *spirit* of sect. This he wishes to see slain and buried, and then he suggests some excellent directions for attaining such an end.

No class of christians, it seems to me, will read this work with more sincere pleasure than such as have had our experience for the few years past. Yours truly,

F. G. Brown.

The World's Crisis.

BOSTON, MAY 18, 1859.

The Spirit.—No. 7.

"The spirit shall return unto God who gave it."

Having examined the various uses of the word *ruakh*, we now pass to give *all* the passages where the word occurs, when it is *not* rendered *spirit*. The word occurs in the Hebrew text four hundred times, and is rendered *spirit* two hundred and forty times. The word is rendered in twenty-two different ways.

1. *Ruakh* is rendered *blast* four times. "With the *blast* of thy nostrils the waters were gathered." Ex. 15 : 8. "I will send a *blast* upon him, and he shall hear a rumor and shall return to his own land." 2 Kin. 19 : 7. "Thou hast been a strength to the poor . . . . when the *blast* of the terrible ones is as a storm against the wall." Isa. 25 : 4. "I will send a *blast* upon him; and he shall hear a rumor and return to his own land." Isa. 37 : 7.

2. *Ruakh* is rendered *quarters* once. "In four *quarters* were the porters, toward the east, west, north, and south." 1 Chron. 9 : 24.

3. *Ruakh* is rendered *anger* once. "Their *anger* was abated towards him, when he said that." Judges 8 : 3.

4. *Ruakh* is rendered *mind* six times. "Which were a grief of *mind* unto Isaac and Rebekah." Gen. 26 : 35. "A fool uttereth all his *mind*, but a wise man keepeth it in till afterwards. Prov. 29 : 11. "I know the things that come into your *mind*, every one of them." Ezk. 11 : 5. "That which cometh into your *mind*." Ezk. 20 : 32. "When his heart was lifted up, and his *mind* hardened in pride, he was deposed from his kingly throne." Dan. 5 : 20. "Then shall his *mind* change, and he shall pass over." Hab. 1 : 11.

5. *Ruakh* is rendered *courage* once. "As soon as we heard these things, our hearts did melt, neither did there remain any more *courage* in any man." Josh. 2 : 11.

6. *Ruakh* is rendered *vain* once. "Shall *vain* words have an end?" Job. 16 : 3.

7. *Ruakh* is rendered *side* six times. "And there were ninety and six pomegranates on a *side*." Jer. 52 : 23. "He measured the east *side* with the measuring reed, five hundred reeds." Ezk. 42 : 16. He measured the north *side* five hundred reeds." Ver. 17. "He measured the south *side* five hundred reeds." Ver. 18. "He turned about to the west *side*, and measured five hundred reeds." Ver. 19. "He measured it by the four *sides*." Ver. 20.

8. *Ruakh* is rendered *breath* twenty-eight times. "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the *breath* of life, from under heaven, and every thing that is in the earth shall die." Gen. 6 : 17. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath* of life." Gen. 7 : 15. "All in whose nostrils was the *breath* of life, of all that was in the dry land died." Gen. 7 : 22. "The blast of the *breath* of his nostrils." 2 Sam. 22 : 16. "By the *breath* of his nostrils are they consumed." Job 4 : 9. "He will not suffer me to take my *breath*, but filleth me with bitterness." Job 9 : 18. "In whose hand is the soul of every living thing, and the *breath* of all mankind." Job 12 : 10. "The flame shall dry up his branches, and by the *breath* of his mouth shall he go away." Job 15 : 30. "My *breath* is corrupt." Job 17 : 1. "My *breath* is strange to my wife, though I entreated for the children's sake." Job 19 : 17. "The blast of the *breath* of thy nostrils." Ps. 18 : 15. "By the word of the Lord were the heavens made, and all the host of them by the *breath* of his mouth." Ps. 33 : 6. "Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust." Ps. 104 : 29. "They have ears, but they hear not; neither is there any *breath* in their mouth." Ps. 135 : 17. "His *breath* goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146 : 4. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one *breath*." Eccl. 3 : 19. "He shall smite the earth with the rod of his mouth, and with the *breath* of his lips shall he slay the wicked." Isa. 11 : 4. "And his *breath*, as an overflowing stream shall reach to the midst of the neck, to sift the nations with the seive of vanity." Isa. 30 : 28. "Ye shall bring forth stubble; your *breath*, as fire, shall devour you." Isa. 33 : 11. His molten image is falsehood and there is no *breath* in them." Jer. 10 : 14. "His molten image is falsehood, and there is no *breath* in them." Jer. 51 : 17. "The *breath* of our nostrils." Lam. 4 : 20. "Thus saith the Lord God unto these bones, behold, I will cause *breath* to enter into you and ye shall live." Ezk. 37 : 5. "And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put *breath* in you, and ye shall live." Ezk. 37 : 6. There was no *breath* in them." Ezk. 37 : 8. "Come from the four winds, oh *breath*, and breathe upon these slain, that they may live." Ezk. 37 ; 9. "So I prophesied as he commanded me, and the breath came into them, and they lived." Ezk. 37 : 10. "Behold, it is laid over with gold and silver, and there is no *breath* at all in the midst of it." Hab. 2 : 19.

9. *Ruakh* is rendered in the *cool* once. "And they heard the voice of the Lord God, walking in the garden in the *cool* of the day." Gen. 3 : 8.

10. *Ruakh* is rendered *tempest* once. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible "*tempest*." Ps. 11 : 6.

11. *Ruakh* is rendered *spiritual* once. "The prophet is a fool, the *spiritual* man is mad, for the multitude of thine iniquity, and the great hatred." Hosea 9 : 7.

12. *Ruakh* is rendered *air* once. "One is so near to another, that no *air* can come between them." Job 41 : 16.

13. *Ruakh* is rendered *windy* once. "I would hasten my escape from the *windy* storm and tempest." Ps. 55 : 8.

14. *Ruakh* is rendered *whirlwind* once. "Behold, a *whirlwind* came out of the north." Ezk. 1 : 4.

15. *Ruakh* is rendered *smell* five times. "Whosoever shall make like unto that, to *smell* thereto, shall even be cut off from his people." Ex. 30 : 38. "I will not *smell* the savor of your sweet odors." Lev. 26 : 31. "Neither see, nor hear, nor eat, nor *smell*." Deut. 4 : 28. "They have ears, but they hear not; noses have they, but they *smell* not." Ps. 115 : 6. "I despise your feast days, and I will not *smell* in your solemn assemblies." Amos 5 : 21.

16. *Ruakh* is rendered *smelleth* once. "He saith among the trumpets, ha, ha; and he *smelleth* the battle afar off." Job 39 : 25.

17. *Ruakh* is rendered *smelled* twice. "And the Lord *smelled* a sweet savor. Gen. 8 : 21. "He *smelled* the . . . raiment." Gen. 27 : 27.

18. *Ruakh* is rendered *understanding* once. "And shall make him of quick *understanding* in the fear of the Lord." Isa. 11 : 3.

19. *Ruakh* is rendered *accept* once. "If the Lord have stirred thee up against me, let him *accept* an offering." 1 Sam. 26 : 19.

20. *Ruakh* is rendered *toucheth* once. "He brake the withs, as a thread of tow is broken when it *toucheth* the fire." Jud. 16 : 9.

In our next, we purpose to complete our examination of the Old Testament on this subject. We have found no intimation yet, that any part of man *thinks* when his physical organism is *dead*. A belief in consciousness between death and the resurrection seems to be founded on sheer assertion, unsupported by the Scriptures of divine truth, science or reason; and hence unworthy of the support of any lover of truth, but deserving the reprobation of all the followers of Christ.

"If the *dead* rise not . . . then they also which are fallen asleep in Christ are perished."—Paul.

Rome.

Says the New Bedford *Mercury*:—"Recent letters from Rome show the state of things there is becoming intolerable . . . The priesthood has become such a nuisance that one of that body was lately shot at the altar while performing mass, for his interference in the family affairs of the murderer . . . The Roman States are ripe for a revolution of the most dreadful character . . . One can hardly foresee where the blaze would stop, if the fire of revolt was once kindled among the down-trodden people."

It seems the time has come for "the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," to receive her portion. Her sins have reached unto heaven, and God hath remembered her iniquities. "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. . . . Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire." Rev 18. We may look for the fulfillment of the foregoing Scripture at an early date. The war seems to have begun at the right point this time to complete the prophecies. Rome must drink the bitter draught, and abide the consequences. The blood of the enemies of Christ is about to flow where his faithful children were slaughtered. They have exterminated the saints from the vallies of Piedmont, trampling their bones and ashes with fiendish contempt for many long years, and the bold persecutor has boastingly said, "I sit a queen, and am no widow, and shall see no sorrow." Now the marching of her foes may be seen in the vallies of Piedmont, determined to bear her oppression no more. During the dark ages, in mid winter, the followers of Jesus were driven by the Roman Pontiff from their quiet homes in those pleasant vallies, to the icy caves of the Alpine mountains, there to perish with cold and hunger! Upwards of eighteen hundred years since, the [illegible] Roman government, in the reign of Tiberius Cæsar, killed the "Prince of Life" and spent his life upon the cross. From that day to the present, Rome has been in open hostility against the King of kings and all his faithful subjects. Shall the right never be vindicated? Shall those sleeping martyrs be forever kept from their promised inheritance? Nay, verily. All things indicate that they will soon "awake and sing" the song of eternal triumph. O Lord, let them come, let them come from icy caves, and verdant vales, from waters deep, from plains and mountain side, and wake the song of jubilee, sounding afar, like "the voice of mighty thunderings, saying, *alleluia*, for the Lord God omnipotent reigneth;" "amen, *alleluia*."

Dear reader, let us be ready to echo, *alleluia, glory*, ALLELUIA, the martyrs live, they live to die no more,—Christ has come, our lovely friend, to reign forever more. Amen and amen.

European War.

The bloody war clouds hang with the most threatening aspect over the eastern continent. We apprehend, we shall soon know the meaning of the expression, "distress of *nations* with perplexity." We know of no figure that will illustrate the apparent coming struggle, better than the one used by the prophet:—"*The nations shall rush like the rushing of many waters.*" The thought of the bloody onset is enough to make the joints weak, and prostrate the physical strength. It looks as though earth's last grand drama is about opening upon an astonished world. If, as we have believed, the Napoleonic Dynasty is symbolized by the eighth and *last* head of the scarlet colored beast, mentioned in Rev. 17 : 11, then we have reason to conclude that the last scene is about to be acted, and the harlot power receive her merited doom. We cannot tell how long before the curtain will rise, and reveal to our enraptured vision the glory of the coming King of kings, but we may expect him to come *soon* and close the war of nations, now begun, and commence his reign of peace with all the faithful. We anticipate that the tares and wheat will ripen fast, till the time arrives for the angels to reap the harvest of the earth. At the time of the harvest, the prophet says, "their *wickedness* is *great*." How like the days of Noah and Lot are the present times. How bold and daring are the hosts of Satan, and shall we, who love the Savior, cower down and sneak away through fear of the Lord's enemies? Shall we not rather grow *bolder* as the contest increases, and gird our armor more closely on, and fight the good fight of faith with unwavering courage? Righteousness and truth must prevail. Error and wickedness must come to an end,—a perpetual end. Let us, then, not be faint-hearted in the last great struggle. If the nations of the wicked one can afford to pass through such deep waters of distress and bloodshed to obtain the baubles of honor from this world, how much more willing should we be to suffer with Christ our *few* trials to obtain "*immortality*," "honor," and an "*eternal* weight of glory," in the coming kingdom.

Let every follower of Christ gird on the christian armor anew, stand upon his watch tower, ready to obey *all* the orders of his heavenly Commander. Sublime scenes are about to open upon a guilty world. The time is at hand for the *dead* to be raised from the very fields where the hostile armies are now marching. The martyrs of Jesus are soon to "awake and sing." The right has been trampled by wrong till the cup of iniquity seems to be full,—running over. Come, Lord Jesus, and come quickly.

For the Crisis.

Reply to L. Beach's Questions.

BY J. HEMENWAY.

"If regeneration is the reproduction of the man, and that is the new birth, do not the wicked, if raised from the dead, experience a new birth? If so, by what principle is it to be accomplished?"

I understand the new birth, or to be born again, is to be raised up from the dead to eternal life; or, in other words, to be changed from mortal to immortality, and in order to experience that change, we must have that Spirit, that raised up Christ, dwelling in us.—Rom. 8 : 11. We are to sow to the Spirit, and then we reap of that Spirit everlasting life. The wicked do not experience the new birth for the following reasons:

1. In order to have a birth there must be a begetting by the word of truth.

2. The wicked reject the word, the "incorruptible seed," and sow to the flesh: hence they reap corruption; which is not the case with those that are born of the Spirit.

I perceive that you ask if the wicked do not experience "*a birth*," are not born again—born from the dead—if raised from the dead.

The Scriptures declare in plain language that the dead shall come forth from the grave, just and unjust. But I do not think we are there taught that the wicked are to be born again; or, in other words, we should not call the resurrection of the wicked a birth. To be born presupposes a begetting, and that which is begotten is brought forth to life. It seems that Jesus has used the term to illustrate the change from nature to grace, and the result of that change. To be begotten is to receive the incorruptible seed, the word of God. (Equivalent to conversion.) To be born of the Spirit is to experience the change, brought about by that word, that is, to receive the incorruptible nature. As the figure is used by Christ, and applied to the righteous only, we are not warranted in applying it to any other.

If the wicked are raised, "by what principle is it to be accomplished?"

I will state my views of the resurrection of the wicked as briefly as possible, perhaps at another time I may say more. I understand that all die, in consequence of the fall of man. To make the subject plain, let me speak in a familiar way. Adam by sin contracted a debt that involves the whole family in death; the innocent child must die, the same as the hardened sinner. The second Adam (Christ) "was rich" (2 Cor. 8 : 9); he comes and pays the debt contracted by the first Adam, and redeems all that was lost by Adam's transgression; consequently, the race of Adam are entitled to a resurrection from the grave, just and unjust. "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15 : 22. It would be injustice were man to die for the sin of Adam, and remain in death; from the fact that he had no hand in the sin that brings the first death upon man. Christ has atoned for the sin of Adam; hence we have no sin to answer for but our own; and a future eternal life depends on our being justified, by obeying the Gospel. Now as ALL die in Adam, ALL are made alive at the last day, through the atonement of Christ, those that have sown to the Spirit reap everlasting life. This is the class that have followed the Spirit, "begotten by the word." Then there are the wicked, how are they raised? By justice. They were shut up in prison, not for their own debts, but for the debt of their father Adam, and that being paid by the second Adam, justice says, let them out of prison. But they are found guilty before the court of Heaven, of other sins, a debt contracted by themselves, that is not paid, from the fact they would not accept of the riches of Christ; and being found guilty, justice remands them back to prison, or rather executes the penalty of the law, which is the second death.

We see then that it is by the atonement that the wicked are raised, and this view places us on probation for eternal life, just as Adam was. If we obey God's law we can have eternal life; if we transgress, the penalty is death.

West Killingly, Conn.

Correspondence.

From B. G. Getchell.

Bro. Grant:—I am glad you have taken such a bold stand for the truth, in these last days; and I doubt not the God of Israel will be with you. Perhaps the few lines I may write may do some honest-hearted brother or sister some good who has been long looking and waiting for the blessed hope.

I believe that the power which has sustained the Papacy since 1815 is about to be dried up, to prepare the way of those kings in Italy to receive power as kings one hour with France, to destroy the whore, which has corrupted the whole earth with her fornications, and has made the kings of the earth mad. How faithful is the Lord to keep his word, that we may have consolation as well as strong faith, who have fled to the refuge, and laid hold on eternal life, which is set before us. We have a hard time getting along now, but when the evidences brighten so much, of so soon getting through, my heart leaps for joy.

Why is it that our brethren are so indifferent on this point? Is it because we have been disappointed so many times, and have not realized what we were looking for? If we are honest at heart, before our Heavenly Father, that ought not to keep us back from giving the evidences which we can so plainly see. The wicked cannot see them, they do not know what these things mean; but we know what they mean, and where they belong. Our Father is speaking loudly to us now, to lift up our heads and rejoice, for our redemption is at hand.

When we look back upon the millions of God's dear children that this whore has been the means of slaying, while she rode on the scarlet-colored beast, and what she is now, and what she soon will be, can any of us doubt our position now? Soon she will sink, like a mighty millstone cast into the sea, and not be found any more: then the saints are called to rejoice over her, because God hath judged her; and if we have our lamps trimmed and burning we shall rejoice with them.

☞ Long prayers and long speeches eat out and kill out a prayer meeting. They are death, double death—who can bear them? Chilly? It curdles the life blood of spirituality, to hear a brother spin out and spin out—hold on and hold on, repeat and re-repeat, pray all over the world and back again three or four times—then rise, make a long speech with no soul in it. O what a dagger! *what* a dagger! Awful!—awful!!

☞ Religion should begin in the family. The holiest sanctuary is home. The family altar is more venerable than that of the Cathedral. The education of the soul should begin and be carried on at the fireside.

For the Crisis.

Death!

HOW DOES PUNISHMENT DESTROY?

The living man should never die—never *is dead* till God destroys him. I hold that the human being, once having come into the divine purpose, by creation, and especially by the redemptive energy which it was intended should secure perpetuity [illegible], can never be excluded from the embrace of that purpose—the purpose of life—by any possible process, or agency, save [illegible] power which, from an infinite conception of causes, results, relations, possibilities, adaptations, proceeded to the exhibition of a living being independent of all law in nature—pronounced "good" as living and adapted by the laws which rise with time; they being forced into being around and within him, and hence forcing or controlling his life—to maintain the position provided by the infinite apprehension of him, and infinite application upon him.

It may be stated as an axiom, that creative *will* and force are essential to the actual existence of a being within the divine purpose. Man is such an entity, whether he be a sinner or not, he cannot destroy himself *out of existence*. No man can take another man out of *abstract* existence. That is the reason why Christ has said of some, "NO man can pluck them out of my hand,"—and the reason, again, why he said, "Fear not them which kill the body, and have no more that they can do." Moreover, we discover the propriety of the grand and distinct Gospel principle—"Whosoever eateth my flesh and drinketh my blood, hath eternal life," or shall not taste of death.

But "God [and he only] can destroy both soul and body in hell,"—no force of curse, as it did not prevent existence, can absorb it. I refer to the purpose and power of God. He only could bring man into being, he only can take him out of being; so that it should require a special act of the Almighty to dispossess any man, however guilty, of his position and birthright of being—in the universe.

But I hear it objected, that man is unconscious in death! So he had being before he was conscious; also, his earliest consciousness was no knowledge. Farther, he is often unconscious before death. It may be, indeed, that in this more latent being, he exists only in the divine purpose. Be it so. Once having lived in the divine purpose, once having been redeemed, we cannot conclude that he can pass out of the infinite enclosure by his own choice,—not by his abuse of natural law,—for that would make him independent of his Maker, on the point of purpose,—nor yet by the transgression of a representative being. This does not ignore the judgment and moral obligation of man; it does show that God, having, in wisdom, issued a life, which was considered in all its reduplication, or even in its capable procreative existence, and by the energy and enactment of divinity established,—cannot allow himself to be defrauded of his right to control, or dispose of it, by a depraved and vitiated humanity; or by rebellious and insurrectionary diabolism. He should rather have so firm a hold upon that life—it being intended as a poorer version or dimmer image of the divine life-source—that, if possible, it may be restored to the principal relations, by which its true elements of improvement can operate, its proper heaven-born impulses spring forth.

The Godhead in Christ secures to man's exaltation and enlargement, and is more to man than *man* lost. Suppose, then, that the man slumbers in death; the divine *will* in due time brings this being,—his own imaged divine product, at least an emanation of his power, by the action of divinity upon itself,—back to himself, certainly, in that relation which individualized him.

But will not God punish the wicked? Will he not cleanse humanity? Shall not the punishment of sinners be the cleansing of the nature from sin? But thus cleansed, will it not have been restored to perfect and indissoluble union with the divine? 'Twill be free from every plague spot! And what is sin but a leprous plague, moral taint, as well as physical corruption upon otherwise fair humanity? Every sinner, a pustule upon the *human side* of the Divine? What will he do? Will he not remove the gangrenous excrescence? Apply the caustic or the scalpel? Each one having become so individualized that the suffering shall be in the tumor, and not upon the body from which it is removed—while the whole of our nature—humanity in its concrete—all its harmonious oneness—all its individualisms *left*—shall rejoice to be free; and the foolish, darkened heart of an obstinate unbelief never trouble, with objection or difficulty, the worship of the God of our being, who has infused so much of divinity into manhood, that he cannot leave it to wander upon the desolate regions of annihilation, even by persistent rebellion, without his decision and constant notice!

The arm of God brought salvation.—Reaching to the forlorn pit of human apostasy, it touched a *race*—grasped a dying species. Unconscious of individualisms, the *nature* clings to the divine hand! By the facts of creation and grace this is true. Man may relinquish his grasp at will—God never! There is a point to which the infinite effort, put forth with the forces of the Godhead, must drag or carry, if necessary, [illegible]

the manhood? Man may die first; die in sin, even. God does not let go! He is still counted, till, by direction of the same divine will which caused his appearance in the life of the universe, he disappears—a star lost from the galaxy of existence.

God's prerogative, it was, to give man his being; his province, alone, to destroy it! Man dies the death, which is the penalty of his transgression—he is dying—he ceases to live, in the entire sense, when the purpose of God recognizes him no more, and by the same hand which made him live; not to neutralize his position, or change its mode, but by direct edict of infinite authority,—which to him is no less infinite condescension, blot him, being and name, from the multitudinous existence before God, that no knowledge or action of the universal life in all after eternity should, by the slightest recognition, intimate to itself that he had ever been.

More awful conception of future punishment is impossible! To suppose non-existence, and by direct action of the Omnipotent Ruler of the world, is to suppose darkness, night, death, in the most intense degree. It would lead to the prayer for life, though life were a constant agony!

We are under no obligation to conclude that the perishing sinner may behold the interference of the divine power turning wrath to love, to put him out of being and so end his torture! Far from it; but with a conviction of ultimate annihilation, which he would avoid,—and labors by all reasoning, arguments and prayers, to escape, he is hurled by Omnific sentence further down the declivity of destruction. Doubtless every sinner will awake to the importance of life, and pour his agonized plaint on the deafened ear of mercy, that destiny may not devour him, soul and body, never looking upon the fearful, final effect of his sins and God's active wrath as a blessing, even in a negative power of good.

The sense of suffering from loss must be proportionate to a view of the blessing forfeited, as seen in the possession of others, and which was just as fully within our reach."

Allow me to remark, that it seems to be but a limited and incongruous view of the divine plan, and inharmonious with the spoken authority, to suppose that a life or being which it required the divine functions to secure, and the divine nature in manhood to restore, should become an incidental or accidental matter; that no right inheres with the author of it to control forever! Though from the constitution of man he might go back to the elements from which he was taken; yet we must urge unhappy limitations of the power and position of Deity, to suppose that his creature can, by any combinations or derangements, pass from his notice and control. No; depend upon it. We are in being by the Omnipotent effort and eternal will. We must stay in the purpose and account of God till he shall dispossess the unworthy of all connection with himself by destroying them.

I conclude with the following extract from Prof. Hudson:

"The doctrine of the resurrection of the unjust may here be relieved of another objection, viz.: that God is not *bound* to punish the wicked in the precise measure of their misdeeds, and their resurrection would seem designed only for the purpose of such retribution. This objection was felt by some of the Socinians, who early protested against the notion that God must inflict penal suffering; and it led a few then as now to deny that the unjust would at all live again.

We reply that as God is not bound to resent the puny shaking of the sinner's fist, or the rude swagger of his tongue, but might forget him into eternal silence, so in fact he does not raise him up from death *for the sake* of punishing him. God never lifts a finger for the recovery of a right of his justice, or to save that attribute from fraud. He is not so poor that he should suffer for the lack of a deserved pang anywhere in his universe. 'If thou sinnest what dost thou against him?' He condescends to treat with men in the offer of mercy; never in the prosecution of justice. All *sensible* punishment is probably the ebbing away of life—the vanishing of infinitely desirable blessings. By a law of his being, the pangs of the second death may be commensurate with the sins of life.

The second death, then, we regard as not the *object* of the resurrection of the unjust, but the *result*. The Scriptural statements of their resurrection do not represent it as *designed* for the satisfaction of justice. It is unto condemnation, but not *in order* to condemnation. As life is not for the sake of death, and no man is born into this world in order that he may die—so the brief reviving of the spent life in the dawn of the world to come is not in order to the second death. Every form of man's death comes from the rejection of life, and every pang marks its progress thither, or its retreat from thence." W. S. C.

"The battle field is everywhere,
Our foes lie close about our way,
Temptation, riches, want or care,
Beset the contest day by day.
And he who in the [illegible] fight
[illegible]
[illegible]
Shall win the victor's crown ere long."

[illegible]

For the Crisis.

Brief Expositions.

NO. 10.—UNBELIEF.

"He that believeth not God, hath made him a liar."—1 John 5: 10.

"He that receiveth his testimony, hath set to his seal that God is true."—1 John 3: 33.

In these verses there is presented to us a clear view of faith and of unbelief. Faith is looking upon the gospel testimony as true—it is regarding God as not a liar when he delivers it. This is true in reference to all testimonies from Heaven. He who does not believe any of them, makes God—rather holds him to be—a liar; he who receives or credits the divine message, whatever may be its subject, sets his seal to this proposition, God has in delivering the said message spoken the truth—God is a God of truth.

Many are under the impression that what is called "saving faith," is something very different from all other kinds of faith, hence they are ever discoursing, and perplexing themselves, about the importance of having the right kind of faith, as if it were the all in all in the matter of the soul's salvation. Concern yourself about the right kind of faith no longer; the only thing to be considered is THE RIGHT TESTIMONY—that is, the right thing to be believed with a view to everlasting life. When the Israelite was in mortal agonies by the bite of the serpent, his concern was not with his eyes—or with the proper mode of using them, but with the brazen serpent, the thing, and the only saving thing, to be looked at. It is insane theology that sets a dying sinner to examine his faith; it is Heaven's mercy that urges him to "behold the Lamb." While he looks at his faith he expires; with his eyes fixed on Jesus—the Savior, the immortalizer—he lives. While anatomizing his faith—drawing the lines of a subtle analysis,—he is sucked into the womb of eternal night. God pity those who are exercised about faith, and not about its object—the life-giving Immanuel!

I would submit to the inquiring reader's attention that the testimony referred to, in both of the verses under review, is the object—as a testimony—of saving faith, or the testimony which if a man believes it he is saved; and hence the belief of it may be denominated saving faith, in the same manner as the profitable look at the brazen serpent might have been styled a saving look, whereas, in fact, it was not the look that saved, but the thing looked at. In connection with the first passage, "He that believeth not God," etc., read the eleventh verse of the same chapter, "And this is the record"—the thing to be believed—"that God hath given"—or gifted "to us eternal life, and this life is in his Son." The eternal life is in Jesus, not in us; but it is there for our use; we may live forever by him. We may be branches of this immortal vine. Think you this is true? It rejoices me to show the reader that though he has no life—no immortality—in himself, God, in love for him, has appointed Jesus to give him life eternal. We are mortal—the Adamic life is doomed and must soon expire; but behold Him who has been made a quickening spirit—who rose from the grave with life-giving power for all. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Turn your eye up toward Jesus, and thus meditate by the Divine authority:—"Yonder is my life-giving Redeemer; he died that I might have life everlasting; if I perish now, I perish even after God has made a gift of life to me,—O Jesus, thou *art* my life—I take thee as my only hope for time and eterniy."

It cannot be too strongly impressed on an inquirer's mind, that he does not need to ask God for life; the life is gifted already to him; and this is true, *whether he believes it or no*. In gifting Jesus to you, he made a gift—a free grant, to you of everlasting life. Say this is not true, and you make the Father "a liar," as the Scripture testifies so plainly. What a desperate crime unbelief is! How inexpressibly wicked virtually to proclaim God who cannot lie,—a liar. See, O unbeliever! your awful guilt. Are you resolved to cherish your impiety, even though you should finally perish without mercy?

How awful the doctrine, too widely taught, that men are unable to believe God—that they cannot cease to regard him as a liar; and that he is pleased to retain myriads in this condition by withholding a mysterious special influence, which, we are informed, is necessary to the production of faith in the human soul! The dogma is superlatively revolting and God-dishonoring. What! shall men find it easy to believe Satanic lies, and be taught that they are unable to believe God's truths? The prophets appear to be smitten with lunacy, and the people are groping in darkness.

Let every unconverted man know, that he is without excuse. He can roll his sins, or his misfortunes, should he prefer the word, nor on God, nor on the Devil, nor on his neighbor. Thou art the man! You are questioning God's love; you are suspecting his testimony. Though he cannot lie, you are acting towards him as if he had no moral character to be depended upon. How would you feel if one should treat you thus? The message is apparently too good to be true, that Jesus is *already* your life,—he died for your sins, and rose again. [illegible] are the tidings, certainly, but they are not too good to be true, because they are from Him whose [illegible] is higher than [illegible]

[illegible]

The Voice of the Church.

"It will be perfectly easy to establish the affirmation, *that the original Protestant faith, in respect to the general subject of the coming of Christ, and its relations to the millennium, has become nearly or quite as obsolete and unpopular, as was the case respecting the primitive christian faith, in about the same length of time after its formal establishment in the church.* . . . .

In pursuing this branch of our general subject, the writer gladly acknowledges his obligations to a work entitled, "THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST, BY D. T. TAYLOR. This book the writer would *earnestly recommend* to *all* who seek for information on this general subject, as a very important and convenient compendium of knowledge in respect to the succession of christian testimony concerning the millennial views of the church from the time of the Apostles to the present day. The book has been published by H. L. Hastings, Rochester, N. Y."—*Rev. D. D. Buck, M. E. Church. "Avenging of the Elect,"* p. 69.

Price $1.00; postage 18 cts. For sale at this office and by H. L. Hastings.

For the Crisis.

"Comfort One Another."

We have the precious word of God
To cheer us on our way;
With such a light upon the road,
Why do we ever stray?
Why? why?

When we our dearest Friend forsake,
And walk the path of sin,
The cov'nant with our Savior break,
Sad are our hearts within—
Sad, sad.

Sin ever brings its sighs and pangs;
A fearful cloud of wrath,
Whene'er we stray, impending, hangs
Dark o'er our guilty path—
Dark, dark.

Shall we from Jesus e'er depart?
To live in sin's dark shade?
Grieve his kind Spirit from our heart?
No, never, by his aid—
No, no.

A friend so constant, kind and pure,
We'll thankfully adore;
Believe his promises, ever sure,
Yes, we will love him more—
Yes, yes.

And when in glory he shall come
To give the weary rest,
We'll have a happy, peaceful home,
Home with the ransomed blest—
Home, home. D. P. W.

Obituary Notices.

Fell asleep in Jesus, at Northampton, Mass., May 4th, 1859, Sister R. L. BUXTON, wife of Dr. H. W. Buxton of Worcester, aged forty-three years and four months.

Sister B. embraced Christ in her eighteenth year, and joined the Congregational Church. Subsequently she embraced the faith of the second, personal advent of Christ, and immortality only in Christ. She has, by precept and example, through her life, exemplified the religion of the blessed Savior. Her health had been failing for some time, and now she is numbered with the dead.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Our Bro. and his two sons are left to mourn the departure of a most devoted wife and mother.

The funeral occasion was improved by a deeply interesting sermon from Bro. O. R. Fassett, of Westboro, on the christian's only hope—the literal resurrection of the dead.

H. W. B.

Died, in Lowell, April 19th, 1859, of cancerous tumor in the stomach, Sister HANNAH, wife of Dr. George Pierce, aged sixty-three years.

The subject of this notice, when but a child, gave her heart to God, from which time she has endeavored to maintain a christian character. In 1840 she became interested in the speedy advent of Christ, by reading the lectures of Wm. Miller, in which faith she continued until the day of her death. Her last sickness was distressing, but borne with christian fortitude, and when her strength could no longer bear up under the weight of disease, she quietly resigned all into the hands of God, and fell asleep in hope of a better resurrection.

Sr. P.'s remains were taken to Worthen St. Baptist church, where an appropriate discourse was delivered by Rev. Mr. Bonbam. The scene at the church was truly affecting, while numbers of like precious faith gathered around to bestow the last farewell tear. May this dispensation of Providence be sanctified to the good of our dear Bro. Pierce and family. A. ROSS.

Summary of News.

FOREIGN.

Foreign Per Steamship Weser and Barussia. Advices of the 3d inst.

THE WAR NEWS.

It is reported that there was a sharp action at the Bridge Buffalora, on Thursday, the 28th ult., and that the Austrians, after considerable loss, took it at the point of the bayonet.

It is reported that Mortara was taken, and that the Sardinians retreated before the Austrians near the Lago Maggiore.

The telegraph to Switzerland had been cut by the Austrians.

The Austrians were concentrating at Placenza in great masses.

Forty thousand French were in Genoa at present.

The King of Sardinia, accompanied by Generals Canrobert and Niel, had visited the line on the river Dora.

The Austrians had seized the Sardinian vessels on the Lago-Maggiore.

Austria is in the market for a loan of £20,000,000.

The French Emperor was expected to join the army on the 3d inst.

The Prussian government had resolved to put the army in readiness to march.

The English naval dockyards and arsenals are in a great state of excitement. Preparations for war are being made on an extensive scale.

Admiralty instructions were on Saturday, April 30, received at Woolwich dockyard, directing the acting master shipwright to [illegible] one of the various new class steam frigates in progress of construction; 200 additional hands were taken on forthwith.

A dispatch was received on Friday, at Sheerness, to send the Royal George to Devonport, and the Colossus to Portsmouth. The Edgar, Queen and Trafalgar are to be got ready immediately. The Osborne, steam yacht, is ordered to be got ready for immediate service, it is reported, for the Mediterranean, to be placed at the disposal of the Prince of Wales.

THE WAR IN ITALY.

The Times of the 2d has the following: "In our long list of telegrams, the public have, we fear, an earnest of what must be expected for some time to come. From among all these items, upon which no absolute reliance can be placed, one grand fact is evolved—Europe has entered into a state of war. War is going forth in his usual guise, and is making himself known by his ordinary deeds."

Vienna, 29. The Austrian Correspondence says, that Austria had accepted the proposed mediation of England, but France refused it. The article concludes thus: "Austria, faithful to her mission in the political world, has drawn the sword to defend the rights which treaties have given her, and to maintain the independence of the European States."

The Vienna correspondent of the Times says that the Porte is preparing for war, and Omar Pasha is on his way from Bagdad to Constantinople.

France has made another appeal to German forbearance, if not to German support, and this time in a tone relieved of the threats by which the former notes were characterised.

THE WAR IN EUROPE.

The Galway Vindicator, of the afternoon of April 30, in addition to the official dispatch received via St Johns, stating that the Austrians had crossed the Ticino, contains a Paris dispatch containing the announcement that France had declined the last offer of mediation tendered by Great Britain. The reason assigned for declining this offer is, that to have accepted it after the proposal of Russia for a Congress, agreed to by France, Prussia and England, had failed, it would be an insult to Russia to entertain the proposal of of England alone.

The Washington correspondent says Count Sartiges has let drop the expression "that the United States would also be drawn into it—that the Emperor had a sure scheme for that. There is but one scheme of the Emperor's by which this result could be brought about, and it is this—to induce Spain to sell us Cuba at a time when the hundred millions that she would get for it would virtually flow into his own exchequer, and when he felt certain that some other power would attempt to prevent us taking possession of the purchase."

Steamship Persia, from Liverool 30th.

The Austrian correspondence, official journal, of the 29th, after detailing the progress of affairs, says, Austria must draw the sword to maintain European order.

The following are the provisions of the Russo French treaties, as given by the Times.

By the 1st treaty, Russia binds herself, in the event of France being at war with Austria, to assist France with the co-operation of her fleets in the Baltic and Mediterranean, and to place an army of 50,000 men on the Austrian frontier. This, the Times says, is directed obviously against England, and its existence is a proof that the enterprises which are thus to be protected, are such as it would be impossible for England to allow to pass unchallenged. The Russian army of observation, the Times concludes, is to excite insurrection among the Hungarians and Sclavonians.

The second article provided that, in case Austria shall invade Sardinia, Russia shall declare war against her within fifteen days of her violation of the Piedmontese soil.

The Times maintains that England need take no active part so long as war is confined to Italy; but if France or Russia attack Austria in Germany, Russia seeking perchance indemnity in the east of it, or if Prussia should be laid under a contribution of territory, then the design of the treaties would become no less than a partition of Europe, and the first principle of preservation would compel us to consider whether we can better defend ourselves on the continent or at our own homesteads.

However much we may desire to keep clear of these complications, the existence of a great German Power is essential to our safety.

The following is a summary of the King of Sardinia's Proclamation to his Army. The King regards the demand to disarm as an outrage on himself and the nation, and therefore repelled the demand with disdain and scorn.

The King calls to mind Italy's cry of anguish, and says "I will be your captain, I have proved your valor on the field of battle by the side of my illustrious father. This time you will have for your comrades the gallant French soldiers, your companions on the Tchernaya, whom the Emperor has sent to support and defend our just and civilizing cause. Forward! to Victory! Let our banners announce to you that our object, like our war cry, is Independence of Italy!!

Prince Carguan had been appointed Lieut-General of Piedmont during the war.

The Universities of Piedmont had been closed by Royal decree.

The Sardinians had retired from Calaza to the west bank of the Sesia.

The great mass of the army, 75,000 strong, was condensed around the fortresses of Alessandria and Casale, with a second line at the foot of the Appennines, between Novo and Tortona.

ITALY.

The most intelligent writers of Italian affairs generally agree, that the time has come at which a revision of the existing arrangements on the Peninsula is absolutely requisite if the great Powers would avoid the advent, after a few years more of the troubled and precarious peace they have enjoyed for ten years past, of a crisis as terrible as the great French Revolution. Every year of fresh endurance and increased enlightenment adds strength to the passion whose object is "Italy for the Italians." The last ten years have been prolific in lessons of freedom to the people of Italy. They have learned the value of manly moderation and the folly of sentimental extravagance. The middle classes of the country have been taught the value of industrial labor and the power of individual energy. Sardinia has been their model of a well governed community and Cavour their idea of an enlightened and liberal statesman.

It will be remembered that the Ministers of England, France and Sardinia in 1856 represented to the assembled powers of Europe at the Conferences at Paris that "the state of Italy is a standing menace to the peace of Europe." Since that time the disaffection and discontent have been greatly increased, so that the present condition of Italy has been forcibly sketched by a foreign writer in the following language:

It is the state of a territory which aspires to be a country, and is in fact but "a geographical expression." It is the state of twenty-five millions of men speaking a common literature, inheritors of an unrivalled renown, who feel with equal bitterness the grandeur of the past and the nothingness of the present. It is a state of a race who, eager for disunion, see nothing but disintegration; who, desiring a federation of States flourishing side by side in one common motherland under native rulers and equal laws, look abroad upon a confused medley of provinces whose governments (with one glorious exception) are uniformly arbitrary and frequently alien. To hate strangers, and to be the vassals of strangers; to despise [illegible] and to be the slaves of [illegible]; to love freedom passionately, and to have it denied persistently; this is, and for generations this has been the fate of the best and most intelligent among the inhabitants of the Peninsula. As long as this is so—as long as a vast and populous territory in the very centre of the European State-system is inhabited by a race thus justly and incurably alienated from their rulers—the elements of local insurrection can never be wanting. The smoldering fire may burst forth at any moment; nor can it be confined within the territorial limits of its origin. In the present electric state of European feeling, a mere spark may suffice to set the continent in a blaze. The armed resistance of a single Italian province may wrap the world in the conflagration of a general war.—*Transcript.*

DEPARTURE OF TROOPS FROM FRANCE.—The Paris correspondent of the New York Times writes that—

"Much of the traveling from Paris takes place at night. All night long the eternal whistle of the train is in one's ear, and the government doubtless prefers, in the critical state of events, a time for much of of its transports when the good citizens of Paris are snug in their beds.

The manner in which the French troops have been despatched to the Alps since Good Friday is a model for the study of our officers. The very act of entering a railway carriage and disposing of his knapsack and his musket has been taught the soldier as part of his drill.

At a review held at Florence, the troops, the people, and a number of volunteers from Romagna who were passing through, shouted out: "Down with Austria!" "Piedmont for ever!" The whole mass then wanted to proceed to Leghorn, but were persuaded to wait for the signal from Piedmont.

The Paris correspondent of the London Globe, writing on the 24th ult., says —

If the bulk of the French nation had been adverse or even indifferent to a war against the Austrians for the rescue of Italy, any doubt on the nature of public feeling is now impossible in face of the enthusiasm that pervades Paris and all France. Since Friday night I have been in the faubourgs and in the workmen's quarters; most of the factories stop work this season, and the people were in groups (which no policemen now disperse) discussing the war and venting their indignation against l'Autrichien. All along from the Bastille through Rue St. Antoine the sound of war songs from various wine shops betokened how the wind blows, and the departing regiments, knapsacked and joyous, were followed by crowds cheering even during the night and early dawn, to the Lyons railway. The proprietors of the circus will reap a harvest, having announced a grand spectacle of the battle of Marengo. At Rhodes, the bishop presented himself in the barrack square, and harangued the 23d regiment of the line departing for Lyons. There is not a peasant family all over France that does not dream of some kinsman rising from the ranks to be marechal, as in the old times, and "Vive l'Italie" alternates now with "Vive l'Empereur," both cordially vociferated. The announced participation of Napoleon III, personally in the perils of the campaign was all that was wanted to identify him in the mind of the masses with the memories of the great uncle.

Notices, &c.

Discussion.

We have received and accepted a challenge from Mrs. C. M. Tuttle, to discuss the following resolutions, in West Winsted, Ct., at Camp's Hall, commencing Tuesday evening, June 7th, at 7 o'clock, and continuing three evenings.

1. *Resolved*, "That man is naturally *immortal*, possessing the capacity to communicate with minds of this earth after his departure therefrom."

2. *Resolved*, "That the material body, called *Christ*, was not raised from the *dead*; consequently, the resurrection of *man* is also *spiritual*."

3. *Resolved*, "That Christ's kingdom is a *spiritual* one, and now it is being made manifest that Christ has already come."

"The argument to be based upon the Bible, reason, and facts."

Mrs. Tuttle is to speak in the trance state.

Illinois Annual Conference of Adventists

Will be held in Warren Co., seven miles N. E. of Monmouth, near J. Porter's, commencing Tuesday evening, June 7th, 1859, and continuing over the Lord's day. The New England Mission tent will be pitched for our home of worship.

We hope the friends of the Lord will feel an interest in our general gathering, and, if possible, come; if they cannot come, pray earnestly for us. Let all of the churches send delegates, if possible, and those who cannot, send letters expressing your condition and wants.

Monmouth is on the Chicago and Burlington R. Road, below Galesburg. Those coming by boat on the river, will stop at Burlington, and take cars. There will be a team running daily in connection with cars from Monmouth to the meeting. Provision will be made for man and beast.

Direct letters to Monmouth, Warren Co., Ill., to either name undersigned.

ELD. M. CHANDLER.
ELD. M. PRATT.

Notice.

The Lord willing, the quarterly meeting of Northern Illinois and Southern Wisconsin Conference, will be holden at the Methodist meeting house, Washington Grove, Ogle Co., Illinois, to commence May 26th, 1859, at 6 o'clock, P. M. Inquire for Mr. Priest. Those coming by the cars will stop at Ogle Station, on the Chicago and Dixon R. R., which is four miles from the place of meeting. We invite all that are of the one faith, and all who desire eternal life in God's appointed way, to meet with us. Come, dear brethren and sisters, let us meet once more before we gather on Mt. Zion in the city of the great King.

We expect Eld. J. Howell will be present to preach the word of life.

For the Conference, H. COLLINGS.

Conference.

If the Lord will, there will be a conference of Christians looking for the mercy of our Lord Jesus Christ at his coming, holden at Reading Village, ten miles south west of Hillsdale, Hillsdale county, Mich., commencing June 10th, at half-past ten A. M., and continuing over Lord's day. We desire to see as many at this gathering, from Michigan and Indiana, as can consistently come; and should there be brethren traveling east or west at that time, who desire to attend the meeting, we shall be happy to entertain them. Bro. and Sr. Mansfield, E. Miller, Jr., and Dr. Robinson are expected to be present to preach the word of life.

In behalf of the church,
A. N. SEYMOUR.

☞ *Expositor*, please copy.

Notice.

There will be a quarterly conference holden at Hardin, Iowa, to commence June 4th, at 10 1-2 A. M., continuing over Lord's day. Hardin is twenty miles north-west of McGregor.

We hope there will be a general attendance of the brethren.

☞ *Expositor*, please copy.

Notice.

Some of the brethren have desired to know who I am. They may write to any of the following brethren, and get any information they may desire:—Dr. A. Doolittle, 322 Bleecker St.; Mark E. Green, Sullivan, cor. Christy St.; Peter Bounty, 364 Broome St.; Wm. Rosseth, 354 Pearl St.

J. K. BELLOWS,
364 Broome St., New York.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, ... May 22d

Providence permitting, I will preach in Poultney, Vt., the 4th and 5th Lord's days in May.

MILES GRANT.

Eld. J. Hemenway appoints to preach in

Savoy, Mass., ... May 19th

and over the Sabbath.

Goshen, Mass., ... May 29th

Danielsonville, Ct. . . . . . . June 5th

Eld. J. G. Smith appoints to preach in

Auburn, N. H., ... May 22d

Dover, N. H., ... May 29th

Eld. S. W. Bishop appoints to preach in Warner, N. H., (Roby's Corners,) Sunday, May 22d

Eld. H. Pratt will meet with the brethren in

Vernon, Vt., (Sabbath) . . . . . . May 22d

Brattleboro, Vt., (eve.). . . . . . . May 23d, 24th

Eld. E. Whitney will be with the church in

Portsmouth, N. H., ... Sunday, May 22d

The Lord willing, Eld. J. White will be with the friends in Exeter, N. H., ... May 22d

APPOINTMENTS FOR NEW BRITAIN, CT.

Eld. J. Turner, ... Sunday, May 22d

Eld. Edwin Burnham, ... Tuesday, May 24th

and the three evenings following.

Eld. S. S. Brewer, ... Sunday, June 5th

Brethren in the adjoining towns are requested to attend.

Eld. S. S. Brewer appoints to preach in

Collinsville, Ct., ... May 22d

Cheshire, Ct., ... May 29th

Bro. C. H. Perkins appoints to preach in Epping, N. H., if the brethren will give notice and secure a place . . . . . . Tuesday eve, May 24th

Suncook, N. H., ... Thursday eve, May 26th

Concord, N. H., corner of Warren and Rumford streets, ... Friday eve, May 27th

Worcester, Mass., Thomas St., ... Sunday, May 29th

I am now at liberty, and will visit places I have had to neglect. Those that now desire my labors, will please address me at Chicopee Falls, Mass.

HIRAM MUNGER.

T. M. Preble appoints to preach in

Canterbury (Town House) . . . . . . May 22d

Sutton, So. Village, (Baptist House) . . . . . . May 29th

and attend to the ordinance of Baptism.

Loudon Ridge, ... June 5th

J. K. Bellows appoints to preach as follows:

Plymouth Hollow, Ct., ... May 18th and 19th

Litchfield Station, Ct., ... May 22d

Bakerville, Ct., ... May 23d and 24th

Pleasant Valley, Ct., ... May 25th and 26th

Cold Spring, Mass., ... May 29th

Chester Factories, Mass. . . . . . . May 30th and 31st

Bancroft, Mass., ... June 1-3.

Goshen, Mass., ... June 5th

Eld. Thomas Smith appoints to preach in East Grate Works, Me., ... May 22d

Business Matters.

To Correspondents.

T. Smith—Money received. Sent, per order, the 16th.

Eld. M. Batchelor's P. O. address is Rutland, Vt.

Cash Receipts.

J B Hendley 173 16 cts, N R Gould 208 $1 40, D Randall 208 $1.39, Veritas 206 $1.34, S L Gordon 208 $1 32, O F Stewart 208 $1.33, N Chapman 202 $1.70, W Brown 246 $1 30.

G Covell 208, A G Barton 203, Dr. H W Buxton 216, H N Kenfield 204,—50 cts. each.

J Chickering 216, Eld. F Burr, F M Allen 186, J Covell 216, J Hinely 216, R L Clarke 216, N Fogg 167, B Woodside 208, S B Ashton 216, W B Arnold 216, Mrs. M Davis 216, Deming 201, J Daniels 211, J Hill 2d, 214, J G Heath 216, Mrs M H Austin 217, M E Davis, Jr., 216, B E Gifford 166, J C Pease 182, Al. Gifford 182, S Dow 196, J Clay 208, E Leonard 216, G Hall 199, A Packard 166, Cap. D Tripp 208, I Randall 217, Ed. Joslin 217, Sam. Holt 217, E Matthews 217, H White 217, Crum. Dean 217, E Freeman 217,—$1.00 each.

A Bonnell 218, R Taylor 237, Mrs. E. E. Travis 234, T Parker 243, Elijah Teeny 243, N Ober 210, J Hammond 244, E Lillie 235, Dr. E S Robbins, H Fellows 211, J M Phillips 211, Em. Smeed 211, H Olen 216, W Lowe, Jr., 196, Lot Dixon 216, H Card 216, E Chamberlain 194, L Spenser 230,—$2.00 each.

J P Babcock 216, H Coon 244, $3.00 each.

For Books and Tracts.—W L Strond $1.42, L R Gilman $4.00, A M Cole 10 cts, A Bellows $3 00, A W Sibley $1.31, M Atkins $1.00, G A Lapham $1.00, S L Gordon 28 cts, J Theophilus 10 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. R. [illegible], No. 8 [illegible] street.

☞ The following [illegible] had of J. R. [illegible]

the manhood? Man may die first; die in sin, even. God does not let go! He is still counted, till, by direction of the same divine will which caused his appearance in the life of the universe, [illegible] — a star lost from the galaxy of existence.

God's prerogative, it was, to give man his being; his province, alone, to destroy it! Man dies the death, which is the penalty of his transgressions — he is dying — he ceases to live, in the entire sense, when the purpose of God recognizes him no more, and by the same hand which made him live; not to neutralize his position, or change its mode, but by direct edict of infinite authority, — which to him is no less infinite condescension, blot him, being and name, from the multitudinous existence before God, that no knowledge or action of the universal life in all after eternity should, by the slightest recognition, intimate to itself that he had ever been.

More awful conception of future punishment is impossible! To suppose non-existence, and by direct action of the Omnipotent Ruler of the world, is to suppose darkness, night, death, in the most intense degree. It would lead to the prayer for life, though life were a constant agony!

We are under no obligation to conclude that the perishing sinner may behold the interference of the divine power turning wrath to love, to put him out of being and so end his torture! Far from it; but with a conviction of ultimate annihilation, which he would avoid, — and labors by all reasoning, arguments and prayers, to escape, he is hurled by Omnific sentence further down the declivity of destruction. Doubtless every sinner will awake to the importance of life, and pour his agonized plaint on the deafened ear of mercy, that destiny may not devour him, soul and body, never looking upon the fearful, final effect of his sins and God's active wrath as a blessing, even in a negative power of good.

The sense of suffering from loss must be proportionate to a view of the blessing forfeited, as seen in the possession of others, and which was just as fully within our reach."

Allow me to remark, that it seems to be but a limited and incongruous view of the divine plan, and inharmonious with the spoken authority, to suppose that a life or being which it required the divine functions to secure, and the divine nature in manhood to restore, should become an incidental or accidental matter; that no right inheres with the author of it to control forever! Though from the constitution of man he might go back to the elements from which he was taken; yet we must urge unhappy limitations of the power and position of Deity, to suppose that his creature can, by any combinations or derangements, pass from his notice and control. No; depend upon it. We are in being by the Omnipotent effort and eternal will. We must stay in the purpose and account of God till he shall dispossess the unworthy of all connection with himself by destroying them.

I conclude with the following extract from Prof. Hudson:

"The doctrine of the resurrection of the unjust may here be relieved of another objection, viz.: that God is not *bound* to punish the wicked in the precise measure of their misdeeds, and their resurrection would seem designed only for the purpose of such retribution. This objection was felt by some of the Socinians, who early protested against the notion that God must inflict penal suffering; and it led a few then as now to deny that the unjust would at all live again.

We reply that as God is not bound to resent the puny shaking of the sinner's fist, or the rude swagger of his tongue, but might forget him into eternal silence, so in fact he does not raise him up from death *for the sake* of punishing him. God never lifts a finger for the recovery of a right of his justice, or to save that attribute from fraud. He is not so poor that he should suffer for the lack of a deserved pang anywhere in his universe. 'If thou sinnest what dost thou against him?' He condescends to treat with men in the offer of mercy; never in the prosecution of justice. All *sensible* punishment is probably the ebbing away of life — the vanishing of infinitely desirable blessings. By a law of his being, the pangs of the second death may be commensurate with the sins of life.

The second death, then, we regard as not the *object* of the resurrection of the unjust, but the *result*. The Scriptural statements of their resurrection do not represent it as *designed* for the satisfaction of justice. It is unto condemnation, but not *in order* to condemnation. As life is not for the sake of death, and no man is born into this world in order that he may die — so the brief reviving of the spent life in the dawn of the world to come is not in order to the second death. Every form of man's death comes from the rejection of life, and every pang marks its progress thither, or its retreat from thence." W. A. C.

"The battle field is everywhere,
Our foes lie close about our way,
Temptation, riches, want or care,
[illegible] the contest day by day.
And he who in the [illegible] fight
[illegible]
Who keeps his armor pure and bright,
Shall win the victor's crown ere long."

[illegible]

For the Crisis.

Brief Expositions.

NO. 10. — UNBELIEF.

"He that believeth not God, hath made him a liar." — 1 John 5: 10.
"He that receiveth his testimony, hath set to his seal that God is true." — 1 John 3: 33.

In these verses there is presented to us a clear view of faith and of unbelief. Faith is looking upon the gospel testimony as true — it is regarding God as not a liar when he delivers it. This is true in reference to all testimonies from Heaven. He who does not believe any of them, makes God — rather holds him to be — a liar; he who receives or credits the divine message, whatever may be its subject, sets his seal to this proposition, God has in delivering the said message spoken the truth — God is a God of truth.

Many are under the impression that what is called "saving faith," is something very different from all other kinds of faith, hence they are ever discoursing, and perplexing themselves, about the importance of having the right kind of faith, as if it were the all in all in the matter of the soul's salvation. Concern yourself about the right kind of faith no longer; the only thing to be considered is THE RIGHT TESTIMONY — that is, the right thing to be believed with a view to everlasting life. When the Israelite was in mortal agonies by the bite of the serpent, his concern was not with his eyes — or with the proper mode of using them, but with the brazen serpent, the thing, and the only saving thing, to be looked at. It is insane theology that sets a dying sinner to examine his faith; it is Heaven's mercy that urges him to "behold the Lamb." While he looks at his faith he expires; with his eyes fixed on Jesus — the Savior, the immortalizer — he lives. While anatomizing his faith — drawing the lines of a subtle analysis, — he is sucked into the womb of eternal night. God pity those who are exercised about faith, and not about its object — the life-giving Immanuel!

I would submit to the inquiring reader's attention that the testimony referred to, in both of the verses under review, is the object — as a testimony — of saving faith, or the testimony which if a man believes it he is saved; and hence the belief of it may be denominated saving faith, in the same manner as the profitable look at the brazen serpent might have been styled a saving look, whereas, in fact, it was not the look that saved, but the thing looked at. In connection with the first passage, "He that believeth not God," etc., read the eleventh verse of the same chapter, "And this is the record" — the thing to be believed — "that God hath given" — or gifted "to us eternal life, and this life is in his Son." The eternal life is in Jesus, not in us; but it is there for our use; we may live forever by him. We may be branches of this immortal vine. Think you this is true? It rejoices me to show the reader that though he has no life — no immortality — in himself, God, in love for him, has appointed Jesus to give him life eternal. We are mortal — the Adamic life is doomed and must soon expire; but behold Him who has been made a quickening spirit — who rose from the grave with life-giving power for all. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Turn your eye up toward Jesus, and thus meditate by the Divine authority — "Yonder is my life-giving Redeemer; he died that I might have life everlasting; if I perish now, I perish even after God has made a gift of life to me, — O Jesus, thou *art* my life — I take thee as my only hope for time and etertiny."

It cannot be too strongly impressed on an inquirer's mind, that he does not need to ask God for life; the life is gifted already to him; and this is true, *whether he believes it or no.* In gifting Jesus to you, he made a gift — a free grant, to you of everlasting life. Say this is not true, and you make the Father "a liar," as the Scripture testifies so plainly. What a desperate crime unbelief is! How inexpressibly wicked virtually to proclaim God who cannot lie, — a liar. See, O unbeliever! your awful guilt. Are you resolved to cherish your impiety, even though you should finally perish without mercy?

How awful the doctrine, too widely taught, that men are unable to believe God — that they cannot cease to regard him as a liar; and that he is pleased to retain myriads in this condition by withholding a mysterious special influence, which, we are informed, is necessary to the production of faith in the human soul! The dogma is superlatively revolting and God-dishonoring. What! shall men find it easy to believe Satanic lies, and be taught that they are unable to believe God's truths? The prophets appear to be smitten with lunacy, and the people are groping in darkness.

Let every unconverted man know, that he is without excuse. He can roll his sins, or his misfortunes, should he prefer the word, nor on God, nor on the Devil, nor on his neighbor. Thou art the man! You are questioning God's love; you are suspecting his testimony. Though he cannot lie, you are acting towards him as if he had no moral character to be depended upon. How would you feel if one should treat you thus? The message is apparently too good to be true, that Jesus is *already* your life, — he died for your sins, and rose again. Joyful are the tidings certainly, but they are not too good to be true, because they are from Him whose "mercy is higher than the heavens." WM. GRANT MONCRIEFF.

The Welfare of Our Church.

"It will be perfectly easy to establish the affirmation, *that the original Protestant faith, in respect to the general subject of the coming of Christ, and its relations to the millennium, has become nearly or quite as obsolete and unpopular, as was the case respecting the primitive christian faith, in about the same length of time after its general establishment in the church.* . . . .

In pursuing this branch of our general subject, the writer gladly acknowledges his obligations to a work entitled, "THE VOICE OF THE CHURCH ON THE REIGN OF CHRIST, BY D. T. TAYLOR. This book the writer would *earnestly recommend* to *all* who seek for information on this general subject, as a very important and convenient compendium of knowledge in respect to the succession of christian testimony concerning the millennial views of the church from the time of the Apostles to the present day. The book has been published by H. L. Hastings, Rochester, N. Y." — *Rev. D. D. Buck, M. E. Church. "Avenging of the Elect,"* p. 69.

Price $1.00; postage 18 cts. For sale at this office and by H. L. Hastings.

For the Crisis.

"Comfort One Another."

We have the precious word of God
To cheer us on our way;
With such a light upon the road,
Why do we ever stray?
Why? why?

When we our dearest Friend forsake,
And walk the path of sin,
The cov'nant with our Savior break,
Sad are our hearts within —
Sad, sad.

Sin ever brings its sighs and pangs;
A fearful cloud of wrath,
Whene'er we stray, impending, hangs
Dark o'er our guilty path —
Dark, dark.

Shall we from Jesus e'er depart?
To live in sin's dark shade?
Grieve his kind Spirit from our heart?
No, never, by his aid —
No, no.

A friend so constant, kind and pure,
We'll thankfully adore;
Believe his promise, ever sure,
Yes, we will love him more —
Yes, yes.

And when in glory he shall come
To give the weary rest,
We'll have a happy, peaceful home,
Home with the ransomed blest —
Home, home. D. F. W.

Obituary Notices.

Fell asleep in Jesus, at Northampton, Mass., May 4th, 1859, Sister R. L. BUXTON, wife of Dr. H. W. Buxton of Worcester, aged forty-three years and four months.

Sister B. embraced Christ in her eighteenth year, and joined the Congregational Church. Subsequently she embraced the faith of the second, personal advent of Christ, and immortality only in Christ. She has, by precept and example, through her life, exemplified the religion of the blessed Savior. Her health had been failing for some time, and now she is numbered with the dead.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Our Bro. and his two sons are left to mourn the departure of a most devoted wife and mother.

The funeral occasion was improved by a deeply interesting sermon from Bro. O. R. Fassett, of Westboro, on the christian's only hope — the literal resurrection of the dead. H. W. B.

Died, in Lowell, April 19th, 1859, of cancerous tumor in the stomach, Sister HANNAH, wife of Dr. George Pierce, aged sixty-three years.

The subject of this notice, when but a child, gave her heart to God, from which time she has endeavored to maintain a christian character. In 1840 she became interested in the speedy advent of Christ, by reading the lectures of Wm. Miller, in which faith she continued until the day of her death. Her last sickness was distressing, but borne with christian fortitude, and when her strength could no longer bear up under the weight of disease, she quietly resigned all into the hands of God, and fell asleep in hope of a better resurrection.

Sr. P.'s remains were taken to Worthen St. Baptist church, where an appropriate discourse was delivered by Rev. Mr. Bonham. The scene at the church was truly affecting, while numbers of like precious faith gathered around to bestow the last farewell tear. May this dispensation of Providence be sanctified to the good of our dear Bro. Pierce and family. A. ROSE.

Summary of News.

FOREIGN.

Foreign Per Steamship Weser and Borussia. Advices of the 3d inst.

THE WAR NEWS.

It is reported that there was a sharp action at the Bridge Buffalora, on Thursday, the 28th ult., and that the Austrians, after considerable loss, took it at the point of the bayonet.

It is reported that Mortara was taken, and that the Sardinians retreated before the Austrians near the Lago Maggiore.

The telegraph to Switzerland had been cut by the Austrians.

The Austrians were concentrating at Placenza in great masses.

Forty thousand French were in Genoa at present.

The King of Sardinia, accompanied by Generals Canrobert and Niel, had visited the line on the river Dora.

The Austrians had seized the Sardinian vessels on the Lago-Maggiore.

Austria is in the market for a loan of £20,000,000.

The French Emperor was expected to join the army on the 3d inst.

The Prussian government had resolved to put the army in readiness to march.

The English naval dockyards and arsenals are in a great state of excitement. Preparations for war are being made on an extensive scale.

Admiralty instructions were on Saturday, April 30, received at Woolwich dockyard, directing the acting master shipwright to hasten with all possible dispatch the completion of the various new class steam frigates in progress of construction; 300 additional hands were taken on forthwith.

A dispatch was received on Friday, at Sheerness, to send the Royal George to Devonport, and the Colossus to Portsmouth. The Edgar, Queen and Trafalgar are to be got ready immediately. The Osborne, steam yacht, is ordered to be got ready for immediate service, it is reported, for the Mediterranean, to be placed at the disposal of the Prince of Wales.

THE WAR IN ITALY.

The Times of the 2d has the following: "In our long list of telegrams, the public have, we fear, an earnest of what must be expected for some time to come. From among all these items, upon which no absolute reliance can be placed, one grand fact is evolved — Europe has entered into a state of war. War is going forth in his usual guise, and is making himself known by his ordinary deeds."

Vienna, 29. The Austrian Correspondence says, that Austria had accepted the proposed mediation of England, but France refused it. The article concludes thus: "Austria, faithful to her mission in the political world, has drawn the sword to defend the rights which treaties have given her, and to maintain the independence of the European States."

The Vienna correspondent of the Times says that the Porte is preparing for war, and Omar Pasha is on his way from Bagdad to Constantinople.

France has made another appeal to German forbearance, if not to German support, and this time in a tone relieved of the threats by which the former notes were characterized.

THE WAR IN EUROPE.

The Galway Vindicator, of the afternoon of April 30, in addition to the official dispatch received via St Johns, stating that the Austrians had crossed the Ticino, contains a Paris dispatch containing the announcement that France had declined the last offer of mediation tendered by Great Britain. The reason assigned for declining this offer is, that to have accepted it after the proposal of Russia for a Congress, agreed to by France, Prussia and England, had failed, it would be an insult to Russia to entertain the proposal of of England alone.

The Washington correspondent says Count Sartiges has let drop the expression "that the United States would also be drawn into it — that the Emperor had a sure scheme for that. There is but one scheme of the Emperor's by which this result could be brought about, and it is this — to induce Spain to sell us Cuba at a time when the hundred millions that she would get for it would virtually flow into his own exchequer, and when he felt certain that some other power would attempt to prevent us taking possession of the purchase."

Steamship Persia, from Liverool 30th.

The Austrian correspondence, official journal, of the 29th, after detailing the program of affairs, says, Austria must draw the sword to maintain European order.

The following are the provisions of the Russo French treaties, as given by the Times.

By the 1st treaty, Russia binds herself, in the event of France being at war with Austria, to assist France with the co-operation of her fleets in the Baltic and Mediterranean, and to place an army of 50,000 men on the Austrian frontier. This, the Times says, is directed obviously against England, and its existence is a proof that the enterprises which are thus to be protected, are such as it would be impossible for England to allow to pass unchallenged. The Russian army of observation, the Times concludes, is to excite insurrection among the Hungarians and Sclavonians.

The second article provided that, in case Austria shall invade Sardinia, Russia shall declare war against her within fifteen days of her violation of the Piedmontese soil.

The Times maintains that England need take no active part so long as war is confined to Italy, but if France or Russia attack Austria in Germany, Russia seeking perchance indemnity in the east of it, or if Prussia should be laid under a contribution of territory, then the design of the treaties would become no less than a partition of Europe, and the first principle of preservation would compel us to consider whether we can better defend ourselves on the continent or at our own homesteads.

However much we may desire to keep clear of these complications, the existence of a great German Power is essential to our safety.

The following is a summary of the King of Sardinia's Proclamation to his Army. The King regards the demand to disarm as an outrage on himself and the nation, and therefore repelled the demand with disdain and scorn.

The King calls to mind Italy's cry of anguish, and says "I will be your captain. I have proved your valor on the field of battle by the side of my illustrious father. This time you will have for your comrades the gallant French soldiers, your companions on the Tchernaya, whom the Emperor has sent to support and defend our just and civilizing cause. Forward! to Victory! Let our banners announce to you that our object, like our war cry, is Independence of Italy!!

Prince Carignan had been appointed Lieut. General of Piedmont during the war.

The Universities of Piedmont had been closed by Royal decree.

The Sardinians had retired from Calaza to the west bank of the Sesia.

The great mass of the army, 75,000 strong, was condensed around the fortresses of Alessandria and Casale, with a second line at the foot of the Appennines, between Novo and Tortona.

ITALY.

The most intelligent writers of Italian affairs generally agree, that the time has come at which a revision of the existing arrangements on the Peninsula is absolutely requisite if the great Powers would avoid the advent, after a few years more of the troubled and precarious peace they have enjoyed for ten years past, of a crisis as terrible as the great French Revolution. Every year of fresh endurance and increased enlightenment adds strength to the passion whose object is "Italy for the Italians." The last ten years have been prolific in lessons of freedom to the people of Italy. They have learned the value of manly moderation and the folly of sentimental extravagance. The middle classes of the country have been taught the value of industrial labor and the power of individual energy. Sardinia has been their model of a well governed community and Cavour their idea of an enlightened and liberal statesman.

It will be remembered that the Ministers of England, France and Sardinia in 1856 represented to the assembled powers of Europe at the Conferences at Paris that "the state of Italy is a standing menace to the peace of Europe." Since that time the disaffection and discontent have been greatly increased, so that the present condition of Italy has been forcibly sketched by a foreign writer in the following language:

It is the state of a territory which aspires to be a country, and is in fact but "a geographical expression." It is the state of twenty-five millions of men speaking a common literature, inheritors of an unrivalled renown; who feel with equal bitterness the grandeur of the past and the nothingness of the present. It is a state of a race who, eager for dissension, see nothing but disintegration; who, desiring a federation of States flourishing side by side in one common motherland under native rulers [illegible] look abroad upon a confused medley of provinces whose governments (with one glorious exception) are uniformly arbitrary and frequently alien. To hate strangers, and to be the vassals of strangers; to despise priests, and to be the slaves of priests; to love freedom passionately, and to have it denied persistently; this is, and for generations this has been the fate of the best and most intelligent among the inhabitants of the Peninsula. As long as this is so — so long as a vast and populous territory in the very centre of the European State-system is inhabited by a race thus justly and incurably alienated from their rulers — the elements of local insurrection can never be wanting. The smouldering fire may burst forth at any moment; nor can it be confined within the territorial limits of its origin. In the present electric state of European feeling, a mere spark may suffice to set the continent in a blaze. The armed resistance of a single Italian province may wrap the world in the conflagration of a general war. — *Transcript.*

DEPARTURE OF TROOPS FROM FRANCE. — The Paris correspondent of the New York Times writes that —

"Much of the traveling from Paris takes place at night. All night long the eternal whistle of the train is in one's ear, and the government doubtless prefers, in the critical state of events, a time for much of of its transports when the good citizens of Paris are snug in their beds.

The manner in which the French troops have been despatched to the Alps since Good Friday is a model for the study of our officers. The very act of entering a railway carriage and disposing of his knapsack and his musket has been taught the soldier as part of his drill.

At a review held at Florence, the troops, the people, and a number of volunteers from Romagna who were passing through, shouted out: "Down with Austria!" "Piedmont for ever!" The whole mass then wanted to proceed to Leghorn, but were persuaded to wait for the signal from Piedmont.

The Paris correspondent of the London Globe, writing on the 24th ult., says —

If the bulk of the French nation had been adverse or even indifferent to a war against the Austrians for the rescue of Italy, any doubt on the nature of public feeling is now impossible in face of the enthusiasm that pervades Paris and all France. Since Friday night I have been in the faubourgs and in the workmen's quarters, most of the factories stop work this season, and the people were in groups (which no policemen now disperse) discussing the war and venting their indignation against l'Autrichien. All along from the Bastille through Rue St. Antoine the sound of war songs from various wine shops betokened how the wind blows, and the departing regiments, knapsacked and joyous, were followed by crowds cheering even during the night and early dawn, to the Lyons railway. The proprietors of the circus will reap a harvest, having announced a grand spectacle of the battle of Marengo. At Rhodes, the bishop presented himself in the barrack square, and harangued the 23d regiment of the line departing for Lyons. There is not a peasant family all over France that does not dream of some kinsman rising from the ranks to be marechal, as in the old times, and "Vive l'Italie" alternates now with "Vive l'Empereur," both cordially vociferated. The announced participation of Napoleon III, personally in the perils of the campaign was all that was wanted to identify him in the mind of the masses with the memories of the great uncle.

Notices, &c.

Discussion.

We have received and accepted a challenge from Mrs. C. M. Tuttle, to discuss the following resolutions, in West Winsted, Ct., at Camp's Hall, commencing Tuesday evening, June 7th, at 7 o'clock, and continuing three evenings.

1. *Resolved*, "That man is naturally *immortal*, possessing the capacity to communicate with minds of this earth after his departure therefrom."

2. *Resolved*, "That the material body, called *Christ*, was not raised from the *dead*, consequently, the resurrection of *man* is also *spiritual*."

3. *Resolved*, "That Christ's kingdom is a *spiritual* one, and now it is being made manifest that Christ has already come."

"The argument to be based upon the Bible, reason, and facts."

Mrs. Tuttle is to speak in the trance state.

Illinois Annual Conference of Adventists

Will be held in Warren Co., seven miles N. E. of Monmouth, near J. Porter's, commencing Tuesday evening, June 7th, 1859, and continuing over the Lord's day. The New England Mission tent will be pitched for our home of worship.

We hope the friends of the Lord will feel an interest in our general gathering, and, if possible, come; if they cannot come, pray earnestly for us. Let all of the churches send delegates, if possible, and those who cannot, send letters expressing your condition and wants.

Monmouth is on the Chicago and Burlington R. Road, below Galesburg. Those coming by boat on the river, will stop at Burlington, and take care. There will be a team running daily in connection with cars from Monmouth to the meeting. Provision will be made for man and beast.

Direct letters to Monmouth, Warren Co., Ill., to either name undersigned.

Eld. M. CHANDLER.
Eld. M. PRATT.

Notice.

The Lord willing, the quarterly meeting of Northern Illinois and Southern Wisconsin Conference, will be holden at the Methodist meeting house, Washington Grove, Ogle Co., Illinois, to commence May 26th, 1859, at 6 o'clock, P. M. Inquire for Mr. Priest. Those coming by the cars will stop at Ogle Station, on the Chicago and Dixon R. R., which is four miles from the place of meeting. We invite all that are of the one faith, and all who desire eternal life in God's appointed way, to meet with us. Come, dear brethren and sisters, let us meet once more before we gather on Mt. Zion in the city of the great King.

We expect Eld. J. Howell will be present to preach the word of life.

For the Conference, H. COLLINGS.

Conference.

If the Lord will, there will be a conference of Christians looking for the mercy of our Lord Jesus Christ at his coming, holden at Reading Village, ten miles south west of Hillsdale, Hillsdale county, Mich., commencing June 10th, at half-past ten A. M., and continuing over Lord's day. We desire to see as many at this gathering, from Michigan and Indiana, as can consistently come; and should there be brethren traveling east or west at that time, who desire to attend the meeting, we shall be happy to entertain them. Bro. and Sr. Mansfield, E. Miller, Jr., and Dr. Robinson are expected to be present to preach the word of life.

In behalf of the church,
A. N. SEYMOUR.

☞ *Expositor*, please copy.

Notice.

There will be a quarterly conference holden at Hardin, Iowa, to commence June 4th, at 10 1-2 A. M., continuing over Lord's day. Hardin is twenty miles north-west of McGregor.

We hope there will be a general attendance of the brethren.

☞ *Expositor*, please copy. [illegible]

Notice.

Some of the brethren have desired to know who I am. They may write to any of the following brethren, and get any information they may desire: — Dr. A. Doolittle, 322 Bleecker St.; Mark E. Green, Sullivan, cor. Christy St.; Peter Bounty, 364 Broome St.; Wm. Howarth, 354 Pearl St.

J. K. BELLOWS,
364 Broome St., New York.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, ... May 22d

Providence permitting, I will preach in Poultney, Vt., the 4th and 5th Lord's days in May.
MILES GRANT.

Eld. J. Hemenway appoints to preach in
Savoy, Mass., ... May 19th
and over the Sabbath.
Goshen, Mass., ... May 26th
Danielsonville, Ct . . . . . June 5th

Eld. J. G. Smith appoints to preach in
Auburn, N. H., ... May 22d
Dover, N. H., ... May 29th

Eld. S. W. Bishop appoints to preach in
Warner, N. H., (Roby's Corners,) Sunday, May 22d

Eld. H. Pratt will meet with the brethren in
Vernon, Vt., (Sabbath) . . . . . May 22d
Brattleboro, Vt., (eve.). . . . . May 23d, 24th

Eld. E. Whitney will be with the church in
Portsmouth, N. H., ... Sunday, May 22d

The Lord willing, Eld. J. White will be with the friends in Exeter, N. H., ... May 22d

APPOINTMENTS FOR NEW BRITAIN, CT.
Eld. J. Turner, ... Sunday, May 22d
Eld. Edwin Burnham, ... Tuesday, May 24th
and the three evenings following.
Eld. S. S. Brewer, ... Sunday, June 5th
Brethren in the adjoining towns are requested to attend.

Eld. S. S. Brewer appoints to preach in
Collinsville, Ct., ... May 22d
Cheshire, Ct., ... May 29th

Bro. C. H. Perkins appoints to preach in
Epping, N. H., if the brethren will give notice and secure a place . . . . . Tuesday eve, May 24th
Suncook, N. H. . . . . . Thursday eve, May 26th
Concord, N. H., corner of Warren and Rumford streets, ... Friday eve, May 27th
Worcester, Mass., Thomas St., ... Sunday, May 29th

I am now at liberty, and will visit places I have had to neglect. Those that now desire my labors, will please address me at Chicopee Falls, Mass.
HIRAM MUNGER.

T. M. Preble appoints to preach in
Canterbury (Town House). . . . . . May 22d
Sutton, So. Village, (Baptist House) . . . . . May 29th
and attend to the ordinance of Baptism.
Loudon Ridge, ... June 5th

J. K. Bellows appoints to preach as follows:
Plymouth Hollow, Ct., ... May 18th and 19th
Litchfield Station, Ct., ... May 22d
Bakerville, Ct., ... May 23d and 24th
Pleasant Valley, Ct., ... May 25th and 26th
Cold Spring, Mass., ... May 29th
Chester Factories, Mass. . . . . . May 30th and 31st
Bancroft, Mass., ... June 1-3.
Goshen, Mass., ... June 5th

Eld. Thomas Smith appoints to preach in
East Grate Works, Me., ... May 22d

Business Matters.

To Correspondents.

T. Smith — Money received. Sent, per order, the 16th.

Eld. M. Batchelor's P. O. address is Rutland, Vt.

Cash Receipts.

J B Hendley 172 16 cts, N R Gould 208 $1 40, D Randall 208 $1.39, Veritas 208 $1.26, S L Gordon 208 $1 32, O F Stewart 208 $1.33, N Chapman 202 $1.70, W Brown 245 $1 80.

G Covell 208, A G Barton 202, Dr. H W Buxton 216, H N Kenfield 204, — 50 cts. each.

J Chickering 215, Eld. F Burr, F M Allen 180, J Covell 215, J Hinely 216, R L Clarke 216, N Fogg 187, B Woodside 208, S B Ashton 216, W B Arnold 216, Mrs. M Davis 216, Deming 201, J Daniels 211, J Hill 2d, 214, J G Heath 216, Mrs M H Austin 247, M E Davis, Jr., 216, B R Gifford 186, J C Pease 182, Al. Gifford 182, S Dow 196, J Clay 208, E Leonard 216, G Hall 199, A Packard 156, Cap. D Tripp 208, I Randall 217, Ed. Joslin 217, Sam. Holt 217, E Matthews 217, H White 217, Crom. Dean 217, E Freeman 217, — $1.00 each.

A Bonnell 215, R Taylor 237, Mrs. E E Travis 234, T Parker 243, Elijah Tenny 243, N Ober 210, J Hammond 264, E Lillie 235, Dr. E S Robbins, H Fellows 211, J M Phillips 211, Em. Smeed 211, H Olen 216, W Lowe, Jr., 196, Lot Dixon 216, H Card 216, E Chamberlain 194, L Spenser 230, — $2.00 each.

J P Babcock 216, H Coon 244, $3.00 each.

For Books and Tracts. — W L Strood $1 42, L R Gilman $4.00, A M Cole 10 cts, A Bellows $3 00, A W Sibley $1.31, M Atkins $1.00, G A Lapham $1.00, S L Gordon 28 cts, J Theophilus 10 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $[illegible] per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts — postage 9 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. Price [illegible] [illegible]

The Harp: a collection of sacred hymns [illegible] by J. V. Himes. [illegible]

Cruden's Condensed Concordance. Every Bible student should have [illegible], postpaid, $1.50.

Bible meaning of the word [illegible]. Price 2 cts. single; postage 1 ct.; $1 per [illegible].

Words of Warning. [illegible] single; postage 1 ct.; $1.00 per hundred.

English Bibles. — We have made arrangements so that we can furnish them as low, or lower than they can be bought in any other place [illegible].

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Original Contributions.

For the Crisis.

The Land of Rest.

For thee I sigh, O land of rest,
When oft by cares and grief oppressed;
When waves of anguish o'er me roll,
Thou art the refuge of my soul.

Though through time's kaleidoscope
To thee, my journey's end and hope;
When morning dawns, and evening gloams,
With those I loved my spirit roams,

When night her mantle round me throws,
And woos me to her soft repose,
Thou art with choicest musings fraught,
The dearest theme of wildering thought.

For thee I sigh, O land of rest!
The pilgrim's home when sore oppressed;
His watchword 'mid the storms of life,
His triumph in its closing strife.

E. S. W.

West Winsted, May 8, 1859.

For the Crisis.

"Passing Away."

The above heading was suggested by a dear sister in Christ,—her frail frame tottering, ready to be deposited beneath the clods of the valley—her hope bright with immortality, her faith taking hold on Him who has said, "I am the Life." To all who are in Him it little matters when the final heart's pulsation ceases; hope in this case tells not "a flattering tale," it buoys up amid the surging billows of adversity; it carries the mind forward to the consummation of the blessed hope, it says man shall live again.

Passing away! It is not the language of the hypochondriac; it is not the sentiment of poetry; it is the stern reality of every day's experience. Brevity is the marked characteristic of all that is, of all that has been; and unless God has revealed a different state of things yet to have existence, we are shut up to the belief that change for the better will never come; but, thanks be to God, life and incorruptibility are brought to light through the Gospel, and by it the question is *settled* whether man, made after the likeness of God, shall live again.

Passing away! What a fullness of meaning in those words! Who is there that has seen the setting sun, at the close of a bright, calm, autumnal eve, and has not been led to look upon it as one of the most glorious exhibitions of God's works? They have looked and looked until the god of day has gone—gone to lighten other lands,—to us he has passed away; and upon many, many of us ne'er again to rise, finding us the beholders of his majesty, death, in the still small hours of night, came,—we passed away and were not.

Let us for a moment fancy ourselves aboard a mighty ship, in the midst of the broad ocean. Let us go to the hinder part of the noble vessel as she ploughs through mid ocean; a foam is seen some distance behind, but soon we have outstripped this, and that which was, is not. So of man, his course is forward, his name lives a short time after him, but soon that is forgotten; he has passed away, and the question is again asked, "where is he?" So let us live that our names may be written as with a "pen of iron" in the book of God's remembrance, that though earth-worms destroy this body, we may in our flesh see God, even our God, when He shall again manifest Him who is said to be "the express image of His Father's person."

Seeing that the days in which we live are days of peril, we are exhorted to improve the time; improve it by all the means in our power. We are not our own, we are bought with a price; we are redeemed *not* with corruptible things, as gold and silver, which in the using perish, but by the precious blood of Christ, who died that we might *live*,—live again. Of what account is this passing state of affairs if *all* things are ours? The grave cannot hold dominion over us; for Jesus has died, he has indeed risen, and lives forevermore, and as he lives we also shall live. He was raised with the power of an endless life. Mark the relationship he bears to us; not only that of elder brother, but Father of the everlasting age.

"There will be no more sorrow."

We are passing away; and with us passeth the fashion of this world; but he that doeth the will of God, abideth forever. And is it a small thing to *abide* forever? Is it a mean thing to sit on thrones in the times of the restitution? Remember there is a promise to this effect. No; 'tis neither small nor mean to be a partaker of God's munificence, though we are appointed door-keepers in the house of our God. So thought the king of Israel, when he sung his sweet psalm; he would rather live a day in God's courts, than dwell forever in the tents of the wicked.

In conclusion, let me exhort you, who have been led to take refuge beneath the Almighty power, to see to it that your life is truly hid with Christ in God; that when He who is our life shall appear, ye may appear with him in glory. Remember that God desires his people shall inherit substance with abiding glory. G. W. T.

New York, May.

Those who are under the influence of [illegible] often suppose that they have love [illegible] their salvation, though in reality [illegible] a desire to make him serve them.

For the Crisis.

Home Missions.—No. 3.

May I not state a few more items in regard to this subject? As I have already stated, there are means to do more work in the vineyard of God than is done. The day of mercy is just closing. A world of sinners, in the church and out of it, is on the verge of eternal destruction. What is done to save them, or "some of them," must be done quickly. Our ministers have labored, and sacrificed their time, their labors, their property, (and the prospects of getting more to sustain their families,) in the cause of our coming Lord and King. Many of them have been obliged to turn their attention and energies in another direction to live and be honest; and others have never received enough to enable them to leave business. While these things are so, the calls come from every direction for the word of life. The way is opening, as it never has before, for this last message of the gospel. The question often arises, Can we not raise a mission fund to be properly expended in supporting one, two, or more evangelists in Maine, whose labors in the vineyard are much needed, but prevented for reasons before stated?

I lately received a letter from one of our able and faithful ministers, whose labors have been blessed in the conversion of many, and the upbuilding of the cause. In that letter, while speaking of the difficulties of maintaining meetings, I learned that it cost him $60 the last year, out of his own pocket, to defray expenses for meetings, besides preaching constantly on Sundays, and working diligently six days in the week, while he is poor in this world.

Another says, "I have labored about here seven weeks with a prospect of reformation, some are converted; the cause of God seems to be rising, and yet I have only received 94 cents to aid in the support of my family."

How many of our lay brethren are willing to spend fifty, or sixty dollars each, yearly, or the earnings of one or two months, to aid God's ministers in doing the work to which he has called them? Shall we come to our next annual Conference with a mind to discuss this missionary question, and to act as God would have us upon it?

Yours in behalf of Christ,
I. C. Wellcome.

Richmond, Apr 11.

Power of Faith.

Bro. Grant:—The following was handed me by a brother, and I send it to the Crisis, thinking it might encourage some to pray.
J. Hemenway

Extract from the journal of Rev. T. Smith, Philadelphia Conference, Burlington Circuit, March 25, 1806.

Quarterly meeting was held at New Mills. The Rev. T. Ware presided. It began well, progressed well, ended well. On Sunday night, Bro. Hutchinson preached, and mighty power from on high was among the people. I saw a young man sallying around in the crowd on the left of the pulpit. I made my way to him and inquired into the state of his mind. He told me he was distressed on account of his sins.

While conversing with him, three gentlemen came up and insisted on his going away with them. I inquired if they were his guardians—they said they were not. I desired them to be quiet until I was done talking with the young man. They said there was no need of my talking with him. "Perhaps, gentlemen," said I, "you don't believe in the christian religion?" They said, "No, we don't." I said, "Gentlemen, will you suffer us to gather around you and pray for you thirty minutes, after which, if there is no change in your minds on the subject of the christian religion, I will agree to give it up myself." They replied, "Well, sir, we will take you at your proposal, you shall pray for us thirty minutes, and we will stand our ground until the time expires; and if there be any change wrought in our minds, by any supernatural power, we will as honest men confess it, but if there be no change in our minds, as to the truth of the Christian religion, you shall on your part, renounce it before this congregation." My answer was, "Gentlemen, I most solemnly promise to do so."

I then called the attention of the congregation to this awful contract. Many faces turned pale, others trembled with fear lest I should be a ruined man. I then requested the friends to clear the seats near the pulpit. "Infidelity and christianity are fairly at issue, and may the God of Abraham, Isaac and Jacob, hear and answer by fire." I then called all the official members of the church, and all that could pray in faith, to come up to the help of the Lord against the mighty. In one minute there were scores around us. But before we kneeled, I delivered them this charge:

"Brethren, you are not to offer one single prayer for the conversion of these men, if you do, those prayers will be lost; but send your petitions to the throne of grace, that God may convict them of the error of their ways, as he did Saul of Tarsus on his way to Damascus." This being understood, I cried, "*Let us pray!*" In that moment, I reckon there were twenty watches out to mark the time. If I ever saw a time of prayer it was that night. The whole congregation were as one mouth and one breath; the foundation of the house seemed to tremble. I held my watch and proclaimed the time. "Five minutes of the time are gone!" "Ten minutes of the time are gone!" and down comes a Saul of Tarsus to the floor. And was there not a shout? It was like tumbling down the walls of Jericho. "Twenty minutes of the time are gone!" And down comes the second. Oh the prayers! the house did shake. "Twenty-five minutes of the time are gone," and the third gentleman took his seat.

After the time allotted for prayers had expired, two gentlemen were on the floor, the third on the seat. I requested the congregation to be seated and quiet, for the spirit of the prophets is subject to the prophets. I then called on those gentlemen to tell the congregation if any change had taken place in their minds, and whether they then believed in the christian religion. So many as could, arose, and most solemnly declared that their minds had changed, and that they then believed Jesus Christ was the Son of God. Christianity did at that time triumph over infidelity. To God be all the glory.

For the Crisis.

A Letter in Verse.

My Pilgrim Bro. Ross:—

To Exeter I found my way,
And now I have few words to say,
To one commissioned from above
To bear the tidings of His dying love
To the poor fallen, human race,
To teach them how we're saved by *grace*.
'Tis a great work, and surely we
Ought to be clean, and from sin free,
Of wisdom, learning, cannot *boast*,
But with "the faith" we'll meet the host.
The fishermen were surely brought
Into the *field*, and battles fought,
Unlettered and unlearned were they,
But with their Lord did gain the day
They were meek and strong, and also bold,
The people marvelled at the truth they told.
With Jesus Christ they'd been to *college*,
And here is where they got their *knowledge*.
A Paul may plant, and we may sow,
But our Lord alone must make it grow.
Albion, look up, and do keep hold,
The story soon will all be told,
Be good and faithful, don't look back,
But keep upon the *narrow track*
At Exeter there's an ear to hear,
The coming day of God they fear;
Some have been reach'd, and the new song
Of praise to God does help along
They want to see you down this way;
Come down, with them the Sabbath stay
The church are not but half awake.
They sure must die for Jesus' sake;
The converts, they are yet alive,
I hope in truth they still will thrive.
By day and night I preach and pray,
My work is hard for every day,
A weary pilgrim, homeward bound,
Rest surely here cannot be found,
A missionary, the world my field,
The Spirit's sword I have to wield,
Few sympathize, or with us go,
They know not what we undergo,
We start right out, no scrip nor *purse*,
Sometimes no friends, and this is *worse*,
Sometimes I feel as though I'd *die*,
And then unto the Lord I cry,
With all the good I must sit down,
And with my Savior wear a crown.
My wife and children, home and all,
I have to leave at Master's call
Sixteen years I've run the round,
And still upon this earth I'm found,
Beseeching men to turn and run
To Christ, and pray "thy Kingdom come!"
No salary promised, only bread
And water sure, we shall be fed.
A bitter cup we have to drink,
'Tis a hard life, I sometimes think;
I look to Christ, and then I see
One who *was rich*, made poor for me,
I hear him say, the birds have nests,
And foxes *holes* in which to rest;
The Son of Man, I hear him say,
No where his sacred head can lay
My murmuring now is hushed and fled,
I'll follow Christ, my living Head!
We'll suffer on, and will not fear,
The better day is drawing near.
Pilgrims and strangers we must be,
If we would live and reign *with thee*.
I've spun you out my pilgrim song,
For Monday, sure, it's quite too long
L. Boutell.

Exeter, May 3d.

From *Fables of Infidelity*

Daylight before Sunrise.

2. To the second objection—That astronomers have discovered stars whose light must have been millions of years traveling to this earth, and that consequently these stars must have existed millions of years ago, and therefore the Bible makes a false declaration when it says that the universe was created only some six or seven thousand years ago—I reply by asking, *Where does the Bible say so?*

"What," says our objector, "is not that the good old orthodox doctrine of christians and commentators? Do they not unanimously denounce geologists and astronomers as heretics, for asserting the vast antiquity of the earth?"

We shall see presently that no such unanimity of denunciation has ever existed, and that some of the most ancient and learned christian commentators taught the antiquity of the earth, from the Bible, before geology was born. But that is not the question before us just now. We are not asking what the good old orthodox doctrine of christians, or the unanimous opinion of commentators may have been, but what is the reading of the Bible—*What does this book say?*—not, "What does somebody think?"

"Well," replies our objector, "does not the Bible say, in the first of Genesis, that God created the heavens and the earth in six days, and Adam on the sixth; and are not chronologists agreed that that was not more than seven thousand years ago, at the very utmost?"

If the Bible had said that God created the heavens and the earth in six days, and that the end of that period was only seven thousand years ago, it would by no means follow that the beginning of it was only a few hours before that; for every Bible reader knows, that the most common use of the word *day*, in Scripture, is to denote, not a period of twenty-four hours, but a period of time which may be of various lengths.* In this very narrative, (Gen. 2: 5) it is used to denote the whole period of the six days' work: "In the day the Lord God made the earth and the heavens." Does it mean just twenty-four hours there? In the first of Genesis, its duration is defined to consist of "the evening and the morning." Before our infidel chronologist finds out the Bible date of creation, he must be able to tell us *of what length was the evening which preceded the first morning*, and with it constituted the first day? God has of set purpose placed stumbling blocks for scoffers at the entrance and the exit of the Bible, as a rebuke to pride and vain curiosity. Dan. 12: 10; Job, 38: 4; Col. 2: 18. He nowhere says that the first of the six days of Genesis was the *first* day, absolutely, of the earth's existence. And lest any one should think so, from the use of the ordinal adjective *first*, he does not use that word; but while each of the other days is called "day second," "day third," etc., the first of the series is distinguished by the cardinal numeral, as "day one;" literally, "*And evening was and morning was day one*." The first day and the last day are hidden from man.

But if our objector had read the Bible attentively, he would have seen that it *does not say that God created the heavens and the earth in six days*. Before it begins to give any account of the six days' work, it tells us of a previous state of disorder; and going back beyond that again, it says, "*In the beginning*, God created the heavens and the earth." It is as self-evident that this *beginning* was before the six days' work, as that the world must have existed before it could be adjusted to its present form. How long before, the Bible does not say, nor does the objector pretend to know. It may have been as many millions of years as he assigns to the stars, or twice as many, for any thing he knows to the contrary. He must have overlookd the first two verses of the Bible, else he had never made this objection; which is simply a blunder, arising from incapacity to read a few verses of Scripture correctly.

But it is replied, "Does not the Bible say, in the fourth commandment, "In six days the Lord made heaven, and earth, and the sea, and all that in them is," etc.? True. But we are speaking just now of a very different work: the work of *creation*. If any one does not know the difference between *create* and *make*, let him turn to his dictionary, and Webster will inform him that the primary literal meaning of *create* is, "To produce; to bring into being, from nothing; to cause to exist." The example he gives to illustrate his definition is this verse, "In the beginning God *created* the heavens and the earth." But the primary meaning of *make* is, "To compel: to constrain;" thence, "to form of materials," and he illustrates the generic difference between these two words by a quotation from Dwight: "God not only *made* but *created*: he not only made the work, but the materials." Both words are as good translations of the Hebrew originals, *bra, oshe*, as can be given.

If any of my readers has not a dictionary, he can satisfy himself thoroughly as to the different meanings of these two words, and of their equivalents in the original Hebrew, by looking at their use in his Bible. Thus, he will find *create* applied to the creation of the heavens and the earth, in the beginning, when there could have been no pre-existent materials to make them from, unless we adopt the Atheistic absurdity, of the eternity of matter—that is to say, *that the paving stones make themselves*. Then it is applied to the production of animal life—v. 21—which is not a product or combination of any lifeless matter, but a direct and constant resistance to the chemical and mechanical laws which govern lifeless matter: "God created great whales, and every living creature that moveth." Gen. 1: 21. Next it is applied to the production of the human race, as a species distinct from all other living creatures, and not derived from any of them. "God *created* man in his own image." Gen. 1: 27. It is in like manner applied to all God's subsequent bestowals of animal life and rational souls, which are directly bestowed by God, and are not in the power of any creature to give. "Thou sendest forth thy spirit: they are *created*." "Remember now thy *Creator*, in the days of thy youth." Psalm 104: 30. Eccl. 12: 1. In all these instances, the use of the word determines its literal meaning to be what Webster defines it: "To bring into being from nothing."

The metaphorical use of the word is equally expressive of its literal meaning, for it is applied to the production of new dispositions of mind and soul utterly opposite to those previously existing. "Create in me a clean heart;" which God thus explains: "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Psalm 51: 10. Ezekiel 36: 26. The Hebrew word *bra* has as many derivative meanings as our English word *create*; as we speak of "creating a peer," "the abstinence creating uneasiness," etc.; but these no more change the primitive idea in the one case than in the other.

From this word *create*, the Bible very plainly distinguishes the words *make* and *form*, using them as the complement of the former, in many passages which speak of both creation and making. Thus, man was both created and made. His life and soul are spoken of as a creation; his body as a formation from the dust; his deputed authority over the earth also implies a primal creation, and subsequent investiture; and so both terms are applied to it. So the words *make* and *form* are applied to the production of the bodies of animals from pre-existing materials, while animal life is ever spoken of as a product of creative power. But, that we may see that these processes are distinct, and that the words which express them have distinctive meanings, *the Author of the Bible takes care to use them both* in reference to this very work, in such a way that we cannot fail to perceive he intends some distinction, unless we suppose that he fills the Bible with useless tautologies. For instance, "On the seventh day, God rested from all his work, which God *created* and *made*." "These are the generations of the heavens and the earth, when they were *created*; in the day the Lord God *made* the earth and the heavens." "But now thus saith the Lord that *created* thee, Jacob, and he that *formed* thee, O Israel." "For thus saith the Lord, that *created* the heavens, God himself, that *formed* the earth, and *made* it, He hath established it; He *created* it not in confusion; he *formed* it to be inhabited." Gen. 2: 1–5. Isa. 43: 1–7; 45: 1, 2. In all these passages *creation* is clearly distinguished from *formation* and *making*, if the Bible is not a mass of senseless repetitions. If *create*, and *make*, and *form*, have all the same meaning, why use them all in the same verse? These, and many similar passages, show that the Bible teaches the work of *creation*—calling things into being—to be previous to and distinct from the work of *making*—forming of materials already created.

Between these two widely different processes—of the original creation of the universe, and the subsequent preparation of the habitable earth, by the six days' work—two intervening periods are indicated by Scripture, both of indefinite length. The first of these is that which intervened between the original creation and the period of disorder indicated in the second verse. The second is that disordered period during which the earth continued without form and void.

That original chaos which some would find in the second verse, never had any existence, save in the brains of atheistic philosophers. It is purely absurd. God never created a chaos. Man never saw it. The crystals of the smallest grain of sand, the sporules of the humblest fungus on the rotten tree, the animalculæ in the filthiest pool of mud, are as orderly in their arrangements, as perfect after their kind, and as wisely adapted to their station, as the angels before the throne of God. And as man never saw, so he has no language to describe, a state of original disorder; for every word he can use implies a previous state of regularity; as, disorder tells of order dissolved, confusion of previous forms melted together. So the poets who have tried to describe a chaos have been obliged to represent it as the wreck of a former state.

Both the Bible language and the Bible narrative correspond to the philosophy and philology of the case; for, by the use of the substantive verb, in the past tense, implying progressive being, according to the usual force of the word in Hebrew, we are told literally, "the earth *became* without form and void." God did not create it so, but after it was created, and by a series of revolutions not recorded, it became disordered and empty. The Holy Spirit takes care to explain this verse, by quoting it in Jer. 4: 23, as the appropriate symbolical description of the state of a previously existing and regularly constituted body politic, reduced to confusion by the calamities of war. Again, he explains both the terms used in it in Isa. 34: 11, by using them to describe, not the rude and undigested mass of the heathen poet, but the wilderness condition of a ravaged country, and the desolate ruins of once beautiful and populous cities: "He will stretch out upon it the line of *confusion*, and the stones of *emptiness*." In both these cases the previous existence of an orderly and populous state is implied. And finally, we are expressly assured, that the state of disorder mentioned in the 2d verse of Gen. 1, was not the original condition of the earth—Isa. 45: 18—where the very same word is used as in Gen. 1: 2, "He created it not, *teu, disordered*, in *confusion*." The period of the earth's previous existence in an orderly state, or that occupied by the revolutions and catastrophes which disordered its surface, is not recorded in Scripture.

The second period is that of disorder, which must have been of some duration, more or less, and is plainly implied to have been of considerable length, in the declaration that "the Spirit of the Lord moved"—literally *was brooding* (a figure taken from the incubation of fowls)—"upon the waters." But no portion of Scripture gives any intimation of the length of this period.

If, then, astronomers and geologists assert that the earth was millions, or hundreds of millions of years in process of preparation for its present state, by a long series of successive destructions and renovations, and gradual formations, there is not one word in the Bible to contradict that opinion; but, on the contrary, very many texts which fully and unequivocally imply its truth. But, as the knowledge of the exact age of the earth is by no means necessary to any man's present happiness, or the salvation of his soul, it is no-where taught in the Bible. God has given us the stars to teach us Astronomy, the Earth to teach us Geology, and the Bible to teach us Religion, and neither contradicts the other.

* See Cruden's Concordance, Art. Day.

"'Tis not for man to trifle; life is brief,
And sin is here;
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours."

Hygiene.

"This is for your Health."—*Paul*.

For the Crisis.

Fever and Ague, and its Cure.

None save those who have experienced the enervating effects of this disease, can fully sympathise with its victims. Its icy hand, which seems to chill the blood as it passes over the shrinking pores; and its hot breath, thawing the frozen veins, and seeming to fill them suddenly with molten fire. The creeping sensation all up the spine, the aching temples, the livid lip, the ghastly cheek, the sunken eye and the utter prostration which pervades the entire frame, make it one of the most distressing ills that flesh is heir to.

For eight or nine months, with very few respites, I was afflicted with its debilitating influence. Each alternate day, between nine and ten o'clock, A. M., the chills came on. I tried every nostrum which I heard of, in hopes of obtaining relief; but temporary alleviation was the best which the very best achieved.

At length, a negro woman prescribed the following, which, under Providence, completely eradicated the disease. What I paid for it I would at any time have quadrupled for an hundredth part of the blessing which I have seen it accomplish, not only in my own case, but in those of four other individuals, who were dragging out a miserable existence under the dreadful burden of Chagres fever. Here it is, simple and easily obtained.

Take about one ounce of ground coffee, put into a pint of water, boil down to half, strain off, and into it squeeze a lemon. Take this, *without sweetening*, at a draft, every morning on which you expect an attack, or even when it has commenced, and I have every confidence, if persevered in for a short time, that a *permanent* cure will be effected.

The ingredients are perfectly innoxious to the patient; and I hope all who read this recipe will communicate it *freely* to others, and I pray God it may become a blessing to many. Jno. F. Cotton.

Sleeping Together.

If a man were to see a quarter of an inch of worm put in his cup of coffee, he could not drink it, because he knows that the whole cup would be impregnated. If a very small amount of some virulent poison be introduced into a glass of water, the drinking of it might not produce instant death, but that would not prove that it was not hurtful, only that there was not enough of it to cause a destructive result immediately.

We sicken at the thought of taking the breath of another the moment it leaves the mouth, but that breath mingles with the air about the bed in which two persons lie, and it is re-breathed, but not the less offensive is it in reality, on account of the dilution, except that it is not taken in its concentrated form, but each breath makes it more concentrated. One sleeper corrupts the atmosphere of the room by his own breathing, but when two persons are breathing at the same time, twelve or fourteen times in each minute, in each minute extracting all the nutriment from a gallon of air, the deterioration must be rapid indeed, especially in a small and close room. A bird cannot live without a large supply of pure air. A canary bird hung up in a curtained bedstead where two persons slept, died before the morning.

Many infants are found dead in bed, and it is attributed to having been overlaid by the parents, but the idea that any person could lie still for a moment on a baby or any thing else of the same size, is absurd. Death was caused by the want of pure air.

Besides, emanations aerial and more or less solid, are thrown out from every person, thrown out by the processes of nature, because no longer fit for life purposes, because they are dead and corrupt; but if breathed into another living body, it is just as abhorrent as if we took into our mouths the matter of a sore or any other excretion.

The most destructive typhoid and putrid fevers are known to arise directly from a number of persons living in the same small room.

Those who can afford it, should therefore arrange to have each member of the family sleep in a separate bed. If persons must sleep in the same bed, they should be about the same age, and in good health. If the health be much unequal, both will suffer, but the healthier one the most, the invalid suffering for want of an entirely pure air.

So many cases are mentioned in standard medical works, where healthy, robust infants and larger children have dwindled away, and died in a few months from sleeping with grandparents, or other old persons, that it is useless to cite special instances in proof.

It would be a constitutional and moral good for married persons to sleep in adjoining rooms, as a general habit. It would be a certain means of physical invigoration, and of advantages in other directions, which will readily occur to the reflective reader. Kings and queens, and the highest personages of courts, have separate apartments. It is the bodily emanations collecting and concentrating under the same cover, which are most destructive of health, more destructive than the simple contamination of an atmosphere breathed in common.—*Hall's Journal of Health.*

Dangers of Spring.

About one-fifth more persons die in New York city in May, than in November. After being pent up in the winter, it might be supposed that the ability to go out and exercise in the luscious air of spring time, would be productive of increased vigor and health of body, but this is simply not the case, as evidenced by the ably prepared and valuable reports of City Inspector Morton. This difference of mortality between the last month of spring and the last month of fall, arises from causes which are under the control of the people or beyond; two of each will be mentioned. The natural causes are, 1st—The increased dampness of the atmosphere, proven by the fact that doors which shut easily in winter, do not do so in summer. 2d—Nature takes away the appetite for meats, for heat giving food, in order to prepare the body for the increased temperature of summer. But two errors in practice at this time, interfere with wise nature's arrangements, and induce many painful and dangerous diseases. First, the amount of clothing is diminished too soon. Second, the conveniences of fire in our dwellings are removed too early. All persons, especially children, old people, and those in delicate health, should not remove the thickest woolen flannel of mid-winter, until sometime in May, and then it should be merely a change to a little thinner material.

Furnaces should not be removed, nor fire-places and grates cleaned for the summer, until the first of June; for a brisk fire in the grate is sometimes very comfortable in the last week in May; that may be a rare occurrence, but as it does sometimes take place, it is better to be prepared for it than to sit shivering for half a day, with the risk to ourselves and children of some violent attack of spring disease. By inattention to these things, four causes are in operation to chill the body and induce colds and fevers.

First, the dampness of the atmosphere in May.

Second, the striking falling off in appetite for meats and other "heating" food.

Third, the premature diminution of clothing.

Fourth, the too early removal of the conveniences of fire.

And when the very changing condition of the weather of May is taken into account, it is no wonder that, under the influence of so many causes of diminution of the temperature of the body, many fall victims to disease.

In November, the healthiest month in the year, we have put on our warmest clothing, we have kindled our daily fires, we have found a keen relish for substantial food, while the dampness of the atmosphere has been removed by the condensation of increasing cold. The wise will remember these things for a lifetime, and teach them to their children.—*Hall's Jour. of Health.*

Object of Eating.

Taking food into the body is called eating, passing it from the body is called defecation.

Three-fourths of all our ailments occur, or are kept in continuance, by preventing the daily food which is eaten from passing out of the body, after its substance has been extracted by the living machinery, for the purpose of renovation and growth. A healthy laboring man will eat daily two pounds of solid food, of meat, bread, vegetables and fruit; these two pounds, if brought together in one heap, would fill to overflowing the largest sized dinner plate, and yet there are myriads of grown-up men and women to whom the idea has never occurred, that if this mass is retained in the body, day by day, inevitable harm must accrue. If a man eats two pounds daily, near two pounds daily must, in some way or other, pass from his body, or disease and premature death is a speedy and inevitable result.

The object of passing food through the body is threefold in youth; in maturity, two; for growth, sustenance and repair in the one, in the latter for support and repair only, that is, nutrition; and the process by which the system separates the nutriment from the food, is called digestion; the distribution of this digested material to the different parts of the body where needed, for the purpose of being incorporated into bone, flesh, nerve and tendon, is termed assimilation.—*Health and Disease.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER II.—(*Concluded.*)

ARE THERE RADICALLY BAD MEN?

4. Various examples, I think, confirm our fears that some men are hopelessly bad. And I shall not seek my examples among the lower classes of men, so often given over as past saving, by the *elite* of society. Here is one of the great corruptions that Christ came to rebuke,—the "respect of persons" or of outward appearances and advantages, which often make men really worse instead of better. Akin to this is the common condemnation of men because ignorant, sceptical, or unorthodox. So the Pharisees said—"This people, that know not the law are accursed." And in modern times the term "miscreant" has grown out of the same feeling that no man could be worse than a *misbeliever*; for that is the meaning of the reproachful word.—The mission of Christ, who made himself the "friend of publicans and sinners," was in part to condemn this false and pernicious method of judgment.

Here it may be urged that Christ extended his charity to all classes. "Father, forgive them, for they know not what they do," was his dying prayer. But it may be fairly questioned whether the prime instigators and contrivers of his death were included in this petition of mercy. The account occurs in Luke 23: 33, 34: "And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. *Then* said Jesus, Father, forgive them, for they know not what they do." This condemnation may apply only to the Romans, who were the *instruments* employed by those who plotted his death, and to others who might fairly plead some excuse of ignorance. Luke tells us in the next verse, with two intervening statements, that "the rulers derided him;" and though Christ felt no resentment or revenge, we cannot, in a strict interpretation of the passage, make the act of pardon cover the argument of my opponent.—Especially is this view discouraged by what Christ had before said to the class in question, "Ye have both seen and hated both me and my Father;" and on another occasion, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." With which agrees that of John, "There is a sin unto death; I say not that ye shall pray for it."

For examples of apparently bad men, then, I will name,

(1.) Balaam. This man, who had very important gifts of prophecy, seems after all to have had none of that charity or holy love without which one is nothing. He is pre-eminently an instance, and as such Bp. Butler has wisely selected him, of the power of man to act wickedly against the fullest conviction both of duty and of interest. He was well persuaded that Jehovah was the true God, and that one's highest welfare, if not the only salvation, was in his favor. "Surely there is no enchantment against Jacob, neither is there any divination against Israel." (Num. 23: 23.) "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (24: 17.) "Let me die the death of the righteous, and let my last end be like his." (23: 10.) Such were his utterances in the rapture of the prophetic spirit. Yet this same man, for filthy lucre's sake, contrived a plan by which he should seduce the Israelites into idolatry, with its usual vices, so he might feel warranted in pronouncing upon them the curse which Balak wanted. If it be said that he did this, in the confidence that nothing could harm the Israelites,—as some have excused the treason of Judas against Jesus,—then we must consider that after the seduction was accomplished and the curse pronounced, and 24,000 of the Israelites had perished, he joined the army of Balak to meet their attack. If he expected Balak would conquer, he accepted the bribe and repeated the guilt which procured it. If he expected the Israelites to conquer, he gave up all hope of dying the death of a righteous people, or of interest in their inheritance. In either case we do not wonder that the Jews regarded him as a thoroughly bad man, and that the early Christians called the sin of simony after his odious name.

(2.) Nero. This emperor of Rome, in the earlier part of his government, was restrained by the counsels of Seneca, and seemed likely to disappoint the gloomy expectations of the people. But he soon entered upon a career of infamous lust and crime. His mother, wife, and many other relatives, were put to death by him. Seneca was sacrificed to his jealousy.—Tacitus remarks that, after the murder of many illustrious personages, he manifested a desire of extirpating virtue itself.

Suetonius asserts positively that the burning of Rome that occurred in his reign was by his command. Tacitus thinks it uncertain whether this was by his order, or by accident; he says, however, that all Nero's efforts failed to quiet the general suspicion that he fired the city, and for this reason he charged the crime upon the Christians. There is no doubt that during the conflagration he sung the Fall of Troy to the music of the lyre, looking upon the scene from a tower.

Niebuhr regards this as simply showing that Nero was mad, though he says that after the murder of Aggrippina he "abandoned himself more and more to bloodshed, and delighted in it." Admitting that he was insane, the question still remains whether moral causes did not mainly produce his insanity; for all his derangement was apparently moral rather than mental. And if so, what proof have we that such a morbid and deeply seated disease of the soul might not end in its proper death?

I have met another solution of the rational difficulties in the way of Nero's salvation. A Universalist to whom I mentioned his playing while Rome was burning, thought that was rather a hopeful feature of the case. For Shakspeare has it,—

> "The man that hath no music in himself,
> Nor is not moved with concord of sweet sounds,
> Is fit for treasons, stratagems and spoils."

But Nero evidently was not such a man, for he could sing. "So much the worse," said I, "for the common opinion is that he played the lyre just because Rome was burning." My friend was not so sure of that, and thought that as we all need charity we should have a little for Nero. This seemed to me like stretching the veil of charity to meet a case and cover a theory—until it was rent. The question remains: Was Nero so unmoved by the calamities of half the people, that he could enjoy the poetry of their blazing homes? If so, was he radically good or bad?

(3.) Cæsar Borgia. Ranke says of this ambitious son of Pope Alexander VI., "He had caused his brother, who stood in his way, to be murdered and thrown into the Tiber. His brother was attacked and stabbed on the steps of the palace by his orders. The wounded man was nursed by his wife and sisters; the sister cooked his food, in order to secure him from poison, and the Pope set a guard before his house to protect his son-in-law from his son: precautions which Cæsar derided. He said, 'What is not done by noon, may be done by evening.' When the prince was recovering from his wounds, Cæsar burst into his chamber, drove out the wife and sister, called an executioner, and ordered the unfortunate prince to be strangled . . . . He killed Peroto, Alexander's favorite, while clinging to his patron and sheltered by the pontifical mantle. The Pope's face was sprinkled with blood . . . . . Rome trembled at his name. Cæsar wanted money and had enemies; every night murdered bodies were found in the streets. Men lived in seclusion and silence; there was none who did not fear that his turn would come. Those whom force could not reach were taken off by poison."

There were, if possible, "greater abominations than these." The record of them is cited by Gordon in his Lives of the father and the son, in modest Latin, which may satiate the curious.

(4.) Colonel Francis Chartres. "Of immense wealth and of aristocratic connection, every effort was turned to the gratification of animal passion. Even in his old age, his body burned to a cinder, the fire of passion continued unabated. Utterly impotent in body, he pursued the shadow of the same lusts with the same energy with which he had pursued their substance." He was executed in the year 1730, at the age of seventy, for an attempt at rape. The following epitaph was written by Dr. Arbuthnot:

"Here continueth to rot the body of Francis Chartres, who, with an inflexible constancy and inimitable uniformity of life, persisted, in spite of age and infirmities, in the practice of every human vice, excepting prodigality and hypocrisy. His insatiable avarice exempted him from the first, his matchless impudence from the second. . . . He was the only person of his time who could cheat without the mark of honesty, retain his primeval meanness when possessed of ten thousand a year; and, having deserved the gibbet for what he did, was at last condemned to die for what he could not do."

Along with Chartres I may allude to Count Cenci, so abandoned to lust as to attempt the ravishment of his own daughter. The account of him may be found in a tale recently translated, "Beatrice Cenci." It is doubted by some whether so over true a story should be read.

(5.) Bertrand Bariere. This man is known to many of your readers from the account of him by Macaulay. Those who have read that account, I think, will not say that the French Revolution, with its Reign of Terror, made him what he was; but that he more than any other man made them what they were. Let those who have read say whether Macaulay is rash in his opinion "that Bariere approached nearer than any person mentioned in history or fiction, whether man or devil, to the idea of consummate and universal depravity." In him the qualities which are proper objects of hatred, and the qualities which are the proper objects of contempt, preserve an exquisite and absolute harmony. In almost every particular sort of wickedness he has had rivals. His sensuality was immoderate, but this was a failing common to him with many great and amiable men. There have been many men as cowardly as he, some as cruel, and few as mean, a few as impudent. There may also have been as great liars, though we never met with them and read of them. But when we put every thing together, sensuality, poltroonery, baseness, effrontery, mendacity, barbarity, the result is something, which in a novel we should condemn as caricature, and to which, we venture to say, no parallel can be found in history.

(6.) The perpetrator of the Three Memorable Murders, of whom De Quincey says:

"To an epicure in murder such as Williams, it would be taking away the very sting of the enjoyment, if the poor child should be suffered to drink of the bitter cup of death without fully apprehending the misery of the situation. . . . . The logic of the case, in short, all rested on the ultra fiendishness of Williams. . . . Our present murderer is fastidiously finical in his executions—a sort of martinet in the scenical grouping and draping of the circumstances in his murders. . . . Let the reader, who is disposed to regard as exaggerated or romantic the pure fiendishness imputed to Williams, recollect that except for the luxurious purpose of basking and revelling in the anguish of dying despair, he had no motive at all, small or great, for attempting the murder of the young girl. She had seen nothing, heard nothing—was fast asleep, and her door was closed; so that as a witness against him, he knew that she was as useless as any of the three corpses. And yet he was making preparations for her murder, when the alarm in the street interrupted him." Note Book, pp. 53, 54.

The "three corpses" do not mark the three murders, but the third murder.

The reader should also peruse De Quincey's essay on "Murder as one of the Fine Arts," in his volume of "Miscellaneous Essays." I quote De Quincey the more willingly, because, taking the common view of man's immortal nature, he seems to be a Restorationist.

I mention these examples, not because I would assume the divine prerogative of judgment upon the cases; I do no such thing. I do not assert that all or any of these apparently quite bad men are lost. I simply cite the facts of history respecting them, to show what may be true of their radical characters, and to show that in a human, and even a humane judgment of character, we are not warranted in asserting their final regeneration and salvation, as heirs of an "eternal weight of glory."

I need not multiply examples, for the argument does not turn on numbers. If it did, I think almost any one might name instances of apparently utter abandonment, or of persons in whom the religious faculty, once excited, had afterwards apparently died out. I have known such persons; and in each case the apparent death of the spiritual capacity could be directly traced to a deliberate resolve to please one's self out of the way of manifest duty, and that resolution was considered final, and was made in view of all supposable consequences, here or hereafter. Some points here raised will be considered more fully in my closing chapter; but this class of cases gives some support to a strict interpretation of the parable of the Sower. Such are the seed falling on stony ground, or among thorns; it is as if the soul had but one germ of religious vitality; and when this is quickened and fails to take root, or to become a radical and ruling principle, the proper life of the soul is expired forever.

The Scripture speaks of a sin against the Holy Ghost. Whether that is strictly unpardonable will be considered in the next chapter. But I may here give my view of the nature of it, to meet an argument that will doubtless be offered by my opponent, from the many cases of conversion of very hardened and abandoned men. I think that in all such cases there had been no flagrant sin against conscientious conviction. Either the law or the love of God had never been fully understood. The sense of duty or of mercy in all such cases comes with an original and fresh power, upon a heart before blinded, or upon feelings blunted by bad or even vicious habit, reaching for the first time the inmost core and centre of the nature, and inspiring there a spiritual and immortal life. So it was with Paul; fierce persecutor as he was, he had never disowned the principle of duty, though sadly, and not without fault, mistaken in the details of it. So it was with John Newton carrying on an active traffic in the persons of his fellow men, "ignorantly, through unbelief." My Universalist friends are very familiar with such cases, and I am glad of it. I wish my Orthodox friends knew them as well. They relieve our hopes of the degraded and the outcast, and rightly interpreted, they give fresh zeal to our efforts for fallen humanity. But ten thousand such cases do not relieve one instance of contempt of duty, and of mercy, and of man, and of God, deliberately cherished under the full blaze of the Gospel's blessed light; and I do believe there are such instances.

Memento.

> My son, be this thy simple plan,
> Serve God and love thy brother man,
> Forget not in temptation's hour,
> That sin lends sorrow double power;
> Count life a stage upon thy way,
> And follow conscience, come what may,
> Alike with heaven and earth sincere,
> With hand and brow and bosom clear,
> "Fear God, and know no other fear."

For the Crisis.

Jesus Wept.

O my blessed Savior, while my eyes grow dim with tears, and my heart is heavy with sorrow, I recall thy love and remember thy sympathy for a fallen race. Thou didst weep, oh, Son of the Highest! thine eyes were formed for tears, and in companionship with mortals thy griefs became too great for thy soul to contain. Thou knowest bitterness of spirit even unto tears. The scalding tides of sorrow have rolled down thy cheeks,—thou hast seen with eyes dim with tears the afflictions and woes of those whom thou didst love.

O, great High Priest! thou, who didst weep by the grave of thy friend, and over the city of thy foes, dost thou see us, thy weeping ones, who wait with tears and sighs for thy salvation? Hast thou felt our daily sorrows and known our nightly tears? Hast thou heard our sighs that have broken in and overwhelmed our prayers? Dost thou remember the days of thy sadness? Do Bethany and Olivet come up in memory, sprinkled with thy tears? Do Gethsemane and Calvary rise in view, crimsoned with thy blood? Yes, Savior, thou *hast* wept. Blessed be God for the record of thy tears. Thou knowest the bitterness of sorrow. O Christ, have pity on our tears. Great High Priest, we look to thee. Merciful Savior, have pity on us. Minister to us "the oil of joy for mourning and the garment of praise for the spirit of heaviness." Let us rest in thy love. O keep us from the sins that have made us to go out and weep bitterly in secret places. Save us from being swallowed up of overmuch sorrow. Deliver us from the sorrow of this world, that worketh death. Let thy love make us smile even amid our weepings, and rejoice amid our woes.

Lord Jesus, come quickly! Let thy weeping church find rest in glory. O make thy royal feast on Zion's hights, and wipe away tears from all faces. Bring thine elect to shine forever amid the glories of their Father's tabernacle, when it is with men, and thou shalt wipe away all tears from their eyes.

Courage, my fainting soul. "Weeping may endure for a night, but joy cometh in the morning." O Lord, make my heart strong and joyous, so that my soul may wait for thee, more than they that watch for the morning." O Savior, pity those whose sorrows are deeper far than ours. Let thy Spirit whisper for their consolation—"*Jesus wept!*" H. L. B.

Blandford, Mass., April 6, 1859.

For the Crisis.

Passing Away.

> Passing away! the friends we love!
> No more in their accustomed place
> Shall we behold the welcome face;
> We've laid them 'neath the mossy bed,
> To slumber with the countless dead.
>
> Passing away! from earth's gay scenes,
> Borne onward by each zephyr's breath,
> Earth's millions soon will sleep in death;
> Days and months and years are rushing
> Onward, hopes forever crushing.
>
> Passing away! the gems of earth!
> Its brightest flowers are first to fade,
> The loved in earth are soonest laid;
> The strongest ties of cherished hope
> Are impotent with time to cope.
>
> Passing away! the friends of age!
> Pictured by nature's artist bold,
> On all of earth, or young, or old,
> And mirrored up in every view,
> Its imprint, broad, and deep, and new

E. S. W.

West Winsted, Ct.

For the Crisis.

The Christian's Life

Is a cross-bearing, praying, watchful, laboring, diligent, sober, trying, self-denying life; a life of (light) afflictions, which work out "a far more exceeding and eternal weight of *glory*." Blessed be God, christians have a fore-taste of that "glory" now; for they have that peace of mind which is like a river, consolation sweeter than honey, happiness which the world knows not of, and a *hope*, which the world can neither give nor take away. This hope is like "an anchor to the soul, sure and steadfast;" and to *have* this hope is *greater* riches than *all* the world! "For what is a man profited, if he shall gain the whole world, and *lose* his own soul?"

What can we compare with the "glory" of the eternal world? There are pleasures in this life innumerable, charming and fascinating, but they are "temporal," can only be enjoyed for a little "season,"—the "end" of which is "*death*." The glories and honors of this world, also, are "temporal;" they fade away, leaving the vain seeker disconsolate and dissatisfied. But *not* so with the christian; his glory is *unspeakable*, his happiness ETERNAL. Although in this life he is a despised pilgrim and stranger, in the life to come he will "know as he is known," and "all things" are his; "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

In this life the christian must *suffer*, suffer *all* things; but he bears it patiently, knowing that if he suffers *here*, he shall "reign" *hereafter*.

The christian's life is a holy, upright, honest, and *happy* life. He has access to *every* thing (right), even to the throne of Grace! "All things" are *his*. He may be deprived of everything in *this* world, yet he is RICH. He may be hated and despised by the enemies of righteousness, but his heart glows with pitying love towards them, for he is filled with the love of Jesus. He counts all loss as dross, that he may *win* Christ. He is "delivered from the bondage of corruption into the glorious liberty of the children of God," and is filled with the Holy Spirit; enough to make any man happy.

The *christian's* life is *eternal life*. It is God's *gift* to them, "who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." And how *long* is eternity? Let every letter stand for a million of years which has been printed since the Press was invented, and that multiplied by the leaves of trees and shrubbery, which have grown since the world was created, and we've

> "No less days to sing God's praise,
> Than when we first began!"

Boundless eternity! And when shall these things come to pass? Christian! it is *near*, even at the very door! Has not the tribulation of those days ended? And has not the "sun" been "darkened," the "moon" also? and have not the stars of heaven fallen unto the earth, even as a "fig tree casteth her untimely figs when she is shaken of a mighty wind?" Yes, these things are true. History records it as a *fact*, and Jesus said, that "This generation (the one that saw those signs) shall not pass away, till all things be fulfilled." Reader, can you say, "Come, Lord Jesus, and come quickly?"

G. W. GILLESPIE.

☞ "A christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is the shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high ones."

☞ Be choice in your company.

For the Crisis.

The Thief on the Cross.

The penitent thief said to Jesus, "Lord, remember me when thou comest into thy kingdom," (or, "with thy kingly power." *Margin.*) And Jesus said to him, "Verily, I say unto thee to-day shalt thou be with me in Paradise."—Luke 23: 43.

I am aware that this conversation between Jesus and the penitent thief has been commented upon, and if it is not yet worn out, I wish to give the result of my analyzation of the subject. A correspondent in the Crisis, a few weeks ago, made some remarks upon it, and as he did not take in all the ground that belongs to it, I propose to do so, thinking that, perhaps some one may be made to understand the thing better than I did before I received the light which I have now.

It appears, judging from the words of the imploring criminal, that he knew what Jesus had been preaching about, which was the "kingdom of heaven at hand," in which he should reign, after choosing his people, the "tried," "faithful," etc., leaving the rest to be condemned; and he—the penitent thief—wished Jesus to remember him when he should come with his kingly power to judge the "quick and the dead," and receive his people to himself. The thief wished to be one of those people; and, of course, when Jesus answered him, he responded to the very request made, for he said, "Truly, I *say to you to-day*, thou *shalt be* with me in Paradise,"—and he might have added, "*when* I come in my kingdom," but Christ was not in the habit of repeating words after his interrogators, so he did not repeat the thief's words. He did not ask Jesus to let his "soul" or "spirit" "go to heaven," or to the "world of spirits," or "spirit land," of which the Bible says nothing, but of which we *hear* so much in the churches of the present day. And why the thief did not ask for any part of him to go to that aerial region was, because he did not think of such a thing, for he believed what Christ had taught, viz.: that "if he went away he would come again," and deliver his people, raise the dead, etc. And Christ said to his disciples, "As I said to the Jews, whither *I go, ye cannot come*, so now I say to you."

The thief did not say—"when thou *goest* into thy kingdom," but he said "when thou *comest*," and Jesus answered him to the effect that he should be remembered then, and in his kingdom, in which will be the Paradise. Can any one say that Christ has yet come into his kingdom? Turn to Rev. 11: 15, and we find *that* occurrence is yet in the *future*. Then I infer that the penitent thief will have part in the first resurrection, and until that glorious morn he will not have his request granted; but then he surely will. Did not that thief die well? had he not good hope?

But why did Jesus put in that word "*to-day*"? Had he not used that word, there never would have been so much controversy about the circumstance. Many understand by the expression, that Jesus, and of course the penitent thief, went to Paradise, or heaven, that very day. Now, as has been observed, there is no proof that Jesus did go to Paradise, or heaven, or any other place on high, that day, but we have proof that he did *not* ascend to such a place; for after he had risen and appeared to Mary, he said to her, "I am *not yet* ascended to my Father." He did not expect to ascend to his Father on the crucifixion day, for, according to Matthew 12: 40 we find he said these words, "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." These were his own words, and he had reference to his burial, after he should be "stricken;" and we find that he was in the earth, in *Hades*, in a tomb, for three days and three nights. That does not look much like his being in Paradise, does it? Was it his "soul" that went to the desirable place? Just read in Isaiah, where the life of Christ is foretold, chap. 53: 10.—"Thou shalt make his soul an offering for sin." Then his "soul" was "poured out unto death."

"Now, if it can be made out, any way, that his "soul" was in Paradise or any other place than *Hades*, on *that day*, then, of course, his "soul" was not "poured out unto death,"—or, in other words—it did not die at all. In such a case it would not be *death*, but *life*. In Ps. 16: 10, we read, —"Thou wilt not leave my soul in hell; (*sheol*;)" and from that we conclude that Christ's *soul* was in *sheol* (underground) for those three days and nights previous to his resurrection. If God made his Son Jesus' *soul die*, then should we not "fear him who is able to destroy both *soul* and body in *sheol*?"—Matt. 10: 28.

But you say, perhaps, that you do not understand why Jesus should use this word "to-day," in reply to the thief, when he could have given his meaning as well without it, for it is a well known fact that Jesus did not use any words that had no meaning in his sentences. I think that those in his hearing knew why he used it. It was because he should not have another opportunity of giving the thief such a hope, for he knew he was dying and the penitent thief, also, and they did come [illegible] in a few minutes.

There were two rich men, in one room, sick with an epidemic disease, and both expected to be in the arms of death in an hour or two. One said to the other, "I am not prepared to die; I fear the love of riches has kept me so far from the Savior that I shall not be saved; riches are nothing now, for I must leave them where I got them." The other replied, "Well, we are both dying now, but I can tell you truly to-day, our riches will not avail us anything when we come to the judgment."

Now, did not Jesus use the word "today" in the same sense that the dying man above mentioned used it? Is it not plain that he did?

Paradise is not where Jesus is now, for he is at the right hand of his Father in heaven,—consequently the Savior had the future Paradise in view, when he answered the thief—which will be in the renewed earth, after the curse is removed from it, where Jesus will reign personally with his redeemed people.

Paul saw the future Paradise when he was carried away in a vision to the "third heaven," as he tells us in his second letter to the Corinthians, chap. 12: 2–4; for it is undoubtedly of himself that he there writes. He saw it in vision, as did John on the Isle of Patmos. I mention this because some advance it to prove the existence of a Paradise somewhere above, where good folks go when they die. S. D. B.

Portsmouth, N. H.

Home.

> Sweet is the smile of home; the mutual look,
> When hearts are of each other sure;
> Sweet all the joys that crown the household nook,
> The haunt of all affections pure;
> Yet in the world even these abide, and we
> Above the world, our calling boast:
> Once gain the mountain top and thou art free;
> Till then, who rest, presume; who turn to look,
> are lost.

For the Crisis.

David, the Beloved.

"David, my servant, shall be king over them."—Ezek. 37: 24; Luke 1: 32.

The name David is defined "beloved,—the son of Jesse, the king of Judah and Israel, who was a great type of Messiah. It is taken for Christ himself, who was descended from the family of David.—Jer. 30: 9; Ezek. 34: 23–24; 37: 24–25." Cruden's Con. Its root is Dvd, pronounced Duvd, (or with v silent, Dud, u long) to love. The primary noun is Dud, sounded Dovd (or v silent, Dud)—"one beloved, a friend, lover"—in Canticles it occurs seventeen times. One slight variation makes it an uncle.—Lev. 10: 4. With a feminine termination it denotes an aunt. With one point varied again, it signifies pot, kettle, or basket, (because of the good dinner and delightful cheer it might contain, I presume.) DAVID is the same Dvd, with only other points for the vowels a and i. It signifies "beloved." Gesenius. Heb. Lexicon.

The word David occurs in Scripture about 800 times. Prophetically, it is applied a few times to the future king who shall reign over Israel, in Zion, executing justice and judgment in the earth. As the context decides the precise import of this and other terms,—though it usually applies only to David, the son of Jesse,—yet it has no more of Popish mystery in it than other pope's names. David was the darling of Jesse, the pride of Israel, and the beloved servant of the Lord; but there is no "[illegible] of darkness" about it. There is no [illegible] in this name David, as the designation of the blessed King, but much of light, love and life!

The whole purpose of God's [illegible] centred in David, the mighty conqueror, and Solomon, the peaceful ruler; and hence there should be no wonder if these [illegible] both adopted by the future king. The purpose of God will then contain [illegible] put down all opposing [illegible] David, and be the "[illegible] the Prince of Peace" [illegible] son." The mystery [illegible] simple [illegible] graph towards [illegible] will [illegible]

☞ [illegible]

☞ [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER II.—(*Concluded.*)

ARE THERE RADICALLY BAD MEN?

4. Various examples, I think, confirm our fears that some men are hopelessly bad. And I shall not seek my examples among the lower classes of men, so often given over as past saving, by the *élite* of society. Here is one of the great corruptions that Christ came to rebuke,—the "respect of persons" or of outward appearances and advantages, which often make men really worse instead of better. Akin to this is the common condemnation of men because ignorant, sceptical, or unorthodox. So the Pharisees said—"This people, that know not the law are accursed." And in modern times the term "miscreant" has grown out of the same feeling that no man could be worse than a *misbeliever*, for that is the meaning of the reproachful word.—The mission of Christ, who made himself the "friend of publicans and sinners," was in part to condemn this false and pernicious method of judgment.

Here it may be urged that Christ extended his charity to all classes. "Father, forgive them, for they know not what they do," was his dying prayer. But it may be fairly questioned whether the prime instigators and contrivers of his death were included in this petition of mercy. The account occurs in Luke 23: 33, 34: "And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. *Then* said Jesus, Father, forgive them, for they know not what they do." This condemnation may apply only to the Romans, who were the *instruments* employed by those who plotted his death, and to others who might fairly plead some excuse of ignorance. Luke tells us in the next verse, with two intervening statements, that "the rulers derided him," and though Christ felt no resentment or revenge, we cannot, in a strict interpretation of the passage, make the act of pardon cover the argument of my opponent.—Especially is this view discouraged by what Christ had before said to the class in question, "Ye have both seen and hated both me and my Father," and on another occasion, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." With which agrees that of John, "There is a sin unto death; I say not that ye shall pray for it."

For examples of apparently bad men, then, I will name,

(1.) Balaam. This man, who had very important gifts of prophecy, seems after all to have had none of that charity or holy love without which one is nothing. He is pre-eminently an instance, and as such Bp. Butler has wisely selected him, of the power of man to act wickedly against the fullest conviction both of duty and of interest. He was well persuaded that Jehovah was the true God, and that one's highest welfare, if not the only salvation, was in his favor. "Surely there is no enchantment against Jacob, neither is there any divination against Israel." (Num. 23: 23.) "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (24: 17.) "Let me die the death of the righteous, and let my last end be like his." (23: 10.) Such were his utterances in the rapture of the prophetic spirit. Yet this same man, for filthy lucre's sake, contrived a plan by which he should seduce the Israelites into idolatry, with its usual vices, so he might feel warranted in pronouncing upon them the curse which Balak wanted. If it be said that he did this, in the confidence that nothing could harm the Israelites,—as some have [illegible] the treason of Judas against Jesus,—[illegible] after the [illegible] was accomplished, and the [illegible] perished, and 24,000 of the Israelites had perished, he joined the army of Balak to meet their attack. If he expected Balak would conquer, he accepted the bribe and repeated the guilt which procured it. If he expected the Israelites to conquer, he gave up all hope of dying the death of a righteous people, or of interest in their inheritance. In either case we do not wonder that the Jews regarded him as a thoroughly bad man, and that the early Christians called the sin of simony after his odious name.

(2.) Nero. This emperor of Rome, in the earlier part of his government, was restrained by the counsels of Seneca, and seemed likely to disappoint the gloomy expectations of the people. But he soon entered upon a career of infamous lust and crime. His mother, wife, and many other relatives, were put to death by him. Seneca was sacrificed to his jealousy.—Tacitus remarks that, after the murder of many illustrious personages, he manifested a desire of extirpating virtue itself.

Suetonius asserts positively that the burning of Rome that occurred in his reign was by his command. Tacitus thinks it uncertain whether this was by his order, or by accident; he says, however, that all Nero's efforts failed to quiet the general suspicion that he fired the city, and for this reason he charged the crime upon the Christians. There is no doubt that during the conflagration he sung the Fall of Troy to the music of the lyre, looking upon the scene from a tower.

Niebuhr regards this as simply showing that Nero was mad, though he says that after the murder of Aggrippina he "abandoned himself more and more to bloodshed, and delighted in it." Admitting that he was insane, the question still remains whether moral causes did not mainly produce his insanity; for all his derangement was apparently moral rather than mental. And if so, what proof have we that such a morbid and deeply seated disease of the soul might not end in its proper death?

I have met another solution of the rational difficulties in the way of Nero's salvation. A Universalist to whom I mentioned his playing while Rome was burning, thought that was rather a hopeful feature of the case. For Shakspeare has it,—

> "The man that hath no music in himself,
> Nor is not moved with concord of sweet sounds,
> Is fit for treasons, stratagems and spoils."

But Nero evidently was not such a man, for he could sing. "So much the worse," said I, "for the common opinion is that he played the lyre just because Rome was burning." My friend was not so sure of that, and thought that as we all need charity we should have a little for Nero. This seemed to me like stretching the veil of charity to meet a case and cover a theory—until it was rent. The question remains, Was Nero so unmoved by the calamities of half the people, that he could enjoy the poetry of their blazing homes? If so, was he radically good or bad?

(3.) Cæsar Borgia. Ranke says of this ambitious son of Pope Alexander VI., "He had caused his brother, who stood in his way, to be murdered and thrown into the Tiber. His brother was attacked and stabbed on the steps of the palace by his orders. The wounded man was nursed by his wife and sisters, the sister cooked his food, in order to secure him from poison, and the Pope set a guard before his house to protect his son-in-law from his son: precautions which Cæsar derided. He said, 'What is not done by noon, may be done by evening.' When the prince was recovering from his wounds, Cæsar burst into his chamber, drove out the wife and sister, called an executioner, and ordered the unfortunate prince to be strangled. . . He killed Peroto, Alexander's favorite, while clinging to his patron and sheltered by the pontifical mantle. The Pope's face was sprinkled with blood. . . . Rome trembled at his name. Cæsar wanted money and had enemies; every night murdered bodies were found in the streets. Men lived in seclusion and silence; there was none who did not fear that his turn would come. Those whom force could not reach were taken off by poison."

There were, if possible, "greater abominations than these." The record of them is cited by Gordon in his Lives of the father and the son, in modest Latin, which may satiate the curious.

(4.) Colonel Francis Chartres. "Of immense wealth and of aristocratic connection, every effort was turned to the gratification of animal passion. Even in his old age, his body burned to a cinder, the fire of passion continued unabated. Utterly impotent in body, he pursued the shadow of the same lusts with the same energy with which he had pursued their substance." He was executed in the year 1730, at the age of seventy, for an attempt at rape. The following epitaph was written by Dr. Arbuthnot:

"Here continueth to rot the body of Francis Chartres, who, with an inflexible constancy and inimitable uniformity of life, persisted, in spite of age and infirmities, in the practice of every human vice, excepting prodigality and hypocrisy. His insatiable avarice exempted him from the first, his matchless impudence from the second. . . He was the only person of his time who could cheat without the mark of honesty, retain his primeval meanness when possessed of ten thousand a year; and, having deserved the gibbet for what he did, was at last condemned to die for what he could not do."

Along with Chartres I may allude to Count Cenci, so abandoned to lust as to attempt the ravishment of his own daughter. The account of him may be found in a tale recently translated, "Beatrice Cenci." It is doubted by some whether so over true a story should be read.

(5.) Bertrand Bariere. This man is known to many of your readers from the account of him by Macaulay. Those who have read that account, I think, will not say that the French Revolution, with its Reign of Terror, made him what he was, but that he more than any other man made them what they were. Let those who have read say whether Macaulay is rash in his opinion "that Bariere approached nearer than any person mentioned in history or fiction, whether man or devil, to the idea of consummate and universal depravity." In him the qualities which are proper objects of hatred, and the qualities which are the proper objects of contempt, preserve an exquisite and absolute harmony. In almost every particular sort of wickedness he has had rivals. His sensuality was immoderate, but this was a failing common to him with many great and amiable men. There have been many men as cowardly as he, some as cruel, and few as mean, a few as impudent. There may also have been as great liars, though we never met with them and read of them. But when we put every thing together, sensuality, poltroonery, baseness, effrontery, mendacity, barbarity, the result is something, which in a novel we should condemn as caricature, and to which, we venture to say, no parallel can be found in history.

(6.) The perpetrator of the Three Memorable Murders, of whom De Quincey says:

"To an epicure in murder such as Williams, it would be taking away the very sting of the enjoyment, if the poor child should be suffered to drink of the bitter cup of death without fully apprehending the misery of the situation. . . The logic of the case, in short, all rested on the ultra fiendishness of Williams. . . Our present murderer is fastidiously finical in his exactions—a sort of martinet in the scenical grouping and draping of the circumstances in his murders. . . Let the reader, who is disposed to regard as exaggerated or romantic the pure fiendishness imputed to Williams, recollect that except for the luxurious purpose of basking and revelling in the anguish of dying despair, he had no motive at all, small or great, for attempting the murder of the young girl. She had seen nothing, heard nothing—was fast asleep, and her door was closed; so that as a witness against him, he knew that she was as useless as any of the three corpses. And yet he was making preparations for her murder, when the alarm in the street interrupted him." Note Book, pp. 53, 54.

The "three corpses" do not mark the three murders, but the third murder.

The reader should also peruse De Quincey's essay on "Murder as one of the Fine Arts," in his volume of "Miscellaneous Essays." I quote De Quincey the more willingly, because, taking the common view of man's immortal nature, he seems to be a Restorationist.

I mention these examples, not because I would assume the divine prerogative of judgment upon the cases. I do no such thing. I do not assert that all or any of these apparently quite bad men are lost. I simply cite the facts of history respecting them, to show what may be true of their radical characters, and to show that in a human, and even a humane judgment of character, we are not warranted in asserting their final regeneration and salvation, as heirs of an "eternal weight of glory."

I need not multiply examples, for the argument does not turn on numbers. If it did, I think almost any one might name instances of apparently utter abandonment, or of persons in whom the religious faculty, once excited, had afterwards apparently died out. I have known such persons; and in each case the apparent death of the spiritual capacity could be directly traced to a deliberate resolve to please one's self out of the way of manifest duty, and that resolution was considered final, and was made in view of all supposable consequences, here or hereafter. Some points here raised will be considered more fully in my closing chapter; but this class of cases gives some support to a strict interpretation of the parable of the Sower. Such are the seed falling on stony ground, or among thorns; it is as if the soul had but one germ of religious vitality; and when this is quickened and fails to take root, or to become a radical and ruling principle, the proper life of the soul is expired forever.

The Scripture speaks of a sin against the Holy Ghost. Whether that is strictly unpardonable will be considered in the next chapter. But I may here give my view of the nature of it, to meet an argument that will doubtless be offered by my opponent, from the many cases of conversion of very hardened and abandoned men. I think that in all such cases there had been no flagrant sin against conscientious conviction. Either the law or the love of God had never been fully understood. The sense of duty or of mercy in all such cases comes with an original and fresh power, upon a heart before blinded, or upon feelings blunted by bad or even vicious habit, reaching for the first time the inmost core and centre of the nature, and inspiring there a spiritual and immortal life. So it was with Paul; fierce persecutor as he was, he had never disowned the principle of duty, though sadly, and not without fault, mistaken in the details of it. So it was with John Newton carrying on an active traffic in the persons of his fellow men, "ignorantly, through unbelief." My Universalist friends are very familiar with such cases, and I am glad of it. I wish my Orthodox friends knew them as well. They relieve our hopes of the degraded and the outcast, and rightly interpreted, they give fresh zeal to our efforts for fallen humanity. But ten thousand such cases do not relieve one instance of contempt of duty, and of mercy, and of man, and of God, deliberately cherished under the full blaze of the Gospel's blessed light; and I do believe there are such instances.

Memento.

> My son, be this thy simple plan,
> Serve God and love thy brother man;
> Forget not in temptation's hour,
> That sin lends sorrow double power;
> Count life a stage upon thy way,
> And follow conscience, come what may;
> Alike with heaven and earth sincere,
> With hand and brow and bosom clear,
> "Fear God, and know no other fear."

For the Crisis.

Jesus Wept.

O my blessed Savior, while my eyes grow dim with tears, and my heart is heavy with sorrow, I recall thy love and remember thy sympathy for a fallen race. Thou didst weep, oh, Son of the Highest! thine eyes were formed for tears, and in companionship with mortals thy griefs became too great for thy soul to contain. Thou knowest bitterness of spirit even unto tears. The scalding tides of sorrow have rolled down thy cheeks,—thou hast seen with eyes dim with tears the afflictions and woes of those whom thou didst love.

O, great High Priest! thou, who didst weep by the grave of thy friend, and over the city of thy foes, dost thou see us, thy weeping ones, who wait with tears and sighs for thy salvation? Hast thou felt our daily sorrows and known our nightly tears? Hast thou heard our sighs that have broken in and overwhelmed our prayers? Dost thou remember the days of thy sadness? Do Bethany and Olivet come up in memory sprinkled with thy tears? Do Gethsemane and Calvary rise in view, crimsoned with thy blood? Yes, Savior, thou *hast* wept. Blessed be God for the record of thy tears. Thou knowest the bitterness of sorrow. O Christ, have pity on our tears. Great High Priest, we look to thee. Merciful Savior have pity on us. Minister to us "the oil of joy for mourning and the garment of praise for the spirit of heaviness." Let us rest in thy love. O keep us from the sins that have made us to go out and weep bitterly in secret places. Save us from being swallowed up of overmuch sorrow. Deliver us from the sorrow of this world, that worketh death. Let thy love make us smile even amid our weepings, and rejoice amid our woes.

Lord Jesus, come quickly! Let thy weeping church find rest in glory. O make thy royal feast on Zion's hights, and wipe away tears from all faces. Bring thine elect to shine forever amid the glories of their Father's tabernacle, when it is with men, and thou shalt wipe away all tears from their eyes.

Courage, my fainting soul. "Weeping may endure for a night, but joy cometh in the morning." O Lord, make my heart strong and joyous, so that my soul may wait for thee, more than they that watch for the morning." O Savior, pity those whose sorrows are deeper far than ours. Let thy Spirit whisper for their consolation—"*Jesus wept!*" E. L. B.

Blandford, Mass., April 6, 1859.

For the Crisis.

Passing Away.

> Passing away! the friends we love!
> No more in their accustomed place
> Shall we behold the welcome face,
> We've laid them 'neath the mossy bed,
> To slumber with the countless dead.
>
> Passing away! from earth's gay scenes,
> Borne onward by each zephyr's breath,
> Earth's millions soon will sleep in death,
> Days and months and years are rushing
> Onward, hopes forever crushing.
>
> Passing away! the gems of earth!
> Its brightest flowers are first to fade,
> The loved in earth are soonest laid,
> The strongest ties of cherished hope
> Are impotent with time to cope.
>
> Passing away! the friends of age!
> Pictured by nature's artist bold,
> On all of earth, or young, or old,
> And mirrored up in every view,
> Its imprint, broad, and deep, and new.

E. A. W.

West Winsted, Ct.

For the Crisis.

The Christian's Life

Is a cross-bearing, praying, watchful, laboring, diligent, sober, trying, self-denying life; a life of (light) afflictions, which work out "a far more exceeding and eternal weight of *glory*." Blessed be God, christians have a fore-taste of that "glory" now; for they have that peace of mind which is like a river, consolation sweeter than honey, happiness which the world knows not of, and a *hope*, which the world can neither give nor take away. This hope is like "an anchor to the soul, sure and steadfast;" and to *have* this hope is *greater* riches than *all* the world! "For what is a man profited, if he shall gain the whole world, and *lose* his own soul?"

What can we compare with the "glory" of the eternal world? There are pleasures in this life innumerable, charming and fascinating, but they are "temporal," can only be enjoyed for a little "season,"—the "end" of which is "*death*." The glories and honors of this world, also, are "temporal;" they fade away, leaving the vain seeker disconsolate and dissatisfied. But *not* so with the christian; his glory is *unspeakable*, his happiness ETERNAL. Although in this life he is a despised pilgrim and stranger, in the life to come he will "know as he is known," and "all things" are his; "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

In this life the christian must *suffer*, suffer *all* things; but he bears it patiently, knowing that if he suffers *here*, he shall "reign" *hereafter*.

The christian's life is a holy, upright, honest, and *happy* life. He has access to *every* thing (right), even to the throne of Grace! "All things" are *his*. He may be deprived of everything in *this* world, yet he is rich. He may be hated and despised by the enemies of righteousness, but his heart glows with pitying love towards them, for he is filled with the love of Jesus. He counts all loss as dross, that he may *win* Christ. He is "delivered from the bondage of corruption into the glorious liberty of the children of God," and is filled with the Holy Spirit, enough to make any man happy.

The *christian's* life is *eternal life*. It is God's *gift* to them, "who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." And how *long* is eternity? Let every letter stand for a million of years which has been printed since the Press was invented, and that multiplied by the leaves of trees and shrubbery, which have grown since the world was created, and we've

> "No less days to sing God's praise,
> Than when we first begun!"

Boundless eternity! And when shall these things come to pass? Christian! it is *near*, even at the very door! Has not the tribulation of those days ended? And has not the "sun" been "darkened," the "moon" also? and have not the stars of heaven fallen unto the earth, even as a "fig tree casteth her untimely figs when she is shaken of a mighty wind?" Yes, these things are true. History records it as a *fact*, and Jesus said, that "This generation (the one that saw those signs) shall not pass away, till all things be fulfilled." Reader, can you say, "Come, Lord Jesus, and come quickly?"

G. W. GILLESPIE.

☞ "A christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is the shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high ones."

☞ Be choice in your company.

For the Crisis.

The Thief on the Cross.

The penitent thief said to Jesus, "Lord, remember me when thou comest into thy kingdom," (or, "with thy kingly power." *Margin.*) And Jesus said to him, "Verily, I say unto thee to-day shalt thou be with me in Paradise."—Luke 23: 43.

I am aware that this conversation between Jesus and the penitent thief has been commented upon, and if it is not yet worn out, I wish to give the result of my analyzation of the subject. A correspondent in the Crisis, a few weeks ago, made some remarks upon it, and as he did not take in all the ground that belongs to it, I propose to do so, thinking that, perhaps some one may be made to understand the thing better than I did before I received the light which I have now.

It appears, judging from the words of the imploring criminal, that he knew what Jesus had been preaching about, which was the "kingdom of heaven at hand," in which he should reign, after choosing his people, the "tried," "faithful," etc., leaving the rest to be condemned; and he—the penitent thief—wished Jesus to remember him when he should come with his kingly power to judge the "quick and the dead," and receive his people to himself. The thief wished to be one of those people; and, of course, when Jesus answered him, he responded to the very request made, for he said, "Truly, I *say to you to-day*, thou *shalt be* with me in Paradise,"—and he might have added, "*when* I come in my kingdom," but Christ was not in the habit of repeating words after his interrogators, so he did not repeat the thief's words. He did not ask Jesus to let his "soul" or "spirit" "go to heaven," or to the "world of spirits," or "spirit land," of which the Bible says nothing, but of which we *hear* so much in the churches of the present day. And why the thief did not ask for any part of him to go to that aerial region was, because he did not think of such a thing, for he believed what Christ had taught, viz. that "if he went away he would come again," and deliver his people, raise the dead, etc. And Christ said to his disciples, "As I said to the Jews, whither *I go, ye cannot come*, so now I say to you."

The thief did not say—"when thou *goest* into thy kingdom," but he said "when thou *comest*," and Jesus answered him to the effect that he should be remembered then, and in his kingdom, in which will be the Paradise. Can any one say that Christ has yet come into his kingdom? Turn to Rev. 11: 15, and we find *that* occurrence is yet in the *future*. Then I infer that the penitent thief will have part in the first resurrection, and until that glorious morn he will not have his request granted; but then he surely will. Did not that thief die well? had he not good hope?

But why did Jesus put in that word "*to-day*"? Had he not used that word, there never would have been so much controversy about the circumstance. Many understand by the expression, that Jesus, and of course the penitent thief, went to Paradise, or heaven, that very day. Now, as has been observed, there is no proof that Jesus did go to Paradise, or heaven, or any other place on high, that day, but we have proof that he did *not* ascend to such a place; for after he had risen and appeared to Mary, he said to her, "I am *not yet* ascended to my Father." He did not expect to ascend to his Father on the crucifixion day, for, according to Matthew 12: 40 we find he said these words, "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." These were his own words, and he had reference to his burial, after he should be "stricken;" and we find that he was in the earth, in *Hades*, in a tomb, for three days and three nights. That does not look much like his being in Paradise, does it? Was it his "soul" that went to the desirable place? Just read in Isaiah, where the life of Christ is foretold, chap. 53: 10.—"Thou shalt make his soul an offering for sin." Then his "*soul*" was "poured out unto death."

"Now, if it can be made out, any way, that his "soul" was in Paradise or any other place than *Hades*, on *that day*, then, of course, his "soul" was not "poured out unto death,"—or, in other words—it did not die at all. In such a case it would not be *death*, but *life*. In Ps. 16: 10, we read, —"Thou wilt not leave my soul in hell; (*sheol*;)" and from that we conclude that Christ's *soul* was in *sheol* (underground) for those three days and nights previous to his resurrection. If God made his Son Jesus' *soul die*, then should we not "fear him who is able to destroy both *soul* and body in *sheol*?"—Matt. 10: 28.

But you say, perhaps, that you do not understand why Jesus should use this word "to-day" in reply to the thief, when he could have given his answer [illegible] did not use any words that had no meaning, in his sentences. I think that those in his hearing knew why he used it. It was because he should not have another opportunity of giving the thief such a hope, for he knew he was dying and the penitent thief, also, and they did cease breathing in a few minutes.

There were two rich men, in one room, sick with an epidemic disease, and both expected to be in the arms of death in an hour or two. One said to the other, "I am not prepared to die; I fear the love of riches has kept me so far from the Savior that I shall not be saved; riches are nothing now, for I must leave them where I got them." The other replied, "Well, we are both dying now, but I can tell you truly to-day, our riches will not avail us anything when we come to the judgment."

Now, did not Jesus use the word "today" in the same sense that the dying man above mentioned used it? Is it not plain that he did?

Paradise is not where Jesus is now, for he is at the right hand of his Father in heaven,—consequently the Savior had the future Paradise in view, when he answered the thief—which will be in the renewed earth, after the curse is removed from it, where Jesus will reign personally with his redeemed people.

Paul saw the future Paradise when he was carried away in a vision to the "third heaven," as he tells us in his second letter to the Corinthians, chap. 12: 2-4: for it is undoubtedly of himself that he there writes. He saw it in vision, as did John on the Isle of Patmos. I mention this because some advance it to prove the existence of a Paradise somewhere above, where good folks go when they die. S. D. B.

Portsmouth, N. H.

Home.

> Sweet is the smile of home; the mutual look,
> When hearts are of each other sure;
> Sweet all the joys that crown the household nook,
> The haunt of all affections pure;
> Yet in the world even these abide, and we
> Above the world, our calling boast:
> Once gain the [illegible]
> Till then, who rest, presume; who turn to look,
> are lost.

For the Crisis.

David, the Beloved.

"David, my servant, shall be king over them."—Ezek. 37: 24; Luke 1: 32.

The name David is defined "beloved,—the son of Jesse, the king of Judah and Israel, who was a great type of Messiah. It is taken for Christ himself, who was descended from the family of David.—Jer. 30: 9; Ezek. 34: 23-24; 37: 24-25." Cruden's Con. Its root is Dvd, pronounced Duvd, (or with v silent, Dud, u long) to love. The primary noun is Dod, sounded Dovd (or v silent, Dod)—"one beloved, a friend, lover"—in Canticles it occurs seventeen times. One slight variation makes it an uncle.—Lev. 10: 4. With a feminine termination it denotes an aunt. With one point varied again, it signifies pot, kettle, or basket, (because of the good dinner and delightful cheer it might contain, I presume.) DAVID is the same Dvd, with only other points for the vowels a and i. It signifies "beloved." Gesenius. Heb. Lexicon.

The word David occurs in Scripture about 300 times. Prophetically, it applies a few times to the future king who shall reign over Israel, in Zion, executing justice and judgment in the earth. As the context decides the precise import of this and other terms,—though it usually applies only to David, the son of Jesse,—yet it has no more of Popish mystery in it than other pope's names. David was the *darling* of Jesse, the pride of Israel, and the beloved servant of the Lord; but there is no "taint of darkness" about it. There is no darkness in this name David, as the designation of the blessed King, but much of light, *love* and *life*!

The whole purpose of God's [illegible] centred in David, the mighty [illegible] and Solomon, the peaceful ruler; and hence there should be no wonder if these [illegible] both adopted by the future king. The purpose of God will then centre in him. He will put down all opposing rule [illegible] David, and be the "greater than Solomon," the Prince of Peace,—God's "beloved son." The mystery [illegible] simple name has suggested this feeble paragraph towards dispersing it—if the Lord will—in our humble sphere.

☞ Honesty, supported by [illegible] respectability, and whether it appears in the farmer's plough or in the Senate chamber, is as easily recognized and as much respected. We regret to say that it is more frequently seen in the former than the latter.

☞ Be thankful [illegible]

For the Crisis.

Honesty.

In serving God a man must be honest. And as serving God is a work to be done among men, man, to serve God acceptably, must be honest. [illegible] nothing else will avail in the place of this element of right doing. No mental raptures or rhapsodies,—no fervors nor flames of affection,—no trumpet-blowing pretenses,—no insane professions, can supply the lack of fundamental honesty of soul.

The creed that aims to split the difference between serving God and mammon, the worldly wisdom that excuses mean tricks by the goodness of the cause they serve,—that perpetrates pious frauds for the purpose of cheating Satan and enriching the Lord, that does business in a selfish, mangled sort of manner, and hides all its faults beneath the sacredness and importance of the work to be done, may succeed for a while in the eye of man, but before God it cannot prosper. Nor is its prosperity permanent among men. The veil will sometimes slip aside. The dupes will get a glimpse of their deceivers, the day of reckoning will come, and it will be most severe upon those who have provoked the suspicions of those who have trusted them most implicitly. "Look you out seven men of *honest report*, full of the Holy Ghost and of wisdom, whom we may appoint over this matter." Acts 6: 3. This was the injunction of those apostles who had before been fleeced by one who had by some means so secured their confidence that they allowed him to carry the bag, and to bear what was put therein, but yet who was a thief, who cared not for the poor,—who grudged the very ointment that Mary poured on Jesus' head, and this only that he might steal from its price—who finally sold his Lord for thirty pieces of silver, and learned at last in his horror and despair, that there were things in this world more precious than ill-gotten gain. The apostles were wise in their selection of seven men of *honest report* for the work of distributing the bounty of the church.

Such men have been and are still needed in all the departments of church and of state. The ancient Grecian who walked at midday with his lantern, "looking for an honest man," would, if he were here now, pass by many who have places of trust and responsibility before he found what he sought.

The kind of honesty which is in demand is not a mere legal honesty, for many of the veriest rogues in the world have all that. They slip through the meshes of the law. They keep outside of jail, and yet in reality they have no honesty about them. What is needed is honesty of soul. Honesty that shines in the whole countenance and that shows in the whole life. Honesty that is not a question of "the best policy"—but which is a question of immutable *right*. Honesty that is not based upon ignorance and credulity, and which renders its possessor a mere tool and dupe for cunning and crafty wire-pullers behind the curtain, but an honesty that is vigilant, intelligent, bright-eyed, and active, and which not only maintains its own position, but guards against the selfish schemes of others who plot to do wrong.

God's work demands such men in all its branches. God's abused people demand such men as agents to do their collective work. Treasurers that will not steal, officers that will not swallow half they handle; men that *dare* make a full exhibit of their proceedings before sworn foes as well as gentle hearted friends; men whose acts will bear counting and are *open* to it, men who prize something else better than dollars and cents; men who "walk honestly as in the day"; men who pay their debts, and whose word is as good as their bond; men whose acts inspire rather than impair confidence—and whose highest aim is to please God; men that can labor and *wait* for God to reward them; men that follow "whatsoever things are *honest* and of good report", men who exercise themselves to have *always* a conscience void of offence toward God and toward man.

With such men as these to carry "the bag" it will not get empty without some return. Its contents can be traced as the path of a river is traced by the verdure on its banks. But with a Judas stealing from the treasury all the time, good people soon get discouraged about trying to earn wages to put in a bag with holes. As well might one fulfill the task of filling a leaky tub with water drawn from a deep well in a mine, as to satiate the demands of those children of the horse-leech, that only cry, "give, give" that they may consume the greater part of their gifts; whose zeal and benevolence, and self-denial, and earnest begging for, and interest in, "the cause" which they represent, sooner or later turns the bulk of its results to those culminating points in all their courses, their bellies and their pockets.

God give us honest men! Men that we can rely on to do their appointed work, neither crafty nor imbecile, but honest before God and man. O, for more of them everywhere. [illegible] H. L. H.

May 16, 1860.

☞ An English newspaper, called the [illegible] made its appearance at [illegible] on the 2d [illegible]. This is the [illegible] newspaper that has been published in that city. [illegible]

For the Crisis.

What is Wrong?

"Judge not that ye be not judged."—Matt. 7: 1.

"Why don't our ministers preach faith and repentance to the people instead of harping forever on doctrinal points?" "Why do they give us so much of the letter of the word, without the Spirit?" "We want gospel sermons from spiritually minded men!" Yes, and would it not be well if they were possessed of spiritual bodies also, that would need neither food or raiment? and wings, that they might at will glide swiftly through the air above our heads, and gently drop down among us just when we needed them, without having to endure the wear and tear, and cost of traveling by car and stage? If they had none of these natural things to care for and endure, would not some of them come to us every Lord's day with the glowing eloquence of an angel from heaven? and should we not listen to their preaching with rapture, saying to ourselves,—

> "Our willing soul would stay
> In such a frame as this,
> And sit and sing herself away
> To everlasting bliss?"

All this would be very nice! But under the present dispensation, our ministering brethren have literal bodies that *must* be cared for, and natures like our own, whose yearnings must in some measure be supplied before they can preach to us the gospel in all its fullness, sweetness, purity and love! They need the necessaries of life (to say nothing of luxuries,) and they *must* have them! And not only these, they need your sympathies and your prayers, if you withhold them, you wrong your brother and cheat your own souls! It is not enough that we say we love Jesus and his message, we should love for Christ's sake the messenger also: it is not for him alone to comfort the people of God; the people must comfort him in return.

Murmur not, dear brother and sister, if the man of God who breaks to you the "bread of life," should sometimes fail to bring before you the truth in such a manner as your fancy or judgment might dictate. Judge him not hastily! First search out the hidden causes, there may be many, and perhaps you can easily remove some of them. Search thy heart diligently and thine eye also, before you attempt to pick out the flaws in thy brother's sermons.

Think not that you are too small and weak to help or hinder his work. The humblest child of grace has a mission to perform, and if they will, they may by faith and prayer have power to move in his behalf the arm that moves the world! Whatever thy hand finds to do, do it with thy might, remembering it is written, "The liberal soul shall be made fat and he that watereth shall be watered also himself." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withall it shall be measured to you again."

When you have done all you can find to do for your pastor, go to the house of God and see if the fountains of his heart are not broken up, and the healing streams of gospel truth ready to burst forth from his lips and flow sweetly over your soul.

> If ye are blessed with earthly store,
> Give to thy brother part,
> If ye have naught but smiles to give,
> Bestow with liberal heart.
>
> A cheerful word of sympathy
> May scatter clouds away,
> One little act performed in love,
> Turns darkness into day!
>
> In justice and in faithfulness
> His burdens kindly share,
> 'T will waken thoughts within his mind
> That long have slumbered there.
>
> As Hur and Aaron raised the hands
> Of Moses when they failed,
> And stayed them through the weary day,
> That Israel might prevail:
>
> So must ye stay thy pastor's hands
> With godly life and prayer,
> Sustain him, and the truth will come
> With spirit and in power.

M. J. M.

For the Crisis.

John 3: 13.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven."

George Campbell, in his translation of the four Gospels, translates the latter part of this passage "whose abode is heaven." This accords with the revealed fact, that our blessed Lord was with God in the beginning, John 1: 1, and enjoyed glory with him "before the world was." John 17: 5. Heaven was, and is, his permanent abode until he shall personally reign on the earth; although he sojourned here a brief period, to suffer and die for our salvation, in accordance with the wisdom of God, antecedent to the glory which shall follow.

Pool's Continuators remark on the passage, "The participle *on* is of the preterimperfect tense, as well as the present tense," and consider "who was in heaven" a correct translation.

HENRY GREW.

☞ Every human being has some mission to perform upon earth. We all exert some influence for good or evil upon those with whom we come in contact.

The World's Crisis.

BOSTON, MAY 25, 1860.

☞ Friends interested will please notice the change in the Illinois Annual Conference.

The Spirit.—No. 8.

"The spirit shall return unto God who gave it."

In this number we complete our examination of the word *ruakh*, which is rendered *spirit* in our motto.

21. *Ruakh* is rendered *wind* ninety-five times. "And God made a *wind* to pass over the earth." Gen. 8: 1. "The Lord brought an east *wind* upon the land all that day, and all that night, and when it was morning, the east *wind* brought the locusts." Ex. 10: 13. "And the Lord turned a mighty strong west *wind*, which took away the locusts." Ex. 10: 19. "And the Lord caused the sea to go back by a strong east *wind* all that night." Ex. 14: 21. "Thou didst blow with thy *wind*, the sea covered them." Ex. 15: 10. "And there went forth a *wind* from the Lord." Num. 11: 31. "He rode upon a cherub, and did fly, and he was seen upon the wings of the *wind*." 2 Sam. 22: 11. "The heaven was black with clouds and *wind*, and there was a great rain." 1 Kin. 18: 45. "A great and strong *wind* rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the *wind*; and after the *wind* an earthquake." 1 Kin. 19: 11. "Ye shall not see *wind*, neither shall ye see rain." 2 Kin. 3: 17. "Behold there came a great *wind* from the wilderness, and smote the four corners of the house." Job 1: 19. "Do ye imagine to reprove words, and the speeches of one that is desperate, which are as *wind*." Job 6: 26. "O remember that my life is *wind*." Job 7: 7. "How long shall the words of thy mouth be like a strong *wind*?" Job 8: 2. "The east *wind*." Job 15: 2. "They are as stubble before the *wind*." Job 21: 18. "Make the weight for the *winds*, and he weigheth the waters by measure." Job 28: 25. "Terrors are turned upon me, they pursue my soul as the *wind*." Job 30: 15. "Thou liftest me up to the *wind*, thou causeth me to ride upon it." Job 30: 22. "The *wind* passeth, and cleanseth them." Job 37: 21. "The chaff which the *wind* driveth away." Ps. 1: 4. "He did fly upon the wings of the *wind*." Ps. 18: 10. "The dust before the *wind*." Ps. 18: 42. "Let them be as chaff before the *wind*." Ps. 35: 5. "Thou breakest the ships of Tarshish with an east *wind*." Ps. 48: 7. "A *wind* that passeth away." Ps. 78: 39. "As the stubble before the *wind*." Ps. 83: 13. "The *wind* passeth over it, and it is gone." Ps. 103: 16. "Who walketh upon the wings of the *wind*." Ps. 104: 3. "He commandeth, and raiseth the stormy *wind*." Ps. 107: 25. "He bringeth the *wind* out of his treasuries." Ps. 135: 7. "He causeth his *wind* to blow, and the waters flow." Ps. 147: 18. "Stormy *wind* fulfilling his word." Ps. 148: 8.

"He that troubleth his own house shall inherit the *wind*." Prov. 11: 29. "Whoso boasteth himself of a false gift is like clouds and *wind* without rain." Prov. 25: 14. "The north *wind* driveth away rain." Prov. 25: 23. "Whosoever hideth her, hideth the *wind*." Prov. 27: 16. "Who hath gathered the *wind* in his fists?" Prov. 30: 4. "The *wind* goeth toward the south, and turneth about unto the north, it whirleth about continually, and the *wind* returneth again according to his circuits." Eccl. 1: 6. "What profit hath he that hath labored for the *wind*?" Eccl. 5: 16. "He that observeth the *wind* shall not sow." Eccl. 11: 4. "As the trees of the wood are moved by the *wind*." Isa. 7: 2. "With his mighty *wind* shall he shake his hand over the river." Isa. 11: 15. "The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the *wind*." Isa. 17: 13. "We have as it were brough forth *wind*." Isa. 26: 18. "He stayeth his rough *wind*. Isa. 27: 8. "A man shall be as an hiding place from the *wind*." Isa. 32: 2. "The *wind* shall carry them away." Isa. 41: 16. "Their molten images are *wind* and confusion." Isa. 41: 29. "The *wind* shall carry them all away." Isa. 57: 13. "Our iniquities, like the *wind*, have taken us away." Isa. 64: 6. "Snuffeth up the wind at her pleasure." Jer. 2: 24. "A dry *wind* . . . . even a full *wind* from those places shall come unto me." Jer. 4: 11, 12. "The prophets shall become *wind*, and the word is not in them." Jer. 5: 13. "He maketh the lightnings with rain, and bringeth forth the *wind* out of his treasures." Jer. 10: 13. "Therefore will I scatter them as the stubble that passeth away by the *wind*." Jer. 13: 24. "They snuffed up the *wind* like dragons." Jer. 14: 6. "I will scatter them as with an east *wind*." Jer. 18: 17. "The *wind* shall eat up all thy pastors." Jer. 22: 22. "I will scatter into all *winds* them that are in the utmost corners." Jer. 49: 32. "Upon Elam will I bring the four *winds* from the four quarters of heaven, and will scatter them towards all those *winds*." Jer. 49: 36. "I will raise up against Babylon . . . a destroying *wind*." Jer. 51: 1. "He . . . bringeth forth the *wind* out of his treasures." Jer. 51: 16.

"A third part thou shalt scatter in the *wind*." Ezk. 5: 2. "The whole remnant of thee will I scatter into all the *winds*." Ezk. 5: 10. "I will scatter a third part into all the *winds*." Ezk. 5: 12. "I will scatter toward every *wind* all that are about him." Ezk. 12: 14. "A stormy *wind* shall rend it." Ezk. 13: 11. "I will even rend it with a stormy *wind* in my fury." Ezk. 13: 13. "Shall it not utterly wither when the east *wind* toucheth it?" Ezk. 17: 10. "They that remain shall be scattered toward all *winds*." Ezk. 17: 21. "The east *wind* dried up her fruit." Ezk. 19: 12. "The east *wind* hath broken thee in the midst of the seas." Ezk. 27: 26. "Prophesy unto the *wind*, prophesy, son of man, and say to the *wind*, thus saith the Lord God, come from the four *winds*, O breath." Ezk. 37: 9. "The *wind* carried them away." Dan. 2: 35. "The four *winds* of the heaven strove upon the great sea." Dan. 7: 2. "For it came up from notable ones, toward the four *winds* of heaven." Dan. 8: 8. "His kingdom shall be broken and shall be divided toward the four *winds* of heaven." Dan. 11: 4. "The *wind* hath bound her up in her wings." Hosea 4: 19. "They have sown the *wind*." Hosea 8: 7. "Ephraim feedeth on *wind*." Hos. 12: 1. "The *wind* of the Lord shall come." Hosea 13: 15. "He that formeth the mountains, and createth the *wind*." Amos 4: 13. "The Lord sent out a great *wind* into the sea." Jonah 1: 4. "God prepared a vehement east *wind*." Jonah 4: 8. "The four *winds* of the heaven." Zech. 2: 6. "The *wind* was in their wings." Zech. 5: 9.—*Total* 95.

We have now examined the various renderings and meanings of the word rendered *spirit* in the Old Testament, and submit them for the consideration of the candid reader. If we have succeeded in leading any to a better understanding of the Scriptures and an increased interest in their study, with love for the truth, we would praise the Lord for the privilege; and, although some honest and even good men may shun our society and consider us heretics, we would still thank the Lord that we are counted worthy to suffer for the truth's sake. We have no misgivings in relation to the truth of the points taken, and, hence, can afford to bear scorn and reproachful epithets with a smile, while the peace of God rules within the heart.

In all the Old Testament, we have found nothing to teach us that *man* has an immortal spirit that will be conscious when *he* is *dead*. Why are we called *infidel* for rejecting what we cannot find taught in the Bible? We have not yet been shown a chapter and verse that teaches the *conscious* existence of any *part* of man after "the breath of life" has returned to God, who gave it; but we *have* found it most plainly and positively declared, that, when man's (*ruakh*) "*breath* goeth forth, *he* returneth to his earth, in that very day *his thoughts* PERISH."

In our next we purpose to commence the examination of the New Testament on this subject.

Adulteration of Food.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived."—PAUL.

The following is from the *Knickerbocker*,—"We find bread, for instance, compounded of potatoes, alum, beans, chalk, carbonate of magnesia, silicia, pipe-clay, bone-dust, plaster of Paris, sulphate of copper, etc.

Coffee is adulterated with chickory, roasted wheat, and beans, mangel-wurzel, acorns, etc. Tea is mixed with leaves of the beech, elm, willow, poplar, sand, starch, etc., and the dangerous auxiliaries, Venetian red, chrome yellow, carbonate and arsenite of copper, chromate and bichromate of potash, etc., are subsidized to give the counterfeit the requisite color."

"That which is sold for sugar, contains sand and plaster of Paris. Milk . . . is diluted with water and thickened with chalk, and in some instances with sheep's brains!"

"Snuff is compounded with chromate of potash and lead, ferruginous earths, red and white lead, carbonate of ammonia, lime and powdered glass."

The N. Y. *Independent* has an article on cheating and deception. In the closing paragraphs, the writer says.—

"Thus, false weights are given for true, short measures are marked for full; foreign names are put on domestic goods; facsimiles of genuine labels are pasted on spurious packages; deceptive brands are marked on barrels; false dies are stamped on cutlery; lying dates are registered on casks; old vintages are inscribed on new wines; over-values are checked on various goods; wrong names are continually given to a thousand articles in every department of trade, by which those who buy are continually *deceived* by those who sell, and by which the general morals of the mercantile community, as well as the standards of honor among individual men, are insensibly yet not the less inevitably impaired."

When we consider the fact, that many are still declaring that the world is growing *better*, and that the conversion of the world is at hand, it seems as though the people were still worse deceived in *theology* than they are in food and drink. If it were not for the fabled idea of the world's conversion, no doubt, many more would see the clear evidence that the world is growing wicked very rapidly, and that Jesus will soon come to gather the waiting bride.

The following from the New Bedford *Mercury*, gives a faint idea of the *kind* of millennium we may expect till Christ comes in person to establish *his* kingdom, and destroy the wicked. The writer says:—

As if in view of some great struggle like that now approaching, there has been a vast improvement in the kind of missiles used in war. The old-fashioned horse-pistol, calculated to sacrifice the unoffending quadruped on which its discharger was carried, has been superseded by Colt's, or other equine revolver, and the Minnie rifle will despatch a body of troops almost before they have come into sight. Then, we have the Armstrong gun, the name of whose inventor is appropriate, as this strong arm will carry a ball five miles that will still dance through the enemy's lines at that distance. Though we have spoken of this from a pacific position rather lightly, it is no joke to feel that your enemy can pop you over long before you can see his weapons, unless you use a telescope. Dr. Lardner advertises in the London papers that with the metal arsenium he can poison the air of a camp so that people will die if they remain there, and somebody else proposes to fire balls loaded with assafœtida into the enemy's quarters, which will speedily empty any garrison of its troops, provided with the ordinary olfactory proportions.

Present prospects intimate that there will soon be abundant use for all the horrid weapons of war, that *christian* (?) nations have been inventing while preparing for the world's conversion—truly its *destruction*. Let the faithful watchman sound the alarm, for the sword is coming. Let the *christian* warrior gird up the loins of his mind, watch and be *sober*. Thrilling events seem just ready to burst upon an astonished world buried in wickedness. Most have forgotten God and his word, and many even of the professed followers of Jesus cower before his foes, and manifest shame in the presence of the Lord's enemies. No man has more reason to be bold than the real *Christian*. "*Stand up for Jesus.*"

Write Plainly.

It sometimes happens that we find it difficult to read *all* that our correspondents write: not because any of them cannot write well enough, but for the reason that they write *carelessly*. Be *very particular* to write your own address and all names of *persons* and *places* so plainly that no one can mistake in reading them.

Those who write for the Crisis should use good *black* ink, write in a very *coarse*, *plain* style, as the compositor wishes to read the manuscript some distance from the eyes, and will be saved many painful perplexities if these points be observed. Dot the *i's* and cross the *t's*. We have the very best compositors, but they are frequently much troubled to read portions of some manuscript. Please remember to "write in a very *coarse, plain*" manner, with *good, black ink*, and much oblige your ED. and COMPOSITORS.

For the Crisis.

To the Friends in Western New York.

A proposition has been suggested and briefly considered by some as to the expediency of holding a general Tent or Grove meeting in Western New York, this season. Honeoye, Conesus, Canadice and Springwater have been suggested as appropriate places.

An inquiry has arisen, whether it is best to call the meeting for the express purpose of discussing the questions of the coming and kingdom of our Lord, and of life and salvation only through His name; or of extending the call to all christians, of all views, and let each present his own, not for the purpose of debate, but irrespective of others. These are all grave questions, and should be thoroughly considered.

It is desirable to know the general wish of all interested in the subject, so far as may be. In order to this, some one or more must be the means of ascertaining the facts in the case. I have heard the names of several brethren mentioned, and will venture to add one or two more, who, it is hoped will act as a voluntary committee, to correspond with themselves and others and be able to state, at an early day, their judgment as to the expediency of holding such meeting, as to its character, and time and place. If the following brethren will act as such committee, it is believed they will confer a favor:

Bro. Ira Allen, Jr., Honeoye, Ont. Co., N. Y., Noah Tibbals, Canadice, Ont. Co., N. Y., Elijah Wetmore, East Springwater, Liv. Co., N. Y.; A. Wiley, Springwater Valley, Liv. Co., N. Y.; William Brown, Danville, Liv. Co., N. Y.

Will the friends who are disposed, please correspond with these brethren and express their views fully, that in a multitude of counsellors they may arrive at a wise and safe judgment. If a meeting of the kind is held, it is desirable to know it at an early date, that the necessary arrangements may be made. We should hope to remain together not less than a week.

All of which is respectfully submitted, at the instance of some who wish to know the minds of more. L. P. JUDSON.

For the Crisis.

QUERY.—Matt. 13: 38 reads thus:—"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Will some please tell me, through the Crisis, if the children of the wicked one can become the children of the kingdom? or, in other words, can they that are tares to-day, become wheat to-morrow?

LIBRA.

For the Crisis.

"Born Again."

"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God.—John 3: 3.

Verse 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

From this language of our Savior we properly infer that man has once been born, which birth referred to, or implied by the expression of again, is natural and *past*; the other is spiritual and *future*. Man must be born (not converted) again, otherwise he cannot see the kingdom of God, and in order to enter into the kingdom of God, he must also be born of water. Much has already been said on this subject, and yet it has not been exhausted. The nature of this second birth is the question at issue. Is it conversion? Truly, a man must be converted, for the command of the Lord is: "Repent ye, therefore, and be converted," and, "Except ye repent, ye shall all likewise perish." But does this *conversion*, this *faith* and *repentance* constitute the second birth? As natural birth is essential to temporal life, so a spiritual birth is essential to eternal life; therefore, as that which is born of the flesh is flesh, that which is born of the spirit is spirit. Conception, according to the natural man, must precede the birth, so a spiritual conception must also precede the spiritual birth. Now, if conversion is the spiritual birth, where is the conception?

How are men to become the partakers of the divine nature? As every generative being begets his own likeness and nature, in order to become a spirit man, as Christ says he is who is born of the Spirit, he must first be begotten by the word of truth, Jas. 1: 18, and Paul says in one place, "I have begotten you by my Gospel." And how is this begetting brought about? See Jas. 1: 21. "And receive with meekness the engrafted word, which is able to save your souls."

Now the reception of the word is the conception of the Spirit, which is the incorruptible seed, which not only imparts to the children of God eternal life, but constitutes them heirs of God and joint heirs with Christ, because they are legitimate children of God, being the children of the resurrection, begotten by one Spirit, born of one Father, all partakers of one nature, the divine nature; thus are all such as shall be born of the Spirit, born again, not of corruptible seed, by the word of God, which is the seed of God that liveth forever and abideth in all his children, preserving them from sin. And upon this subject John predicates the declaration, "Whosoever is born of God doth not commit sin; for his (God's) seed remaineth in him, and he cannot sin, because he is born of God. In this (birth) the children of God are manifest and the children of the Devil."—1 John 3: 9–10. Again 1 John, 5: 18,—"Whosoever is born of God sinneth not, but he that is begotten (or converted to God) of God keepeth himself, and that wicked one toucheth him not." Amen.

E. R. SOUTHWICK.

Correspondence.

From B. J. Spaulding.

BRO. GRANT:—I should like to give you a history of one of my visits on the Islands, as a specimen of many. I called at a house, where I found things looking very slack indeed,—found a young man at the door. I began conversation with him, soon his mother came out, I told her I was a colporteur, had religious tracts and children's papers to circulate. "Should you like to read some?" I inquired. "What is the price?" "O, I give them away." "Are you a minister?" "No, not exactly, yet I do the same things ministers do; I give lectures on Bible subjects." "You are licensed, I suppose?" "No, not by men, but I have a license from God." Should you like some of the tracts? "Yes." "Would your children like some of my little books, and children's papers?" "Yes, I guess so." "Well, we will go in and see them." "No, they are very bashful." "Well, I can get access to them." "They will not talk with you." "Let me try it?" "O, it is of no use; they don't want to see you. Give me some of your little books for them, and I will give them to them." "No, I never give books to those I can't see." And she went about her work, and I continued to talk with the young man; he was very talkative, yet very ignorant. He said he did not know whether he was born to be saved or to be damned, "for, said he, "some are born to be saved, and some to be damned." His mother believed the same, and had taught the same to her son.

After the mother went in, I overheard her telling the children, "that man has got little books to give children." I continued talking with the young man for half an hour, when the door opened, and she invited me to come in. I went in and found her children all seated in a row on a bench, in serious attitude, as though they expected some great personage. There was every appearance both of poverty and negligence. A chair was placed for me,—I think the only one in the house, for I saw the woman bring in a four-legged stool for herself. There were six children. "What a pretty row of children," said I; you don't need to be ashamed of such children;" and I had taken out my books and cards, showing them to the youngest one. "Should you not like one?" "Yes." "Can you keep it clean and nice?" said I. "Yes." I gave him a Scripture card. "What is this one's name?" "John." "Well, John shall have one too; and here is one for this girl, and another for that;" and when I had got through in this way, I went through again, giving them the "Well Spring," and the "Youth's Guide," etc., and gave the mother some tracts; then began to give them exhortations. I had to be very simple indeed; told them about the great God and the blessed Jesus who died for us, exhorting them to love and serve him, and the children to obedience, and the mother to train them up aright. I proposed to pray, and sang—"Whither goest thou, pilgrim stranger?" While I knelt, they all stood attentively. Perhaps those children had never heard a prayer in their lives.—The novelty kept them still, and I felt the spirit of prayer; my feelings choked my utterance; I had to make very long pauses to recover myself, they all seemed to hold their breath with intense feeling, and drew a very long breath as I closed. O, I felt that God was there, the Holy Spirit was there.

Give me these family meetings, even among dirt, rags and ignorance; these things don't grieve away the good Spirit. Give me the tear of sympathy, joined with the prayer of faith, and the most simple truths of the Gospel to effect hearts; these family meetings, where everything is in its natural state, and the most simple truth is held forth in the most simple language. These are the meetings for me. Let me go among these ignorant ones, if I do see dirt and rags, where the Spirit runs freely, where I have to adapt myself to small capacities, where there is no sectarianism, and minds are candid.

I retired, feeling God had been with me, and that seed had been sown which would spring up and bear fruit to the glory of God. That young man walked with me, without an invitation, to hear instruction, and I felt that the good Christ was moving upon his mind. When he left I could but cry like a child; the scene I had witnessed was melting; my heart was as soft as wax, Praise the Lord! Bless his holy name!

The papers which have been contributed for me, namely, the "World's Crisis," "Well Spring," "Youth's Guide," "Sabbath School Advocate," "Myrtle," "American Messengers," and others, are well adapted here. They are received and read just as though they had never been read before. I feel grateful to the donors. I feel it a privilege to do this good work. I hope our friends will still make an effort to supply me in future with these papers. They may be left at the "World's Crisis" Office, or with Moses Corliss, of Lowell, or with my family at home.

My health is good, my spirits also. Praise the Lord.

Eden, Me. May 6th.

From L. L. Leach.

BRO. GRANT:—Through the providence of God a few of the brethren and sisters were permitted to meet this (Saturday) evening, at the quiet residence of Bro. D. A. Grant's, for the purpose of prayer and exhortation. The good Lord met with us, as he has promised to do, even where but two or three have met in his name. The Spirit of the Lord brooded over the meeting, there was not a jarring string; the utmost harmony prevailed, and much brotherly love was manifested. Our prayer to God is, let brotherly love continue. Says the Psalmist, "Behold! how good and how pleasant it is for brethren to dwell together in unity." We felt strengthened by thus meeting together, and confessing our faults one to another. We felt encouraged by recounting the many trials and difficulties the Lord has brought us through, and still feel to trust Him, not casting away our confidence, which hath great recompense of reward. Our reward is but a little in the future. Already are the nations angry, for the great day of His wrath is about to come, the Savior will soon be revealed in the clouds of heaven, bringing our reward with him. O, let us watch and pray, that we may be counted worthy of receiving it.

Torrington, Ct., May 14th.

From Peter Axe.

BRO. GRANT:—I wish brethren coming to the West would give us a call. There are many here willing to investigate the doctrine of life through Christ. I think if some of the brethren would come and preach the word, there would be much good done. Should any feel disposed to come to Westchester, Jay Co., Ind., inquire for Peter Axe.

☞ Some men think that the gratification of curiosity is the end of knowledge; some the love of fame; some the pleasure of dispute; some the necessity of supporting themselves by their knowledge—but the real use of all knowledge is this, that we should dedicate that reason which was given us by God to the use and advantage of men.

☞ FORGIVENESS.—There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blow-pipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.

THE WORLD'S CRISIS. WHOLE NO. 194.

For the Crisis.

Honesty.

In serving God a man must be honest. And as serving God is a work to be done among men, man, to serve God acceptably, must be honest with men. Nothing else will avail in the place of this element of right doing. No mental raptures or rhapsodies,—no fervors nor flames of affection,—no trumpet-blowing pretences,—no inflated professions, can supply the lack of [illegible] honesty of soul.

The craft that aims to split the difference between serving God and mammon, the worldly wisdom that excuses mean tricks by the goodness of the cause they serve,—that perpetrates pious frauds for the purpose of cheating Satan and enriching the Lord, that does business in a selfish, smuggled sort of manner, and hides all its faults beneath the sacredness and importance of the work to be done, may succeed for a while in the eye of man, but before God it cannot prosper. Nor is its prosperity permanent among *men*. The veil will sometime slip aside. The dupes will get a glimpse of their deceivers, the day of reckoning will come, and it will be most severe upon those who have provoked the suspicions of those who have trusted them most implicitly. "Look you out seven men of *honest report*, full of the Holy Ghost and of wisdom, whom we may appoint over this matter." Acts 6: 3. This was the injunction of those apostles who had before been fleeced by one who had by some means so secured their confidence that they allowed him to carry the bag, and to bear what was put therein, but yet who was a thief, who cared not for the poor,—who grudged the very ointment that Mary poured on Jesus' head, and this only that he might steal from its price—who finally sold his Lord for thirty pieces of silver, and learned at last in his horror and despair, that there were things in this world more precious than ill-gotten gain. The apostles were wise in their selection of seven men of *honest report* for the work of distributing the bounty of the church.

Such men have been and are still needed in all the departments of church and of state. The ancient Grecian who walked at midday with his lantern, "looking for an honest man," would, if he were here now, pass by many who have places of trust and responsibility before he found what he sought.

The kind of honesty which is in demand is not a mere legal honesty, for many of the veriest rogues in the world have all that. They slip through the meshes of the law. They keep outside of jail, and yet in reality they have no honesty about them. What is needed is honesty of soul. Honesty that shines in the whole countenance and that shows in the whole life. Honesty that is not a question of "the best policy"—but which is a question of immutable *right*. Honesty that is not based upon ignorance and credulity, and which renders its possessor a mere tool and dupe for cunning and crafty wire-pullers behind the curtain, but an honesty that is vigilant, intelligent, bright eyed, and active, and which not only maintains its own position, but guards against the selfish schemes of others who plot to do wrong.

God's work demands such men in all its branches. God's abused people demand such men as agents to do their collective work. Treasurers that will not steal; officers that will not swallow half they handle; men that dare make a full exhibit of their proceedings before sworn foes as well as gentle hearted friends; men whose acts will bear scrutiny and are *open* to it; men who prize something else better than dollars and cents; men who "walk honestly as in the day"; men who pay their debts, and whose word is as good as their bond; men whose acts inspire rather than impair confidence—and whose highest aim is to please God; men that can labor and *wait* for God to reward them; men that follow "whatsoever things are *honest* and of good report"; men who exercise themselves to have *always* a conscience void of offence toward God and toward man.

With such men as these to carry "the bag" it will not get empty without some results. Its contents can be traced as the path of a river is traced by the verdure on its banks. But with a Judas stealing from the treasury all the time, good people soon get discouraged about trying to earn wages to put in a bag with holes. As well might one fulfill the task of filling a leaky tub with water drawn from a deep well in a sieve, as to satiate the demands of these children of the horse-leech, that only cry, "give, give" that they may consume the greatest part of their gifts; whose zeal and benevolence, and self-denial, and earnest begging for, and interest in, "the cause" which they represent, sooner or later turns the bulk of its results to those culminating points in all their courses, their bellies and their pockets.

God give us honest men! Men that we can rely on to do their appointed work, neither crafty nor imbecile, but honest before God and man. O, for more of them everywhere! M. L. H.

May 16, 1859.

☞ An English newspaper, called the [illegible] made its appearance at [illegible] on the 2d inst. This is the [illegible] newspaper that has been published in that city. [illegible]

For the Crisis.

What is Wrong?

"Judge not that ye be not judged."—Matt. 7:1.

"Why don't our ministers preach faith and repentance to the people instead of harping forever on doctrinal points?" "Why do they give us so much of the letter of the word, without the Spirit?" "We want gospel sermons from spiritually minded men!" Yes, and would it not be well if they were possessed of spiritual bodies also, that would need neither food or raiment? and wings, that they might at will glide swiftly through the air above our heads, and gently drop down among us just when we needed them, without having to endure the wear and tear, and cost of traveling by car and stage? If they had none of these natural things to care for and endure, would not some of them come to us every Lord's day with the glowing eloquence of an angel from heaven? and should we not listen to their preaching with rapture, saying to ourselves,—

> "Our willing soul would stay
> In such a frame as this,
> And sit and sing herself away
> To everlasting bliss?"

All this would be very nice! But under the present dispensation, our ministering brethren have literal bodies that *must* be cared for, and natures like our own, whose yearnings must in some measure be supplied before they can preach to us the gospel in all its fullness, sweetness, purity and love! They need the necessaries of life (to say nothing of luxuries,) and they *must* have them! And not only these, they need your sympathies and your prayers; if you withhold them, you wrong your brother and cheat your own souls! It is not enough that we say we love Jesus and his message; we should love for Christ's sake the messenger also: it is not for him alone to comfort the people of God; the people must comfort him in return.

Murmur not, dear brother and sister, if the man of God who breaks to you the "bread of life," should sometimes fail to bring before you the truth in such a manner as your fancy or judgment might dictate. Judge him not hastily! First search out the hidden causes; these may be many, and perhaps you can easily remove some of them. Search thy heart diligently and thine eye also, before you attempt to pick out the flaws in thy brother's sermons.

Think not that you are too small and weak to help or hinder his work. The humblest child of grace has a mission to perform; and if they will, they may by faith and prayer have power to move in his behalf the arm that moves the world! Whatever thy hand finds to do, do it with thy might, remembering it is written, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withall it shall be measured to you again."

When you have done all you can find to do for your pastor, go to the house of God and see if the fountains of his heart are not broken up, and the healing streams of gospel truth ready to burst forth from his lips and flow sweetly over your soul:

> If ye are blessed with earthly store,
> Give to thy brother part;
> If ye have naught but smiles to give,
> Bestow with liberal heart.
>
> A cheerful word of sympathy
> May scatter clouds away;
> One little act performed in love,
> Turns darkness into day!
>
> In justice and in faithfulness
> His burdens kindly share;
> 'T will waken thoughts within his mind
> That long have slumbered there.
>
> As Hur and Aaron raised the hands
> Of Moses when they failed,
> And stayed them through the weary day,
> That Israel might prevail.
>
> So must ye stay thy pastor's hands
> With godly life and prayer;
> Sustain him, and the truth will come
> With spirit and in power.

M. J. M.

For the Crisis.

John 3: 13.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven."

George Campbell, in his translation of the four Gospels, translates the latter part of this passage "whose abode is heaven." This accords with the revealed fact, that our blessed Lord was with God in the beginning, John 1: 1, and enjoyed glory with him "before the world was." John 17: 5. Heaven was, and is, his permanent abode until he shall personally reign on the earth; although he sojourned here a brief period, to suffer and die for our salvation, in accordance with the wisdom of God, antecedent to the glory which shall follow.

Pool's Continuators remark on the passage, "The participle *on* is of the preterimperfect tense, as well as the present tense," and consider "who was in heaven" a correct translation.

Henry Grew.

☞ Every human being has some mission to perform upon earth. We all exert some influence for good or evil upon those with whom we come in contact.

The World's Crisis.

BOSTON, MAY 25, 1859.

☞ Friends interested will please notice the change in the Illinois Annual Conference.

The Spirit.—No. 8.

"The spirit shall return unto God who gave it."

In this number we complete our examination of the word *ruakh*, which is rendered *spirit* in our motto.

21. *Ruakh* is rendered *wind* ninety-five times. "And God made a *wind* to pass over the earth." Gen. 8: 1. "The Lord brought an east *wind* upon the land all that day, and all that night, and when it was morning, the east *wind* brought the locusts." Ex. 10: 13. "And the Lord turned a mighty strong west *wind*, which took away the locusts." Ex. 10: 19. "And the Lord caused the sea to go back by a strong east *wind* all that night." Ex. 14: 21. "Thou didst blow with thy *wind*, the sea covered them." Ex. 15: 10. "And there went forth a *wind* from the Lord." Num. 11: 31. "He rode upon a cherub, and did fly; and he was seen upon the wings of the *wind*." 2 Sam. 22: 11. "The heaven was black with clouds and *wind*, and there was a great rain." 1 Kin. 18: 45. "A great and strong *wind* rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the *wind*; and after the *wind* an earthquake." 1 Kin. 19: 11. "Ye shall not see *wind*, neither shall ye see rain." 2 Kin. 3: 17. "Behold there came a great *wind* from the wilderness, and smote the four corners of the house." Job 1: 19. "Do ye imagine to reprove words, and the speeches of one that is desperate, which are as *wind*." Job 6: 26. "O remember that my life is *wind*." Job 7: 7. "How long shall the words of thy mouth be like a strong *wind*?" Job 8: 2. "The east *wind*." Job 15: 2. "They are as stubble before the *wind*." Job 21: 18. "Make the weight for the *winds*, and he weigheth the waters by measure." Job 28: 25. "Terrors are turned upon me; they pursue my soul as the *wind*." Job 30: 15. "Thou liftest me up to the *wind*; thou causeth me to ride upon it." Job 30: 22. "The *wind* passeth, and cleanseth them." Job 37: 21. "The chaff which the *wind* driveth away." Ps. 1: 4. "He did fly upon the wings of the *wind*." Ps. 18: 10. "The dust before the *wind*." Ps. 18: 42. "Let them be as chaff before the *wind*." Ps. 35: 5. "Thou breakest the ships of Tarshish with an east *wind*." Ps. 48: 7. "A *wind* that passeth away." Ps. 78: 39. "As the stubble before the *wind*." Ps. 83: 13. "The *wind* passeth over it, and it is gone." Ps. 103: 16. "Who walketh upon the wings of the *wind*." Ps. 104: 3. "He commandeth, and raiseth the stormy *wind*." Ps. 107: 25. "He bringeth the *wind* out of his treasuries." Ps. 135: 7. "He causeth his *wind* to blow, and the waters flow." Ps. 147: 18. "Stormy *wind* fulfilling his word." Ps. 148: 8.

"He that troubleth his own house shall inherit the *wind*." Prov. 11: 29. "Whoso boasteth himself of a false gift is like clouds and *wind* without rain." Prov. 25: 14. "The north *wind* driveth away rain." Prov. 25: 23. "Whosoever hideth her, hideth the *wind*." Prov. 27: 16. "Who hath gathered the *wind* in his fists?" Prov. 30: 4. "The *wind* goeth toward the south, and turneth about unto the north; it whirleth about continually, and the *wind* returneth again according to his circuits." Eccl. 1: 6. "What profit hath he that hath labored for the *wind*?" Eccl. 5: 16. "He that observeth the *wind* shall not sow." Eccl. 11: 4. "As the trees of the wood are moved by the *wind*." Isa. 7: 2. "With his mighty *wind* shall he shake his hand over the river." Isa. 11: 15. "The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the *wind*." Isa. 17: 13. "We have as it were brough forth *wind*." Isa. 26: 18. "He stayeth his rough *wind*. Isa. 27: 8. "A man shall be as an hiding place from the *wind*." Isa. 32: 2. "The *wind* shall carry them away." Isa. 41: 16. "Their molten images are *wind* and confusion." Isa. 41: 29. "The *wind* shall carry them all away." Isa. 57: 18. "Our iniquities, like the *wind*, have taken us away." Isa. 64: 6. "Snuffeth up the wind at her pleasure." Jer. 2: 24. "A dry *wind* . . . . even a full *wind* from those places shall come unto me." Jer. 4: 11, 12. "The prophets shall become *wind*, and the word is not in them." Jer. 5: 13. "He maketh the lightnings with rain, and bringeth forth the *wind* out of his treasures." Jer. 10: 13. "Therefore will I scatter them as the stubble that passeth away by the *wind*." Jer. 13: 24. "They snuffed up the *wind* like dragons." Jer. 14: 6. "I will scatter them as with an east *wind*." Jer. 18: 17. "The *wind* shall eat up all thy pastors." Jer. 22: 22. "I will scatter into all *winds* them that are in the utmost corners." Jer. 49: 32. "Upon Elam will I bring the four *winds* from the four quarters of heaven, and will scatter them towards all those *winds*." Jer. 49: 36. "I will raise up against Babylon . . . a destroying *wind*." Jer. 51: 1. "He . . . bringeth forth the *wind* out of his treasures." Jer. 51: 16.

"A third part thou shalt scatter in the *wind*." Ezk. 5: 2. "The whole remnant of thee will I scatter into all the *winds*." Ezk. 5: 10. "I will scatter a third part into all the *winds*." Ezk. 5: 12. "I will scatter toward every *wind* all that are about him." Ezk. 12: 14. "A stormy *wind* shall rend it." Ezk. 13: 11. "I will even rend it with a stormy *wind* in my fury." Ezk. 13: 13. "Shall it not utterly wither when the east *wind* toucheth it?" Ezk. 17: 10. "They that remain shall be scattered toward all *winds*." Ezk. 17: 21. "The east *wind* dried up her fruit." Ezk. 19: 12. "The east *wind* hath broken thee in the midst of the seas." Ezk. 27: 26. "Prophesy unto the *wind*, prophesy, son of man, and say to the *wind*, thus saith the Lord God, come from the four *winds*, O breath." Ezk. 37: 9. "The *wind* carried them away." Dan. 2: 35. "The four *winds* of the heaven strove upon the great sea." Dan. 7: 2. "For it came up from notable ones, toward the four *winds* of heaven." Dan. 8: 8. "His kingdom shall be broken and shall be divided toward the four *winds* of heaven." Dan. 11: 4. "The *wind* hath bound her up in her wings." Hosea 4: 19. "They have sown the *wind*." Hosea 8: 7. "Ephraim feedeth on *wind*." Hos. 12: 1. "The *wind* of the Lord shall come." Hosea 13: 15. "He that formeth the mountains, and createth the *wind*." Amos 4: 13. "The Lord sent out a great *wind* into the sea." Jonah 1: 4. "God prepared a vehement east *wind*." Jonah 4: 8. "The four *winds* of the heaven." Zech. 2: 6. "The *wind* was in their wings." Zech. 5: 9.—*Total* 95.

We have now examined the various renderings and meanings of the word rendered *spirit* in the Old Testament, and submit them for the consideration of the candid reader. If we have succeeded in leading any to a better understanding of the Scriptures and an increased interest in their study, with love for the truth, we would praise the Lord for the privilege; and, although some honest and even good men may shun our society and consider us heretics, we would still thank the Lord that we are counted worthy to suffer for the truth's sake. We have no misgivings in relation to the truth of the points taken, and, hence, can afford to bear scorn and reproachful epithets with a smile, while the peace of God rules within the heart.

In all the Old Testament, we have found nothing to teach us that *man* has an immortal spirit that will be conscious when *he* is *dead*. Why are we called *infidel* for rejecting what we cannot find taught in the Bible? We have not yet been shown a chapter and verse that teaches the *conscious* existence of any *part* of man after "the breath of life" has returned to God, who gave it: but we *have* found it most plainly and positively declared, that, when man's (*ruakh*) "*breath* goeth forth, *he* returneth to his earth, in that very day *his thoughts* PERISH."

In our next we purpose to commence the examination of the New Testament on this subject.

Adulteration of Food.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived."—Paul.

The following is from the *Knickerbocker*,—"We find bread, for instance, compounded of potatoes, alum, beans, chalk, carbonate of magnesia, silicia, pipe-clay, bone-dust, plaster of Paris, sulphate of copper, etc.

Coffee is adulterated with chickory, roasted wheat, and beans, mangel-wurzel, acorns, etc. Tea is mixed with leaves of the beech, elm, willow, poplar, sand, starch, etc., and the dangerous auxiliaries, Venetian red, chrome yellow, carbonate and arsenite of copper, chromate and bichromate of potash, etc., are subsidized to give the counterfeit the requisite color."

"That which is sold for sugar, contains sand and plaster of Paris. Milk . . . is . . . diluted with water and thickened with chalk, and in some instances with sheep's brains!"

"Snuff is compounded with chromate of potash and lead, ferruginous earths, red and white lead, carbonate of ammonia, lime and powdered glass."

The N. Y. *Independent* has an article on cheating and deception. In the closing paragraphs, the writer says:—

"Thus, false weights are given for true; short measures are marked for full; foreign names are put on domestic goods; facsimiles of genuine labels are pasted on spurious packages; deceptive brands are marked on barrels; false dies are stamped on cutlery; lying dates are registered on casks; old vintages are inscribed on new wines; over-values are checked on various goods; wrong names are continually given to a thousand articles in every department of trade, by which those who buy are continually *deceived* by those who sell, and by which the general morals of the mercantile community, as well as the standards of honor among individual men, are insensibly yet not the less inevitably impaired."

When we consider the fact, that many are still declaring that the world is growing *better*, and that the conversion of the world is at hand, it seems as though the people were still worse deceived in *theology* than they are in food and drink. If it were not for the fabled idea of the world's conversion, no doubt, many more would see the clear evidence that the world is growing wicked very rapidly, and that Jesus will soon come to gather the waiting bride.

The following from the New Bedford *Mercury*, gives a faint idea of the *kind* of millennium we may expect till Christ comes in *person* to establish *his* kingdom, and destroy the wicked. The writer says:—

As if in view of some great struggle like that now approaching, there has been a vast improvement in the kind of missiles used in war. The old-fashioned horse-pistol, calculated to sacrifice the unoffending quadruped on which its discharger was carried, has been superseded by Colt's, or other equine revolver, and the Minnie rifle will despatch a body of troops almost before they have come into sight. Then, we have the Armstrong gun, the name of whose inventor is appropriate, as this strong arm will carry a ball five miles that will still dance through the enemy's lines at that distance. Though we have spoken of this from a pacific position rather lightly, it is no joke to feel that your enemy can pop you over long before you can see his weapons, unless you use a telescope. Dr. Lardner advertises in the London papers that with the metal arsenium he can poison the air of a camp so that people will die if they remain there, and somebody else proposes to fire balls loaded with assefoedita into the enemy's quarters, which will speedily empty any garrison of its troops, provided with the ordinary olfactory proportions.

Present prospects intimate that there will soon be abundant use for all the horrid weapons of war, that *christian* (?) nations have been inventing while preparing for the world's conversion—truly its *destruction*. Let the faithful watchman sound the alarm, for the sword is coming. Let the *christian* warrior gird up the loins of his mind, watch and be *sober*. Thrilling events seem just ready to burst upon an astonished world buried in wickedness. Most have forgotten God and his word, and many even of the professed followers of Jesus cower before his foes, and manifest shame in the presence of the Lord's enemies. No man has more reason to be bold than the real *Christian*. "*Stand up for* Jesus."

Write Plainly.

It sometimes happens that we find it difficult to read *all* that our correspondents write: not because any of them cannot write well enough, but for the reason that they write *carelessly*. Be *very particular* to write your own address and all names of *persons* and *places* so plainly that no one can mistake in reading them.

Those who write for the Crisis should use good *black* ink, write in a very *coarse*, *plain* style, as the compositor wishes to read the manuscript some distance from the eyes, and will be saved many painful perplexities if these points be observed. Dot the *i's* and cross the *t's*. We have the very best compositors, but they are frequently much troubled to read portions of some manuscript. Please remember to "write in a very *coarse*, *plain*" manner, with *good*, *black ink*, and much oblige your Ed. and Compositors.

For the Crisis.

To the Friends in Western New York.

A proposition has been suggested and briefly considered by some as to the expediency of holding a general Tent or Grove meeting in Western New York, this season. Honeoye, Conesus, Canadice and Springwater have been suggested as appropriate places.

An inquiry has arisen, whether it is best to call the meeting for the express purpose of discussing the questions of the coming and kingdom of our Lord, and of life and salvation only through His name; or of extending the call to all christians, of all views, and let each present his own, not for the purpose of debate, but irrespective of others. These are all grave questions, and should be thoroughly considered.

It is desirable to know the general wish of all interested in the subject, so far as may be. In order to this, some one or more must be the means of ascertaining the facts in the case. I have heard the names of several brethren mentioned, and will venture to add one or two more, who, it is hoped will act as a voluntary committee, to correspond with themselves and others and be able to state, at an early day, their judgment as to the expediency of holding such meeting, as to its character, and time and place. If the following brethren will act as such committee, it is believed they will confer a favor:

Brn. Ira Allen, Jr., Honeoye, Ont. Co., N. Y.; Noah Tibbals, Canadice, Ont. Co., N. Y., Elijah Wetmore, East Springwater, Liv. Co., N. Y.; A. Wiley, Springwater Valley, Liv. Co., N. Y.: William Brown, Danville, Liv. Co., N. Y.

Will the friends who are disposed, please correspond with these brethren and express their views fully, that in a multitude of counsellors they may arrive at a wise and safe judgment. If a meeting of the kind is held, it is desirable to know it at an early date, that the necessary arrangements may be made. We should hope to remain together not less than a week.

All of which is respectfully submitted, at the instance of some who wish to know the minds of more. L. P. Judson.

For the Crisis.

Query.—Matt. 13: 38 reads thus:—"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Will some please tell me, through the Crisis, if the children of the wicked one can become the children of the kingdom? or, in other words, can they that are tares to-day, become wheat to-morrow?

Lizzie.

For the Crisis.

"Born Again."

"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God.—John 3: 3.

Verse 5. Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God."

From this language of our Savior we properly infer that man has once been born, which birth referred to, or implied by the expression of again, is natural and *past*; the other is spiritual and *future*. Man must be born (not converted) again; otherwise he cannot see the kingdom of God, and in order to enter into the kingdom of God, he must also be born of water. Much has already been said on this subject, and yet it has not been exhausted. The nature of this second birth is the question at issue. Is it conversion? Truly, a man must be converted, for the command of the Lord is: "Repent ye, therefore, and be converted," and, "Except ye repent, ye shall all likewise perish." But does this *conversion*, this *faith* and *repentance* constitute the second birth? As natural birth is essential to temporal life, so a spiritual birth is essential to eternal life; therefore, as that which is born of the flesh is flesh, that which is born of the spirit is spirit. Conception, according to the natural man, must precede the birth, so a spiritual conception must also precede the spiritual birth. Now, if conversion is the spiritual birth, where is the conception?

How are men to become the partakers of the divine nature? As every generative being begets his own likeness and nature, in order to become a spirit man, as Christ says he is who is born of the Spirit, he must first be begotten by the word of truth, Jas. 1: 18, and Paul says in one place, "I have begotten you by my Gospel." And how is this begetting brought about? See Jas. 1: 21. "And receive with meekness the engrafted word, which is able to save your souls."

Now the reception of the word is the conception of the Spirit, which is the incorruptible seed, which not only imparts to the children of God eternal life, but constitutes them heirs of God and joint heirs with Christ, because they are legitimate children of God, being the children of the resurrection, begotten by one Spirit, born of one Father, all partakers of one nature, the divine nature; thus are all such as shall be born of the Spirit, born again, not of corruptible seed, by the word of God, which is the seed of God that liveth forever and abideth in all his children, preserving them from sin. And upon this subject John predicates the declaration, "Whosoever is born of God doth not commit sin; for his (God's) seed remaineth in him, and he cannot sin, because he is born of God. In this (birth) the children of God are manifest and the children of the Devil."—1 John 3: 9–10. Again 1 John, 5: 18,—"Whosoever is born of God sinneth not, but he that is begotten (or converted to God) of God keepeth himself, and that wicked one toucheth him not." Amen. E. R. Southwick.

Correspondence.

From B. J. Spaulding.

Bro. Grant:—I should like to give you a history of one of my visits on the Islands, as a specimen of many. I called at a house, where I found things looking very slack indeed,—found a young man at the door. I began conversation with him; soon his mother came out; I told her I was a colporteur, had religious tracts and children's papers to circulate. "Should you like to read some?" I inquired. "What is the price?" "O, I give them away." "Are you a minister?" "No, not exactly; yet I do the same things ministers do; I give lectures on Bible subjects." "You are licensed, I suppose?" "No, not by men; but I have a license from God." Should you like some of the tracts? "Yes." "Would your children like some of my little books, and children's papers?" "Yes, I guess so." "Well, we will go in and see them." "No, they are very bashful." "Well, I can get access to them." "They will not talk with you." "Let me try it?" "O, it is of no use; they don't want to see you. Give me some of your little books for them, and I will give them to them." "No, I never give books to those I can't see." And she went about her work, and I continued to talk with the young man; he was very talkative, yet very ignorant. He said he did not know whether he was born to be saved or to be damned, "for, said he, "some are born to be saved, and some to be damned." His mother believed the same, and had taught the same to her son.

After the mother went in, I overheard her telling the children, "that man has got little books to give children." I continued talking with the young man for half an hour, when the door opened, and she invited me to come in. I went in and found her children all seated in a row on a bench, in serious attitude, as though they expected some great personage. There was every appearance both of poverty and negligence. A chair was placed for me,—I think the only one in the house, for I saw the woman bring in a four-legged stool for herself. There were six children. "What a pretty row of children," said I; you don't need to be ashamed of such children;" and I had taken out my books and cards, showing them to the youngest one. "Should you not like one?" "Yes." "Can you keep it clean and nice?" said I. "Yes." I gave him a Scripture card. "What is this one's name?" "John." "Well, John shall have one too; and here is one for this girl, and another for that;" and when I had got through in this way, I went through again, giving them the "Well Spring," and the "Youth's Guide," etc., and gave the mother some tracts; then began to give them exhortations. I had to be very simple indeed; told them about the great God and the blessed Jesus who died for us, exhorting them to love and serve him, and the children to obedience, and the mother to train them up aright. I proposed to pray, and sang—"Whither goest thou, pilgrim stranger?" While I knelt, they all stood attentively. Perhaps those children had never heard a prayer in their lives.—The novelty kept them still, and I felt the spirit of prayer; my feelings choked my utterance; I had to make very long pauses to recover myself; they all seemed to hold their breath with intense feeling, and drew a very long breath as I closed. O, I felt that God was there; the Holy Spirit was there.

Give me these family meetings, even among dirt, rags and ignorance; these things don't grieve away the good Spirit. Give me the tear of sympathy, joined with the prayer of faith, and the most simple truths of the Gospel to effect hearts; these family meetings, where everything is in its natural state, and the most simple truth is held forth in the most simple language. These are the meetings for me. Let me go among these ignorant ones, if I do see dirt and rags, where the Spirit runs freely, where I have to adapt myself to small capacities, where there is no sectarianism, and minds are candid.

I retired, feeling God had been with me, and that seed had been sown which would spring up and bear fruit to the glory of God. That young man walked with me, without an invitation, to hear instruction; and I felt that the good Christ was moving upon his mind. When he left I could but cry like a child; the scene I had witnessed was melting; my heart was as soft as wax. Praise the Lord! Bless his holy name!

The papers which have been contributed for me, namely, the "World's Crisis," "Well Spring," "Youth's Guide," "Sabbath School Advocate," "Myrtle," "American Messengers," and others, are well adapted here. They are received and read just as though they had never been read before. I feel grateful to the donors. I feel it a privilege to do this good work. I hope our friends will still make an effort to supply me in future with these papers. They may be left at the "World's Crisis" Office, or with Moses Corliss, of Lowell, or with my family at home.

My health is good, my spirits also. Praise the Lord.

Eden, Me., May 6th.

From L. L. Leach.

Bro. Grant:—Through the providence of God a few of the brethren and sisters were permitted to meet this (Saturday) evening, at the quiet residence of Bro. D. A. Grant's, for the purpose of prayer and exhortation. The good Lord met with us, as he has promised to do, even where but two or three have met in his name. The Spirit of the Lord brooded over the meeting; there was not a jarring string; the utmost harmony prevailed, and much brotherly love was manifested. Our prayer to God is, let brotherly love continue. Says the Psalmist, "Behold! how good and how pleasant it is for brethren to dwell together in unity." We felt strengthened by thus meeting together, and confessing our faults one to another. We felt encouraged by recounting the many trials and difficulties the Lord has brought us through, and still feel to trust Him, not casting away our confidence, which hath great recompense of reward. Our reward is but a little in the future. Already are the nations angry, for the great day of His wrath is about to come; the Savior will soon be revealed in the clouds of heaven, bringing our reward with him. O, let us watch and pray, that we may be counted worthy of receiving it.

Torrington, Ct., May 14th.

From Peter Axe.

Bro. Grant:—I wish brethren coming to the West would give us a call. There are many here willing to investigate the doctrine of life through Christ. I think if some of the brethren would come and preach the word, there would be much good done. Should any feel disposed to come to Westchester, Jay Co., Ind., inquire for Peter Axe.

☞ Some men think that the gratification of curiosity is the end of knowledge; some the love of fame; some the pleasure of dispute; some the necessity of supporting themselves by their knowledge—but the real use of all knowledge is this, that we should dedicate that reason which was given us by God to the use and advantage of men.

☞ Forgiveness.—There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blow-pipe of their indignation, and scorch him and burn his fault into him; and when they have branded him sufficiently with their fiery flats, then—they forgive him.

For the Crisis.

Effect of the Christian's Hope.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The hope here spoken of as having this purifying effect is, "that when He shall appear, we shall be *like him*," and "*see him* as he is." Two things are particularly needful, in order to beget in us this hope; viz.: an *expectation* and a *desire*; for a man may have a strong *desire* for a certain favor, and yet his circumstances will not allow him to harbor the least expectation that it will be conferred upon him; consequently he cannot be said to *hope* for it. To *desire* to be like the glorious Messiah when he shall appear, we will need to be informed of the glories pertaining to his person so beautifully described by that disciple whom Jesus loved. Listen to it.—"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; . . . . and his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as dead. And He laid his right hand upon me, saying unto me, Fear not; I am the First and the Last; I am He that *liveth*, and *was dead*; and, behold, I am *alive forevermore*." Amen

Who would not desire that the Lord Jesus Christ should change our vile body, that it may be fashioned like unto *his glorious* body? And that we may expect this favor, it is written, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not *perish*, but have everlasting *life*." "But as He which hath called you is holy, *so be ye holy* in all manner of conversation; because it is written, Be ye holy; for I am holy. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live *soberly, righteously, and godly*, in this present world; looking for that blessed *hope* and *glorious appearing* of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." G. Barns.

Danville, C. E.

For the Crisis.

Self-Examination.

Any truthful examination into our actions must be good; but we ought not to be satisfied with it until it becomes both searching and progressive. Its aim should be not only to investigate instances, but to discover principles. Thus, suppose our conscience upbraids us for any particular, bad habit; we then regard each instance of it with intense self-reproaches and long for an opportunity of proving the amendment which seems certain to arise from our pangs of regret. The trial comes, and sometimes our former remorse is remembered and saves us; and sometimes is forgotten, and our conduct is as bad as it was before our conscience was awakened. Now in such a case we should begin at the beginning, and try to discover where it is that we are wrong in the heart. This is not to be done by weighing any particular instance, and observing after what particular interval it occurred, and whether, with a little more or a little less temptation than usual. Instead of dwelling chiefly on mere circumstances of this kind, we should try to get at the substance of the thing, so as to be certain what fundamental precept of God is violated by the habit in question. That precept we should make our study; and there is more hope of a permanent amendment. E. R. R.

The Mormons. It appears that the movement being made with regard to the Mormons leaving the Continent is not a party one, and did not originate with politicians. It originated with certain shipping and commercial men in combination with Mormon chiefs. The plan is not yet matured, but it is highly probable that it will be within a short time. The principle of it is that the Mormons shall be paid for their improvements at a fair valuation, and that with these means they will be able to pay for their transportation to an Island of the Pacific selected for that purpose.

Noble Thoughts.—I never found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm, but a bush, a humble, abject bush. As if he would by these selections check the conceited arrogance of man. Nothing produceth love like humility; nothing hate, like pride.—*Ex.*

A certain species of fungus has been known to attain the size of a gourd in one night; and it is calculated that the cellules of which it is composed, must amount to forty-seven thousand millions. If it grew in twelve hours, this would give four thousand millions each minute.

EDITORIAL NOTICES

☞ If any wish to have choice hymns or tunes inserted in the new music book, let them be forwarded at *once*, or it will be too late, as a portion of the book will soon be in the compositor's hands. If sent to this office, they will be forwarded to the committee.

A Card.—Bro. Wm. Glen Moncrieff, an able minister of the New Testament, who is now preaching in Boston, would be willing to preach Tuesday and Wednesday evenings of each week, in any place adjacent to the city, or more remote, if our Brn. will address him at Boston, care of Miles Grant.

☞ C. F. Hudson can supply those desiring them, with the back numbers of the *Christian Freeman*, containing the Discussion between himself and Mr. Cobb.

We publish the affirmative of the question in the Crisis, but are unable to furnish the back numbers containing the same.

☞ Dr. Cox is publishing a series of articles in the *American Presbyterian*, designed to show that the battle of "Armageddon," mentioned in Rev. 16: 16, is, in all probability, at hand, as indicated by the present movements of the nations.

Obituary Notices.

Fell asleep in Jesus, Feb. 5th, 1859, in Jersey county, Illinois, of consumption, Bro. John D. Wagoner, aged thirty years and six months.

He had for years made the Bible his companion. When in California, while others spent the Lord's day in idleness, amusements, drinking and gambling, he improved the time in reading the Book of books, and in meditation. His life was governed by divine laws.

He embraced much of the Advent faith when in health, and some time before the fatal, yet flattering disease began to undermine his firm constitution. In the last year of his life, he became decided upon the unpopular doctrine of the sleep of the dead and destruction of the wicked; and notwithstanding he knew his life was short, the consistency and harmony of the sacred Scriptures on these points, and the grandeur that encircled the resurrection, in connection with the glory that enshrouded Christ as he holds the keys of death and hades, and would soon use them in opening the graves and bringing forth the saints to immortality and eternal life, gave him strong consolation and calm resignation.

His affectionate wife died in Christ some five weeks before his death, of the same aggravating disease. Her sickness was of longer duration than his. Amid these great and severe trials he found the promises of God sure, and grace sufficient to endure them unto the end.

He had the consolation and care of kind parents, friends and medical aid, until, beneath the parental roof, his eyes, by a father's hand, were closed in death. He requested in his last days of sickness that the writer should preach his funeral sermon, and give the reasons of his hope, for the benefit of his friends. We chose the language of the Apostle Paul (1 Thess. 4: 18) for the basis of our discourse on the solemn occasion.

Bro. and Sr. W. have left a lovely little daughter, with many friends, to mourn their loss. May they be sustained in their affliction, united to Christ, live to his glory, and share life and immortality with the resurrected saints in the kingdom of God

W. Pratt.

Died, in Alganese, Mich., April 8th, 1859, our much esteemed and worthy Bro. John Wakeman, aged nearly sixty-eight years.

The subject of this notice formerly stood identified with the Methodist Episcopal church; but when the glorious proclamation of the kingdom of God and the personal coming of Israel's king fell on his ear, he joyfully and heartily received the message; and as his soul was enlarged by the reception of so many new truths, he found that he was under the necessity of identifying himself with a people cherishing the same blessed hope, with whom he walked, adorning his faith by a well ordered life and christian conversation, looking for the mercy of our Lord Jesus Christ at his coming. This was, in short, his history during the last years of his pilgrimage, and until he quietly and peacefully fell asleep in Jesus, to await the fulfillment of the promises at the coming of our glorious Redeemer in the morning of the first resurrection. Although death, the great enemy of man, with hades, has gained a temporary dominion over this disciple of Christ, together with his believing wife, who died about two years since, it is a matter of unspeakable consolation to the relatives, and the church, that Christ will soon come and vanquish all his enemies, and redeem all his saints; when all the mighty host will join in singing "the song of Moses the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

The writer improved the funeral occasion, speaking from Rev. 15: 3.

Rest, dear brother, rest in slumber,
Until the resurrection morn,
Then arise and join our number,
Who thy triumphs shall adorn.

A. N. Seymour.

Died, in Hallowell, Me., May 3d, 1859, George H. Dunn, aged fifty-four years.

Bro. Dunn experienced religion when quite young, and united with the M. E. church; but in the year 1842, under the labors of Eld. H. Butler, he obtained that perfect liberty the gospel promises to them that believe. Soon after the advent doctrine was proclaimed in this place; he embraced it in full—the sleep of the dead and the destruction of the wicked. He told me but a few days before he died, that his only hope was in the coming of the Lord and the resurrection of the dead.

A more patient person in great distress and sickness I never saw. He retained his senses till the last, and died in the above hope, in great peace. Nicholas Smith.

Sister Nancy Kirk, of Springfield, Vt, while returning from a short visit to a neighboring friend, was thrown from the carriage, and so badly injured that she expired in a short time after. It was supposed the horse took fright from the thill being left out of its place, and letting the carriage upon the horse. She was a young lady of about twenty-five years of age. She has left a husband and a large circle of friends to mourn her loss. She left an evidence that she will have part in the first resurrection. Funeral attended by the writer. Sermon preached from 1 Thess. 4: 13–18.

E. D. C. Wheeler.

Summary of News.

FOREIGN.

Per steamship Canada. From Liverpool the 5th inst.

THE WAR.

Intelligence of a battle was eagerly expected, but nothing of moment had occurred.

The Austrians crossed the Po near Cambio, and advanced toward Sala.

They also made an unsuccessful effort to cross near Trassinetto. The Sardinian official Bulletin says of the latter that it commenced on the 3d, with a cannonade that lasted fifteen hours, which was recommenced on the afternoon of the 4th, and lasted the remainder of the day. The Piedmontese had only a few wounded, whilst the Austrians experienced much loss.

The Austrians commenced a cannonade from the direction of Valenza on the 3d, without effect.

A letter from Genoa says that all the Austrian vessels there had been seized by the Sardinians.

Within a fortnight it was expected that the French army in Sardinia would be 100,000 strong.

Considerable portions of the French artillery had not been able to cross the Alps, the passes being blocked with snow. The sufferings of the French troops in crossing are said to have been terribly severe.

It is reported that Prince Napoleon is to command a corps of 25,000 men, to be employed on the shores of the Adriatic.

The Turin correspondent of the Daily News positively asserts that France is about to mobilize between 700,000 and 800,000 men, and that the French army on the Rhine will amount to 700,000, as the Emperor does not believe that Germany will remain quiet. The same correspondent also asserts, that on the day the Emperor quits Paris he will address a solemn manifesto to Europe, espousing the cause of the Nationalities.

The London Herald's Paris correspondent says, it was whispered that immediately after the Emperor's departure, Paris would be placed under martial law.

The Emperor of Austria was preparing to take chief command with Gen. Hess. The latter is reported as disapproving of Gyula's plan of attack.

The citizens of Milan have been ordered to deliver up all arms in their possession.

Rome, May 5. Rome is most tranquil. The French troops are not to leave.

PRUSSIA.

The army has been placed on a war footing ready to march. The Finance Minister has moved the temporary addition for one year of 4,000,000 thalers to the income tax, the glass tax, and the taxes on corn.

THE RUSSIAN AND FRENCH ALLIANCE.

The Russian official journal of St. Petersburg contains the following:

"We are authorised to declare, in the most positive manner, that there exists no treaty of alliance, offensive or defensive, between Russia and any other power whatever. At a moment when all Europe is making maritime or military armaments on a large scale, the Emperor was obliged to provide, by means of political prudence, for any emergencies.

His Majesty retains, in the present conjuncture, entire liberty of action, and we hardly need add he is animated only by a sentiment of dignity for his crown and the interests of his country."

TURKEY.

The Times' Vienna correspondent says:—We are on the eve of a general rising in European Turkey. The political agitation in the Southern provinces is exceedingly great.

The Porte has about 120,000 men concentrated at Shumla, Sophia, etc., and Omar Pacha was coming rapidly from Bagdad. The writer thinks the Russo-French plan for the dismemberment of Turkey is a good one, and that in all probability the days of the Mussulman in Europe are numbered.

The following is the official letter of Prince Gortschakoff to the British government: "I do not deny that there may exist a written engagement between France and Russia, but I can assure you, in the most positive manner, that such arrangement contains nothing that, in the most distant manner, could be interpreted as constituting a hostile alliance against Europe. If Lord Malmesbury should be questioned on the subject, he may answer with confidence in the above sense, and I give you my personal guarantee that the declaration will not be falsified by the facts."

The Prussian government had resolved to put the army in readiness to march.

A great many failures are reported on the Stock Exchange. Wolf & Co., of Berlin, had suspended. A considerable failure was reported at Vienna. It is expected that the impoverishment and ruin at the Paris Bourse, this week, will be beyond all example.

The English naval dockyards and arsenals are in a great state of excitement. Preparations for war are being made on an extensive scale.

Per Steamship City of Baltimore. Five days later.

The Austrians apparently exhibited much indecision. They kept occupying places, and then abandoning them, and no material change in the aspect of affairs has taken place since the departure of the Canada.

A bulletin from Vienna explains that the Austrians had taken up a position between the Po and the Suzia rivers, to await better weather before resuming the offensive.

The Emperor and Prince Napoleon left Paris on the 10th, and the Empress Eugenia is proclaimed Regent during their absence.

The Sardinian General De La Marmora has made the river Dora his strategetical line.

The Austrians were fortifying their position on the river Suzia.

Gen. Canrobert is said to be directing the operations of the allies from Alessandria.

The Austrian army was suffering severely from sickness.

The Sardinians were preparing a grand reception to take place upon the entry of Napoleon into Genoa.

The Austrians expect to soon have three-quarters of a million men under arms.

Ancona has been declared in a state of siege by the Austrians, against which the Pope has protested, and the Austrian government was to take the subject into consideration.

The French force at Rome is to be increased and placed on a war footing.

Turin, May 11. The official bulletin published this morning, 10 o'clock, says: On reaching Vercelli's, the Austrians ceased the retrograde movements to-day: they made an excursion towards Porsara yesterday, with two batteries and ten carts. Thirty carts of the sick and wounded have returned to Novara, by Gravellona.

Rome, May 10. According to orders from Vienna, the state of siege has been raised at Ancona, and the lighthouse lit.

[From the London Times of May 8th.]

The war has commenced. Two great armies are arrayed almost face to face. The first blood has been shed, and the sound of Austrian cannon has aroused the echoes of the Appenines. As we write a great battle may be in progress, and as these words are being set up in type, the telegraphic wires may be employed in conveying intelligence of the result of the first conflict between the legions of France and Austria. The last chance of peace, the last hope of diplomacy the last dream of mediation have passed away. There is an end of forms and challenges, and the sword has been drawn from the scabbard, not to be sheathed until one of the Powers committed to the contest succumbs to the other, or until both are exhausted. The French and Austrian Ambassadors have respectively withdrawn from Vienna and Paris. War has been proclaimed between the two Empires in solemn form. The armies of Austria have crossed the Ticino and the Po, and have penetrated nearly to the centre of Sardinia . . . . We may doubt whether Napoleon III. is the right man to plant free institutions in Italy, but if he will enable the Italians to regulate their own affairs in their own way he will earn the thanks of Europe. If he has embarked in war with a view to conquest, or the gratification of dynastic ambition he will end in wreck and ruin. Let us give him credit for good intentions, and vigilantly watch the progress of events . . . . The people of England heartily desire to see the Austrians driven out of Italy, and will not raise a hand to help them . . . . We must arm for our defence, and place ourselves in an attitude to make invasion hopeless. We must augment our navy for the protection of our shores and our commerce, and we must have powerful fleets in the Mediterranean and in the Channel.

Later from Europe.—By arrivals at New York we have three days later news from Europe. It is reported that a battle had been fought between the Austrians and Sardinians at Motara, and the place taken by the former. Mortara is a walled town of about 6000 inhabitants, 25 miles northeast of Alessandria. The Lago-Maggiore, to which the Sardinians of Mortara retreated, is to the north. The king of Sardinia and the French Generals, Canrobert and Niel, had visited the lines on the Dora, which river is considerably to the westward, and has upon its banks the fortifications designed to intercept the Austrian march upon Turin.

The Emperor Napoleon was expected to join the army on the 3d inst. The Prussian government has resolved to put its army in readiness to march, and Turkey, we are told, is preparing for war. Failures have occurred among the stock brokers of Berlin and Vienna, and the ruin on the Paris Bourse is expected to be beyond example. Preparations for war are being made in England with all possible dispatch. Breadstuffs have taken another rise, and cotton is dull.—*Boston Journal*

Italian Volunteers.—Nearly all the Italians in London have left for the seat of war. Amongst others, Count Montemerli, who is well known in the artistic circles of this capital, is, we understand, about to join the movement which is so general over Italy. He has issued an address to his countrymen, and especially to the Lombard National Guard and the Tuscan Volunteers, whom he organized in 1848. He proposes the formation of a legion at Pisa in Tuscany, to be specially armed with six shot rifles, revolvers, and lances, and to be manœuvred upon a new principle entirely his own.

The Courrier de Marseille says that the report is again current that the Pope is likely to retire to Gaeta during the war between France and Austria, and it adds that "a member of the Sacred College, accompanied by two high ecclesiastical dignitaries, has hastily left Rome for Paris." The Gazette du Midi also announces the departure of these personages, and says that the object of their mission is to pray the two Catholic Powers not to carry their conflict into the pontifical territory.

Paris.—The Minister of Finance states in his report that the condition of the public treasury is most favorable, and that the resources at his disposal would allow him, without encroaching upon funds necessary for usual current services, to devote more than 300 million francs to war expenses.

Vienna.—The bank has suspended cash payments, but the measure has no importance save in a political aspect, and so far as it indicates a state of war. In a financial point of view it signifies nothing whatever, for cash payments have in reality been suspended by the bank for several weeks past.

SWITZERLAND.

Berne, Tuesday, May 10. According to advices from the frontiers of Lombardy the inhabitants of the Valtelline are making great purchases of arms and ammunition. A revolution appears imminent. The Austrians are making heavy demands. General Cialdini has captured both cattle and forage belonging to the Austrians.

ITEMS.

Louis Napoleon, when he was with his mother in Switzerland during his exile, which so embittered his feelings and gave him that iron outside he now wears, applied himself especially to the study of mathematics and artillery. After leaving this retreat, he wrote his treatise on the service of Artillery, and he is fully competent to direct the operations of this part of the army, which, in fact, he made the study of his life. He has, however, shown in most of his practical efforts an astonishing lack of common sense, but he will doubtless now avail himself of the services of the many able and experienced captains who have been in Algeria and the Crimea. Austria has spent all the present century in building up her military resources in Italy, and studying the tactics of the first Napoleon, in order when she was again attacked she might defend herself successfully. Verona, Piacenza, Mantua, and other fortified towns, are said to be models of military defence, and she has called into action all the possible resources of war that art and science could afford. Thus, all tends to show how fierce and fatal will be the approaching contest.—*New Bedford Mercury.*

Wilmer & Smith's Times of the 23d, in treating of the position of England, has the following remarks:—

"It is now evident that we are on the eve of a great European war—a deadly struggle, which will shake the continent to its centre. Thrones will totter and dynasties may disappear before peace returns."

Alessandria.—This place, the rendezvous of the Sardinian army, whither the king has gone to take command, is probably destined to play an important part in the coming war. It is a fortified city near the eastern frontier of Piedmont, whose guns bristle towards the Austrian territory. It stands in the midst of a sterile plain. It is the great stronghold of Piedmont, and is to the Sardinians what Gibraltar is to the English, or Sebastopol was to the Russians. During the reign of the French in Italy, the formidable fortifications made it one of the strongest places in Europe, but these were subsequently demolished, leaving only the citadel. Within the past few years, workmen have been busy in reconstructing them, in anticipation of the events now at hand. In the surrounding plain, two miles distant, is Napoleon's celebrated battle-field of Marengo. Alessandria is garrisoned with several thousand troops, and being connected with Turin and Genoa by railway, any number can readily be concentrated there. To capture it would be a crowning glory to the Austrian Generals, and to lose it, a deep humiliation to Sardinia.—*Albany Journal*, May 12th.

Mr. Finney in London.—For nearly two months the Rev. C. G. Finney, of Oberlin, Ohio, has been preaching at the Borough-road chapel, during which time he has delivered six sermons every week. The attendance has been well sustained throughout; and on Sunday evenings the chapel has been crowded. Mrs. Finney has also conducted a series of meetings for women in the afternoons, which have been productive of great good. Some of the results of these efforts were brought out at a social meeting convened on Monday se'nnight, for the purpose of giving an opportunity to those who have received benefit to make it known, for mutual encouragement and for the glory of God. From the statements that were made, it appears that the Divine blessing has attended the labors of Mr. and Mrs. Finney to a large extent. Before commencing in a new sphere, Mr. Finney now retires for a season of repose.

The Beginning of War's Destruction.—The bridge over the Ticino, at Buffaloria, destroyed by the Sardinians, by blowing up with gunpowder, was a magnificent structure of hewn stone, 1000 feet in length, and cost, even in that country of cheap labor, nearly $700,000. It rested on eleven arches, and was calculated to last forever without ever requiring any repairs.

Notices, &c.

Notice.

The Fifth Annual Conference of Adventists in Maine, will be held at Lincolnville Corner, commencing June 23d, Thursday, P. M., at 2 o'clock, and continue over the Sabbath. Several places have been mentioned for it, but this seems to be the most central and easy of access for the greatest number. Those who think of attending from the West, should give notice of their intention, that carriages may be ready for them at Camden Harbor, where they will land six miles from the meeting. They can come from Boston, or Portland, by steamer Daniel Webster, to Camden, and call on Bro. Blanding, near steamboat wharf, arriving Thursday morning, in season for the meeting. Others from various parts of the State will come by such conveyances as may be had, and call on Bro George McKenny at Lincolnville. We hope all Advent ministers in Maine, who wish to labor in the union and fellowship of the Gospel, for the good of the cause of our coming Lord, will come to this meeting. And as many other brethren and sisters as can well do so, come to pray, labor, advise, and counsel, unitedly, for the salvation of the lost, and the upbuilding of the saints, by spreading abroad the great truths of the Gospel.

N. Smith, Moderator.
I. C. Wellcome, Scribe.

Richmond, (Me.) May 21

Notice.

Elder Edwin Burnham is now preaching in Hartford, and will supply the church here for the present. Aaron Clapp.

Discussion.

We have received and accepted a challenge from Mrs. C. M. Tuttle, to discuss the following resolutions, in West Winsted, Ct., at Camp's Hall, commencing Tuesday evening, June 7th, at 7 o'clock, and continuing three evenings.

1. *Resolved*, "That man is naturally *immortal*, possessing the capacity to communicate with minds of this earth after his departure therefrom."

2. *Resolved*, "That the material body, called *Christ*, was not raised from the *dead*, consequently, the resurrection of *man* is also *spiritual*."

3. *Resolved*, "That Christ's kingdom is a *spiritual* one, and now it is being made manifest that Christ has already come."

"The argument to be based upon the Bible, reason, and facts."

Mrs. Tuttle is to speak in the trance state.

Illinois Annual Conference.

☞ A CORRECTION. ☜

(*See Crisis May 18th for time, etc.*)

Our friends coming to conference by R. Road, will stop at Galesburg, 16 miles east of Monmouth. A team will meet the 3 30 P.M. train on Tuesday, Wednesday and Friday. We hope the friends will come on one of the above named days, that they may have conveyance to the meeting free of charge. The meeting is necessarily moved further from the Rail Road. It is to be held near Shanghai, north-west from Galesburg. Direct letters to me, Galesburg, Illinois. Walter Pratt.

We hope the friends of the Lord will feel an interest in our general gathering, and, if possible, come; if they cannot come, pray earnestly for us. Let all of the churches send delegates, if possible, and those who cannot, send letters expressing your condition and wants. W. P.

Conference.

If the Lord will, there will be a conference of Christians looking for the mercy of our Lord Jesus Christ at his coming, holden at Reading Village, ten miles south west of Hillsdale, Hillsdale county, Mich., commencing June 10th, at half-past ten A. M., and continuing over Lord's day. We desire to see as many at this gathering, from Michigan and Indiana, as can consistently come; and should there be brethren traveling east or west at that time, who desire to attend the meeting, we shall be happy to entertain them. Bro. and Sr. Mansfield, E. Miller, Jr., and Dr. Robinson are expected to be present to preach the word of life.

In behalf of the church,
A. N. Seymour.

☞ *Expositor*, please copy.

Notice.

There will be a quarterly conference holden at Hardin, Iowa, to commence June 4th, at 10 1-2 A. M., continuing over Lord's day. Hardin is twenty miles north-west of McGregor.

We hope there will be a general attendance of the brethren.

☞ *Expositor*, please copy.

P. S. W. Dero, Evangelist.

Notice.

Some of the brethren have desired to know who I am. They may write to any of the following brethren, and get any information they may desire:—Dr. A. Doolittle, 322 Bleecker St.; Mark E. Green, Sullivan, cor. Christy St.; Peter Bogarty, 364 Broome St.; Wm. Roworth, 354 Pearl St.

J. K. Bellows,
364 Broome St., New York.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, ... May 29th

Providence permitting, I will preach at the annual meeting of the Shinnecock Indians, Southampton, Long Island, ... June 5th

MILES GRANT.

W. L. Blanchard appoints to preach in
Middlefield, (Blush Hollow,) . . June 3d, 4th and 5th
Chester Factories, Mass. . . . . . June 6th and 7th
Cold Spring, Mass., ... June 9th
Pleasant Valley, Ct., ... June 12th and 13th
Bakerville, Ct., ... June 14th and 15th
Litchfield Station, Ct., ... June 16th
Plymouth Hollow, Ct., ... June 19th and 20th
Northfield, Ct., ... June 21st and 22d
South Farms, Ct., ... June 23d

Eld. H. Pratt appoints to preach in
North Adams, ... Sunday, May 29th
Savoy, (Tannery) . . . . . May 30th
Goshen, ... May 31st
Westfield Farms, ... June 1st
Springfield, (at Bro. Payne's) . . . . . June 2d

Eld. W. S. Campbell appoints to preach in
Chester Factories, ... Tuesday evening, May 24th
Bancroft, (eve.,) . . . . . May 25th
North Adams, (eve.,) . . . . . May 26th
Pownal, Vt., ... Sunday, May 29th,
and a week in the vicinity.

Eld. W. Sutherland appoints to preach in
Springfield, Mass., ... May 29th,
(at the house of Bro. W. Payne.)

Eld. J. Couch appoints to preach in
Portland, Me., ... May 29th

B. Locke will preach at
Wilmot Centre, ... Sunday, June 12th
Danbury, ... Sunday, June 19th,
(where the brethren may appoint.)

Eld. I. C. Wellcome may be expected to preach in South Waterford, Me., the first Sunday in June, where brethren may appoint; and at Richmond, Ct., the third Sunday in June.

Eld. J. Hemenway appoints to preach in
Goshen, Mass., ... May 29th
Danielsonville, Ct . . . . . June 5th

Eld. J. G. Smith appoints to preach in
Dover, N. H., ... May 29th

APPOINTMENTS FOR NEW BRITAIN, CT.

Eld. S. S. Brewer, ... Sunday, June 5th
Brethren in the adjoining towns are requested to attend.

Eld. S. S. Brewer appoints to preach in
Cheshire, Ct., ... May 29th

Bro. C. H. Perkins appoints to preach in
Suncook, N. H., ... Thursday eve, May 26th
Concord, N. H., corner of Warren and Rumford streets, ... Friday eve, May 27th
Worcester, Mass., Thomas St., . . . Sunday, May 29th

I am now at liberty, and will visit places I have had to neglect. Those that now desire my labors, will please address me at Chicopee Falls, Mass.

HIRAM MUNGER.

T. M. Preble appoints to preach in
Sutton, So. Village, (Baptist House) . . . . May 29th
and attend to the ordinance of Baptism.
London Ridge, ... June 5th

J. K. Bellows appoints to preach as follows:
Cold Spring, Mass., ... May 29th
Chester Factories, Mass. . . . . . May 30th and 31st
Bancroft, Mass., ... June 1–3.
Goshen, Mass., ... June 5th

Business Matters.

To Correspondents.

J. B. Morgan—He does not publish any paper.

A. N. Seymour—Pick's Concordance cannot be obtained in this city.

Cash Receipts.

M. S Chambers 246 $2.72, Mrs. F. E Rose 193 $1.28.

J Holder 199, Mr. Bradford 206, G Stockwell 205, W Brown 192, E M Hagget 194, J W Buckland 203,—50 cts. each.

I Chandler 218, Benj. Smith 203, W G Ocobock 196, H Brown 218, F Robinson 218, A Cole 219, Al. Soule 196, S Ingalls 216, H T Miller 244, H E Irving 182, J Hayes 217, W Collins 230, W Mix 216, D Rollins 219, C W Martin 211, J H Lord 230,—$1 00 each.

E S Dtman 217, D G Drake 179,—$1.50 each.

W Grant 244, G P Grant 244, J Pinkins 228, Miss H. Tisdale 244, J C Lambert 206, H W Pray, P H Palmer 212, S Timberlake 234, J Pinkham 261,—2.00 each.

W Farrow 182, Miss M Wentworth 250, J S Youngs 228,—$3.00 each.

For Books and Tracts.—Mrs. M M French 84 cts, D R Mansfield $6.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 8 cts. 1–4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $[illegible] per hundred; 25 cents single; postage 3 cents. Bound, 60 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and [illegible] of the present day. Price 50 cts—postage 3 cts.

The Rights of Wrong; or, Is Evil Eternal? By [illegible] Price [illegible] copies, [illegible] hundred. Sold by G. W. Young, 128 William St., New York; [illegible] and S. C. Griggs & Co. Chicago.

The Harp: [illegible] by J. V. Himes. [illegible] per dozen. [illegible]

Cruden's Condensed Concordance. Every Bible student should have [illegible] $1.00.

Bible meaning of [illegible] 3 cts. single; postage 1 ct.; [illegible]

Words of Warning. [illegible] postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them [illegible] than they can be bought of any other [illegible]

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with camp-meetings and revivals. Written by himself. This is a very [illegible] work, and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By [illegible] Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $[illegible] per hundred,—5 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

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[illegible] Contributions.

For the Crisis.

The Christian's Hope Realized.

[illegible]
Our [illegible] cast on an eternal shore!
[illegible] the earth containeth!
[illegible] the "New," we tread its plains!
[illegible] in its fountains lave,
[illegible] to this treasure gave,
[illegible] to all adieu!
[illegible] have ye to do with you,—
[illegible], these we leave without a sigh,
[illegible] now greets our eye,
[illegible] streams, and flowerets fair,
[illegible] blight their verdure rare,)
[illegible] whereof makes glad
[illegible] God. Its banks are clad
[illegible], while Life's fairer tree
[illegible] each side, and yields its fruits so free:
[illegible] each month, most surely doth it bear,
Its healing leaves for health of nations are.
A glorious city, not prepared by hands,
But built by God, on twelve foundations stands,
With jasper walls, and street of purest gold,
Like crystal clear, its lustre can't be told!
Of pearl the gates, adorned with precious stone,
Such glory ne'er from monarch's palace shone!
Within it beams with glorious radiance bright,
God and the Lamb, its everlasting light.
Its gates are ever open, night and day,
And leading thereto is the King's "highway."
Where walk the saints, all clad with glittering white,
Extolling Him who is their chief delight.
High on his glorious throne is David's Son,
Who to himself the kingdom now hath won:
As sun, moon, stars, His throne shall be,—
Ever enduring as eternity!
Immortal saints unfading crowns do wear,
With in His throne possess an equal share;
His territory is Paradise restored,
Here will His name be evermore adored.
Such are the glories that before me lie,
On which I gaze with ever wondering eye;
But beauties now unknown I yet shall view,
Immortal, never fading, ever new;—
Undying forms alone could bear the weight
Of glories so exalted, and so great.

M. D. W.

For the Crisis.

The Symbols.—No. 4.

REPLY TO BRO. F. ALLING.

This A. M. the questions of our beloved brother reached me, *en route* to my appointment; and though I have not the paper before me, I think the points in question are as follows:

I. There is no "yea and nay" to truth—"Thy word is truth"—and hence there is no real or even apparent contradiction in the Scriptural symbols themselves, nor in their inspired explanation. (The only "yea and nay" in the premises, therefore, lie in our limited views.)

II. If in my article (No. 3,) "the proof is plain" (as Bro. Alling admits) that the symbols are successive—if one alone must symbolize *the* prevailing Gentile power, during its allotted time; then that *is the* [illegible] view, and no general objection can possibly make it yea and nay; but all yea to the glory of God." Amen.

III. The thought of a "yea and nay" here, I presume, comes from confounding distinctive and *diverse* symbols. There is no [illegible] combination or essential connection between the symbolic "seven heads" and the dragon, the forty-two month beast and two-horned beast. Rev. 12 and 13. These represent the several stages of "the [illegible] or Romish system of Gentileism; while "the seven heads" are never chronologized and fitted on to them, so as to be counted in serial connection with them.

Note. It is this or a like assumption (as it appears to me) that suggests a contradiction or discrepancy. But the misapprehension will become apparent at once to our excellent brother himself, I trust, when I say that the idea denies the declaration of the angel—"*Five* are fallen, one is," (the 6th) etc. For if the "heads" are coincident and coetaneous with these three symbols, Rev. 12 and 13, then only "*four* had fallen, one is," (the 5th,) and the 6th would have been contemporaneous with the papacy, and the 7th with the two-horned beast!

But no! "The dragon" of Rev. 12 was coincident with the 6th head—the Imperial! It left only *one* to succeed, and not *two*, to suit the other two symbols. "The seven heads" are separate symbols, following in their own series, and never confounded, or even contemporaneous with other symbolic stages of the Romish system—civil and ecclesiastical.

IV. The imperial—"sixth head"—could then [illegible] with the symbol through the forty-two months, as well as any other "head." The contemporary "head" must be determined by other considerations than that of a mere succession of symbolic stages. There is no ground to believe that all the symbols are numerically synchronous; or that there are "seven" other general symbols of Romanism to synchronize with "the seven heads."

V. "The Assyrian" is the one designation of Gentile dominion through 2500 years. Isa. 10. Yet that is the expression of "the kingdom of man" on through all its varying symbolic forms, in Isaiah, Micah, Daniel, Zechariah, Paul and John, to "the kingdom of God." This shows that all symbols are not reduced to one series of [illegible], and hence we should [illegible] that if "the dragon" were the symbol of Rome during the Apostolic age, and the [illegible] existent sixth head, therefore [illegible] in Rev. 13 was the seventh! [illegible] Papal forms, as is oft assumed in association with these symbols. . . . Rome became christian, professedly, under Constantine, about A. D. 325; but the Popedom arose over 200 *years* subsequently. The imperial 6th head title was worn by Justinian A. D. 536. *The dragon* then (as a christian imperiality—not as Pagan) did "give his power, seat (Rome) and great authority" to the Popedom.

Note. If Justinian, a christian prince, could wear the proud title of the Cæsars (dragonic emperors) over 200 years after Constantine became christian; and decree the bishop of Rome to be "the head of all the holy churches;" and make his code of laws the basis of legislation for the Popedom 1260 years; then a like christian prince could wear the same (or a like) title at its close! Furthermore, it follows that the seventh head was not contemporaneous, but to *succeed*, and "continue *a short space*." (It would have been the very *longest* of all, on our brother's suggestion of making it synchronous with papacy 1260 years; or the symbol of Rev. 13: 1–10.)

This, in its connections, is a demonstration that the last—"the seventh head"—is to be filled only by the closing dynasty of Rome. Napoleon I. did adopt a new title, (after the abolition of the old Justinian or Imperial title, worn by the house of Hapsburg, in the time of Francis II. of Austria.) The Napoleonic dynasty *must* have a number as well as a name! There is no number for it save the seventh! "Was, is not, and yet *is*," applies to *it* most palpably.

The geography of this dynasty is French. The French is "the frog power;" and to crown the whole of this series of wonders, France is, in fact, the fountain of modern revolutions in the Roman world.

This is penned in haste, and in great respect for our brother. J. B. C.

Geneva, May 14, '59.

For the Crisis.

Charity.—No. 5.

FRUITS OF CHARITY.

First fruits:—Long suffering and kindness. "Charity suffereth long and is kind." 'Tis like the patient christian *slave* under a merciless master or slave driver, doing with his might the task and work required of him, and submitting quietly to the indignities and insults imposed upon him,—praying to God his Maker and the Avenger of wrong, to pity and forgive the man who so illy treats him, and yet wisely avenge the wrong. 'Tis like the patient ox or horse under a cruel owner, which, overburdened, expends his strength and finally falls to the earth beneath his load; and receiving still the lash or goad most unmercifully applied, meekly and piteously turns his large bland eye upon his tyrant exactor, and seeming to say, O spare me, for I cannot perform the work you require of me. 'Tis like the innocent lamb dragged to the slaughter, and bleeds, and gives his life and flesh, to preserve the life of those who regard him of so little worth.

Such is charity, and such was the charity of Christ Jesus: "He was oppressed, and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." "They took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had plaited a crown of thorns, they put it upon His head, and his reed in His right hand, and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him." And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha, where they crucified Him." Then said Jesus, Father, forgive them; for they know not what they do."

"Charity suffereth long," and then, "is kind." O. R. Fassett.

For the Crisis.

Pray for all Men.

Bro. Grant:—I feel inclined to write a word in vindication of the "good deacon of the Baptist church," who "at a recent missionary meeting," prayed "for the conversion of the world." Perhaps the good deacon thought that when "the nations of the earth are muttering their threats at each other and preparing for war," it was the very time to pray that they might obey God's command to love one another.

We pray that "God's will may be done on earth as it is done in heaven." This is praying for the conversion of the world. Whatever may be the state of the world, we are to offer "supplications, prayers, intercessions for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved and to come unto the knowledge of the truth."—2 Tim. 2: 1–4.

Here we are taught an important principle, that we are to pray that men may be conformed to the revealed will of God in respect to their duty. God now commands all men to repent: it is their duty to repent immediately. It is our duty to pray that all men should do their duty, and love God and one another; and the more averse they are to do so, the more earnestly should we pray for them, for the greater is their danger of everlasting death.

Amid the dreadful developments of man's depravity throughout the earth, we may indeed rejoice that the Lord reigneth, and that he will cause the wrath of man to praise him, and ultimately overrule all things for his highest glory, and the best good of the intelligent universe. Yet is it our duty to weep over the rebellion and wretchedness of a fallen world. Whatever may be the destiny of the guilty and warring nations, our duty is to implore for them the divine mercy, in submission to the divine will. It was the revealed purpose of God to destroy Sodom; yet Abraham prayed that the city might be spared. The word of the Lord threatens terrible judgments against the present nations, especially such as have shed the blood of his saints. Notwithstanding, the same holy word commands us to pray for all men that they may "be saved and come to the knowledge of the truth." Our imperfect reason may offer some plausible objection, but we must not be wise above what is written by the spirit of truth.

God's commands to us are our rule of duty, not his predictions of what he will do.

Henry Grew.

For the Crisis.

A Thank Offering.

BY E. S. M.

For the many countless blessings
That are strewn along our way,
We would thank our Heavenly Father,
On this blessed Sabbath day.

For the sunshine, soft and pleasant,
For the breezes, mild and bland,
For each opening bud and blossom,
Fashioned by our Father's hand.

For the joyous birds that, singing,
Waken music on the air,
For each sign of power and beauty
Strewn around us everywhere.

For our pleasant hills and valleys,
For our broad and glorious sea,
For our peaceful homes and dwellings,
We would render thanks to Thee.

For our food and for our raiment,
For each kindred tie of love,
For our health and every blessing
Coming from Thy hand above.

For our *sorrows* we would thank Thee,
On our pathway to thy throne,
Knowing well the thorns that pierce us
Will but bring us nearer home.

But above all boons or blessings,
Whatsoe'er our want or care,
We would thank Thee, oh, our Father,
For the blessed gift of *prayer*!

Lightning-like, with speed unmeasured,
To Thy throne it wings its way,
And each heavy trust or burden
On a Father's breast we lay

Man or angel, king or peasant,
Each alike the gift may share,
And again we humbly thank Thee
For the priceless boon of Prayer!

Yarmouth, Sabbath morning, May 8, '59.

For the Crisis.

"Be of Good Cheer."

So said the Captain of our salvation to his disciples! "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Is there any music in these words, to revive thy drooping spirits in passing through the deep waters of affliction and sorrow? Ah, yes. There is a sound that comes over the billows of the stormy sea of life, louder than all howlings of the wind, lashing of the waves, or rattling of the thunder. It reaches the finest feelings of the burdened heart:—"I have overcome the world." "I have borne all thy sorrow." "In all thy afflictions, I was afflicted." "Be of good cheer."

Listen, hear, look to the Fountain of all wisdom and goodness, of all life and power, when the storm beats hard upon thee. When trouble almost overwhelms thee; when the clouds of darkness and dismay are about to encircle thee; when the gloomy pall of despondency is just falling over you to keep out the light from the throne, just then listen,—"Be of good cheer." Let thy heart ponder it. Remember Jesus speaks it. He speaks it to you,—"I have overcome the world," and it is for you. "I was tempted in all points like as you." Why? "Wherefore he is able to succor those that are tempted." Yes. "We have an High Priest who can be touched with the feelings of our infirmities." Suppose tribulation comes, Jesus said it would; but he added, "Be of good cheer." He is the one, "who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." He took our nature, lived our example, died our sacrifice, arose again for our justification. It is he who says, "I am he that liveth and was dead, and behold I am alive forevermore. Amen, and have the keys of hell and of death."

Troubles may come, yes, they do come, they nearly overwhelm us; but this scene of tribulation will soon give place to a life more blessed and glorious. The voyage is nearly made, our reckoning is out, signs bespeak that land is near. Ah! our King said, "I will not leave you comfortless, I will come to you." He is coming; then our sorrows and tribulation cease; pain is endured no longer; sickness is banished; our smaller foes are seen no more; death, the last enemy, is destroyed; then we can shout "Victory!" Then, children of sorrow and tribulation, remember, and "be of good cheer." I. C. Wellcome.

Richmond, Me.

For the Crisis.

Rhode Island Conference.

Bro. Grant;—I wish to write a short account of our Providence meeting of the R. I. Conference. Bro. Burnham was here preaching for us at the time of the Conference. He came Monday, Mar. 27, and preached until Friday, April 1st. Various causes conspired to make the Conference, as a business meeting, *appear* like a failure. Some who would otherwise have been here were sick. Others, who perhaps thought they could not stay through the whole time, did not come till Thursday, (while the time appointed was Wednesday, March 30,) and when they reached the city, some of them inquired of some one that did not know, and were told the wrong time for the meeting, etc.; thus they did us no good. And one church, who did not seem to know their friends, as well as some would suppose they might in this little State where Brn. are so few, (and having the remembrance of some past conferences in their mind, of which conferences they can see the effects to-day,) were afraid to send any one to represent them, for fear that they would be brought into *bondage*, and so they kindly sent me a letter to inform me that they had rejected the conference. As we feared that there would be but few here, we concluded to adjourn, and in order to do so in *order*, we chose Bro. Jno. F. Dixon Moderator *pro tem*, Bro. Bellows not being present; after which we adjourned to meet Wednesday June 29, with the church at Carolina Mills, R. I.

On Friday, P. M., Bro. Jno. F. Dixon was publicly ordained, and we had a good time at the ordination. We do not expect to give up our conference, for we think that it is needed, and will be for good, and so we shall go on with it and trust that some of these days the Brn. in R. I. will see the utility of it. We wish all the churches to take pains to send delegates to help us along, and if any church don't know whether we wish to bring them into *bondage* or not, let them, if they please, send some one that they can trust to hear our proceedings and report to them the most Popish things we do.

Those who come, but cannot stay through, ought to come the first day with the rest, for if all are there promptly, we can do our business immediately, and then we shall not have to wait, and do nothing for a whole day, and when the business is done they can go if they must, and those that remain can go on with religious meetings. Brethren, come, and let us take hold unitedly to push the war to the enemy's *strongholds*.

Joseph D. Brown, Clerk.

[The above should have appeared before. The Ms. was mislaid.—Ed.]

For the Crisis.

Rest.

O for rest! When the heart is heavy, the hand weak, the head weary, the toil severe, the trial sore, and the pressure of care is bearing down upon the soul, I sigh for rest! But "I must not repine nor murmur at the hand of God." True, I can bear to be under the *hand* of the Lord," but when it comes to that I must bear "the *foot* of the Devil," then faith and patience have their trial. When the Sabeans and Chaldeans, the thunder-bolts and tempests come, stirred by *Satanic* malice to work the ruin of the servant of God, then it needs both faith and patience to endure the trial, and it causes the panting spirit to long for rest.

But peace, my soul! Thy Master bore the cross and endured the shame. *His* soul was "exceeding sorrowful even unto death," and he hid not his face from shame and spitting. He hath borne his cross and despised the shame, and endured all the woes that earth could heap upon his head. My soul, let him be thy pattern and thy trust. Thy fastings and thy faintings, thy pilgrim journeyings to and fro, thy tears of anguish, thy vexings with the spite and trickery of wicked men—all these are but the filling up that which is behind of the sufferings of Christ,—all thy sadness will only bring thee into deeper fellowship with him who was "a man of sorrows and acquainted with grief." Thy tears excite the sympathetic love of Jesus who is "touched with the feeling of our infirmities"—not one of these tears are forgotten before the Lord. Not one *sigh*, not one pang but what he knows and pities.

"Whate'er the bruised spirit grieves,
No light distress will Jesus deem;
There's not a throb my bosom heaves
But stirs a kindred pulse in him.

Thrice welcome then shall sorrows be,
Though nature faint beneath the smart,
Since every pang supplies a key,
To open the Redeemer's heart."

Still my wearied soul cries out for *rest*! Rest for the wearied hand, the languid foot, the throbbing brow, the aching lungs, and, above all, the burdened heart, the weary soul! Unto thee, oh Lord, I turn. Weary and heavy laden I come to thee. O! to learn to rest in God. They that believe do enter into rest. Lord, I do believe! help my unbelief! O, let me enter into *rest* and fear no evil. O, make me to keep this Sabbath of believing rest in the light and joy of the living God. Amen. [illegible]

Blandford, Mass., April 6, 1859.

Selections.

Selected for the Crisis.

A Christmas Carol.

[Written by request for the scholars of the Whitby Cong. S. School.]

BY HARRIET ANNIS.

"It behooved Christ to suffer, and then to enter into his glory.—And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.—Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

An infant in a manger slept;
The dew-drops round his cradle wept;
No roof of man could give him rest—
No monarch claimed him as a guest—
But in the sky one brilliant star
Led Eastern Magi from afar;
And holy and love-breathing strains
Were heard upon Judea's plains.

Chorus.
A Hymn of Praise for Bethlehem!—a Cradle Song,
For Him who came to bear with us each human wrong!

Lo! One is hanging on the cross,
And counting life and "all things loss;"
Of God-like power, but human form—
Ah! can he, will he, brave the storm?
So holy, spotless, undefiled,
Is this the death of Bethlehem's child?
Oh! was there ever woe like thine,
Thou lonely treader of the vine!

Chorus.
A Hymn of Praise for Bethlehem!—a Cradle Song,
For Him who came to war with us Sin's fearful throng!

And must the Sufferer come again,
To bear the cross, the shame, the pain?
No! as a Conqueror in his might,
With burning flames and legions bright;
With opening earth and yielding sea,
The Advent of our Lord shall be.
He'll come with glory in his track,
To fetch his exiled children back

Chorus.
A Hymn of Praise for Bethlehem!—a Cradle Song.
To Him who'll come to waft us home to Canaan's throng!

Anecdotes Respecting the Bible.

There are a few anecdotes relating to the publication of the first authorized translation of the Bible, which are well worth recording, as demonstrative of the temper in which our ancestors received the blessing, and the use they made of it. A command was issued that every church should be provided with one of these folio Bibles. It was done; but the anxiety of the people, of such as could, to read the precious volume, and of such as could not, to handle and turn over the pages of that book, which they had been in the habit of regarding as a thing of mystery and prohibition, was so great, that it was found necessary to chain them to the desks. In a country church I have seen the very Bible, and the very chain preserved as relics, which three hundred years ago, attested the popular feeling on this subject. But so deeply rooted were the old prejudices of the governing authorities, that it was four years after the Bible was placed in the churches, before the king could be persuaded to revoke the decrees which forbade his subjects to have it in their private possession. At last they were graciously permitted by royal license, to purchase Bibles for their own reading at home. Then it was that every body who could afford it bought a copy of the Scriptures; such as could not buy the whole, purchased detached passages. A cart-load of hay was known to be given for a few chapters of St. Paul's Epistles. And many there were, who having learned to read in their old age, that they might have pleasure in poring over the written word, and reading with their own eyes the wonderful things of God, exclaimed with the prophet, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart." The crosses and public places often presented the moving sight of men, women and children, crowding round a reader who was rehearsing the songs of Zion, and the prophecies of the seers of Israel, or the tender discourses of the Redeemer of mankind.

One poor man, named John Marbec, was so desirous of making himself master of a Bible, that he determined to write one out, because he had not money enough to buy one; and when he had accomplished that laborious task, he set about the still more trying toil of making a concordance.

"They would hide the forbidden treasure under the floors of their houses," says Mr. Blunt, in his admirable "Sketch of the Reformation," which everybody should read, "and put their lives in peril rather than forego the book they desired; they would sit up all night, their doors being shut for fear of surprise, reading or hearing others read, the word of God; they would bury themselves in the woods, and there converse with it in solitude; they would tend their herds in the fields, and still steal an hour for drinking in the good tidings of great joy."

Such being the avidity with which the Scriptures were cherished, let the reader imagine the consternation which overwhelmed the pious of his country, when the capricious Henry reversed his former decrees in favor of Biblical learning, and threatened his people with imprisonment, confiscation and fire, if any below the privileged classes should presume to search the Scriptures. This terrible sketch of royal prerogative was confirmed by act of parliament in 1543; and it seemed like a seal of human folly and infatuation forced upon a tyrant king and a subservient senate, to refute future calumnies against Protestantism, and to be handed down to posterity as proof that the Reformation was carried on, not by the cold mechanism of state politics, but by the fervent zeal and undaunted devotion of holy men, in spite of kings and parliaments. Our Protestant forefathers would have been crushed, and their names and their labors forgotten, if the will of their temporal and spiritual rulers could have been accomplished. This proclamation of 1543 set forth that no books were to be printed about religion without the king's consent; none might read the Scriptures in an open assembly, or expound it, but he who was licensed by the king, or his ordinary. Every *nobleman* or *gentleman* might cause the Bible to be read to him in or about his house. Every merchant, who was a house-keeper, might also read it, but no women, [illegible], apprentices, journeymen, servingmen under the degree of yeomen, and no husbandman, nor laborer, might read it.

Such were the struggles of Protestantism! Nearly two hundred years after Wickliffe's translation first appeared, even after the authorized version was published and circulated, the king, who is falsely described by our opponents as the nursing-father of our faith, strove by every means with which absolute power invested him, to stifle the infant religion, which he is said to have engendered.

There is a curious document still in existence, which shows what was felt by the humble and lowly christians of that day, who were thought too degraded in intellect to be permitted to read in the Bible. It is in the form of a note, made by a shepherd in the spare leaf of a book, which he bought after the passing of the act above referred to:—"At Oxford in the year 1546 brought down to Seynbury, by John Darley, price 14d. When I kept Mr. Letymer's I bought this book, when the Testament was abrogated, that shepherds might not read it. I pray God amend that blindness. Writ by Robert Williams, keeping sheep on Seynbury Hill, 1546."—"*Our Protestant Forefathers*," *by W. S. Gilly, D D.*

A Wife's Influence.

Judge O'Neal, in the Yorkville *Enquirer*, tells the following of Judge Wm. Smith, of South Carolina:

"He had the rare blessing to win the love of one of the purest, mildest, and best of women, whose character has ever been present to the writer. He married Margaret Duff. In his worst days she never upbraided him by word, look or gesture, but always met him as if he was one of the kindest and best of husbands. This course on her part humbled him, and made him weep like a child. This sentence, it is hoped, will be remembered, was the language of Judge Smith to the friend already named, and to those who knew the stern, unbending character of the Judge, it will teach a lesson of how much a patient woman's love can accomplish. He was at last reformed by an instance of her patient love and devotion, as he himself told it:

"The evening before the return day of the Court of Common Pleas for York District, a client called with fifty notes to be put in suit. Mr. Smith was not in his office—he was on what is now fashionably called a spree—then a frolic. Mrs. Smith received the notes and sat down in the office to the work of issuing the writs and processes. She spent the night at work—Mr. Smith in 'riotous living.' At daylight, on his way home from his carousals, he saw a light in his office, and stepped in, and to his great surprise saw his amiable wife, who had just completed what ought to be his work, and with her head upon the table, and asleep. His entry awoke her. She told him what she had done, and showed him her night's work—fifty writs and processes. This bowed the strong man, 'he fell on his knees, implored her pardon, and then and there faithfully promised her never to drink another drop while he lived.' 'This promise,' says my friend Col. Williams, 'he faithfully kept,' and said the judge to him, 'from that day every thing which I touched turned to gold.' 'His entire success in life,' says Col. Williams, 'he sat down to his faithful observance of this noble promise.'

"No better eulogy could be pronounced on Mrs. Smith than has just been given in the words of her distinguished husband. The reformation of such a man as William Smith is a chaplet of glory which few women have been permitted to wear. To the people of South Carolina, and especially of York district, certainly no stronger argument in favor of temperance and total abstinence, need be given."

☞ It is not natural for a cow, nor any other female animal, to give milk when she has no young to nourish. The permanent production of milk is a modified animal function, produced by an artificial habit for several generations. In Columbia, the practice of milking cows having been laid aside, the natural state of the function has been restored. The secretion of the milk continued only during the sucking of the calf, is only an occasional phenomenon. If the calf dies, the milk ceases to flow.

Reading for Youth.

For the Crisis.

About Ants.

Dear Children:—The wise man, Solomon by name, says, "Go to the ant, thou sluggard; consider her ways, and be wise, which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." It would seem rather humiliating to send man to a tiny *ant*, in order to receive instruction, yet she may teach them very valuable lessons by her example. She is very industrious in providing food during the summer and fall months, and she also manifests a great deal of wisdom, though so very small. I will tell you some stories that I have gleaned by the way, respecting the —— what shall I call it? of ants.

One day two little children wandered off into the woods on a tour of observation, to find something new and interesting, respecting which they could ask questions of their father in the evening. They roamed about until quite weary, and then sat down on a log which was partly decayed, that they might rest themselves. Pretty soon they espied some ants running about in various directions, all apparently very busy at work. Soon they observed one that seemed to be in great haste, and they concluded to watch its movements and see where it was going. So they carefully watched the little straggler, as it ran over or under the sticks and leaves, until at last it reached a small birch, and then it began to ascend the trunk. It went up until it came to one of the largest branches, then it turned off, and crept along to a cluster of leaves which were growing near its end, and then it stopped.

"What now?" said Robert; "has it met an enemy?" Emily, who was closely watching, cried out:

"Oh, Robert, Robert! here is a whole bunch of insects on those leaves, and I guess the ant has come to kill them."

Pretty soon the children saw the ant go close up to one of the insects and touch it carefully with its feelers or horns. After waiting a moment, it began to strike it more rapidly, and then the ant put its head down close to the side of the insect as if to bite it. It did so several times and then went away. On another part of the bush, they noticed that some of these insects made a jerking motion, by which a small drop of something was thrown from their bodies, which an ant immediately ran to and eat.

The children thought this was a very curious affair, and after they returned home, they told their father all about it, and he explained it to them thus:

"The little insects to which the ants appeared to be so attentive are called aphides, or plant-lice. They live upon the branches or leaves of plants. They are very social in their habits, that is, they live together like a society or family. These little insects are furnished with very small suckers, which they insert into the back of the tree or plant on which they live, and through which they are almost constantly drawing the sap. On each side of their body towards their back, is a small tube or hole, and after the sap which they have eaten has passed through certain changes it is discharged from these tubes. It is then very sweet and agreeable. This substance, whether it is milk or honey, ants are very fond of. Whenever they see a drop of it oozing from the sides of their little favorites they eat it off. On this account the aphides have been called ant's cows. What is most singular of all is, that when the ants are hungry, and none of this honeyed milk is to be seen upon their little cows, they know how to make them discharge it. In other words, they can milk their cows. It was this process which you saw this afternoon. The ants, with their long feelers or horns at first gently touch the aphides upon their sides or backs, as if caressing them. If the little insects do not take the hint, and discharge some sweet milk, the ants then pat them very rapidly first on one side, and then on the other. In a short time the aphides raise their hind limbs, and from tubes on their sides, a drop of the precious fluid oozes out, which the ants immediately consume. Some species of the ants carry the eggs of the aphides to their own nests, and there rear the young ones, that they may have them at hand to supply their wants. When they do this, they select a place where there are such roots as the insects can feed upon, and there build their nest."

Now do you not think, my dear children, that *man* may learn much from the teaching of the tiny ant? Aunt Mary.

Politeness.

A WORD TO GIRLS AND BOYS.

Young friends, are you polite, at all times, every where, to every body? Kind, courteous, affable, polished in your manners, refined in your behavior? Is it your aim always to please others by a careful attention to their wants and wishes? Is this the case, especially towards the aged and infirm? Trait, lovely, beautiful, praiseworthy. True politeness gives a passport every where, in the best society. To illustrate, we give you an example of a polite boy.

The other day we were riding in a crowded car. At one of the stations an old gentleman entered, and was looking around him for a seat, when a lad, ten or twelve years of age, rose up and said:

"Take my seat, sir."

The offer was accepted, and the infirm old man sat down.

"Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy," was the quick reply.

The passengers were very much pleased and gratified. For my part, I wanted to seize hold of the little fellow, and press him to my bosom. It shows a respect for age which is always praiseworthy.

Forgiveness.—A little girl five years old once said to her mother, "Do you know when I feel the happiest?" Her mother answered, "I suppose when you are good."

"No," said she, "but when I feel very sorry for having been naughty, and God has forgiven me."

How sweet it is to be forgiven!

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER III.

Do the Scriptures teach the immortality of man as a race, or of the good—or those who shall become good—as a class?

The Scriptural argument I shall divide as follows:

1. Is the proper immortality of man *assumed* in the Bible?
2. Is it *involved* or *implied* in the Bible?
3. What is the general tenor of Scriptural language respecting man's destiny?
4. The exegetical or analytic argument.
5. Do the phrases *zoe aionios* (rendered in our version "eternal" or "everlasting life," by Universalists "age-lasting" or "alonian life,") and its equivalent *zoe eis ton aiona*, imply immortal life?
6. If "aionian" life does not imply immortal life, then do any who fail of it finally attain immortal life?
7. The two Theodores. Change for Authorities.

§ 1. *Is the proper immortality of man* ASSUMED *in the Bible?*

Here at the outset we meet the question whether man is *naturally* immortal. We may call this the question of the immortality of the soul; or, if that phrase seems too technical and metaphysical, it is the more general question whether all human beings are destined actually and absolutely to an immortal life, without forfeiture or failure.

The older Universalists, as Winchester and Huntington, holding the old opinion that sin against an infinite God deserved endless woe, regarded eternal life not as of man's nature or desert, but as once forfeited and now bestowed as an act of grace. They held that all had been liable to "eternal death." And if we take this phrase in its literal sense, as signifying the loss of immortality, we should then have at once a doctrine of conditional immortality, and we should say nothing more about any absolute immortality of the soul or of man.

But modern Universalists, if I am not mistaken, do not allow any notion of forfeiture or of speculative contingency in respect to immortality. They say it would be either unjust to man or unworthy of God, that He should allow such a being as man by any possible means or supposition, fail of the immortality for which he was created. And in this view the word *death*, as used in the Scriptures, can have no reference whatever to the being of the soul, or to the loss of immortality, but it can refer only to the dissolution of the body, or to such a low moral or spiritual state as is, for the time, no better than death itself. Universalists at this day, I say, will hardly allow the idea of annihilation as a thought to be in any wise entertained. I may be mistaken; but I think the following criticism of my heterodox book, from my very good friend the Editor of the *Christian Inquirer*, (Dec. 19, 1857,) is only a strong statement of the real views of Universalists generally. The *Inquirer* says:—

"He admits the possibility of the *annihilation* of the soul of man, which argues a want of appreciation of its exceeding worth, its dignity, and divinity. We cannot but feel that any man who esteems the image of God at so light a figure that it could by any possibility of its earthly action, choice, experience, or condition, come within the verge of the shadow of annihilation, is not fitted to write upon the immortality of man. He speaks of what he does not know, and testifies of what he has not seen.—The creation points to man as the crown and completion of its long ages of change and refining development, the king and climax of its several departments of vegetable and animal growth. History and revelation confirm all that nature hints of the honor and greatness of the spiritual nature. To believe in the remotest contingency or possibility of the utter extinguishment of these souls, is to throw a disastrous eclipse over all those teachings and hopes they inspire, and destroy all moral perspective. If we admit that one soul will be annihilated, we admit that all souls may be; we lose the absolute certainty of its immortality; we begin to sink ever so little in a fathomless gulf of soulless and atheistic nonentity."

Abating the strong statement of the case, the above, I think, expresses the common view and sentiment of your readers. But if so, it cuts off all argument *to prove the immortality of man*, from two of the passages most relied on by Universalists. I refer to Rom. 5: 12–21, and 1 Cor. 15: 12–18. For it is manifest that if these passages teach the final salvation and *actual* immortality of all men, they equally teach that man has been subject to utter death, and liable to annihilation—the very thing which is held unjust to man or unworthy of God. Life and death are in these passages put in contrast. The death came by Adam; the life comes by Christ. If the life includes immortality, the death implies annihilation; and it follows that man is no more immortal absolutely, or by a strict nature, but by grace; by a regaining of what was lost; but by recovery of what was forfeit; by a redemption—a rescue from the jaws of the very monster which it is supposed has no place nor right in all the universe of God.

The only escape from this view that annihilation has been invited and confronted by man, is in supposing that Rom. 5: 12–21, and 1 Cor. 15: 12–58, refer not to life and death of man's being, but either, literally, of man's body, or, metaphorically, of his moral nature. The immortality of the soul is then no longer expressed or directly taught in those passages, but assumed and implied. So much for the present; what the passages *do* refer to, we will inquire hereafter.

Another important passage relied on to prove the final salvation of all is that in Luke 20: 35–38. And this is also relied on by some as explicitly declaring the immortality of all.—The phrase "Neither can they die any more," is applied to all mankind. But we need only remark that the expression, "they which shall be accounted worthy to obtain that world," etc., is at least partitive *in form;* the whole passage *taken alone* would not suggest the immortality of all, but of a class only; the proof that it applies to all must be derived from other passages. Hence it is simply accurate to say that the immortality of all men is not here named, or explicitly taught.

Now Orthodox writers, in saying that "the immortality of the soul is rather assumed, or taken for granted, than explicitly revealed in the Bible," have been *obviously* consistent because they have *not* applied these three passages to all mankind. A single Orthodox writer, maintaining the immortality of the lost, has endeavored to show that the last named passage applies to all; but his attempt to relieve the silence of the Scriptures on the immortality in question only adds a manifest burden to the Orthodox argument; for he would have those elsewhere called the "children of the wicked one" here called the "children of God." What the passage means is to be seen hereafter.

But it will be found as *really* consistent for the Universalist to say that the immortality of the soul is not explicitly taught, but silently assumed in the Bible. For if he claims that it is taught in Rom. 5: 12–21, and 1 Cor. 15: 12–58, his argument, as we have seen, proves more than he admits, it proves too much.—Hence I think the Universalist labors under the same general difficulty with the Orthodox, respecting the profound silence of the Scriptures on a very weighty matter,—their utter failure to name the immortality of the soul as such, or the immortality of man as man. And I may therefore here repeat, with some variations, the argument I have published on this subject.

To propose the argument more distinctly I should say that I reserve two or three passages supposed to *imply* the immortality in question, for separate consideration. The point now urged is that man's immortality is nowhere either directly asserted or made the burden of a proposition, nor stated, mentioned, spoken of, or alluded to, in proper terms. As Olshausen says "the *doctrine* of the immortality of the soul and the name are alike unknown to the entire Bible." Such expressions as to live or to exist forever, to be immortal, the immortal soul, etc., never occur in the Scriptures with plain reference to the nature of man or the destiny of the human family. If such be the doctrine of Scripture, it is not told, but quietly taken for granted and assumed.

For argument's sake I will admit this; and we will compare this supposed implicit doctrine of the Bible with another doctrine doubtless assumed in that volume, and with which the doctrine in question is often associated as one of the main pillars of all religious truth. I mean, of course, the doctrine of God's existence; which I say is assumed or taken for granted because it is never made the burden of a proposition. The doctrine of *one* God is sometimes asserted against that of many gods. And in one instance (Heb 11: 6,) where the nature of faith is the point in question, the existence of God appears in a subordinate statement, by which the doctrine is explicitly assumed.

Now I assert that we might expect these two truths to receive similar treatment in the Bible. For the questions of God's existence and of man's immortality are of precisely the same importance to man himself. Not of the same *absolute* importance to the Universe at large, for in that relation the eternal duration of a billion human souls might be only as a drop in the ocean, to the existence of an infinite and eternal God. And therefore, if the Universe had been divided into halves, ruled by two Gods, and the Bible were a volume of diplomatic documents and messages exchanged between the two deities, *then* we might suppose a bare allusion in it to the existence of the people of this earth, and nothing said whether they would all live forever. All nations are as the dust of the balance, compared with Deity. "He sitteth in the circle of the heavens, and the inhabitants of the earth are as grasshoppers before him." But the Bible is no such book of state papers, or of royal correspondence. It is not a majestic thundering, from Deity to Deity, uttered from Sinai to Olympus, or from nebula to nebula, in which the children of Adam might be overlooked and forgotten, but it is a special revelation from the Supreme God to the sons of Adam. And it is a revelation for their special instruction, and benefit and behoof, and so exclusively for them is it designed, that all the rest of the universe is put by it in the background, and it seems to make the earth the centre of the world, insomuch that its apparent meaning once imprisoned the reformer in astronomy, Galileo, and the star gazers can now tell us more about the universe than the Bible itself does. And this confined and exclusive character of the Revelation, with which geologists and astronomers have sometimes quarreled, is just and proper, because the dearest personal interests of man's immortality are as important to him as all worlds beside, and as the being of God himself. Whether God exists at all and whether man lives forever, are questions of equal moment to man. Hence I say that in the revelation of God's character and of man's destiny, these two doctrines, if equally true, should be treated alike, we should expect to find them on the same footing.

If, then, one of these cardinal truths is stated in the Bible explicitly and directly, we should expect the same of the other. If one is assumed implicitly and silently,—taken as a doctrine too clear for doubt and scarcely needing to be named, we should expect the same of the other.

But in fact these doctrines receive in the Bible the widest difference of treatment. That of the divine existence, as I have already remarked, is not directly asserted, but it is assumed as too clear for assertion. It is taken as a first truth of the religious consciousness, to prove which would be preposterous. The Bible never goes into debate with the Atheist. If one says in his heart, "There is no God," there is no help for him in logic. But while this truth is taken for granted in the Bible, so far from being *tacitly* assumed, it is named and alluded to in various forms of speech, continually. It stands out in bold relief, on almost every page. In two short books only it is not named,—Esther and the Song of Solomon,—and their inspiration has been questioned on that ground. In every other book this doctrine is the apple of gold in the picture of silver. It is the central truth, that makes the Bible a Discourse of God—the Word of God. It is the Shekinah that renders it sacred and "holy." And with manifold names, and expressions of the wisdom, power, and goodness of God, do the Scriptures invite men to the faith, love, and service of Him. If we strike out from the record those passages that tell of His being and His works, we reduce the dimensions of the volume almost by half, we make it a book without sense or meaning, we exchange its radiant light for midnight darkness.

But if we expugn from the same book all those passages in which man's immortality is expressly mentioned or unquestionably assumed, we leave the volume unchanged. It might have been written precisely as it is, and the revelation would have been just as complete as it is, if the sacred writers had agreed to ignore that doctrine now so much on the lips of men, or at least, to speak about it so obscurely that their words should settle nothing in the case.

Whence this contrast in the Scriptural treatment of these ideas? Will it be said that man's immortality is sufficiently clear to man's unaided reason? *But that important truth ought to be exceedingly clear to human reason, which need not be named in a revelation.* And if the more obvious truth is named less frequently *because* more obvious, then man's immortality should be as much clearer than God's existence as a thousand is greater than zero, for this is about the numerical ratio in which the truths are named.

No one will claim that the soul's immortality is so clear past all shadow or dream of doubt. But if we suppose, for argument's sake, that it is too clear to need explicit mention in the Bible, we only encounter a new difficulty. The Revelation which God should make to man is of necessity given in man's language; not only in a human dialect, but also in the current phrases of human speech, including many proverbial expressions. But if the immortality of men were so clear a doctrine of the human reason, it must be a most cherished sentiment, and must give rise to many familiar expressions—household words of natural theology. In fact, the doctrine has created various forms of expression that reveal the sentiment, wherever it has been believed. These now appear in the daily speech of Christendom, and we shall find them also in the old forms of Gentile philosophy. Why, then, are such expressions wholly avoided and unknown in the Bible? Why should the spirit of prophecy, that catches so readily the language of men, have failed to conform to their style of thought in this most important item of their own immortal nature? If man is born an heir of the future eternity, why is he not invited and encouraged to its suitable virtues by some mention of the fact? The gift of immortality is surely pre-eminently worthy of God's sacred mention to those who think and say so much of their supposed possession of the boon. Why has He not deigned to say a plain word about a nature in man which would be the chief element of the divine image in him?

Such are our difficulties, on the supposition that man's proper immortality is too clear to need mention in a revelation. Turning from the supposition to the facts, we only meet a new difficulty in the anxious doubts of long generations on this very question. Because man was made *for* immortality, we find in his fallen nature, through all history, some sentiment of the birthright he had lost. He finds himself subject to death, but he also finds, or thinks he finds, some remnant within him of that which is too good to die. Is death an eternal sleep? or, "if a man die, shall he live again?" This was the question of Ages. But when it came to be answered, and "life and immortality were brought to light," there was not a word said respecting the immortal nature of which there had been so much talk. He who "had the words of eternal life" never said that all men were to live forever. He never spoke of the life that he gave as an attribute or quality of some other essential life which men already possessed.

As I have remarked already, the Universalist will not probably claim that Christ *gave* immortality to all men, for this would imply that it had been lost. He will say rather that Christ *revealed* and gave assurance of what was already true. Thus a writer on 2 Tim. 1: 10 in the *Universalist Quarterly*, (vol. 2, p. 55,) says: "Immortality of some beings was brought to light; but not surely the immortality of angels or of beings in another sphere of action. It was the immortality of mankind. But this could not have been disclosed, unless it had been possessed as an inherent attribute of the soul, prior to its disclosure—before the appearing of Christ." But Christ never said that men are immortal. His own words are never such as to describe such an existing fact. And the expression "brought to light" does not require such an interpretation. It may as naturally signify that he pointed out the way of life; or that he showed that there is immortality for man, and how it may be gained. And this accords perfectly with the general tenor of his language. "I am the way, and the truth, and the life." "He that eateth of this bread shall live forever." "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." "Because I live, ye shall live also." Whether these and similar expressions cover the doctrine of immortality, I shall examine hereafter. But if they do, we see at once that they confirm my interpretation of the phrase in question.

And equally significant, it seems to me, is the silence of *Paul* respecting the immortality of the soul. It may be said that the Jews were too little philosophic, or too full of national conceit and prejudice, to think of such an immortality, good for all nations and all men.—But Paul surely suffered no such lack of culture, nor such narrowness. He was the Apostle of the Gentiles; and he who could quote the Gentile poets, and was even more a logician than a poet, could not have been so grossly ignorant of the Grecian philosophy as to know nothing of their doctrine of immortality. Why did he then, never speak of the immortality of the soul? If he thought that too abstract and metaphysical a form of thought, why did he not speak of an immortal nature in man? or of man as somehow immortal? Nay, if he thought the Greeks in the truth respecting a universal immortality, but in error respecting the nature or method of it, why did he not take special pains to recognize their half of the truth, and complete the doctrine by showing the connexion between its two parts? When some mocked at the mention of the resurrection of the dead, why did he not show that immortality did not at all depend on the resurrection? And when, in that most ample discussion in the 15th chapter of 1 Cor., he made a supposition of no resurrection, why did he say, "Then they which are fallen asleep in Christ are perished?"

The sum is this:—The Scriptures, given to reveal God's character and man's duty and destiny, speak of the divine existence many hundred times and in considerable variety of ways, but they speak of man's proper immortality, equally important to himself, never. And though the question had been long agitated among men, and the doctrine was incarnated in men's language, Christ, coming to illustrate the subject, said nothing of the doctrine. And Paul, whose education and mission pointed him out as the man to name and teach so great a truth, has failed to do it. The question arises whether the supposed taking for granted of man's immortality is not an assumption out of the Bible, and foreign to it.*

I think that my argument from the silence of the Scriptures respecting man's immortality receives additional force from some facts among the Spiritualists. They offer the spiritual manifestations as proving more than almost anything else the immortality of the soul. Those Spiritualists who reject the Bible will naturally regard its teachings as defective on this subject. But how is it with those who accept the Bible? I cannot speak from very general acquaintance or reading, but I have read enough to know that the following incident means something. The first lecturer on Spiritualism whom I have heard, told us that he had been a Methodist preacher. He found himself in trouble because he could not prove the immortality of the soul from the Bible. He told his perplexity to a friend, yet he found no relief, but aggravation of his difficulty, for his friend was in the same case. The friend, however, thought that what the church had always held must be true, and he must preach it indulging no private speculations on the subject. Our lecturer replied that God gave him the faculty of reason, and he did not dare to forego the use of it, he must think for himself. And he thought he could now prove the desired immortality, thus. Matter is eternal. Whatever produces material effects, is matter. The spirits do this. hence they are eternal; and the Bible, recognizing their existence, teaches thus the immortality of the soul.

The argument of our lecturer plainly proved a great deal too much,—a past eternal existence, as well as a future immortality, and that of all species of life. It was pretty straight Pantheism. Yet I doubt whether the lack of faith among Orthodox Christians in a Providence that could give immortal life to the worthy alone, or their reliance on immortality from some "nature of things," has not helped forward this modern style of Pantheism.

§ 2. *Is the immortality of the soul* IMPLIED *in the Scriptures?*

A truth which does not lie on the surface of an expression, or in the form of its words, may yet be very clearly contained or implied in it. Is the immortality of man thus taught in the Bible? A very few passages only need here to be considered.

Gen. 1: 26, 27. "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him."

* This argument, from the persistent silence of the Scriptures respecting man's immortality, I regard as the main argument of my book; and it is so regarded by others. It is passed over in silence by three of my reviewers: D. N. Lord, Theological and Literary Journal, April, 1858; Dr. J. Strong, Methodist Quarterly Review, July, 1858; and Dr. A. Hovey, State of the Impenitent Dead. Another reviewer, Prof. E. P. Barrows, Bibliotheca Sacra, July, 1858, entirely misapprehends the argument; he proceeds as if I had in mind only the "immortality of the soul" in the technical or metaphysical sense, though I devote a paragraph (p. 162) to prevent such a misconception. I know the Professor too well to suspect him of an intentional ignoratio elenchi; but the ignoratio elenchi is manifest.

I think this can prove no more than the creation of man *for* immortality, of which, nevertheless, he might fail. I think the expression in the book of Wisdom, 2: 23, denotes just this: "God made man for immortality (*ep' aphtharsia*,) and to the image of his own nature made he him. But by the envy of the devil death came into the world." Some editions of the Apocrypha have the word *eternity* instead of *nature;* but this is a false reading of *aidiotetos* instead of *idiotetos*, which has been remarked by various scholars. And I think the context shows that the prospective immortality was, in the opinion of the Jews, cut off by the entrance of death. This appears more fully from the entire context, which I think signifies the immortality of the righteous alone.

"And they [the wicked] knew not the secrets of God, nor hoped for the reward of righteousness nor esteemed the honor of holy souls. For God made man for incorruption, and to the image of his own nature made he him. But by the envy of the devil death came into the world; and they follow him that are of his side. But the souls of the just are in the hand of God, and torment may not touch them. In the sight of the unwise they seemed to die, and their exit was reckoned a calamity, and their departure from us utter destruction; but they are in peace. For though in the sight of men they are punished, their hope is full of immortality."

This passage may be taken as showing how the Jews understood that in Genesis, and my view is supported by an expression in chap. 15, 3. "The just live for ever [*eis ton aiona*], and their reward is in the Lord."

And two expressions in the New Testamen seem to denote that the divine image in man is a moral likeness. Eph. 4: 24. "Put on the new man, which after God is created in righteousness and true holiness." Col. 3: 10. "And have put on the new man, which is renewed in knowledge after the image of Him that created him." From this we should not infer that *actual* holiness was concreated in man, for character can not be created by another. Rather, I should take it, man was made with a capacity and design for godliness, or godlikeness, and thus for immortality. Now that which is moral is primary and ruling, that which is physical is subordinate. If the godlikeness fails, the immortality may follow.

Gen. 2; 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Few of your readers, I presume, need to be told that the Hebrew phrase for living soul is in chap. 1: 30, applied to the brutes. And in Gen 7: 22, we have a still stronger expression. "All in whose nostrils was the breath of the spirit of lives (*nishmath ruach chajim*) died." In 1 Cor. 15: 45, the phrase is put in a contrast which directly intimates that Adam was not made absolutely immortal. "The first Adam was made a living soul, the last Adam was made a quickening spirit."

Eccl. 3: 21. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

This text would be unworthy of attention in this argument, if it were not so often adduced by many Orthodox people. I am happily ignorant of the Universalist treatment of it. Suffice it to say, the previous verse,—"All go unto one place; all are of the dust, and all turn to dust again,"—and still more the 19th verse, sustains the view which takes it as a challenge: q. d. "Who knows whether the spirit goeth upward," etc. It is a piece of Solomon's scepticism, which proves Epicurianism and French Atheism if it proves anything. That it should get into a "Scripture Manual" as a proof-text that man will live as long as God does, shows either a sad state of traditional reasoning, or a great meagreness of Orthodox argument.

Eccl. 12: 7. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Here the Preacher speaks more as a moralist, and as the last two verses show, with some sentiment of piety. Yet his whole book yields scarcely a glimpse of immortality. The "judgment" named in verse 14, if after death, proves no eternal life. And the expression, "shall return to God who gave it," naturally denotes that the spirit reverts back to the disposal of the power that created it; and it may intimate a return to original nothingness. This view is strongly supported by an expression of Justin Martyr, treating this very question of immortality. He says,—"As the personal man does not always exist, and body and soul are not ever conjoined; but whenever this harmony must be dissolved, the soul leaves the body and the man is no more; so likewise, whenever it is necessary that the soul should no longer be, the vital spark leaves it, and the soul is no more, but itself returns again thither whence it was taken." (Dial. c. Trypho c. 6.)

Morning.

Above, below, what charms unfold
In all the varied view,
Before me all is burnished gold,
Behind the twilight's hue.
The mists which on old night await,
Far to the west they hold their state,
They shun the clear blue face of morning,
Along the fine cerulean sky
The fleecy clouds successive fly,
While bright prismatic beams their shattery folds adorn.

For the Crisis.

The World's Aspect.

The christian who surveys the present aspect of the world, must at once arrive at the conclusion that we live in a day of unprecedented crime and abounding evil. Without entering into its maddening details, it is sufficient to refer to the sure word of prophecy for evidence that the coming struggle is but the fulfillment of its predictions. The trouble seems to have commenced at the right place to complete the prophecies. But that which we have chiefly to do at present is, the clear and joyous light in which it presents the Rest that lies beyond the struggle, the glorious day, which is to break out of this long, long night.

It is an evident truth that we are awaiting the most terrible storm that ever desolated the homes of art and civilization; the vastness of the consequences delays the issue, the internal condition of the nations of *Europe* and *Asia*, and the mutual relations of these nations which are to be dragged into the world's quarrel, render it certain that every expedient of mediation will be exhausted for arresting the collision which will strew continents with ruin, convert the world into a battle-field, and join the horrors of civil war to the devastation of international slaughter; and whatever may be the order of the field, despotism will come up to meet the retribution of centuries of wrong; and the people enraged beyond endurance, will come to inflict it.

Let us, then, who fear the Lord, speak often one to another, draw closely together as a flock, let the glory that awaits us in a little time from this overcome all selfish and sectarian aims, that we may be united in the presence of common enemies and dangers, and, above all, united when our glorious King shall arrive. C. S.

Exeter, N. H.

For the Crisis.

Handling the Word of God Deceitfully—Cor. 4: 2—No. 3.

In pursuing the subject of the deceptive use of Scripture, I may touch some in a tender spot. If so, let them learn to do better. It is my object to show the thing as it is, as a warning to those who do it, and an example for others to shun. If any find themselves portrayed and are not deceitful, they can plead ignorance or confusion, which is claimed by some to be the definition of Babylon.—Rev. 18: 2. Either is much more honorable and excusable than deception.

It has been often taught that it is sin to pray in public, or before the unregenerate, in a family, or in a public meeting. To prove this, Matt. 6: 6. is quoted, and great stress is laid on "entering into thy closet," and, "thy Father which seeth in secret." All this is done to prove it wicked to pray in the public meeting of saints and sinners. But, say they, it reads, "Enter into thy closet." Yes, but does it say you must not pray also in public meetings, in the family circle, by the sick and dying, and anywhere when help is needed from the Lord? "But, we must follow the word. This is a command of Jesus, and we must obey his commands that we may have a right to the tree of life." Then why do you pray with each other in companies? It is not according to the word.

Again, Jesus tells you not to pray as the heathen do. "After this manner therefore, pray ye." Do you only repeat what is called the Lord's prayer? If you do, then you do not obey him, on your own reasoning. Beware, brethren, somebody has been handling the word of God deceitfully and misled you. It has been done before this, and the devil found in it. I have known several so holy they could not pray before people, while at the same time in secret they were committing the most unseemly wickedness. Beware, do not fail to pray much in secret, nor fear to pray before the multitude, either. Many a wicked person has been convicted of [illegible], and his need of mercy and [illegible], while listening to the [illegible] of faithful christians, and [illegible] the Lord. Please read carefully 1 Cor. 14. [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER III.

Do the Scriptures teach the immortality of man as a race, or of the good—or those who shall become good—as a class?

The Scriptural argument I shall divide as follows:

1. Is the proper immortality of man *assumed* in the Bible?
2. Is it *involved* or *implied* in the Bible?
3. What is the general tenor of Scriptural language respecting man's destiny?
4. The exegetical or analytic argument.
5. Do the phrases *zoe aionios* (rendered in our version "eternal" or "everlasting life," by Universalists "age-lasting" or "aionian life,") and its equivalent *zoe eis ton aiona*, imply immortal life?
6. If "aionian" life does not imply immortal life, then do any who fail of it finally attain immortal life?
7. The two Theodores. Change for Authorities.

§ 1. *Is the proper immortality of man* ASSUMED *in the Bible?*

Here at the outset we meet the question whether man is *naturally* immortal. We may call this the question of the immortality of the soul; or, if that phrase seems too technical and metaphysical, it is the more general question whether all human beings are destined actually and absolutely to an immortal life, without forfeiture or failure.

The older Universalists, as Winchester and Huntington, holding the old opinion that sin against an infinite God deserved endless woe, regarded eternal life not as of man's nature or desert, but as once forfeited and now bestowed as an act of grace. They held that all had been liable to "eternal death." And if we take this phrase in its literal sense, as signifying the loss of immortality, we should then have at once a doctrine of conditional immortality, and we should say nothing more about any absolute immortality of the soul or of man.

But modern Universalists, if I am not mistaken, do not allow any notion of forfeiture or of speculative contingency in respect to immortality. They say it would be either unjust to man or unworthy of God, that He should allow such a being as man by any possible means or supposition, to fail of the immortality for which he was created. And in this view the word *death*, as used in the Scriptures, can have no reference whatever to the being of the soul, or to the loss of immortality, but it can refer only to the dissolution of the body, or to such a low moral or spiritual state as is, for the time, no better than death itself. Universalists at this day, I say, will hardly allow the idea of annihilation as a thought to be in any wise entertained. I may be mistaken; but I think the following criticism of my heterodox book, from my very good friend the Editor of the *Christian Inquirer*, (Dec. 19, 1857,) is only a strong statement of the real views of Universalists generally. The *Inquirer* says:—

"He admits the possibility of the *annihilation* of the soul of man, which argues a want of appreciation of its exceeding worth, its dignity, and divinity. We cannot but feel that any man who esteems the image of God at so light a figure that it could by any possibility of its earthly action, choice, experience, or condition, come within the verge of the shadow of annihilation, is not fitted to write upon the immortality of man. He speaks of what he does not know, and testifies of what he has not seen.—The creation points to man as the crown and completion of its long ages of change and refining development, the king and climax of its several departments of vegetable and animal growth. History and revelation confirm all that nature hints of the honor and greatness of the spiritual nature. To believe in the [illegible] contingency or possibility of the utter extinguishment of these souls, is to throw a disastrous eclipse over all those teachings and hopes they inspire, and destroy all moral perspective. If we admit that one soul will be annihilated, we admit that all souls may be; we lose the absolute certainty of its immortality; we begin to sink ever so little in a fathomless gulf of soulless and atheistic nonentity."

Abating the strong statement of the case, the above, I think, expresses the common view and sentiment of your readers. But if so, it cuts off all argument *to prove the immortality of man*, from two of the passages most relied on by Universalists. I refer to Rom. 5: 12–21, and 1 Cor. 15: 12–18. For it is manifest that if these passages teach the final salvation and *actual* immortality of all men, they equally teach that man has been subject to utter death, and liable to annihilation—the very thing which is held unjust to man or unworthy of God. Life and death are in these passages put in contrast. The death came by Adam; the life comes by Christ. If the life includes immortality, the death implies annihilation; and it follows that man is no more immortal absolutely, or by a strict nature, but by grace; by a regaining of what was lost; but by recovery of what was forfeit; by a redemption—a rescue from the jaws of the very monster which it is supposed has no place nor right in all the universe of God.

The only escape from this view that annihilation has been invited and confronted by man, is in supposing that Rom. 5: 12–21, and 1 Cor. 15: 12–58, refer not to life and death of man's being, but either, literally, of man's body, or, metaphorically, of his moral nature. The immortality of the soul is then no longer expressed or directly taught in those passages, but assumed and implied. So much for the present; what the passages *do* refer to, we will inquire hereafter.

Another important passage relied on to prove the final salvation of all is that in Luke 20: 35–38. And this is also relied on by some as explicitly declaring the immortality of all.—The phrase "Neither can they die any more," is applied to all mankind. But we need only remark that the expression, "they which shall be accounted worthy to obtain that world," etc., is at least partitive *in form;* the whole passage *taken alone* would not suggest the immortality of all, but of a class only; the proof that it applies to all must be derived from other passages. Hence it is simply accurate to say that the immortality of all men is not here named, or explicitly taught.

Now Orthodox writers, in saying that "the immortality of the soul is rather assumed, or taken for granted, than explicitly revealed in the Bible," have been *obviously* consistent because they have *not* applied these three passages to all mankind. A single Orthodox writer, maintaining the immortality of the lost, has endeavored to show that the last named passage applies to all; but his attempt to relieve the silence of the Scriptures on the immortality in question only adds a manifest burden to the Orthodox argument; for he would have those elsewhere called the "children of the wicked one" here called the "children of God." What the passage means is to be seen hereafter.

But it will be found as *really* consistent for the Universalist to say that the immortality of the soul is not explicitly taught; but silently assumed in the Bible. For if he claims that it is taught in Rom. 5: 12–21, and 1 Cor. 15: 12–58, his argument, as we have seen, proves more than he admits; it proves too much.—Hence I think the Universalist labors under the same general difficulty with the Orthodox, respecting the profound silence of the Scriptures on a very weighty matter,—their utter failure to name the immortality of the soul as such, or the immortality of man as man. And I may therefore here repeat, with some variations, the argument I have published on this subject.

To propose the argument more distinctly I should say that I reserve two or three passages supposed to *imply* the immortality in question, for separate consideration. The point now urged is that man's immortality is nowhere either directly asserted or made the burden of a proposition, nor stated, mentioned, spoken of, or alluded to, in proper terms. As Olshausen says, "the *doctrine* of the immortality of the soul and the name are alike unknown to the entire Bible." Such expressions as to live or to exist forever, to be immortal, the immortal soul, etc., never occur in the Scriptures with plain reference to the nature of man or the destiny of the human family. If such be the doctrine of Scripture, it is not told, but quietly taken for granted and assumed.

For argument's sake I will admit this; and we will compare this supposed implicit doctrine of the Bible with another doctrine doubtless assumed in that volume, and with which the doctrine in question is often associated as one of the main pillars of all religious truth. I mean, of course, the doctrine of God's existence; which I say is assumed or taken for granted because it is never made the burden of a proposition. The doctrine of *one* God is sometimes asserted against that of many gods. And in one instance (Heb. 11: 6,) where the nature of faith is the point in question, the existence of God appears in a subordinate statement, by which the doctrine is explicitly assumed.

Now I assert that we might expect these two truths to receive similar treatment in the Bible. For the questions of God's existence and of man's immortality are of precisely the same importance to man himself. Not of the same *absolute* importance to the Universe at large; for in that relation the eternal duration of a billion human souls might be only as a drop in the ocean, to the existence of an infinite and eternal God. And therefore, if the Universe had been divided into halves, ruled by two Gods, and the Bible were a volume of diplomatic documents and messages exchanged between the two deities, *then* we might suppose a bare allusion in it to the existence of the people of this earth, and nothing said whether they would all live forever. All nations are as the dust of the balance, compared with Deity. "He sitteth in the circle of the heavens, and the inhabitants of the earth are as grasshoppers before him." But the Bible is no such book of state papers, or of royal correspondence. It is not a majestic thundering, from Deity to Deity, uttered from Sinai to Olympus, or from nebula to nebula, in which the children of Adam might be overlooked and forgotten; but it is a special revelation from the Supreme God to the sons of Adam. And it is a revelation for their special instruction, and benefit and behoof; and so exclusively for them is it designed, that all the rest of the universe is put by it in the background, and it seems to make the earth the centre of the world, insomuch that its apparent meaning once imprisoned the reformer in astronomy, Galileo; and the star gazers can now tell us more about the universe than the Bible itself does. And this confined and exclusive character of the Revelation, with which geologists and astronomers have sometimes quarreled, is just and proper, because the dearest personal interests of man's immortality are as important to him as all worlds beside, and as the being of God himself. Whether God exists at all and whether man lives forever, are questions of equal moment to man. Hence I say that in the revelation of God's character and of man's destiny, these two doctrines, if equally true, should be treated alike; we should expect to find them on the same footing.

If, then, one of these cardinal truths is stated in the Bible explicitly and directly, we should expect the same of the other. If one is assumed implicitly and silently,—taken as a doctrine too clear for doubt and scarcely needing to be named, we should expect the same of the other.

But in fact these doctrines receive in the Bible the widest difference of treatment. That of the divine existence, as I have already remarked, is not directly asserted; but it is assumed as too clear for assertion. It is taken as a first truth of the religious consciousness, to prove which would be preposterous. The Bible never goes into debate with the Atheist. If one says in his heart, "There is no God," there is no help for him in logic. But while this truth is taken for granted in the Bible, so far from being *tacitly* assumed, it is named and alluded to in various forms of speech, continually. It stands out in bold relief, on almost every page. In two short books only it is not named,—Esther and the Song of Solomon,—and their inspiration has been questioned on that ground. In every other book this doctrine is the apple of gold in the picture of silver. It is the central truth, that makes the Bible a Discourse of God—the Word of God. It is the Shekinah that renders it sacred and "holy." And with manifold names, and expressions of the wisdom, power, and goodness of God, do the Scriptures invite men to the faith, love, and service of Him. If we strike out from the record those passages that tell of His being and His works, we reduce the dimensions of the volume almost by half, we make it a book without sense or meaning, we exchange its radiant light for midnight darkness.

But if we expunge from the same book all those passages in which man's immortality is expressly mentioned or unquestionably assumed, we leave the volume unchanged. It might have been written precisely as it is, and the revelation would have been just as complete as it is, if the sacred writers had agreed to ignore that doctrine now so much on the lips of men, or at least, to speak about it so obscurely that their words should settle nothing in the case.

Whence this contrast in the Scriptural treatment of these ideas? Will it be said that man's immortality is sufficiently clear to man's unaided reason? *But that important truth ought to be exceedingly clear to human reason, which need not be named in a revelation.* And if the more obvious truth is named less frequently *because* more obvious, then man's immortality should be as much clearer than God's existence as a thousand is greater than zero; for this is about the numerical ratio in which the truths are named.

No one will claim that the soul's immortality *is* so clear past all shadow or dream of doubt. But if we suppose, for argument's sake, that it is too clear to need explicit mention in the Bible, we only encounter a new difficulty. The Revelation which God should make to man is of necessity given in man's language; not only in a human dialect, but also in the current phrases of human speech, including many proverbial expressions. But if the immortality of men were so clear a doctrine of the human reason, it must be a most cherished sentiment, and must give rise to many familiar expressions—household words of natural theology. In fact, the doctrine has created various forms of expression that reveal the sentiment, wherever it has been believed. These now appear in the daily speech of Christendom, and we shall find them also in the old forms of Gentile philosophy. Why, then, are such expressions wholly avoided and unknown in the Bible? Why should the spirit of prophecy, that catches so readily the language of men, have failed to conform to their style of thought in this most important item of their own immortal nature? If man is born an heir of the future eternity, why is he not invited and encouraged to its suitable virtues by some mention of the fact? The gift of immortality is surely pre-eminently worthy of God's sacred mention to those who think and say so much of their supposed possession of the boon. Why has He not deigned to say a plain word about a nature in man which would be the chief element of the divine image in him?

Such are our difficulties, on the supposition that man's proper immortality is too clear to need mention in a revelation. Turning from the supposition to the facts, we only meet a new difficulty in the anxious doubts of long generations on this very question. Because man was made *for* immortality, we find in his fallen nature, through all history, some sentiment of the birthright he had lost. He finds himself subject to death; but he also finds, or thinks he finds, some remnant within him of that which is too good to die. Is death an eternal sleep? or, "if a man die, shall he live again?" This was the question of Ages. But when it came to be answered, and "life and immortality were brought to light," there was not a word said respecting the immortal nature of which there had been so much talk. He who "had the words of eternal life" never said that all men were to live forever. He never spoke of the life that he gave as an attribute or quality of some other essential life which men already possessed.

As I have remarked already, the Universalist will not probably claim that Christ *gave* immortality to all men; for this would imply that it had been lost. He will say rather that Christ *revealed* and gave assurance of what was already true. Thus a writer on 2 Tim. 1: 10 in the *Universalist Quarterly*, (vol. 2, p. 55,) says: "Immortality of some beings was brought to light; but not surely the immortality of angels or of beings in another sphere of action. It was the immortality of mankind. But this could not have been disclosed, unless it had been possessed as an inherent attribute of the soul, prior to its disclosure—before the appearing of Christ." But Christ never said that men are immortal. His own words are never such as to describe such an existing fact. And the expression "brought to light" does not require such an interpretation. It may as naturally signify that he pointed out the way of life; or that he showed that there is immortality for man, and how it may be gained. And this accords perfectly with the general tenor of his language. "I am the way, and the truth, and the life." "He that eateth of this bread shall live forever." "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." "Because I live, ye shall live also." Whether these and similar expressions cover the doctrine of immortality, I shall examine hereafter. But if they do, we see at once that they confirm my interpretation of the phrase in question.

And equally significant, it seems to me, is the silence of *Paul* respecting the immortality of the soul. It may be said that the Jews were too little philosophic, or too full of national conceit and prejudice, to think of such an immortality, good for all nations and all men.—But Paul surely suffered no such lack of culture, nor such narrowness. He was the Apostle of the Gentiles; and he who could quote the Gentile poets, and was even more a logician than a poet, could not have been so grossly ignorant of the Grecian philosophy as to know nothing of their doctrine of immortality. Why did he then, never speak of the immortality of the soul? If he thought that too abstract and metaphysical a form of thought, why did he not speak of an immortal nature in man? or of man as somehow immortal? Nay, if he thought the Greeks in the truth respecting a universal immortality, but in error respecting the nature or method of it, why did he not take special pains to recognize their half of the truth, and complete the doctrine by showing the connexion between its two parts? When some mocked at the mention of the resurrection of the dead, why did he not show that immortality did not at all depend on the resurrection? And when, in that most ample discussion in the 15th chapter of 1 Cor., he made a supposition of no resurrection, why did he say, "Then they which are fallen asleep in Christ are perished?"

The sum is this:—The Scriptures, given to reveal God's character and man's duty and destiny, speak of the divine existence many hundred times and in considerable variety of ways; but they speak of man's proper immortality, equally important to himself, never. And though the question had been long agitated among men, and the doctrine was incarnated in men's language, Christ, coming to illustrate the subject, said nothing of the doctrine. And Paul, whose education and mission pointed him out as the man to name and teach so great a truth, has failed to do it. The question arises whether the supposed taking for granted of man's immortality is not an assumption out of the Bible, and foreign to it.*

I think that my argument from the silence of the Scriptures respecting man's immortality receives additional force from some facts among the Spiritualists. They offer the spiritual manifestations as proving more than almost anything else the immortality of the soul. Those Spiritualists who reject the Bible will naturally regard its teachings as defective on this subject. But how is it with those who accept the Bible? I cannot speak from very general acquaintance or reading; but I have read enough to know that the following incident means something. The first lecturer on Spiritualism whom I have heard, told us that he had been a Methodist preacher. He found himself in trouble because he could not prove the immortality of the soul from the Bible. He told his perplexity to a friend; yet he found no relief, but aggravation of his difficulty, for his friend was in the same case. The friend, however, thought that what the church had always held must be true, and he must preach it indulging no private speculations on the subject. Our lecturer replied that God gave him the faculty of reason, and he did not dare to forego the use of it; he must think for himself. And he thought he could now prove the desired immortality, thus: Matter is eternal. Whatever produces material effects, is matter. The spirits do this: hence they are eternal; and the Bible, recognizing their existence, teaches thus the immortality of the soul.

The argument of our lecturer plainly proved a great deal too much,—a past eternal existence, as well as a future immortality, and that of all species of life. It was pretty straight Pantheism. Yet I doubt whether the lack of faith among Orthodox Christians in a Providence that could give immortal life to the worthy alone, or their reliance on immortality from some "nature of things," has not helped forward this modern style of Pantheism.

§ 2. *Is the immortality of the soul* IMPLIED *in the Scriptures?*

A truth which does not lie on the surface of an expression, or in the form of its words, may yet be very clearly contained or implied in it. Is the immortality of man thus taught in the Bible? A very few passages only need here to be considered.

Gen. 1: 26, 27. "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him."

I think this can prove no more than the creation of man *for* immortality, of which, nevertheless, he might fail. I think the expression in the book of Wisdom, 2: 23, denotes just this: "God made man for immortality (*ep' aphtharsia*,) and to the image of his own nature made he him. But by the envy of the devil death came into the world." Some editions of the Apocrypha have the word *eternity* instead of *nature*; but this is a false reading of *aidiotetos* instead of *idiotetos*, which has been remarked by various scholars. And I think the context shows that the prospective immortality was, in the opinion of the Jews, cut off by the entrance of death. This appears more fully from the entire context, which I think signifies the immortality of the righteous alone.

"And they [the wicked] knew not the secrets of God, nor hoped for the reward of righteousness nor esteemed the honor of holy souls. For God made man for incorruption, and to the image of his own nature made he him. But by the envy of the devil death came into the world; and they follow him that are of his side. But the souls of the just are in the hand of God, and torment may not touch them. In the sight of the unwise they seemed to die, and their exit was reckoned a calamity, and their departure from us utter destruction; but they are in peace. For though in the sight of men they are punished, their hope is full of immortality."

This passage may be taken as showing how the Jews understood that in Genesis, and my view is supported by an expression in chap. 15; 3. "The just live for ever [*eis ton aiona*], and their reward is in the Lord."

And two expressions in the New Testament seem to denote that the divine image in man is a moral likeness. Eph. 4: 24. "Put on the new man, which after God is created in righteousness and true holiness." Col. 3: 10. "And have put on the new man, which is renewed in knowledge after the image of Him that created him." From this we should not infer that *actual* holiness was concreated in man; for character can not be created by another. Rather, I should take it, man was made with a capacity and design for godliness, or godlikeness, and thus for immortality. Now that which is moral is primary and ruling; that which is physical is subordinate. If the godlikeness fails, the immortality may follow.

Gen. 2; 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Few of your readers, I presume, need to be told that the Hebrew phrase for living soul is in chap. 1: 30, applied to the brutes. And in Gen. 7: 22, we have a still stronger expression: "All in whose nostrils was the breath of the spirit of lives (*nishmath ruach chajim*) died." In 1 Cor. 15: 45, the phrase is put in a contrast which directly intimates that Adam was not made absolutely immortal: "The first Adam was made a living soul; the last Adam was made a quickening spirit."

Eccl. 3: 21. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

This text would be unworthy of attention in this argument, if it were not so often adduced by many Orthodox people. I am happily ignorant of the Universalist treatment of it. Suffice it to say, the previous verse,—"All go unto one place; all are of the dust, and all turn to dust again,"—and still more the 19th verse, sustains the view which takes it as a challenge: q. d. "Who knows whether the spirit goeth upward," etc. It is a piece of Solomon's scepticism, which proves Epicurianism and French Atheism if it proves anything. That it should get into a "Scripture Manual" as a proof-text that man will live as long as God does, shows either a sad state of traditional reasoning, or a great meagreness of Orthodox argument.

Eccl. 12: 7. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Here the Preacher speaks more as a moralist, and as the last two verses show, with some sentiment of piety. Yet his whole book yields scarcely a glimpse of immortality. The "judgment" named in verse 14, if after death, proves no eternal life. And the expression, "shall return to God who gave it," naturally denotes that the spirit reverts back to the disposal of the power that created it; and it may intimate a return to original nothingness. This view is strongly supported by an expression of Justin Martyr, treating this very question of immortality. He says,—"As the personal man does not always exist, and body and soul are not ever conjoined; but whenever this harmony must be dissolved, the soul leaves the body and the man is no more; so likewise, whenever it is necessary that the soul should no longer be, the vital spark leaves it, and the soul is no more, but itself returns again thither whence it was taken." (Dial. c. Trypho c. 6.)

* This argument, from the persistent silence of the Scriptures respecting man's immortality, I regard as the main argument of my book; and it is so regarded by others. It is passed over in silence by three of my reviewers: D. N. Lord, Theological and Literary Journal, April, 1858; Dr. J. Strong, Methodist Quarterly Review, July, 1858; and Dr A. Hovey, State of the Impenitent Dead. Another reviewer, Prof. E. P. Barrows, Bibliotheca Sacra, July, 1858, entirely misapprehends the argument; he proceeds as if I had in mind only the "immortality of the soul" in the technical or metaphysical sense, though I devote a paragraph (p. 162) to prevent such a misconception. I know the Professor too well to suspect him of an intentional [illegible] but the [illegible] manifest.

Morning.

Above, below, what [illegible]
In all the varied view,
Before me all is burnished gold,
Behind the twilight's hue.
The mists which on old night await,
Far to the west they hold their state,
They shun the clear blue face of morning,
Along the fine cerulean sky,
The fleecy clouds successive fly,
While bright prismatic beams their shadowy [illegible] adorn.

For the Crisis.

The World's Aspect.

The christian who surveys the present aspect of the world, must at once arrive at the conclusion that we live in a day of unprecedented crime and abounding evil. Without entering into its saddening details, it is sufficient to refer to the sure word of prophecy for evidence that the coming struggle is but the fulfillment of its predictions. The trouble seems to have commenced at the right place to complete the prophecies. But that which we have chiefly to do at present is, the clear and joyous light in which it presents the Rest that lies beyond the struggle, the glorious day, which is to break out of this long, long night.

It is an evident truth that we are awaiting the most terrible storm that ever desolated the homes of art and civilization; the vastness of the consequences delays the issue; the internal condition of the nations of *Europe* and *Asia*, and the mutual relations of these nations which are to be dragged into the world's quarrel, render it certain that every expedient of mediation will be exhausted for arresting the collision which will strew continents with ruin, convert the world into a battle-field, and join the horrors of civil war to the devastation of international slaughter; and whatever may be the order of the field, despotism will come up to meet the retribution of centuries of wrong; and the people enraged beyond endurance, will come to inflict it.

Let us, then, who fear the Lord, speak often one to another, draw closely together as a flock, let the glory that awaits us in a little time from this overcome all selfish and sectarian aims, that we may be united in the presence of common enemies and dangers, and, above all, united when our glorious King shall arrive. C. F.

Exeter, N. H.

For the Crisis.

Handling the Word of God Deceitfully—Cor. 4: 2.—No. 2.

In pursuing the subject of the deceptive use of Scripture, I may touch some in a tender spot. If so, let them learn to do better. It is my object to show the thing as it is, as a warning to those who do it, and an example for others to shun. If any find themselves portrayed and are not deceitful, they can plead ignorance or confusion, which is claimed by some to be the definition of Babylon.—Rev. 18: 2. Either is much more honorable and excusable than deception.

It has been often taught that it is a sin to pray in public, or before the unregenerate, in a family, or in a public meeting. To prove this, Matt. 6: 6, is quoted, and great stress is laid on "entering into thy closet," and, "thy Father which seeth in secret." All this is done to prove it wicked to pray in the public meeting of saints and sinners. But, say they, it reads, "Enter into thy closet." Yes, but does it say you must not pray also in public meetings, in the family circle, by the sick and dying, and anywhere when help is needed from the Lord? "But, we must follow the word. This is a command of Jesus, and we must obey his commands that we may have a right to the tree of life." Then why do you pray with each other in companies? It is not according to the word.

Again, Jesus tells you not to pray as the heathen do. "After this manner therefore, pray ye." Do you only repeat what is called the Lord's prayer? If you do, then you do not obey him, on your own reasoning. Beware, brethren, [illegible] has been handling the word of God deceitfully and misled you. It has been done before this, and the devil found in it. I have known several so holy they could not pray before people, while at the same time in secret they were committing the most unseemly wickedness. [illegible] pray much in secret, nor fail to pray before the multitude, either. [illegible] person has been convicted of [illegible] and his need of mercy [illegible] while listening to the [illegible] christians, and [illegible] the Lord. Please read [illegible]

[illegible]

praying?" Yes, such as was done to be seen of men. Secret prayer is also condemned when done mechanically, only to appease a guilty conscience, by a false tradition that we must pray, if we do not leave off sinning. "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Prov. 28: 9. Do not be deceived in this matter. First see that you love God with all your heart, then you will love his law, and can safely pray in secret and in public, the Lord will answer your prayers, and good will follow.

Be on your guard against deceptive teaching. Job's friends (?) were full of it. Satan engaged in it while quoting Scripture to Christ in the wilderness, and his subjects have always been doing the same to mislead christians who would not give up the word of God. If men will believe the Bible at all events, then the devil seeks to corrupt, pervert, and use it deceitfully, while many christians are misled thereby. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" Yours in hope of eternal life soon.

I. C. Wellcome.

For the Crisis.

The Predicted Destruction of Rome.

That Rome is to be destroyed, previous to the coming of Christ, is revealed in the Apocalypse under the three angel messages. Thus John says,—"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

From the fact that the third angel warns men against the worship of the beast and his image, and the receiving of his mark, it indicates a state of probation prior to the coming of our Lord. And as the first angel proclaims the hour of his judgment is come, and the second angel, "Babylon is fallen, is fallen," her fall must occur on the very verge of the judgment, which is indicated by the message of the third angel, that those who shall worship the beast shall be tormented in the presence of the holy angels, and in the *presence of the Lamb.*

Under the pouring out of "the seventh vial" of wrath it is said, "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath;" and immediately after John says,—"And there came one of the seven angels, which had the seven vials, and talked with me, saying, come hither; I will show thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sitting upon a scarlet-colored beast, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abomination and filthiness of her fornication; and upon her forehead a name written, Mystery, Babylon the Great, the Mother of Harlots, and abomination of the earth."

In the explanation given of the mystery of the woman, and the beast that carrieth her, the angel said, "The woman which thou sawest is that great city, which reigneth over the kings of the earth." As no other city reigned over the kings of the earth at that time, but Rome, and since the prediction of her destruction has not yet been fulfilled, the message of the angel, "Babylon is fallen," is yet future; and will be until the fact agrees with the prediction. Rome has not yet fallen according to the prediction; for an angel to represent her fall as total, took up a stone like a great millstone and threw it into the sea, and declared that Babylon should thus fall with violence and be found no more at all. The following is the description given of her fall:

Rev. 18.—And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of her wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she hath rewarded you, and double unto her double, according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more; her merchandise of gold, and silver, and precious stones, and of pearls and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee; and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, who were made rich by her, shall stand afar off for fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls! for in one hour is so great riches come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea stood afar off and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, Alas! alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Everything that is here said of the judgment to be poured out on mystical Babylon, indicates a particular city, and not the world in general. In the first place, Babylon is said to be that great city that reigns over the kings of the earth, and no city but Rome reigned over the kings, when John wrote: so the city is spoken of as distinct from the Empire over which she reigned. Her locality is also pointed out as being seated on seven mountains; and Rome is situated on seven hills. See her description, Rev. 17: 9, 18. And those who are to mourn over her, are to stand afar off and gaze upon the smoke of her burning; and this fact of the prophesy indicates a local city.

Rome is also situated so that the smoke of her burning can be seen by the ships in the Mediterranean sea. The description of the mourning among the shipmasters, "and as many as trade by sea," is not to be understood of the shipping of the Atlantic, or any ocean or sea, except the Mediterranean. John wrote the Apocalypse, on the isle of Patmos, in the Mediterranean sea; and it can only be the merchantmen of that sea, who are made rich in their traffic with Rome, who can behold her afar off, and lament for her when they shall see the smoke of her burning.

The Apocalyptical prediction respecting the destruction of "that great city Babylon" is so minute and particular, that no doubt need be entertained but that Rome is the city meant. And her overthrow is predicted as complete and eternal; so that the voice of music, and the voice of the bridegroom and bride shall be heard no more in her forever. Amen. Even so let it be.

The reason assigned for her destruction is because "her sins have reached unto heaven and God hath remembered her iniquities." The iniquity of Rome consists in the adoption of the Catholic creed, in all its height, and length, and breadth, and depth; a depth of infamy which none but those who have studied her history and creed can appreciate. Her creed is the mystery of iniquity; an adulteration of the truth with lying doctrines. A creed that regards the faith of Jesus the son of God, as heresy; and those who profess it, heretics. She has made all nations drink of the wine of the wrath of her fornication, and the poison of her doctrines rankles in the blood of others besides her immediate supporters.

Then let the judgments of Jehovah descend upon the cruel old monster of iniquity, and let all the people, who abhor her, say, Amen.

Wm. Hobbs.

☞ "Remember the bright days of life, with humility and thankfulness, and do not forget the blessing God is giving us. Life, it is true, is not all bright and beautiful. But still it has its lights as well as its shades, and it is neither wise nor graceful to dwell too much upon the darker portions of the picture."

The World's Crisis.

BOSTON, JUNE 1, 1859.

☞ We wish to have it distinctly understood that contributors to the columns of our paper are themselves responsible for what appears in connection with their names.

The Spirit.—No. 9.

"The spirit shall return unto God who gave it."

Having examined the word *spirit* in the Old Testament, and found no proof that any thing leaves man at death but "the breath of life," which is essential to sustain man's *conscious* existence, but is not of *itself* the conscious part; we now pass to the examination of *pneuma*, the corresponding word in the New Testament.

Pneuma is from *pneo*, "to blow, breathe, of the wind and air." 2. "To breathe, send forth an odor," "to breathe or smell of a thing." 3. "Of animals, to breathe hard, pant, gasp." 4. "Generally, to draw breath, breathe, and so to live."—Liddell & Scott.

Pneuma is defined as follows:—"Wind," "air," "the air we breathe," "the breath of life," "the Spirit," "a living being," "spirit, i. e., feeling."—Lid. & Scott.

Pneuma, like *ruakh* in the Old Testament, has *four* significations.

1. It represents, primarily, the *air* we breathe.

2. It denotes a *being*, as angels.

3. It represents an *influence* from a being.

4. It indicates a *state of feeling*.

Pneuma is the only word rendered spirit in the New Testament, with two exceptions.—Matt. 14: 26; Mk. 6: 49. For an examination of these two passages, see Crisis No. 6, April 6th, '59.

We would hear remark that *pneuma* is not once rendered *soul*. The word occurs in the Greek text three hundred and eighty-five times. In order that we may understand the uses of the word, we will examine all the passages in the gospel by St. Matthew which contain the word *pneuma*. The *first* is in Matt. 1: 18, where we have an account of the birth of Christ. When speaking of Mary, the mother of Jesus, he says:—"She was found with child of the Holy (*pneuma*) Ghost." "Holy Ghost" and "Holy Spirit" are synonymous, and in our examination we shall adopt the latter expression. In this first use of the word, *pneuma* represents the holy *influence* "which proceedeth *from* the Father." As this influence is the agent employed by our Heavenly Father to accomplish his purposes, it is represented by a pronoun in the masculine gender. By means of this influence, God is omnipotent, while his personality is in heaven, accompanied by our Savior, who is "the *express image* of his *person*." Heb. 1: 3. By means of this influence or holy *pneuma*, he dwells in all his children, and exerts his power in all parts of our world at the same time. David says:—"Whither shall I go from thy (*pneuma*) spirit?" intimating that he could not hide from its influence, "for the (*pneuma*) *spirit* searcheth all things." 1 Cor. 2: 10. We see no reason why this influence, by means of which God exerts his power, should not be represented by the masculine pronoun, as well as *wisdom* by the feminine. Of the latter it is said:—"Wisdom hath builded *her* house, *she* hath hewn out *her* seven pillars." Like wisdom, the Holy Spirit is often personified to represent the presence and acts of our Heavenly Father, from whom this agent proceeds.

The *second* time the word *pneuma* occurs is in Matt. 1: 20. The angel said to Joseph, when speaking of his espoused wife, "That which is conceived in her is of the Holy (*pneuma*) Spirit." As the Savior was begotten by the Holy Spirit, he in this partook of the Divine nature, and as he was born of the virgin Mary, he also partook of human nature, and thus became a *mediator* between God and man. These two natures are blended in *one being*, who is denominated "the Son of God" and "the Son of man,"—our Savior.

The *third* passage in order, where *pneuma* is found, is in Matt. 3: 11. "He shall baptize you with the Holy Spirit." Wakefield renders this, "in a *holy wind*." When describing the event, the apostle says, "And suddenly there came a sound from heaven, as of a rushing mighty *wind*, and it filled all the house where they were sitting." Acts 2: 2. As the house was *filled* with this holy wind or *Spirit*, the disciples were immersed or baptized in it. We must be immersed in the element employed, otherwise, baptism is impossible.

4. "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the (*pneuma*) Spirit of God descending like a dove, and lighting upon him." Matt. 3: 16. On this extraordinary occasion, the Holy Spirit was seen. Electricity and magnetism may be so concentrated as to be seen, but such is not their ordinary appearance. So at Christ's baptism, the Holy Spirit was manifested as never before; at least, we have no record of such a manifestation before or since. This was the special sign to John by which he was to know the Son of God.

5. Then was Jesus led up of the (*pneuma*) spirit into the wilderness, to be tempted of the devil." Matt. 4: 1. The spirit in this example is the same influence mentioned in the passage already examined.

6. "Blessed are the poor in (*pneuma*) *spirit*." Matt. 5: 3. We are satisfied, at a glance, that *pneuma* in this text does not refer to the Holy Spirit, for those are not blessed who are poor in this, or nearly destitute of its influence. *Pneuma* in this example is used to denote "a state of *feeling*,"—such a state as is pleasing to the Lord—one opposed to arrogance and pride. Says the Lord by his prophet Isaiah;—"To this man will I look, even to him that is poor and of a contrite (*ruakh*) *spirit*, and trembleth at my word." Says the Psalmist, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite (*ruakh*) *spirit*." *Pneuma* is used to represent "a state of *feeling*" sixty-two times.

7. "They brought unto him many that were possessed with devils; and he cast out the (*pneuma**) *spirits* with his word." Matt. 8: 16. We have now come to an example where *pneuma* is used to denote a *being*. It is thus used sixty-five times. In Heb. 1: 7, 14, we learn that angels are "ministering (*pneuma*) *spirits* sent forth to minister for them who shall be heirs of salvation." Angels have always appeared as tangible organisms. "The angels that sinned" are called "unclean (*pneuma*) *spirits*." These frequently took possession of men and women, as they do at the present day, in what is now known as Spiritualism; then, as sorcery, necromancy and witchcraft, exerting an *influence* upon the mediums in a manner similar to that produced by a good mesmerizer. When Jesus cast them out, he removed their influence from the mediums, so that the latter enjoyed perfect self-possession.

8. "When he had called unto him his disciples, he gave them power against unclean (*pneuma*) *spirits*, to cast them out." Matt. 10: 1.

9. "It is not ye that speak, but the (*pneuma*) *spirit* of your Father which speaketh in you." Matt. 10: 20. In this example, the Holy Spirit is indicated.

10. "I will put my (*pneuma*) *spirit* upon him, and he shall show judgment to the Gentiles." Matt. 12: 18. This refers to the reception of the Holy Spirit by Christ.

11. "I cast out devils by the (*pneuma*) *spirit* of God." Matt. 12: 28. This refers also to the Holy Spirit.

12. "Blasphemy against the Holy (*pneuma*) *Spirit* shall not be forgiven unto men." Matt. 12: 31.

13. "Whosoever speaketh against the Holy (*pneuma*) *Spirit*, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 32.

14. "The unclean (*pneuma*) *spirit* is gone out." Matt. 12: 43. This refers to an evil *being* who had possession of an individual.

15. Then goeth he, and taketh with himself seven other (*pneuma*) *spirits* more wicked than himself, and they enter in." Matt. 12: 45.

When a man is set free from the influence of evil spirits by the power of God, in answer to prayer, and afterwards rejects Christ, the evil angel returns in company with several others, "and the last state of that man is worse than the first." There appears to be a host in this condition at the present time. They are fulfilling the Scripture which says:—"In the latter times some shall *depart* from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1.

16. "How then doth David in (*pneuma*) *spirit* call him Lord?" Matt. 22: 43. Reference is here made to the instruction David received from the Holy Spirit.

17. "The (*pneuma*) *spirit* indeed is willing, but the flesh is weak." Matt. 26: 41. Spirit, in this example, indicates a state of *feeling*. The individual would like to perform the act, but his physical strength is deficient.

18. "Jesus, when he had cried with a loud voice, yielded up the (*pneuma*) *ghost*." Matt. 27: 50. This is one of the two examples where *pneuma* is improperly rendered ghost. The Syriac, Campbell, Wesley and Whiting, render the phrase, "the ghost,"—"his spirit." Instead of the phrase, "yielded up the ghost," Wakefield and others render it, "he expired," which gives the true idea, as clearly expressed in other Scriptures. *Pneuma*, in this passage, as in several others, is used to denote "the breath of life." In the Emphatic Diaglott, *opheke to pneuma*, which is here translated "gave up the ghost," is properly rendered, "resigned the breath." *Pneuma* is used in the same sense in Lk. 8: 55, where we have an account of the raising of the daughter of Jarius. Jesus said,—"Maid, arise. And her (*pneuma*) *spirit* came again, and she arose straightway." Wakefield and Thompson render *pneuma* in this example by the word *breath*. *Pneuma* has the same signification in Jas. 2: 26. "The body without the (*pneuma*) *spirit* is dead." Our translators have placed *breath* in the margin, thus showing that they considered *breath* a proper rendering of *pneuma* in this Scripture. Wakefield and Griesbach render it *breath* in this passage. As this point will come up again, we pass it now, to notice the last example of *pneuma* in the gospel by Matthew.

19. "Baptizing them in the name of the Father, and of the Son, and of the Holy (*pneuma*) *Spirit*."

We have now examined all the passages in the twenty-eight chapters of Matthew, and the other gospels are similar, but have found nothing concerning an "immortal," or "never dying spirit" in man, which leaves in a conscious state when the man is *dead*. Nothing yet appears to show that any thing but "the breath of life" is taken away at the death of the physical organism.

* We give the simple form of the word in all examples.

Distribution of Tracts.

In view of the approaching judgment, and the fact that many of our neighbors and friends are unprepared for the event, the inquiry has arisen in many minds, what can be done to reach those who are out of the ark of safety? Knowing that truth can be successfully scattered by means of small tracts, and that many are anxious to read, and would be instructed and benefitted by perusing these little messengers, it is thought best to make an extra effort to place the truth in the hands of those who desire to make its acquaintance, and bid it a hearty welcome. We already hear of much good accomplished by means of tracts. It often happens that persons meet friends with whom they wish to converse on some particular point, but not having time to do it, and perhaps if they had, they would not be able to quote all the Scripture they need to explain the points, but if they had a tract to give, setting forth the truth in a clear manner, their friend could read it carefully at his leisure, and by this means be guided into the right way, and, as a consequence, be saved in the kingdom of God to rejoice for ever. Many valuable tracts are now ready for circulation, but move slowly, and in small quantities, for want of more systematic action. Other good ones would be prepared at once, if the writers could see encouragement for their circulation.

It is proposed to form a *general tract society*, under the direction of prudent men, chosen for the purpose, who should see that funds are properly expended, in harmony with the wishes of the society. In connection with the *general society*, it is desired that every church become an *auxiliary*, to scatter tracts in their particular locality. By some such arrangement, it is believed we can do much more than we are now doing to interest the people in the great truths of the Bible. In this way, small sums may be made to accomplish great results.

When we consider the shortness of time, the extent of country to be occupied, the few preachers of the everlasting gospel now in the field, and the important consequences of the approaching judgment, it seems necessary that greater effort be made to reach those unprepared to meet the Son of man. How can a little money be better appropriated than for this object?

We wish our brethren would consider the subject, express their feelings, and prepare at once for action, so that, if we meet again at the *general campmeeting* in Wilbraham, we may be able to perfect the arrangements, and take hold of the work in *earnest*.

State of Affairs in Europe.

The political aspect of the eastern nations is becoming more and more complex, and the war clouds wear a deeper and more bloody dye. No bright spot appears to relieve the painful anxiety of the belligerent powers. The horrid gloom of war is rising on all sides. The preparations are on a grand scale. King Victor Emanuel commands the army in chief; the Emperors of France and Austria appear in the field at the head of their respective armies, feeling conscious that the importance of the coming struggle demands all the aid their presence can afford.

There is but little chance for England, Russia and the other powers of Europe to remain spectators of the bloody drama, now just opening to a wondering world. Says the *Independence Belge* of May 5th:—

"The gravest news of the day is that the English government has protested at Paris against the *passage of French troops thro' the neutralized Territory of Savoy—that is to say, against the use of the railway constructed upon that part of Savoy.* The French government replied that it could not acknowledge this protest."

England must either bow in submission to France and see her protest trampled under foot, thereby acknowledging her inferiority and inability to sustain her claims, or at once enforce her protest by military power, if the French government continues to disregard the demand of the English. We anxiously wait to know the result.

A letter from Vienna, May 2, says:—

"In our political circles the conviction becomes daily stronger that Russia will seize on the first favorable opportunity to effect the triumph in the East of the principle of nationalities, in the same manner as France is now attempting it in favor of Italy. The union of the Sclavonic nation is a project which has been for a long time past cherished by Russia, and what awakens uneasiness here is, first, the military armaments which are being made in Servia, the Danubian Principalities and in Montenegro, and the accumulation of warlike stores, evidently out of proportion to the wants and resources of those countries; and next, the very close relations which have been established between the Princes Milosch, Couza and Danilo, and the presence in Paris of Prince Michael, son of Prince Milosch."

We may expect to see the whole Russian army engaged in the death grapple of the nations, and acting a prominent part in the closing scene, if this be the final gathering for the battle of the great day. The financial aspect is very bad. It is said:—"A disturbance of the money market throughout Europe is inevitable, and has indeed already taken place." In describing the state of feeling, they use such words as the following:—"A *pressure* has *suddenly* arisen;" "fears;" "despondency and panic;" "completely unnerved;" "universal disquietude;" "fright;" etc., thus showing that the "distress of nations" is beginning to be felt.

The cruel king of Naples is wasting away with a most loathsome disease. One of the liberals remarked that,

"The Almighty has inflicted on Ferdinand the greatest punishment for his cruelty to others that can befal mortal, namely, that of surveying his own corpse. And such, indeed, depicts his condition; the head is sound, the intelligence as acute as ever, but the whole body a mass of decomposition."

"The Count of Syracuse, who is alarmed at some symptoms in his own person somewhat resembling the commencement of the King's malady, is going to the Terre del Greco, a village about six miles south of Naples."

Oppression, misrule, war and bloodshed, pain and sorrow, sickness and death, all combine to extort the cry from the humble christian, "Come, Lord Jesus."

Oswego City, N. Y.

A correspondent from this city writes:—"Our city is in a state of constant excitement occasioned by the Spiritualists.... They hold their... meetings every Sabbath, and often through the week, evenings .... They are favored, I am told, with crowded houses of attentive listeners, for the subject of Spiritualism is talked of, so far as I know, in every family." Our correspondent is anxious to have some one "come and tell the people the truth," and says:—"I presume there are few places where the preaching of the sleep of the dead, and life only through faith in Christ, is more needed than here. Go where you will in this city, and the people are in a restless, dissatisfied state of mind, and perishing, or famishing for want of knowledge."

The city has some eighteen or twenty thousand inhabitants. Who will go up to meet the Philistines? Says our correspondent:—"Do stir up some one to come at once. Our homes are ready and waiting to welcome the servant of God."

For the Crisis.

A Reviewer.

The Rev. N. Rounds, D. D., in the *Ladies Repository* for May, quoted by the *Watchman and Reflector*, says:

"If eternal unconscious privation of being is everlasting punishment, then the absurdity would follow that all created beings have already suffered everlasting punishment; for there is an anterior as well as a posterior eternity—an eternity before their existence as well as after it. There had been an eternity in the existence of God before we or any other creatures were made. And during all this prior eternity we were deprived of existence. Existence was withheld from us. And therefore, if eternal unconscious privation of existence is everlasting punishment, all created beings, not excepting redeemed saints and unfallen angels, have suffered everlasting punishment. And those of our race not yet born are suffering it now; for the antecedent eternity is just as long as the subsequent eternity. And the withholding of conscious being during the former is just as truly eternal punishment as is the privation of it during the latter; that is, it is no everlasting punishment at all. And it is just at this point of confluent absurdities that the theory of Prof. Hudson explodes."

I am very sorry indeed if my argument, consistently carried out, proves such dreadful things; and though the same *Repository* has said that I, "for a rarity, do not complain of my reviewers," I should be a hard-hearted wretch if I did not now hasten to expurgate myself, if possible, from such infinite logical guilt. And not myself alone; but such great and good men as Witsius, and Watts, and Edwards, and R. W. Hamilton, whom my book involves in the same "absurdities" and "sophistry;" instead of which last sweet name I presume the writer would have said "fallacy," if he had chosen to tell how these divines stand committed. But he kindly spares them—and my arguments too, for he alludes to neither.

I am happy that he knows two things about eternity which some thinkers do not know. One is, that God allowed a past eternity to transpire before he created any beings, and was thus inactive and idle half of all his time. The other is, "the antecedent eternity is just as long as the subsequent eternity." It may be so; but then the past eternity is no longer than it was 6000 years ago, and the future eternity no shorter. But by the same principle the future eternity would be no greater if it had begun a million times 6000 years ago, or with the eternal past itself. I am glad if there is some one who understands these mysteries, and if Dr. Mansel's "Limits of Religious Thought" need not go to a new edition.

But I am forgetting my defence. It is this. My reason for saying that annihilation is eternal punishment is, that man was made *for* immortality, in the same sense in which he was made for eternal life. And, failing of that by his own guilt, failing of that which might have been his own, which *was* his by the freshness and fullness of God's gift, until it was rejected,—it is strictly a loss; an infinite loss, an eternal loss. And besides the Orthodox and Calvinistic concessions of this point which I have quoted, I may here add the words of an Armenian D. D., such as my reviewer is. Dr. Strickland, noticing my book in the *National Magazine*, Sept. 1858, says:

"The loss of existence is an evil of more terrible magnitude than even that of perpetual punishment." How then can it be anything less than perpetual punishment?

Now man had been created for a past eternity, so that immense blank of created intelligence which our writer supposes might have been filled up, if the engine of his immortal life had been constructed with the reversing lever, so he might live backward toward that "from the beginning" where there is no beginning, and if in the richness of God's favor and grace there were no impediment to his exploring that boundless world unto an infinite fullness of joy, to fail of that by a wild plunge down the precipice of annihilation I should think would be an eternal punishment of life. It would be so, because, by the supposition man was created for it, and fails of it. Hypothetically, his existence covered it; and therefore just such an eternal existence would be lost. And to argue that there can be "no privation" because one is deprived of his very-being, no eternal penal loss because existence itself is forever lost, seems like proving that there is no evil to one who has incurred what the ancient philosophers often called the greatest of all evils, and what the Jewish writers called the greatest of all punishments.

Indeed this writer himself cannot avoid speaking of "eternal unconscious privation of being." But his present argument fails—is fallacious—at the outset, because it confounds "eternal privation of being" with "eternal non-existence." The very word about which this strife is,—annihilation,—means more than simple and original non-existence. To be thrust out of being into non-being is a good deal worse than never to have been, according to Dr. R.'s showing. And to be annihilated out of an eternal existence upon which one had entered with high and flattering hope—what is one thinking about who says that our non-existence for an eternal past is the same as that? Has death, or a late birth cheated us out of any eternity that is gone forever? Is it something that we have "lost"? Have we been "deprived" of it? Have we ever been thrust out from it? Do we fail of it for any other reason than this,—that we are not self-existent Gods? and that too at no great loss—if from the eternal past we might have done nothing. Indeed, if we have incurred loss in this situation, we have been so little aware of it, ever since we began to exist, that we must accord some honor to this writer for the discovery. So little were we created or designed for that kind of existence that it has needed a wise man to tell us it was lost.

I plead guilty to a little impatience in arguing this question whether it is an eternal punishment to be destroyed forever. But I will here add a little argument, which may relieve the trouble somewhat. By what right do we call capital punishment any punishment at all? Not for the pain suffered in execution—that is less than is commonly endured in natural death. Not because the criminal is hastened into his future woe—the criminal code contemplates no such thing. Sentence is always pronounced upon the culprit, not with imprecation, but with supplication,—"and may God have mercy on your soul!" The Bench, the Bar, and the Jury, would rise in a meeting of horror and protest at the bare thought that the extreme sentence of the law was designed to add the smallest fraction of a moment to those pains of hell, whether physical or mental, which the Pulpit maintains will never end. The statute which condemns to death contemplates nothing of the kind. Where, then, is the penalty? It consists simply in this,—life is cut short. It is privation, loss, of which the law recognizes and designs no suffering, consciousness or sense. And how long is the culprit punished? Only while he is dangling and dying? Can the period of his punishment be anything less than that covered by his premature death? He was born to live three score years and ten, or for a certain period of "natural life," more or less. But if he will rush upon the gallows forty years earlier, and become "dead, dead, dead," out of society, family, and life, during all that time, who says that he lies so long in a felon's grave unpunished? Would imprisonment for life be punishment during that period? And would its commutation into capital punishment bring so long impunity?. And, if we transfer the scene to the future, and regard the "second death" as holding its victim forever dead, beyond all hope and reach of life, is that an eternal impunity?

Upon the fact that many say that for themselves they should regard annihilation as eternal punishment, while others would

not, I sometimes meet the remark that "tastes differ." But if "de gustibus disputandum," if the case is judged by any preferences of man, it should be considered that they who so shudder at the thought of annihilation are the robber sort of folk. And it is a fair question whether their feeling and judgment in the case may not be more like God's own judgment than is that insensibility which regards death as the end of punishment; which does from the heart what this writer does, we are sure, only in argument—puts annihilation on the same footing with creation or existence, not from eternity. Nay, God may consult the "tastes" of either class. He gives eternal life to those who . . . "seek for glory, honor and immortality." "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own destruction." C. F. H.

For the Crisis.

Literal Fulfillment of Prophecy. No. 4.

BABYLON AS IT WAS AND AS IT IS.

The ancient city of Babylon was, for a long period of time, the most wealthy and powerful city in the world. Its walls were reckoned among the wonders of the world. There is a difference of opinion among historians relative to the exact proportions of those immense bulwarks, but this we learn with certainty from their descriptions, that they were of gigantic height and thickness.

Herodotus states them to have been 840 furlongs in circumference. Pliny and Salinus say that they were 60 Roman miles; Strabo, 305 furlongs; Curtius, 368. Herodotus states their height to have been 200 cubits, or 300 feet, and their breadth 50 cubits, or 75 feet, and 32. This discrepancy may be the result of observation at various periods of time, as the walls began to diminish in size after the glory of the mighty city began to wane. Those objects which rendered the city of particular note, beside its gigantic walls, were the temple Belus, which, we are informed by historians, was half a mile in circumference and a furlong in height; the hanging gardens, which were piled in successive terraces one above another, until they towered as high as the walls of the city; the embankments which restrained the waters of the great Euphrates and the hundred brazen gates; the imperial palace built by Nebuchadnezzar, and the artificial lake, more than an hundred miles in circumference, and its depth, by the most limited computation, thirty-five feet. These were objects of great interest and fame. Chaldea, of which country Babylon was the capital, was the most fertile region of the whole east. This was called Babylonia until after the christian era. It was a "vast plain, adorned and enriched by the Euphrates and Tigris, from which, and from the numerous canals that intersected the country from the one river to the other, water was distributed over the fields by manual labor and hydraulic machines, giving rise in that warm climate, and rich, inexhaustible soil, to an exuberance of produce, without a known parallel over so extensive a region, either in ancient or modern times. Herodotus states that he knows not how to speak of its wonderful fertility, which none but eye-witnesses would credit; and though writing in the language of Greece, itself a fertile country, he expresses his own consciousness that his description of what he actually saw, would appear to be improbable, and to exceed belief."

It was the testimony of Herodotus, Strabo and Pliny, the most reliable of ancient authorities that can be given, that Babylonia was exceedingly fertile in corn, the soil never yielding less than two hundred fold; and Strabo goes so far as to state that it reached even to three hundred, and that the grain was of prodigious size. After its subjection to Persia, the government of Chaldea was accounted the most noble in the Persian dominions. Besides the supply of horses for military service, it maintained about seventeen thousand horses for the sovereign's use. The revenue was immense, for, beside the "monthly subsidies, the supply from Chaldea, (including perhaps Syria) for the subsistence of the king and his army, amounted to a third part of all that was levied from the whole of the Persian dominions, which, at that time, extended from the Hellespont to India."

If Babylon could truthfully be denominated "the lady of *kingdoms*," the country surrounding it might be called the glory of *lands*. The pastures adjacent to the residence of the king, in the seventh century," were covered with flocks and herds; the paradise, or park, was replenished with pheasants, pea-cocks, ostriches, roe-bucks, and the noble game of lions and tigers was sometimes turned loose for the golden pleasures of the chase. Nine hundred and sixty elephants were maintained for the use and splendor of the king; his tents and baggage were carried into the field by twelve thousand great camels, and eight thousand of a smaller size, and the royal stables were filled with six thousand mules and horses. Six thousand guards successively mounted before the palace gate, and the service of the interior apartments was performed by twelve thousand slaves. The various treasures of gold, silver, gems, silk and aromatics, were deposited in a hundred subterranean vaults." Gibbon's Hist. vol. 4, p. 422. It was in view of the magnificent wealth of the Chaldean empire, no doubt, that in prophecy it is represented as the "*head of gold*," in the image presented to Nebuchadnezzar when it stood in the height of its glory.

For the Crisis.

Query.

"Are there *two* deaths implied in the penalty for Adam's transgression?" See Gen. 2:17. If not, what does Paul mean by being dead in trespasses and sin?" Eph. 2:1. E. P. K.

We should give an emphatic negative answer to this question. We find but *one* death intimated to Adam for his trangression, and that a death of the *whole man*. The Lord explains the penalty, in Gen. 3:19. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and *unto dust shalt thou return*."

When Paul speaks of those "who were dead in trespasses and sins," he is not speaking of a *penalty*, but a *crime* to be followed by the literal death of the man after judgment, unless he repents in this life. These were truly dead to righteousness, and alive in sin. They had no interest in righteousness, and hence in a state of mental death to holiness and purity of heart. Christianity had no place in their affections, and when one is in such a state, it is proper to say he is "free from righteousness," or "dead in trespasses and sins." There is no christian life in him, hence he has "the *wages* of sin," which "is *death*." The crime and penalty should not be confounded. He who is not mentally alive in well doing, must die physically for his wickedness; but being dead to righteousness is never mentioned as a *penalty* for sin.

Correspondence.

From E. Bellows.

Bro. Grant:—To the oft repeated inquiry of my friends as to my whereabouts, I would say that I have moved from Lafayette, my former residence, to East Greenwich, at Borton's Corner, about two and a half miles west of the village, and about four miles from River Point. I would say to the friends who have written me to visit them, that my health has been such that I have not been able to preach but a few times for more than two months. Through unceasing labors for nearly two years, my health is impaired and constitution well nigh broken down. During this time I have had many blessed seasons, and the Lord has sustained me, almost miraculously at times. Sinners have been converted, saints made to rejoice, some churches established, and gospel order observed.

My last tour was at Blackstone, Mass., on Chestnut Hill. Never did I spend a week more profitably; quite a number were converted, mostly young men. Being nearly worn down and attacked with sore throat, I was obliged to leave. The work still went on. Bro. Dixon of Peace Dale made them a visit, baptized a number, formed a church,—and their number had been increased to fifteen the last I heard from there.

Since I left Blackstone I have not been able to preach but little. My throat is better, but my lungs are in a weak state. I fear sometimes that there is an organic disease seated there. Brethren, pray for me, that I may have strength to labor a little more for my Master; for what is done must be done quickly. The Lord is soon to come. Already the thunders of the judgment are muttering in our ears. Come, Lord Jesus, and come quickly. Amen.

ITEMS.

The Revival in England.—We have before chronicled for our readers the interesting commencement of the daily revival labors and prayer meetings in Scarborough, England. We have now thrilling news of the progress of that movement of the Divine Spirit rising higher and higher. The daily prayer-meetings, both at noon and night, appear from the report in the London Patriot, to be multiplied and crowded, filling the several places of worship in the town daily and nightly. The exercises, in form and spirit, appear to be identical with those of our meetings. All sectarian distinctions are lost and forgotten, and special prayers, in view of special requests, are the order of the hour, as with us. The town is districted and visited throughout, from house to house, under the direction of a Union of the pastors and prominent layman of the several denominations. All the ordinary week day services of the different congregations have been suspended. It is impossible to say when these united services will terminate, as the interest seems daily deepening.—*N. Y. Examiner*.

☞ A law has been passed in France that Protestant churches shall receive no aid from abroad, and Protestant ministers must not only be natives, but educated in France. They are two of the most infamously proscriptive laws ever passed against freedom in religion.

☞ News has reached this city (New York) that in the city of London there are over one hundred daily prayer meetings after the order of New York; that there are more than one thousand in England; that there are one thousand in Scotland.

☞ The earliest reference to music we have is in the book of Genesis, (chapter 4, verse 21,) where Jubal, who lived before the deluge, is mentioned as the "father of all such as handle the harp and organ."

Obituary Notices.

"Blessed are the dead who die in the Lord."

Sister Lizzie M. Foster, of Falmouth, Me., fell asleep in Jesus, May 16, 1859, aged twenty-three years.

This beloved sister gave her heart to God a few years ago, but did not understand and embrace fully those truths that distinguish us "a peculiar people" till a few weeks previous to her death. Nothing seemed to cause her more joy than to learn that "the King is coming soon" to give rest to the weary pilgrim. Her sickness (consumption) was borne with remarkable patience; and although her sufferings at times were intense, not a murmur escaped her lips. But few perhaps have ever been permitted to enjoy more of the love of Jesus than did Sister Lizzie during the last few weeks of her sickness. Her dying counsels, and words of "farewell," seemed to touch every heart, and it is hoped will not be lost.

With the greatest calmness she made some arrangements in regard to her funeral, and when told that she was dying, shouted "glory, glory!" and without a struggle fell asleep in hope of very soon awaking to immortality, to sing the victor's song on mount Zion. That the best of "Heaven's blessings" may rest upon all in the mourning circle, is the prayer of the writer, who at her request, attended her funeral. R. R. York.

Yarmouth, Me, May 20th, 1859.

Died, in Dover, N. H., May 12, 1859, Lydia Jane Pinkham, wife of Joseph Pinkham, aged twenty-nine years, five months, five days.

She was converted in 1852, and joined the Methodist Church at Dover.—She expected to meet her Savior in 1854, but was disappointed. But believing him faithful who had promised, she continued to look and to pray for his return till her death. She was a kind, affectionate wife, and a devoted follower of the Lord Jesus. She fell asleep in Jesus, expecting to awake in his likeness, when he shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. J. P.

Died, at Millbank, New Glasgow, Canada East, May 5th, 1859, Widow H. Lloyd, in her seventy-ninth year.

She has been a firm believer in the Advent doctrine since the year 1842, and she fell on sleep hoping soon to arise and be clothed with immortality at the coming of her Lord and Savior Jesus Christ. John Morrison.

Summary of News.

FOREIGN.

{Per Asia. Advices of the 14th inst.}

THE SEAT OF WAR.

It is affirmed in a letter from Vienna that the Austrian commander intended to send a corps to Novi to destroy the railroad at that place, but the sudden rising of the Po rendered it necessary that the troops should return to the left bank of the river without delay. Had the Austrians reached Novi they would have cut off the railway communication between Genoa and Alessandria, and between those two places and Tortona, but the rain was so heavy, and the danger of a general inundation so imminent, that the commander of the detached corps did not deem it advisable to go far beyond Voghera.

Turin, May 11. Some Austrian siege trains, a regiment of infantry, and a detachment of Chasseurs, have recrossed at Gravelona, and directed their course toward Casal and Pusterlengo in Lombardy. Many of the enemy's troops are concentrated between Mortara, Palestro and Robbio. The head quarters of the Austrian staff are at Mortara."

The Paris Pays says that the depredations committed by Austria in Piedmont "are for the purpose of filling the military storehouses of Lombardy. They are literally stripping the Piedmontese provinces of hay, grain, provisions, and everything they can carry off," and, according to the French journals, they do this with the greatest rigor and cruelty.

The Pays also states that Rear Admiral Jeurien de Lagraviere had left Genoa in the Algesiras, for the Adriatic, to give notice to the military authorities that the ports of the Austrian coast are in a state of blockade.

Great Britain.

The Queen's proclamation of neutrality, which is an exceedingly formal document, was issued on the 13th.

The Times gives a long account of the immensely increased activity going on in the production of weapons and warlike preparations of all kinds at Woolwich, which is said to be as great as at the height of the Crimean war. The resources of the arsenal are equal to fitting out and issuing, in case of emergence, 500 guns per week of the best and largest ordnance. There are now 12,000 pieces of iron ordnance in store at Woolwich, of which 7000 are of the best make and modern calibre. At each of the great dockyards there are stores of from 1000 to 1500 heavy cannon. With regard to small arms, it is stated that there are about 90,000,000 rounds of Minnie ammunition in store, and the production of conical bullets is going on at the rate of 2,000,000 rounds a week.

The Paris correspondent of the Times says on the 12th:

"It is said the cavalry of the French is not yet complete, and that a good deal remains to be done concerning the balls for the rifled cannon. There are, or lately were, 10,000,000 cartridges in the arsenal at Genoa.

According to travelers and diligence conductors, the road from Susa to St. Jean de Maurienne is again in good order, and the bad weather that recently prevailed in the mountains had passed away.

The most rigid precautions continue to be taken to prevent the circulation of information concerning the war. Dispatches in cipher are no longer accepted by the telegraph hence."

The Moniteur of the 13th publishes the following account of the reception of the Emperor of the French at Genoa.

Genoa, May 12th—The Emperor arrived at Genoa at 2 P. M. No words can express the welcome given to his Majesty by all classes of the population. The port and roadstead to a great distance were covered with vessels and boats decked with flags. Ladies in elegant toilettes strewed flowers on the passage of the royal barge which conveyed the Emperor, the Prince de Carignano, and their staffs.

His Majesty, when he alighted at the Royal Palace, immediately received the civil and military authorities. The bearers of the medal of St. Helena were then admitted. These veterans were drawn up in the gardens of the palace, where the Emperor conversed with many of them, and received the petitions presented to him. The streets leading to the palace were filled by an immense crowd, which loudly expressed its joy at his arrival. The Emperor is in the enjoyment of excellent health."

France.

The Paris correspondents of the London papers are unanimous in describing the enthusiasm of the people upon the Emperor's departure for the army in Italy as immense.

The correspondent of the Herald report that the stern, unbending features of Louis Napoleon quivered with emotion, while the Empress was weeping without any attempt at concealment. The Emperor put his hands out of the carriage, and the barricade makers of the Rue St. Antoine, bending over and kissing them, saluted him with renewed cries of enthusiasm. When the cortege resumed its march, a band of workmen stood between the Imperial carriage and the Cent Gardes, and proceeded with it all the rest of the way, singing patriotic songs, including the Marseillaise. Never has the Emperor received such a conclusive proof of his popularity with the people, and the popularity of the cause which he was setting out to defend was equally demonstrated.

The Empress had already transacted business, and was to hold weekly reviews of the National Guard.

The Minister of Public worship had sent a circular to the Archbishops and Bishops of the Empire, directing that public prayers be offered up in all the churches for the success and protection of France.

The Austrian semi-official organ says of Russia:

"That power will not bind itself to any one, and will remain faithful to the programme of Prince Gortschakoff, not to meddle directly in European complication. All that Count Karolyi has been able to learn from Prince Gortschakoff is, that for the moment events must speak for themselves.

[From the London Times.]

THE CLARION OF WAR.

The war trumpet has rung out with loud, shrill blasts, and its notes are echoed from the farthest confines of Europe. Two of the greatest military powers of the world are approaching each other in battle array. The defiance has been given, the challenge has been accepted, and we are counting the hours before two mighty armies meet in deadly conflict . . . . Thus we see the German States who are neighbors of the belligerents, and on the confines of the seat of war, are girding up their loins and preparing their arms. Prussia is putting her whole army on a war footing, and the entire German Confederation are following in the wake. Russia, although remote from the scene, is gathering troops on her western frontier, casting keen glances from the Dnieper to the Danube and the Bosphorus. Even Switzerland, hardy, industrious, and wedded to peace, is mustering her armed citizens. We ourselves have not escaped the infection, and a warlike spirit is growing up in our midst. For the present, the Governments not actually committed to the war declare that they are arming only to protect their neutrality, and they are probably sincere. But the most pacific may be changed in a day. It is the manifest interest of Germany to maintain peace, and the German people can have no feeling in common with Austrian oppression in Italy. Yet we read of the enthusiasm of the Germans, not merely within the dominions of the Hapsburgs, but over the length and breadth of the land, in favor of war against France. It may be possible to moderate this fervor, and to keep it within bounds for a time, but the war spirit has been evoked, and none can say how long it may be restrained. Old antipathies will be revived, dormant ambitions will be awakened, and national pride will be aroused. Men with arms in their hands will grow impatient of inaction, and demand to be actors instead of spectators. The very people upon whom all the losses, the burdens, the calamities, and the woes of war must fall may come to urge their rulers forward. The dictates of reason are disregarded and the calculations of prudence are forgotten when the passions of nations are inflamed. Germany may now stand by while Austria engages her enemy single-handed on the plains of Sardinia, but if victory crown the arms of France, it is but too probable that the Confederation will move to the rescue of a German Power. Bitter recollections of French conquest are still cherished, and the cry of "defence of the fatherland," though raised by despotic Sovereigns, would be responded to by the whole population. At such a frenzied period, it would be vain to urge that the war was caused by the intolerable cruelties of Austrian misrule in Italy, or that Austria was the aggressor and provoked the conflict. When war begins its origin is forgotten, and the ultimate effects bear little relation to the primary cause. In England we have nothing in common with either of the principals, and yet we have an uneasy feeling that we may be drawn into the vortex. We are manning and arming ships, and preparing to station powerful fleets in the Channel and in the Mediterranean. In our dockyards and arsenals there is unceasing activity in the production of military stores and material.

Per Steamship New York. Advices of the 17th.

No battle had been fought in Italy up to the 16th.

The Emperor Napoleon and the king of Sardinia had fixed the head quarters at Alessandria, and had already arrived there.

All Sardinian vessels in Austrian ports are to be seized. All Austrians were withdrawn from Bobio.

France.

The Paris correspondence of the London Times says the confidence in the success of the army in Italy is so great that preparations will soon be made at Notre Dame for the Te Deum, in thanksgiving for a great victory.

All officers of the regiment of sappers, to be commanded by Prince Napoleon, left Paris on the 14th for Toulon.

A train of siege artillery had also left for Italy.

It is rumored that arms have been sent to Hungary, and that the Hungarians abroad are employed in fomenting insurrection in their country.

It is reported that the Emperor Napoleon, before leaving Paris, addressed a letter to Queen Victoria, repeating his promise to take no step during the war compromising the interests of England.

FRENCH MANIFESTO.

The Emperor Napoleon caused the following to be issued:—

Austria, in causing her army to enter the territories of the King of Sardinia, our ally, declares war against us. She thus violates treaties and justice, and menaces our frontiers. All the great Powers have protested against this aggression. Piedmont having accepted the conditions which ought to have insured peace, one asks what can be the reason of this sudden invasion? It is that Austria has brought matters to this extremity, that she must either rule up to the Alps, or Italy must be free to the shores of the Adriatic; for in this country every corner of territory which remains independent endangers her power.

Hitherto moderation has been the rule of my conduct; now energy becomes my first duty. Let France arm, and resolutely tell Europe:—"I desire not conquest, but I desire firmly to maintain my national and traditional policy. I observe the treaties on condition that no one shall violate them against me. I respect the territories and the rights of neutral Powers, but I boldly avow my sympathies for a people whose history is mingled with our own, and who groan under foreign oppression."

France has shown her hatred of anarchy. She has been pleased to give me a power strong enough to reduce into nonentity the abettors of disorder and the incorrigible members of those old factions whom one incessantly sees confederating with our enemies; but she has not for all that abdicated her task of civilization. Her natural allies have always been those who desire the improvement of the human race, and when she draws the sword it is not to dominate, but to liberate. The object of this war, then, is to restore Italy to herself, not to impose upon her a change of masters, and we shall then have upon our frontiers a friendly people, who will owe to us their independence.

We do not go into Italy to foment disorder, or to disturb the power of the Holy Father, whom we have replaced upon his throne, but to remove from him this foreign pressure, which weighs upon the whole peninsula, and to help to establish there order based upon legitimate satisfied interests. We are going, then, to seek upon this classic ground, illustrated by so many victories, the footsteps of our fathers. God grant that we may be worthy of them. I am going soon to place myself at the head of the army.

I leave in France the Empress and my son. Seconded by the experience and the enlightenment of the last surviving brother of the Emperor, she will understand how to show herself equal to the grandeur of her mission. I confide them to the valor of the army which remains in France, to watch our frontiers and to protect our homes; I confide them to the patriotism of the National Guard; I confide them in a word, to the entire people, who will encircle them with that affection and devotion of which I daily receive so many proofs. Courage, then, and union! Our country is again about to show the world that she has not degenerated. Providence will bless our efforts, for that cause is holy in the eyes of God which rests on justice, humanity, love of country, and independence.

Notices, &c.

☞ TAKE NOTICE. ☜

In consequence of sickness, the anticipated conference, which was to be held in Reading, Hillsdale Co., Mich., the 10th, 11th and 12th of June, is indefinitely postponed.
A. N. Seymour.

Notice.

The Church will meet in New York every Sunday morning and afternoon, at the corner of Elizabeth and Grand Streets.
S. K. Bellows.

Notice of Dedication at Union Mills, Indiana.

The church edifice now in the way of completion in this place, it is expected will be dedicated on Saturday, June 18th, when the church will be pleased to see as many churches and brethren of the region present, as can find it convenient to come. It is hoped to see a number of ministering brethren present on the occasion. Let us pray for a profitable season. P. B. Morgan.
Union Mills, Ind.

Notice.

The Lord willing, there will be a quarterly conference holden with the Church of God in Springville, Bad Axe County, Wis., to commence on Friday, June 24th, at 2 o'clock, P. M., and continue over the Lord's day. As this is a new field, in which the harvest is great, we hope that all the way-worn pilgrims that can, will attend this convocation and participate in comforting each other. We especially solicit our preaching brethren to attend that can do so.
Y. Higgins, Evangelist.

Notice.

The Fifth Annual Conference of Adventists in Maine, will be held at Lincolnville Corner, commencing June 23d, Thursday, P. M., at 2 o'clock, and continue over the Sabbath. Several places have been mentioned for it, but this seems to be the most central and easy of access for the greatest number. Those who think of attending from the west, should give notice of their intention, the carriages may be ready for them at Camden Harbor, where they will land six miles from the meeting. They can come from Boston, or Portland, by steamer Daniel Webster, to Camden, and call on Bro. Blanding, near a steamboat wharf, arriving Thursday morning, in season for the meeting. Others from various parts of the State will come by such conveyances as may be had, and call on Bro. George McKenny at Lincolnville. We hope all Advent ministers in Maine, who wish to labor in the union and fellowship of the Gospel, for the good of the cause of our coming Lord, will come to this meeting. And as many other brethren and sisters as can well do so, come to pray, labor, advise, and counsel, unitedly, for the salvation of the lost, and the upbuilding of the saints, by spreading abroad the great truths of the Gospel.
N. Smith, Moderator.
I. C. Wellcome, Scribe.
Richmond, (Me.) May 21.

Notice.

Elder Edwin Burnham is now preaching in Hartford, and will supply the church there for the present.
Aaron Clapp.

Discussion.

We have received and accepted a challenge from Mrs. C. M. Tuttle, to discuss the following resolutions, in West Winsted, Ct., at Camp's Hall, commencing Tuesday evening, June 7th, at 7 o'clock, and continuing three evenings.

1. *Resolved*, "That *man* is naturally *immortal*, possessing the capacity to communicate with minds of this earth after his departure therefrom."

2. *Resolved*, "That the material body, called *Christ*, was not raised from the *dead*; consequently, the resurrection of *man* is also *spiritual*."

3. *Resolved*, "That Christ's kingdom is a *spiritual* one, and now it is being made manifest that Christ has already come."

"The argument to be based upon the Bible, reason, and facts."

Mrs. Tuttle is to speak in the trance state.

Illinois Annual Conference.

☞ A CORRECTION. ☜

(*See Crisis May 18th for time, etc.*)

Our friends coming to conference by R. Road, will stop at Galesburg, 16 miles east of Monmouth. A team will meet the 3 30 P.M. train on Tuesday, Wednesday and Friday. We hope the friends will come on one of the above named days, that they may have conveyance to the meeting free of charge. The meeting is necessarily moved further from the Rail Road. It is to be held near Shanghai, north-west from Galesburg. Direct letters to me, Galesburg, Illinois. Walter Pratt.

We hope the friends of the Lord will feel an interest in our general gathering, and, if possible, come; if they cannot come, pray earnestly for us. Let all of the churches send delegates, if possible, and those who cannot, send letters expressing your condition and wants. W. P.

Notice.

There will be a quarterly conference holden at Hardin, Iowa, to commence June 4th, at 10 1-2 A. M., continuing over Lord's day. Hardin is twenty miles north-west of McGregor.

We hope there will be a general attendance of the brethren.

☞ *Expositor*, please copy.
P. S. W. Deyo, Evangelist.

Appointments.

We would say to our preaching Bro., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, ...June 5th

Providence permitting, we will hold a meeting on the camp-ground, near Collinsville, Ct., Lord's day, June 12th. Should it be unpleasant, the meeting will be at the hall in Collinsville.
S. G. MATHEWSON.
MILES GRANT.

Eld. Edwin Burnham will preach in Southington, Conn., commencing Tuesday evening, June 7th, to continue four evenings. The brethren from adjoining towns are invited to attend.
R. W. NEALE, for the Brethren.

Eld. J. W. Crabtree appoints to preach in Plymouth Hollow, Ct. ....June 12th

Eld. George Champlin will preach in Bristol, Conn. ....June 5th
J. H. SUTLIFFE.

Eld. T. Smith appoints to preach in
Orrington, Mass. ....June 5th
Carmel, Me., (Universalist house). ....June 12th

Eld. W. S. Campbell appoints to preach in
Worcester, (Thomas street) ....June 5th
Southington, Ct. ....June 12th
Springfield, ...June 19th
Lowell, (subject to counsel of Bro. Ross,) June 26th
Peace Dale, R. I. ....July 3d
Will attend the R. I. Conference at Carolina Mills, June 29th.

Providence permitting, I will preach in
Lake Village, Friday evening, ...June 3d
West Alton, N. H., ...Sunday, June 5th,
and probably four or five days.
The rest of the month of June where a providential door opens to do good. Letters can be sent to me at that place up to the 10th of June. Direct to the care of E. Flanders, Jr., West Alton, N. H.
HIRAM MUNGER.

Providence permitting, I will preach at the annual meeting of the Shinnecock Indians, Southampton, Long Island, ...June 5th
MILES GRANT.

I. Blanchard appoints to preach in
Mansfield, (Blush Hollow,). June 3d, 4th and 5th
Chester Factories, Mass., ...June 6th and 7th
Cold Spring, Mass., ...June 9th
Pleasant Valley, Ct., ...June 12th and 16th
Wakerville, Ct., ...June 14th and 15th
Litchfield Station, Ct., ...June 16th
Plymouth Hollow, Ct., ...June 19th and 20th
Northfield, Ct., ...June 21st and 22d
South Farms, Ct., ...June 23d

B. Locke will preach at
Wilmot Centre, ...Sunday, June 12th
Danbury, ...Sunday, June 19th,
(where the brethren may appoint.)

Eld. I. C. Wellcome may be expected to preach in South Waterford, Me., the first Sunday in June, where brethren may appoint; and at Richmond, Ct., the third Sunday in June.

Eld. J. Hemenway appoints to preach in Danielsonville, Ct ....June 5th

APPOINTMENTS FOR NEW BRITAIN, CT.

Eld. S. S. Brewer, ...Sunday, June 5th
Brethren in the adjoining towns are requested to attend.

I am now at liberty, and will visit places I have had to neglect. Those that now desire my labors, will please address me at Chicopee Falls, Mass.
HIRAM MUNGER.

J. K. Bellows appoints to preach as follows:
Bancroft, Mass., ...June 1-3
Goshen, Mass., ...June 5th

Business Matters.

Cash Receipts.

W H Lloyd 194 78cts, Jno Morrison 205 22cts, C C Webb 218 $4.00, G W Bailey 208 $1.36, Alb. Bellows $2.75, J Balcomb 214, $3.26, D C Bossie 225 $1.50.

D S Morse 208, T H Raymond 190, E A Smith 206, W S Hutchinson 203,—50 cts. each.

E T Maxum 221, L C Chase 219, H Cady 222, M M Evans 206, G W Wood 196, M J Mason 218, B Hitchcock 219, V P Simons 218, D G Sawyer 219, N Woodcock 209, S B Saxton 241, K H Simons 219, C H Randall 215, A Coons 208, D Kinsman 219, S Tibbets 187, J Bailey 208, M I Averill 218, A W Lloyd 214, Mrs. S Jennings 195, S F Lovejoy 219,—$1.00 each.

D McFarlam 244, A E Babcock 215, G T Collins 246, J Sherman 246, S Twitchell 245, P J Ring 253, G B Moore 215, L L Smith 242,—$2.00 each.

For Books and Tracts.—N S Durfee $1.00, G A Lapham 51 cts, J G Mirick 10 cts, E L Hough $1.00, H Campbell 33 cts, L K Gaines 48 cts, C C Webb $2.00, N Warner 56 cts, M Chandler $2.00, A friend of truth 27 cts, C H Randall 24 cts, Al. Bellows $3.25.

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* The Landmarks are issued in setts of six. [illegible] which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by Baxter.

† The Olive Leaves are three [illegible] tracts that can be separated for distribution. No. one, Little Children, Love one Another; two, The One Resting Place; three, My Friends; four, Wondrous Love; five, Abundant Grace; six, Go in Peace; by Hastings. Just the thing to distribute among all classes of saints and sinners.

Glad Tidings: or Bible proof that woe and sin are to end [illegible] destruction of wicked men and devils, at the Judgment. All texts on [illegible] and arranged. By J. [illegible]

The Three Kingdoms: [illegible] God the Father, the Kingdom of [illegible] of the Lord Jesus Christ; [illegible] as it was, as it is, and as it is to be. By T. M. Preble. [illegible] 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. [illegible] Sumner street.

☞ The following books and tracts can be had of J. B. Walker, [illegible] The Harp, by Elder Himes; [illegible] Children; [illegible] Great Controversy [illegible]

Original Contributions.

For the Crisis.

Aspirations.

O, to behold my Savior's face,
To know the fullness of his grace,
To taste his love, his glory know!
Ah! this were more than all below.

To feel the heart at last secure,
[illegible] and filled, forever pure,
To know that naught beneath, above,
Can ever move me from his love;—

To feel that I at last may rest
With mercy crowned, with glory blest,
Beyond the reach of sin and woe,—
Ah! this were more than all below.

Hence, hence! ye fleeting things of time,
I pant for holier joys sublime,—
Joys of eternal, glorious birth,
Ah! they are more than all of earth.

And shall I e'er with Jesus be?
Is such a hope prepared for me?
Yes, and the bliss this hope doth give,
Is more than all that worldlings have.]

E. L. H.

Blandford, April 7th, 1859.

For the Crisis.

The War!

THE MISSION OF THE KINGS.

Italy is now fast becoming the grand theatre of the European war. Upon whatever pretext, France has been steadily provoking this struggle. To annihilate small nationalities and to extend the area of their own dominions, mapping out anew the countries of Europe, is manifestly the purpose of France and Russia. Austria must be brought into a war by some means, because Austria must be humbled,—and well may we ask,—does she not deserve it? No doubt it is designed to turn the territory of the German States into battle fields, as in the days of Napoleon the Great. Prussia, lying as she does, must necessarily be interfered with, and hence England must, if for no other reason, be brought into the conflict; for *Prussia must resist*, and with her, if not with Austria, England must resist.

Whether, says one, "we should defend our homes on the continent or on our own soil, is the question." Whatever reasons Austria may have for war, she could hardly avoid this alternative consistently with national honor. Napoleon needed war-work for his army and his people, for the security of his own throne,—he may fearfully jeopardise it by the expedient. Having resolved to leave France, to take possession of the army in Piedmont, he *may find* his government more difficult than his flattering pride and assurance suggest. There is a *legitimate* interest in France, a Bourbon line, not dead, a succession which England should delight to honor! England may care for herself, now that she has helped to preserve the "balance of power;" and on the policy that the existence of a great German power in central Europe is for her interest, and just begun to exhaust her war resources by the war in India.

So great are these complications, that diplomacy is at an end. War must follow! Who can see the *finale!* I need not speculate. I did not begin for the purpose of treating this subject as a merely accidental state of things, a condition brought about by the sagacity of some aspiring and grasping rulers, or want of diplomatic skill on the part of eminent statesmen. Far from it! The die is cast. The wild war-cloud rises on the eastern sky, by the wind of God. Neither Lord Cowley, nor any other *diplomat*, with all the pacific and politic arguments and resources, of which they are masters, could prevent the tendency of these influences, which have decided the question of peace or war. The storm is raised! Who can allay it? The tempest must now roll on. Who shall guide its revolutionary forces—mark its pathway of consternation and overthrow? I am not wise to calculate upon the ultimate result in the human view—who will be crushed and who will be victorious. Nay! for of the whole continent, "a whirlwind is raised up from the coasts of the earth." And now will they not "labor in the fire and weary themselves for naught?" Can the old condition of affairs return? Never! The claims of Austria to Italian possessions, it should seem, will now be annihilated. Such is the relation of Austria to the Pope, that with this should come the liberation of the States of Italy, and the end of the Pope's temporal power. So the Italians understand it.

The contest of Austria and Russia for ascendency in the western dependencies of Turkey, with the present advantage of Russia—she having an army of one hundred thousand men upon the Turkish frontier, and a smaller one on the Austrian frontier—will now become a terrible aggression on the part of Russia. By the policy of Louis Napoleon, who set on foot these complications, with the consent of the Russian autocrat, time has been gained, Austria placed in the wrong, the proposal for a Congress, the peace overtures of England, rejected. The "terrible debt" of humiliation owed by Russia and France must now be paid;—the abolition of the house of Hapsburg, with the tyranny of the Pope, all ground to powder together between these vast imperial alliances.

The "ten kings," which not merely when John [illegible] his visions, but at a point to which he was brought by his prophecy, [illegible] "as yet no kingdom," are the ten Italian States or kingdoms. The "ten horns" upon the beast, without crowns, represent these ten States or principalities. Hence, we behold their connection with the beast. They agree and give their power unto the beast, till the words of God be fulfilled. The *beast* that was, and is not, and yet is, is France under the Napoleon dynasty. That becomes the eighth king. Who has kept the Italians in check? The French! The Napoleon, French dynasty has ever been naturally opposed to the great temporal power of the Pope, and to Austria as occupying an entirely different position. To contend against the Pope and Austrian power, the Italians are prepared to arise as if to emancipate themselves from the bondage of centuries, and live under liberal constitutions. Sardinia, one of the "ten," has been in the interest of France from the first. Tuscany, another, has now given in her adhesion, and the grand Duke has fled. Austria has rushed into the very whirlpool of destruction. What of her one hundred and twenty thousand men in Piedmont, as part of the Sardinian territory—with France pouring her armies into the same small principality—Russia on the whole eastern half circle—Italy all rising—and the German States, becoming as before, the field of operations?

But it is a significant fact that now the attention of the best students of prophecy is turned to Italy as exhibiting a later instance of fulfillment, which shall place the power of the usurper, who assumes to govern for Christ, under foot. It is an ominous and solemn providential indication, that, now, Italy is the bone of contention between these hungry imperial wolves. And why all this?

The "ten kingdoms" which are most clearly those also indicated by the "ten toes" of the image in the dream of Nebuchadnezzar,—a part of Daniel's prophecy,—in the time of which God will set up his everlasting kingdom,—having given "their power" to "the beast" in its last form, the Napoleon dynasty being the head, shall follow the lead of the beast. That *lead* is to take Italy from the Austrians and the Pope. The "ten" shall hate the "harlot power"—the papal power, and all that supports it; and, *with* the beast, shall "make her naked and desolate, eat her flesh and burn her with fire." What language could express more perfect destruction? This is now the approaching destiny of the power of Rome! The imminency of her ruin, what student of the apocalypse can for one moment doubt?

What position will England, *Protestant* England, take? She has, by turns, aided every policy on the continent which might promise good to herself. She has helped, with Russia, to put down Buonaparte and give States to the Pope; has helped France against Russia, to keep the tottering Ottoman power alive; has leagued herself with the illegitimate ascendency of Louis; nursing a tiger in the sheepfold of nations, she must now spurn him from her bosom. She will have no one to fight but the common foe; then she must aid Austria and the Pope! Will she do it? If not, will she forsake Prussia? Is it not a complication? Little did England think, when the haughty, intriguing, treaty-breaking "man of destiny," kissed the cheek of England's fair queen, it was the hot blast of hell upon her court and pride, circling around her homes and firesides. She has only been following the interest of France, in all the alliance—who has managed to betray her altogether, even to the house of Romanoff. Her queen smiled at the inception of the most subtle and diabolical political establishment this world has known for centuries; whose only claim to power was, and is still, that France must *have a ruler*—a despotism, and cheerfully submit to the embrace of this imperial Judas to repent by defending her own shores. But it is all secured in the destiny of prophecy! There is a destiny of nations in the prophecy. It is not at all conditional.

Listen, men of God! Hark ye, saints, waiting God's trump! Think, now, one moment, careless sinner! "Be wise now, therefore, ye kings of the earth!" Oh, God! Is it the voice of Armageddon? Is it the shout of the valley of Decision? Is it the din of the *battle of the great day?* "Prepare war! Wake up the mighty men. Let all the men of war draw near!!!" "The nations shall rush like the rushing of mighty waters." Look over the old battle plains of the continent. On! on they come! It is the Lord's battle with the wicked dynasties and principalities of Europe. He has a controversy with the nations, beginning with Jerusalem, (oh, Lord, remember Jerusalem!) and going to the north countries, and to all the world. But the Lord must come down and fight! How, precisely, we may not fully comprehend, but he will be there! Why do the "heathen rage, and the people imagine a vain thing?" To destroy themselves! These "ten" "shall make war with the Lamb, but the Lamb shall overcome them." True and faithful are his servants. Amen.

W. S. C.

Note.—Two more of the ten States have declared for France.

☞ In the height of your prosperity, expect adversity, but fear it not; if it come not you are the more sweetly possessed of the happiness you have, and the more strongly confirmed; if it come, you are the more gently disposed, and more firmly prepared.

For the Crisis.

Come, Lord, and Reign!

Come, Lord, with trumpet strains,
Change earth's polluted plains
To Eden fair;
Come with thy angels bright,
All clothed in robes of light,
Through the air.

O, come, thou from above!
Thou city of our love,
With glittering dome;
With glorious scenes untold,
And streets all paved with gold,
The saint's sweet home.

Come from blest realms of light,
Change earth's dark, dreary night,
To endless day;
For here 'mid cares and toil,
And dreary earth's turmoil,
We wandering stray.

Come, save thy faithful few,
Who to thy bosom flew
When storms arose;
And lean on thee to save,
When Time's dark ocean wave
Tumultuous flows.

Then, when we've gained thy rest,
No more by earth oppressed,
In hallowed strains
We'll swell glad songs of praise,
Prolonged through endless days,
On Eden's plains.

M. R. PHETTEPLACE.

Scituate, R. I.

For the Crisis.

Forty Facts for all Sorts of Sabbatarians.

BY T. W.

1. It is a fact that there is but one weekly Sabbath mentioned in the Bible.

2. It is a fact that there exists no proof that man did, or that he was required, to keep a Sabbath from the creation to the exode, a period of about 2514 years.

3. It is a fact that throughout all history we can discover no trace of a Sabbath among the heathen nations of antiquity; hence,

4. It is a fact that no nation except the Jews have ever observed the Sabbath.

5. It is a fact that the Jews, Talmudical writers and early fathers, regard the Sabbath as only given to the Jews after the exode.

6. It is a fact that the Edenic 7th day does *not* coincide with the Sabbath of the Decalogue.

7. It is a fact that Adam's first day corresponded with God's seventh day.

8. It is a fact that Gen. 2: 3, was not written until after the law was given at Sinai.

9. It is a fact that God gave (not restored) the Jews a Sabbath.

10. It is a fact that God never gave the Gentiles a Sabbath.

11. It is a fact that the Israelites never prohibited Gentiles from work on the Sabbath unless they were servants or proselytes.

12. It is a fact that Christ abolished in his flesh the enmity, even the law of commandments (10) and ordinances. *Baptist version.*

13. It is a fact that the Pope did not change the Sabbath.

14. It is a fact that the early Fathers and reformers did not regard the fourth commandment as binding.

15. It is a fact that the Exodus Decalogue was destroyed, and hence the Deuteronomy one was the guide of the Jews.

16. It is a fact that the only reason given in either Decalogue for the Sabbath was because they had been servants in Egypt.

17. It is a fact that the only reason given elsewhere for the Jews to keep the Sabbath on the seventh day, was because God rested on a seventh in Eden.

18. It is a fact that we can discover no trace of a Sabbath even among those oriental nations who had the hebdomadal week.

19. It is a fact that throughout the entire range of Grecian literature no trace of Sabbath or Septenary institutions can be found.

20. It is a fact that no Pagan writer can be adduced who refers to the Sabbath otherwise than as a Jewish institution.

21. It is a fact that the Sabbath is a *positive* precept, not a *moral* one.

22. It is a fact that the Sabbath for the man was made, and not the man for the Sabbath. Hence the Sabbath was a servant and subservient to man, and not vice versa.

23. It is a fact that the Sabbath was a feast day, and all feast days have ceased.

24. It is a fact that a Jew could keep the ten commandments and be lost.

25. It is a fact that a Jew could violate the Decalogue and be innocent, and experience the condemnation of the law, and at the same time the justification of God.

26. It is a fact that the law has nothing to do with the motive, but only the deed.

27. It is a fact that there is no distinction between the law of God and law of Moses.

28. It is a fact that fornication, incest, bigamy, lying, cheating, dancing, and a thousand other immoral and unchristian acts, are no violation of the table law.

29. It is a fact that "thou shalt not kill," means man, Jews or proselytes.

30. It is a fact that "thou shalt not steal," means man, Jews or proselytes.

31. It is a fact that all nations cannot keep the Sabbath.

32. It is a fact that Christ did not once Sabbathize after his resurrection, a period of forty days.

33. It is a fact that the law could not give eternal life, but Christ can.

34. It is a fact that the law (Decalogue) was the Sinaiatic covenant.

35. It is a fact that the Sinaiatic covenant was one of bondage, from which we are now delivered by its being cast out.

36. It is a fact that if the table law is binding, then circumcision is.

37. It is a fact that we are saved by faith, but the law is not of faith, hence we are not saved by keeping the law.

38. It is a fact that no particular time or place is now more holy than another.

39. It is a fact that the early christians for 300 years did not recognize the Sabbath as binding, or hold to the Sabbatical nature of Sunday.

40. It is a fact that Sunday was never called the Sabbath by the early christians, nor by any one else for 1000 years afterwards.

Waterbury Centre, Vt., June, 1850.

Selections.

The Cross.

"Orient pearls, at random strung."

If Christ died the cursed death of the cross for us, how cheerfully should we submit to and bear our cross for Jesus Christ. He had his cross, and we have ours; but what feathers are ours compared with his! His cross was a heavy cross indeed, yet how patiently and meekly did he support it! He endured his cross, but we cannot bear ours, though they are not to be named with his. Three things would marvelously strengthen us to bear the cross of Christ, and bring it a good report in the world.

I. We shall carry it but a little way.—If twenty crosses be written in God's book, they will come at last to nineteen, and after that to nothing.

It should be enough to me that Christ will have joy and sorrow to make up the life of the saints, and that each of them should have a share of our days, as night and day are kindly partners of time, and take it up between them. But, if sorrow be the greediest half of our days here, I know joy shall dawn, and more than recompense all our sad hours.

Let my Lord Jesus (since he will do so) weave my bit-and-span length of time with white and black—weal and wo; let the rose be neighbor with the thorn .... 'Tis true, Christ and his cross are separable in this life, howbeit, Christ and his cross parted at heaven's door; for there is no house-room for crosses in heaven. One tear, one sigh, one sad heart, one fear, one loss, one thought of trouble cannot find lodgment there. Sorrow and the saints are not married together; or suppose it were so, Heaven shall make a divorce. Life is short, and therefore crosses cannot be long. Our sufferings here are but for a while.—1 Pet. 5: 10. They are but the sufferings of the present time.—Rom. 8: 18.

II. As we shall carry the cross of Christ but a little way, so Christ himself bears the heaviest end of it. He says of our crosses, *Half mine.* He divideth sufferings with us, and takes the largest share to himself. O how sweet a sight it is to see a cross betwixt Christ and us. To hear our Redeemer say, at every sigh, at every blow, and every loss of a believer, *Half mine.* For they are called the sufferings of Christ and the reproach of Christ.—Col. 2: 24; Heb. 11: 26. As when two are partners and owners of a ship, half of the gain and half of the loss belongeth to either of the two; so Christ in our sufferings is half gainer and half loser with us; yea, the heaviest end of the black tree lieth on our Lord. Nay, to speak as the thing is, Christ doth not only bear half, or the better part, but the whole of our cross and burden; yea, he bears all, and more than all, for he bears us and our burden too, or else we should quickly sink and faint under it.

III. An innumerable multitude of blessings and mercies are the fruit and offspring of a sanctified cross. Since that tree was so richly watered with the blood of Christ, what store of choice and rich fruits doth it bear to believers.

Our sufferings are washed in the blood of Christ, as well as our souls; for Christ's merit brought a blessing to the crosses of the sons of God. Our troubles owe us a free passage, through him. Devils, men and crosses are our debtors; and death and all storms are our debtor, to blow our poor tossed bark over the waters, freight free, and to set the travelers in their own known ground. Therefore we shall die, and yet live.

I know no man hath a velvet cross, but the cross is made of what God will have it; but verily, though it be no warrantable bargain to buy a cross, yet I dare not say, O that I had liberty to sell Christ's cross, lest therewith also I should sell joy, comfort, sense of love, patience, and the kind visits of the Savior. I have but small experience of sufferings for Christ, but let my Judge and Witness in heaven lay my soul in the balance of Justice, if I find not a young heaven and a little paradise of glorious comforts, in suffering for Christ and his truth. My prison is my palace, my sorrow is pregnant with joy; my losses are rich losses, my pain easy pain, my heavy days are holy days and happy days, [illegible] I may tell a new tale of Christ to my friends.

O what I owe to the file, and the hammer, and the furnace of my Lord Jesus! who hath now let me see how good the wheat of Christ is, that goes through his mill and his oven to be made bread for his own table. Grace tried, is better than grace, and more than grace—it's glory in the infancy. Who knows the truth of grace without a trial? And how soon would faith freeze without a cross! Bear your cross, therefore, with joy.

The above is mostly taken from the writings of Flavel, with some alterations. Flavel, however, copied much of it from other writers. It may interest others as much as it has me.

H. L. H.

Selected by P. Tandy.

Contrast between Time and Eternity.

"Here bliss is short, imperfect, insincere;
But total, absolute, and perfect there.
Here time's a moment, short our happiest state,
There infinite duration is our date.
Here Satan tempts and troubles e'en the best,
There Satan's power extends not to the blest.
In a weak, sinful body here I dwell;
But there I drop this frail and sickly shell.
Here feeble faith supplies my only light,
There faith and hope are swallowed up in sight.
Here love of self my bliss doth oft destroy,
There love of God shall perfect all my joy.
Here things, as in a glass, are darkly shown,
There I shall know as truly as I'm known.
Frail as the fairest flowers which bloom below,
There freshest palms on roots immortal grow.
Here wants and cares perplex my anxious mind,
But spirits there a calm fruition find.
Here disappointments my best schemes destroy,
There those that sow'd in tears shall reap in joy.
Here vanity is stamped on all below,
Perfection there on every thing shall grow.
Here my fond heart is fastened on some friend,
Whose kindness and life must have an end;
But there no failures can I ever prove;
God cannot disappoint, for God is love.
Here Christ for sinners suffer'd, groan'd and bled,
But there he reigns the great triumphant head.
Here, mock'd and scorn'd, he wore a crown of thorns,
A crown of glory there his brow adorns
Here error clouds the mind and dims the sight,
There all is knowledge, purity and light.
Here, so imperfect is this mortal state,
If blest myself, I mourn some other's fate.
At every human woe I here repine,
The joy of every saint shall there be mine.
Here, if I trust, the world shall pierce my heart,
But there, that broken reed and I shall part.
Here, on no promis'd good can I depend,
But there the "Rock of Ages" is my friend.
Here, if some sudden joy delight inspire,
The dread to lose it damps the rising fire;
But there, whatever good the soul employ,
The thought that 'tis eternal crowns the joy!"

How to Read with Profit.

For the sake of those who are not accustomed to systematic reading, we make some suggestions as to the best mode of reading, so as to gain the highest advantage from the books they peruse:

1. Ascertain the *aim* of the author. You will thus know what to expect from his book, and may save much time, which might otherwise be spent in looking for what you could not find. An attentive reading of the title-page, preface, and table of contents, will enable you to judge pretty accurately what the author is about. Some facts, too, which float only among intelligent men, will aid you greatly in these matters.

2. Read *wakefully* and *attentively*, and with a determination to comprehend thoroughly the book you are perusing. Read neither credulously nor skeptically, but candidly; endeavoring to go to the root of the matter, if possible. One hour of such reading is worth a week of the superficial reading which is so common.

3. Read *with a good dictionary at your elbow*, and consult it freely whenever you meet a word you are not sure you understand. Webster and Worcester are the best in general use. We use Webster. Never pass an important word without mastering its meaning in the work you are reading. In this way you will soon gain a good stock of words for your *own use*, while you are learning the meaning of the book you are reading.

4. After reading a chapter, close the book and try to recall, and state briefly in your own language, the substance of the chapter, in the order the author pursues. This is one of the most profitable exercises. It will show you just how much you have gained by reading. If you cannot do this, just read the chapter again. The second reading will probably do you some good. The first reading has been of little use to you, if you are unable to state what the main thoughts are.

5. If the book is your own—but not if it is a borrowed one—you may mark with a pencil the most important thoughts. You will thus remember them more easily, and can refer to them more readily.

Adopting these suggestions, you will read slowly, but what you read will become yours. It will stir up your own thoughts, and probably develop your mental powers as healthfully as any other discipline you can have.—*Ohio Farmer.*

The Bible Barrow and Barrowman.

This novel mode of colportage has been tried on the streets of Edinburgh for these ten days, and with wonderful encouragement. The barrow is crammed with Bibles, and ornamented with texts of Scripture upon placards, supported on poles from the centre and the corners. A modest, intelligent young man moves it about in the great thoroughfares; occasionally he reads a chapter to attentive audiences of young and old, ragged and dirty and drunken, or haply in a fashionable thoroughfare. Here a moustached fellow will curse, and demand who authorized him to come there with his books! The young man hears out the curse, and then softly replies, "The book that I sell says, 'Thou shalt not take the name of the Lord thy God in vain;'" and away slinks the gay heathen. A lady comes up; she sees a poor young woman reading the texts on the placards, and asks, "Would the girl like a Bible?" "Yes, mem," is of course the reply. A Bible is presented, and the young woman goes away rejoicing in her present.

Anecdotes might be related of the barrow's progress during these ten days past, which would fill a volume. We close at present with one which occurred in the High street. A crowd of last confession and dying-speech criers came round the barrow one day, some swearing and others laughing. One of them began to handle and inspect the Bibles; at last he asked what one of them would cost? "Eighteen pence, my man," was the reply. The speech-crier took out the money from his pocket paid it down, and marched off with his prize under his arm, saying, "I'm no gude at reading, but I'll try."—*Scottish Press.*

"Take no Thought for the Morrow."

That is, no anxious, fretful thought. Walk through to-day as well as you can, and God will undertake for your future. When you go forward out of to-day, to worry about it, you are over the fence, you are trespassing, and God will scourge you back into your own lot. When I have been fishing in a mountain stream, I have always found that so long as I kept a short line, I could manage my fishing very well; but when I let my line run out, the stream took it down, and there I was, at the mercy of every stick that stuck up in the stream, and every rock that jutted out from the banks. I lost my fish and I tangled my line; very likely I lost my footing also, and got over head and ears in the stream. Now, most men have cast out their line into life *forty years long*, when it ought to be but *one day* long. In consequence, they are not able to manage their tackle at all; but are pulled after it, stumbling first into this hole, and then into that; slipping up here, and slipping down there, struggling and splashing about in far more distressed fashion than the fish at the other end of the line—and, as a general thing, there is no fish there. Haul in your line!—*Notes from Beecher.*

Evil Suggestions.—Some years since I made the acquaintance of a clergyman. I met him again and again, and esteem was ripening into friendship, when happening to mention his name in the presence of a mutual acquaintance, he said: "Have you never thought him hollow-hearted?" I had never thought him so, and do not now think him so, yet to the last day of my life I shall not get rid of the impression made by that unkind, and, I think, unjust suggestion.

☞ God has written on the flowers that sweeten the air—on the breeze that rocks the flowers upon the stem—upon the rain drop that refreshes the sprig of moss that lifts its head in the desert—upon its deep chambers—upon every penciled sheet that sleeps in the cavern of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light—upon all His works he has written—"*none liveth for himself.*"

Mercies.

Still, soft and white, upon the tasseled pine,
The wreathing snows their graceful garlands twine,
The generous tribute lieth lightly prest
Upon each pointed spire and tufted crest;
Falling unheeded from the sky above,
Upon its brightness falls the chilling rain—
Dissolves in silence all the treasured gain;
Into the bosom of the green old tree,
Unseen the snow flakes sink all silently,
And with soft touch its hidden pulses move.

So on our heads, oh Lord, thy mercies fall,
Attend each sore distress, each sorrow small.
Evil—unthankful—whereso'er we go,
Thy love rests on us, lavish as the snow,
Unheeded oft from the abundance given.
Dark, heavy gusts of sorrow touch the soul,
And silently the burdened blessings roll
Into our hearts, unseen, to nourish there—
Perchance forgot—the Sacrament of Prayer!

—*Independent.*

When Education Begins.—A mother once asked a clergyman when she should begin the education of her child, which she told him was then four years old.

"Madam," was the reply, "you have lost three years already. From the first smile that gleams over the infant's cheek, your opportunity begins."

☞ Confession of a fault makes half amends.

Hygiene.

"This is for your Health."—*Paul.*

Women in the Garden

Is a beautiful sight, lovely! What exercise more comely, invigorating, life-giving? Out-door exercise braces the whole system. This garden service was one of Eve's chief delights while in Paradise, and when compelled to leave, after her sad fall, how grievous.

"O unexpected stroke, worse than of death!
Must I leave thee, Paradise? Thus leave
Thee, native soil; these happy walks and shades,
Fit haunt of God's; where I had hoped to spend
Quiet, though sad, the respite of that day,
Which must be mortal to us both? O flowers
That never will in other climate grow,
My early visitation, and my last,
At even, which I bred up with tender hand
From your first opening buds, and gave you names,
Who now shall rear you to the sun, or rank
Your tribes, and water from the ambrosial fount?"

Is not the neglecting air and exercise one special cause of the beauty and rosy healthfulness of very many females fading so soon?

"In all schools the girls should study botany. In all families the women ought to practice botany. It is healthful, pleasing and useful. The principles of horticulture are the principles of botany put into practice. Farmers study agriculture, why should not their wives and daughters study horticulture? If any employment is feminine, it would seem that this is. If any is healthy, this must be. If any is pleasurable, none can be more so than this."—*Golden Rule.*

Heart Disease.

When an individual is reported to have died of a "disease of the heart," we are in the habit of regarding it as an inevitable event, as something which could not have been foreseen or prevented; and it is too much the habit, when persons suddenly fall down dead, to report the "heart" as the cause; this silences all inquiry and investigation, and saves the trouble and inconvenience of a repulsive post mortem. A truer report would have a tendency to save many lives. It is through a report of "disease of the heart," that many an opium eater is let off into the grave, which covers at once his folly and his crime; the brandy drinker too, quietly slides round the corner thus, and is heard of no more; in short, this "report" of "disease of the heart," is the mantle of charity which the politic coroner and the sympathetic physician throw around the grave of "genteel people."

At a late scientific congress at Strasburgh, it was reported that of sixty-six persons who had suddenly died, an immediate and faithful post mortem showed that only two persons had any heart affection whatever: one sudden death only, in thirty-three, from disease of the heart. Nine out of the sixty-six died of apoplexy, one out of every seven, while forty-six, more than two out of three, died of lung affections, half of them of "congestion of the lungs," that is, the lungs were so full of blood they could not work—there was not room for air enough to get in to support life.

It is then of considerable practical interest to know some of the common every day causes of this "congestion of the lungs," a disease which, the figures above being true, kills three times as many persons at short warning as apoplexy and heart disease together. Cold feet, tight shoes, tight clothing, costive bowels, sitting still until chilled through and through, after having been warmed up by labor or a long or hasty walk; going too suddenly from a close heated room, as a lounger or listener or speaker, while the body is weakened by continued application, or abstinence, or heated by the effort of a long address; these are the fruitful, the very fruitful causes of sudden death in the form of "congestion of the lungs;" but which, being falsely reported as "disease of the heart," and regarded as an inevitable event, throws people off their guard, instead of pointing them plainly to the true causes, all of which are avoidable, and very easily so, as a general rule, when the mind has been once intelligently drawn to the subject.—*Hall's Journal of Health.*

Spring Diseases.

A very large amount of the discomfort, lassitude, depression and actual sickness which prevails in the spring, can be modified or wholly avoided by the exercise of a little reflection and self-denial.

One of the main objects of eating in winter time is to keep us warm, and to that end, provident nature gives a vigorous appetite in cold weather; but if, as warm weather approaches, we eat with the appetite of winter, the system not having time to adapt the appetite to the temperature, mischief will follow as inevitably as if a locomotive is diminished in speed one half, while the fires are kept burning as fiercely as when it was moving at the utmost allowed rapidity. A prompt diminution at each meal of one-third of the amount eaten in winter, beginning before April in the latitude of New York, and earlier further south, would diminish spring diseases to an incalculable extent.—*Ibid.*

How to Sleep Well.

1. To sleep sweetly and refreshingly, be regular in your hours of retiring and rising.

2. Avoid all undue excitability.

3. Live temperately, eat light suppers, never retire with an overloaded stomach. Be simple in your diet always.

4. Lie down with a pure conscience.

5. Ask God to give his angels special charge over you during your unconscious moments.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7.

6. Finally, retire in faith, sleep on faith, rise up on faith, go about doing good all the time on faith.

It is said of John Wesley, the holy reformer, that he never lost a good night's rest, after consecrating himself entirely to God's service. His habits were regular. He had a stated time for retiring and rising. To these regulations he adhered with persevering conscientious scrupulosity. He was strictly "temperate in all things." He slept on faith. Almost as soon as his head struck the pillow, he was lost in a calm, sweet, refreshing slumber, and awoke not till God opened his eyes about 4 A. M., when he immediately arose to praise Him, and fight the good fight of faith.

The sleep of a wicked man is like his waking hours, as "the troubled sea, when it cannot rest—whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."—*Ex.*

☞ It is said that a bird suspended near the top of a curtained bedstead in which people sleep, will generally be found dead in the morning, from impure air. Small, close rooms in the habitations of the poor, are frequently as ill-ventilated as the curtained bedsteads are.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER III.—*Continued.*

§ 8. *The general tenor of Scriptural language.*

There are two methods of human thought and investigation,—synthesis and analysis; the compiling of facts, and the examination of them singly. Neither of these methods is safe or complete without the other. When, therefore, I offer the general tenor of Scriptural language on this subject, I do not ask the reader to deem it worth a straw without some consideration of what the language means. For it is at least conceivable that after a hundred passages have been recited, *sounding* as if they supported one side of a question, they should be one by one transferred to the other side, or removed and thrown out as not referring to the subject,—belonging to neither side.

Before giving my list, therefore, or my enumeration, I remark that it includes the most of the passages that *seem* to refer to the future, if not the final destiny of man. It also does *not* include the greater number of passages in the Old Testament, that probably denote temporal destructions or deliverances of the Jews. I think not more than a tithe of the number I give could be claimed as of special Jewish application; and I willingly pay such a tithe in account with the seed of Abraham, with the single remark that if such Old Testament passages signify nothing beyond the grave, then the Jews know nothing beyond the grave. But then it becomes a fair question whether the passages do not contain a *principle*, and if the temporal deliverances and destructions were not types of similar results in man's relations to the immortal life. And if it is claimed that many of the passages I count refer to the life or death of the *body* but not of the *soul*, I reply that very few passages will be left to be referred to any immortal life. And the question whether they are to be taken literally or metaphorically, will be duly considered. Also the question whether those which speak of *everlasting* or *eternal life*, or life *eis ton aiona*, denote the life of the Christian dispensation, *aionian* life in some limited sense, or immortal life in the absolute sense.

A very few passages, obviously not referring to man's final destiny, (e. g. Isa. 38: 16,) are thrown in as suggesting the literal sense of others which may thus refer. Also two or three asserting God's immortality, because they contain phrases apparently denoting the destiny of good men.

I must ask the indulgence of the reader, or rather his assistance, *referring* as I do to most passages without quoting them. My best apology is that such passages ought to prove nothing either way if they are not read; and when they are read in their places, one has the benefit of the context.

TO LIVE; LIVING.

"This do, and thou shalt live." (Luke 10: 28; cf. Lev. 18: 5; Neh. 9: 29; Prov. 4: 4; 7: 2; Rom. 10: 5; Gal. 3: 12.) "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8: 3; cf. Matt. 4: 4.) "Incline your ear and come unto me; hear, and your soul shall live." (Isa. 55: 3; cf. 1 Sam. 1: 26; 17: 55; 25: 26; 2 Sam. 11: 11; Ps. 69: 32; 119: 175; Jer. 38: 20.)

"He is just; he shall surely live." (Ezek. 18: 9; cf. ch. 3: 21; 18: 17, 19, 21, 22, 24, 32; 20: 11, 13, 21, 25; 33: 10, 11, 13, 15, 16, 19; 37: 3-14.) "The just shall live by faith." (Rom. 1: 17; cf. Hab. 2: 4; Gal. 3: 11; Heb. 10: 38.) See also Ps. 72: 15; 118: 17; 119: 144; Prov. 9: 6; 15: 27; Isa. 26: 14, 19; 38: 16; Luke 20: 38; John 5: 25; 6: 57. ("He that eateth me, even he shall live by me"); 11: 25; 14: 19, ("Because I live, ye shall live also"); Rom. 6: 8; 8: 13; 2 Cor. 13: 4; Gal. 2: 19, 20; 1 Thess. 5: 10; 2 Tim. 2: 11; 1 John 4: 9.

"Shall be called holy, every one that is written among the living in Jerusalem." (Isa. 4: 3.) See also Ps. 27, 13; 52, 5; 56, 13; 69, 28; 116, 9; 142, 5; Matt. 22, 32; Mark 12, 27; Luke 20, 38.

TO LIVE FOREVER, (Gk. *eiston aiona*, Heb. *l'olam.*

"He that eateth of this bread shall live forever." (John 6: 51, 58.) See also Gen. 3, 22; Deut. 32, 40. ("I [Jehovah] lift up my hand to heaven, and say, I live forever"); Ps. 22, 26; 49, 9.

LIFE.

"Tree of life" (Gen. 2, 9; 3: 22, 24; Prov. 3, 18; Rev. 2, 7; 22, 14.) "The soul of my lord shall be bound in the bundle of life with the Lord thy God." (1 Sam. 25, 29.) "Thou wilt show me the path of life;" (Ps. 16, 11; cf. Acts 2, 28.) "I have set before you life and death, blessing and cursing; therefore choose life," (Deut. 30, 19; cf. 5, 15; Jer. 21, 8. This and the following passages I offer as typical, and as containing a principle; Deut. 32, 47: Ps. 30, 5; 34, 12; 36, 9; 91, 16; Prov. 3: 2, 22; 4: 22, 23; 5, 6; 6, 23; 8, 35; 10: 11, 16, 17; 11: 19, 30; 12, 28; 13: 12, 14; 14, 27, ("The fear of the Lord is a fountain of life"); 15: 4, 24, ("The way of life is above to the wise, that he may depart from Sheol beneath"); 19, 23; 21, 21; Eccl. 7, 12. "Strait is the gate, and narrow is the way, that leadeth unto life; and few there be that find it," (Matt. 7, 14.) "It is better for thee to enter into life," etc., (Matt. 18: 8, 9; cf. Mark 9, 43-45.) "If thou wilt enter into life, keep the commandments," (Matt. 19, 17.) "Shall not see life," (John 3, 36.) "Resurrection of life," (John 5, 29.) "Ye will not come unto me, that ye might have life," (John 5, 40; cf. 10, 10; 20, 31.) "I am the bread of life," (John 7, 35; cf. vs. 33, 48, 51, 53, 63; also ch. 1, 4; 8, 12; 11, 25; 14, 6; Acts 3, 15; Col. 3, 4; 1 John 1: 1, 2.

"Book of life," (Phil. 4, 3; Rev. 3, 5; 13, 8; 17, 8; 20: 12, 15; 21, 27; 22, 19.) "Water of life," (Rev. 21, 6; 22: 1, 17; cf. ch. 7, 17; John 4, 10; 7, 38.) "Crown of life," (Jas. 1, 12; Rev. 2, 10.)

See also Rom. 5: 17, 18; 7, 10; 8: 6, 10; 2 Cor. 2, 16, ("Savor of death unto death, and of life unto life"); 3, 6; 5, 4, ("Mortality swallowed up of life); Gal. 3, 21; Eph. 4, 18; Phil. 2, 16; Col. 3, 3; 1 Tim. 4, 8, ("Godliness, having promise of the life that now is, and of that which is to come"; cf. 2 Tim. 1, 10); Heb. 7, 16; 1 Pet. 3: 7, 10; 2 Pet. 1, 3; 1 John 5: 12, 16.

ETERNAL OR EVERLASTING LIFE (*zoe aionios.*)

The phrase is found once in the Old Testament (Dan. 12, 2,) and forty-four times in the New Testament, easily found by the concordance. In most instances the expression is partitive, or designates a class of men. Whether the phrase implies immortal life, will be considered hereafter.

OTHER EXPRESSIONS APPARENTLY DENOTING IMMORTAL LIFE.

"He asked of thee life, and thou gavest it him, even length of days forever and ever," (Ps. 21, 4.) "Life for evermore," (Ps. 133, 3.) Immortality or incorruption. *Athanasia*, (1 Cor. 15: 53, 54; cf. 1 Tim. 6, 16.) *Aphtharsia*, (Rom. 2, 7; 1 Cor. 15: 42, 50, 53, 54; 2 Tim. 1, 10. The word also denotes *incorruptness*, as in Eph. 6, 24; Tit. 2, 7. King James' translation of the word is not bad.) Incorruptible, (Rom. 1, 23; 1 Cor. 9, 25: 15, 52; 1 Tim. 1, 17; 1 Pet. 1: 4, 23; 3, 4.)

TO DIE.

"Shalt surely die," (Gen. 2, 17; 3, 4; Ezek. 3, 18; 33: 8, 14.) "He that hateth reproof shall die," (Prov. 15, 10; cf. v. 28; 10, 21; 19, 16.) "The soul that sinneth, it shall die," (*i. e.*, the very person that sins, Ezek. 18, 4; cf. vs. 18-32.) "That a man may eat thereof and not die," (John 6, 50; cf. 11, 26.) See also Luke 20, 36; John 8: 21, 24; Rom. 8, 18.

DEATH.

"He that sinneth against me wrongeth his own soul; all they that hate me love death," (Prov. 8, 36.) This I offer as containing a principle respecting the future life. Cf. 10, 2; 11, 19; 12, 28; 13, 14; 14, 12; 16, 25; 18, 21; Ezek. 18, 32; 33, 11.) "If a man keep my saying, he shall never see death," John 8, 51; cf. ver. 52.) "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord," (Rom. 6, 23; cf. vs. 16, 21; ch. 5, 12, 14, 21; 1 Cor. 15: 21, 26, 54, 55, 56; also the following passages, from which some may argue the metaphorical sense: 7: 5, 10, 13, 24; 8: 2, 6.) See also 2 Cor. 2, 16, ("death unto death"); 3, 7; 2 Tim. 1, 10, ("hath abolished death"); Heb. 2: 14, 15; Jas. 1, 14; 1 John 3, 14; 5: 16, 17; Rev. 21, 4.

SECOND DEATH.

This phrase is put in contrast with "crown of life" "resurrection," "book of life," "water of life," Rev. 2, 11; 20: 6, 14; 21, 8. It will be further examined.

TO PERISH; TO BE DESTROYED.

These expressions are the same in the original. I select mostly from the New Testament. "It is not the will of your Father which is in heaven that one of these little ones should perish," (Matt. 18, 14; cf. John 3, 15; 10, 28; 1 Cor. 8, 11. "A sweet savor . . . in them that perish . . . of death unto death," (2 Cor. 2: 15, 16; cf. 1 Cor. 1, 18; 2 Thess. 2, 10.) See also Luke 13, 3; Acts 8, 20; 13, 41; Rom. 2, 12; 1 Cor. 15, 18; 2 Pet. 3, 9. "Shall utterly perish in their own corruption," (2 Pet. 11, 12.)

"Able to destroy both soul and body in hell," (Matt. 10, 28; cf. Jas. 4, 12.) "Will destroy those husbandmen," etc. (Matt. 21, 41; Mark 12, 9; Luke 20, 16.) See also Rom. 14, 20; 2 Pet. 2, 12; 1 John 3, 8; Jude 5. "Every soul which will not hear that prophet shall be utterly destroyed (exolothreuthesetai) from among the people." (Acts 3, 23; cf. Deut. 4, 26.)

PERDITION; DESTRUCTION.

I discard the conventional sense of the word "perdition," which makes it the same with "damnation," remarking that it strictly means *perishing* or *being destroyed*. The question whether these words refer to the body alone, or to the being, is not here decided.

"To them an evidence of perdition, but to you of salvation, and that of God," (Phil. 1, 28; cf. Heb. 10, 39; 2 Pet. 3, 7.) "Son of perdition," (John 17, 12; 2 Thess. 2, 3.) "Foolish and hurtful lusts, which drown men in destruction and perdition," (1 Tim. 6, 9.) "The beast . . . that goeth into perdition." (Rev. 17: 8, 11.)

"Broad is the way," etc., (Matt. 7. 13.) "Vessels of wrath, fitted to destruction," (Rom. 9, 22.) "Whose end is destruction," (Phil. 3, 19; see context.) See also 2 Cor. 5, 5; 10, 8; 13, 10; 2 Pet. 2, 1; 3, 16. "Everlasting destruction," (2 Thess. 1, 9; cf. 1 Thess. 5, 3; Ps. 52, 5; 92, 7; Isa. 10, 25; 13, 6. Whether this destruction admits a subsequent salvation is to be considered.)

As part of the general tenor of Scriptural language, I should name the class of

PASSAGES SUPPOSED TO IMPLY A GENERAL SALVATION.

Luke 20, 38; Rom. 5, 12-21; and 1 Cor. 15, 12-58, are named above. The others most important are the promises that "in Christ should all the nations of the earth be blessed," (Gen. 12, 3; 22, 18; 24, 4; Acts 3, 25; Gal. 3, 8; cf. Ps. 67, 2; 72: 11, 17; 86, 9; Isa. 2, 2; Mal. 3, 12; Rev. 15, 4.) The mission of Christ to seek and save the lost, (Matt. 10, 6; 15, 24; 18, 11; Luke 19, 10.) The declaration, "And I, if I be lifted up, will draw all men unto me," (John 13, 32.) The designation of Christ as the "Lamb of God that taketh away the sin of the world," (John 1, 29; cf. 1 John 2, 2); as the "bread of God, that giveth life unto the world," (John 6, 33; cf. ver. 51); and as the "Savior of the world," (John 4, 42; 1 John 4, 14; cf. 1 Tim. 4, 10; 2, 4.) See also Rom. 11, 14. The paternal relation and character of God (Isa. 63, 16; 64, 8; Mal. 2, 10; Matt. 6, 9; Luke 11, 2; Acts 17: 26, 28; Heb. 12, 9; but see context, and cf. Ps. 103, 13; Ezek. 18, 4; Matt. 5, 45; John 8, 41-44; Rom. 8, 15.) The character of God as loving and merciful (in manifold passages.) The restitution of all things (Acts 3, 21.) The promises of Christ's universal dominion, (Phil. 2, 9-11; Isa. 45, 23; 1 Cor. 15, 24-28; Rev. 5, 13.) The destruction of death, Satan, and his works (1 Cor. 15: 26, 55; Gen. 3, 15; Heb. 2, 14; 1 John 3, 8; Rev. 20, 14: 21, 4.)

This list I do not offer as complete, so the reader will not be prejudiced by its brevity. Several passages concerning God's long suffering with and repeated forgiveness of the Jews, in the Old Testament, might be added as containing a principle.

Yet if passages declaring the mercy of God are brought into the list, those touching the divine anger, whatever that means, might be added; and as apparently asserting a limit to the divine forbearance, such a passage as Heb. 3: 7; 4: 11.

I have tried what I shall be proud if I have accomplished,—to give this "general tenor" impartially. I here add that I do not *assume* that any of the passages apply to man's final destiny. I simply insist that in the absence of all statement of man's immortality, this general tenor has great force; and the same silence respecting an immortal nature in man may admit the application of the common remark, that the literal or ordinary sense of words is *prima facie* the true sense, overruled only by special considerations. Whether the literal sense shall be applied to physical life and death, or to the question of immortality, is to be considered.

I am very far from asking or expecting that my opponent should examine all these four hundred passages, or even a small fraction of them. If he shows that those which I shall examine do not prove my proposition, I am answered, and that triumphantly, unless I happen to select the weakest passages for proof. For if my chosen texts do not contain my doctrine, there is left an *a priori* presumption against those I do not select. And if I have failed to present fairly the general tenor of the Scriptures, my opponent may do better.

§ 4. *The exegetical or analytic argument.*

So much for the general tenor or tone of Scriptural language respecting man's destiny. This is the synthetical argument, valuable in its place, but, as I said, indecisive without that other element of reasoning,—the inquiry what individual expressions mean.

I will now therefore examine a few of these passages more particularly; partly to meet certain arguments for their metaphorical sense, and partly to show more directly that they contain the literal sense, and apply to a final destiny.

Gen. 2. 17: "Of the tree of the knowledge of good and evil, thou shall not eat of it, for in the day thou eatest thereof, thou shalt surely die."

This is claimed, 1st, as applying to temporal or physical death only, not that of the soul; 2dly, as denoting moral or spiritual death only, and not that of the being.

To the first objection it is sufficient to reply for the present that no plain instruction appears to have been given our first parents of a distinction between body and soul as "body mortal" and "soul immortal." Hence, when they saw the brutes around them dying into nothingness, and heard the sentence, "Dust thou art, and unto dust thou shalt return, (Gen. 3: 19,) it seems to me they must have had small hope of immortality left, unless by a rescue and redemption. And whether the promised deliverance would accrue to their benefit, or to that of their seed only, they were not told particularly, so far as we are aware. And the expression in Gen. 3: 22,—"Lest he put forth his hand, and take also of the tree of life, and eat, and live forever,"—seems a little discouraging in the hour of expulsion from so sweet a paradise. I query whether a Universalist, commissioned to execute the business, using his own words, would have said just so much and have then dropped the subject, to finish his work by guarding the tree of life with forbidding security (5: 24.)

But it is urged, both by the Orthodox and by Universalists, that literal death could not have been intended in the sentence in Gen. 2: 17, because our first parents did not actually die on the day of their sin. It is inferred that the death intended was a moral or spiritual death, commonly called death "in trespasses and sins;" and to support this view the expressions in Eph. 2: 1, 5; Col. 2: 13; Matt. 8: 22 ("Let the dead bury their dead"); 1 Tim. 5: 6, (is dead while he liveth"); Rev. 3: 1, (Thou hast a name that thou livest, and art dead"), and some others, are frequently cited. And the apparently metaphorical sense of death in such passages gives a very respectable show of argument to show that the threatened penalty of sin is a death which does not kill.

But I think the argument is only apparent. True, as Adam did not die out on the day he sinned, there must be some figure or trope in the sentence; but it may still be a trope that leaves the literal sense intact. There is just such a figure in frequent use in the Bible and in the common speech of men. Thus, if a person has taken active or subtle poison, by which sooner or later he must die; or has provoked a mortal enemy; or has committed a capital crime, for which he must be detected and sentenced; or is falling from a precipice and must be fatally hurt if not dashed in pieces;—we say "he is a dead man!" And the *time* of his dying, whether instant or after long years, makes no difference in the proper import and truth of the expression. The literal sense, of course, remains. This figure,—of the anticipation of the future as if present,—is well known among the rhetoricians, who have bestowed upon it the classic name of *prolepsis*. I said it occurs in the Bible. The Egyptians applied it to themselves, when the angel of death had smitten their first-born: "We be all dead men." And so the Israelites, when the troop of Korah was suddenly destroyed; "Behold, we die; we perish; we all perish." And God himself is represented as speaking in the same way to Abimelech; "Behold thou art but a dead man, for the woman which thou hast taken."

And language very similar to that in Gen. 2: 17, occurs in two parallel passages. In Ex. 10: 28, Pharaoh says to Moses: "Get thee from me; take heed to thyself, see my face no more; for in that day thou seest my face, thou shalt die." Would any one have questioned the veracity of the king, if his threatening had been incurred, and executed after several days, or even a few weeks or months? Again, in 1 Kin. 2: 36, 37, Solomon says to Shimei: "It shall be that on the day that thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die." Shimei did go, in pursuit of two fugitive servants (under the law of Congress, we suppose, as Solomon had no statute so convenient, and thus by a long *prolepsis* of 3000 years anticipating the future as already present,) all the way from Jerusalem to Gath, and then from Gath to Achish,—several days' journey. Did that make the threatening word of Solomon out of date? His last words tell his evident meaning: "Thy blood shall be upon thine own head."

I take the meaning of Gen. 2: 17, to be, then, that life was forfeit by transgression. And this might be the life of the soul no less than of the body; nay, it must appear so if there were no clear intimation that the soul was spared. And the earliest versions and paraphases, besides able commentators, support the view I have given. The Greek translation of Symmachus (A. D. 200) renders the phrase: "Thou shalt be mortal." The Syriac gives the same sense, which is accepted by Jerome and by Grotius. The Arabic renders it: "Thou shalt deserve to die." The Targum or paraphrase of Jonathan: "Thou shalt be subject to death," or guilty of death (*reus mortis*;) in like manner Isidore of Pelusium, and an eminent Rabbi, Nachmanides. Some of the Hebrews understood it to mean immediate death, averted by repentance. (See Fagius, in Poole's Synopsis.) Other writers say: "The phrase, Thou shalt die, does not signify the fact of dying, but its necessity and desert." (Cornelius a Lapide, et al. in Poole's Synopsis.) Vatablus interprets: "Thou shalt be subject to death, both of body and soul." And Fagius adds that the Hebrews deny not this two-fold death. Others: "Say rather that Adam then began to die; that is, by a lingering death of inward wasting and decay." The above are all, save one, varieties of the same proleptic sense, and all are varieties of the literal sense. They differ in form only, while they agree in substance. The sense I have given is also approved by Anselm among the mediæval Fathers, and by Dr. Knapp and Dr. J. Mueller, among modern German divines.

Of the Jewish opinions I may give some glimpses elsewhere. But the following, from a Rabbi of the 16th century, Abarbanel, who knew how to talk of the immortality of the soul, is significant. He says: "The wicked in their life time are called dead, and their soul is to be destroyed with the ignominy of the body, and will not have immortality or eternity." (Summary of the Faith, c. 24.)

And in one or other of the following passages of the New Testament supposed to sustain the metaphorical sense of death,—Matt. 8: 22; Rom. 6: 11; 8: 11; Eph. 2: 1, 5; Col. 2: 13; 1 Tim. 5: 6; Rev. 3: 1,—I find the sense I have given supported by Theoderet, Chrysostom, Augustine, Erasmus, Calvin, Beza, Turretin, Calovius, Pareus, Calixtus, Gomar, Grotius, Vitringa, Bengel, Michaelis, Bretschneider, Wahl, Rueckert, Flatt, Fritzsche, Kauffer, Tholuck, Meyer, Hammond, Whitby, Clarke, Macknight. In this view, to be "dead in trespasses and sins" will mean, to be subject to death by reason of trespasses and sins. And this agrees naturally with the expressions in Ezek. 18: 18; "He shall die in his iniquity." And v. 24: "In his trespass that he has trespassed, and in his sin that he hath sinned, in them shall he die." And John 8: 21, 24; "I said therefore unto you, that ye shall die in your sins." And 1 Cor. 15: 17: "If Christ be not raised, your faith is vain; ye are yet in your sins." The last expression is used of the Corinthian Christians, who were supposed to be converted, regenerate, and no longer in the guilt or bondage of sin. Here the only possible sense is, subjection to the effects or penalty of sin, which is death. Here appears very finely the sense of the Latin word *reus*, and of the old English word *guilty*,—i. e. *liable*, but not of course *ill deserving*.

Some of the above writers are restorationists. The most, indeed, are Orthodox. But my Universalist friends will hardly quarrel with that fact, since the interpretation, so far as it affects the present question, is as unfriendly to the Orthodox view as to the Universalist. It goes to refute the notion of a metaphorical death that spares the immortal life of the soul. And hence the effort of a late writer against the view I hold to show that these passages do signify spiritual death.*

But I am willing, for argument's sake, to give up any support to my view that [illegible] from my interpretation of all these passages. Allow, for a moment, that, "death in trespasses and sins" denotes morally or spiritually dead. What is gained, either to the Orthodox view or to the Universalist? If this death is like disease, it remains to be shown that it is not mortal,—that sin is not to the soul what fatal disease is to the body. The metaphorical sense may thus *include*, rather than exclude the literal sense. So we say of the abandoned inebriate that he has "destroyed" himself. Instead of foolishly arguing that since he is not dead yet, but staggers boisterously about, he will live forever, and never drop into a drunkard's grave,—we say he will certainly die just *because* he has destroyed himself. So a moral and spiritual death may foreshadow and atmosphere a real and final death of the soul. We shall meet this question again. But here it may be remarked that the expression "*dead* in trespasses and sins" supports the notion, if not of radical badness in human nature, at least of radical defect; and thus it supports some of the previous argument against the Universalist view. The word *dead* is a strong word even in a metaphor. The literal sense of Gen. 2: 17, is, I think, pretty fairly sustained. And though the view runs counter to the prevalent notions about the immortality of the soul, the passage applies to the soul as naturally as to the body. And this literal and extended application is proved, I think, by a few passages that speak of *life* as a thing to be chosen and gained, and of *death* as to be shunned. I will name two or three passages. One is in

Ezek. 18: 31, 32: "Make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

I think the whole chapter and the class of sins which it mentions, do not favor the reference of this passage to the national life of the Jews as a people. It is remarkable as asserting and insisting on the personal accountability of each man for himself. "The soul that sinneth, it shall die," and not one for another's fault. Does the passage then refer to the *prolonging* of life in this world? It does, indeed, unless we suppose the Jews had such hopes of a future life, in their own land, by a resurrection, that they might well understand those words as applying thus. I will not positively affirm that they looked so far into the future, in Ezekiel's time; though they did afterwards. If they did then, the passage decidedly favors the future life of the righteous alone. If they understood it only of long life on earth, it has only a typical value in my argument, though that is something.

* Prof. Hovey (State of the Impenitent Dead, § 5) takes no notice of the authorities given in my book for the proleptic sense of Gen. 2: 17. His reader might think that I stand alone in my exegesis. He argues against it on the ground that such a lively figure of speech would not suit the formal announcement of a law and its penalty. It might be so in modern legislation, made into a special branch of government and a special business of a deliberative assembly. But God's personal and earnest words to Adam required no formality. This argument and the other reasons given by Prof. H. are freely submitted to those who read both sides.

From Fables of Infidelity.

Science, or Faith.

II. We may now proceed to inquire whether or not faith, which we have found so prevalent even among those who repudiate it, is a thing to be ashamed of; or if it be a sufficiently certain and reliable basis for human life and conduct.

1. We are met at the very outset by the great fact that God has so constituted the world and every thing in it, that *in all the great concerns of life we are necessitated to depend on faith*; without any possibility of reaching absolute certainty regarding the result of any ordinary duty. We sow without any certainty of a crop, or that we may live to reap it. We harvest, but our barns may be burned down. We sell our property for bank-bills, but who dare say they will ever be paid in specie? We start on a journey to a distant city, but even though you insure your life, who will insure that fire, or flood, or railroad collision may not send you to the land whence there is no return?

Science is the child of yesterday; but from the beginning of the world men have lived by faith. Before science was born, Cain tilled his ground without any mathematical demonstration that he should reap a crop. Abel fed his flock without any scientific certainty that he should live to enjoy its produce; and Tubal Cain forged axes and swords without any assurance that he should not be plundered of his wages. All the experience of mankind proves that experimental certainty regarding the most important business of this life is impossible. By what process of philosophical induction is religion alone put beyond the sphere of faith and hope? If religious duties are not binding on us, unless religion be scientifically demonstrated, then neither are moral obligations; for these two can not [illegible] but scientific men are bound to tell the truth and pay their debts, and that a person may not fear God and go to heaven unless he has graduated at college? The common sense of mankind declares that we live by faith, not by science.

2. *We demand the knowledge of truths of which science is profoundly ignorant.* Science is but an outlying nook of my farm, which I may neglect and yet have bread to eat. Faith is my house, in which all my dearest interests are treasured. Of all the great problems and precious interests which belong to me as a mortal or an immortal, science knows nothing. I ask her whence I came? and she points to her pinions scorched over the abyss of primeval fire, her eyes blinded by its awful glare, and remains silent. I inquire what I am? but the strange and questioning *I* is a mystery which she can neither analyze nor measure. I tell her of the voice of conscience within me—she never heard it, and does not pretend to understand its oracles. I tell her of my anxieties about the future—she is learned only in the past. I inquire how I may be happy hereafter—but happiness is not a scientific term, and she can not tell me how to be happy here! Poor, blind science!

3. *All our dearest interests lie beyond the domains of science, in the regions of faith.* Science treats of things—faith is confidence in persons. Take away the persons, and of what value are the things? The world becomes at once a vast desert, a dreary solitude, and more miserable than any of its former inhabitants the lonely wretch who is left to mourn over the graves of all his former companions—the last man. Solitary science were awful. Could I prosecute the toils of study alone, without companion or friend to share my labors? Would I study eternally with no object, and for no use; none to be benefited, none to be gratified by my discoveries? Though you hung maps on every tree, made every mountain range a museum, bored mines in every valley, and covered every plain with specimens, made Vesuvius my crucible, and opened the foundations of the earth to my view—yet would the discovery of a single fresh human footprint in the sand fill my heart with more true hope of happiness, than an endless eternity of solitary science. I can live, and love, and be happy without science, *but not without companionship, whose bond is Faith.*

Faith is the condition of all the happiness you can know on earth. Law, order, government, civilization, and family life, depend not upon science, but upon confidence in moral character—upon faith. In its sunshine alone can happiness grow. It is faith sends you out in the morning to your work, nerves your arms through the toils of the day, brings you home in the evening, gathers your wife and your children around your table, inspires the oft-repeated efforts of the little prattler to ascend your knee, clasps his chubby arms around your neck, looks with most confiding innocence in your eye, and puts forth his little hand to catch your bread, and share your cup. Undoubting faith is happiness even here below. Need you marvel, then, that you must be converted from your pride of empty, barren science, and casting yourself with all your powers into the arms of faith, become as a little child before you can enter into the kingdom of heaven?

4. But religion is not founded upon faith as distinct from observation and experiment. *It is the most experimental of all the sciences.* There is less of theory, and more of experience in it than in any other science. Its faith is all practical. It is a great mistake to suppose that faith is the opposite pole of experience. On the contrary, experience is just the fruit which ripens from the blossom of faith. We have seen how an underlying conviction of the existence of an intelligent planner and upholder of the laws of nature is the source of all scientific experiment, and systematised knowledge. A similar underlying conviction of the existence of a moral governor of the world is the source of all religious experience. *He that cometh to God must believe that he is, and that he is the rewarder of those that diligently seek him.* But this fundamental axiom believed, long trains of experience follow: of every one of which you can be, and actually are, infinitely more certain than of any fact of physical science. Your eyes, your ears, your touch, your [illegible], may be deceived—but [illegible] can not. If your soul is filled with joy, that is a *fact*. [illegible] If you feel miserable, [illegible]

habits on your body and soul, and the fearful thought that by the law of your nature these vipers which you vainly struggle to shake off, will forever keep involving you more closely in their cursed coils—these are *facts of your experience*. You are as certain that they give you disquiet of mind, when you entertain them, as that the ... rages in a tempest; and that you can no more prevent their entrance, nor compel their departure, nor calm nor drown the anxiety they occasion, than you can prevent the rising of the tempest, dismiss the thunder-storm, or drown Etna in your wine-glass. Of these primary facts of moral science, and of others like them, you possess the most absolute and infallible certainty from your own consciousness. They result from the inertia of moral matter, which, when put into a state of disturbance, has no power of bringing itself to rest, expressed in the formula, *There is no peace, saith my God, to the wicked.* Isa. 48: 22. * * * *

5. The facts of religious experience *are better attested, and more unobjectionable* than those of any other science.

Unless they can be shown to be unreasonable or impossible, we are bound to receive them, when presented by the experimentists who have discovered them, though personally we may not have any such experience; just as we believe the chemists, or the astronomers who relate their discoveries which personally we have not observed. But the facts of religion are *by no means unreasonable*. They can not be shown to contradict any known law of the human mind. It is true they are mysterious. But so are the facts of physical science—heat, light, electricity, gravitation. Of either, we may be quite certain that such phenomena exist, and utterly ignorant of the mode of their operation. It were as utterly unphilosophical to deny that Almighty God could impart nervous energy to the languid limbs of your sick neighbor, because you are ignorant of its origin and means of transmission, as to deny that God could impart spiritual electricity to his paralyzed soul, because you are ignorant of the mode in which he bestows it. And ignorance is all you can plead in this case. You must just admit that having tried an experiment which you have not, your religious friend has a right to know more than you.

Moreover, the facts of religion are presented for belief upon *the most abundant and reliable testimony*. In physical science you must rely on the testimony of a very few observers—the great bulk even of scientific men having no opportunity of testing the facts themselves, and being well satisfied if any fact is confirmed by the testimony of two or three philosophers—and this testimony often contradictory, and always fallible, as the discordant results of their experiments prove. But here you have a great multitude of experimentists, in every city and village of the land, of every variety of intellect and education, prosecuting the same course of experiments, and all arriving at the same results.—They do not all confess the *same* sins, but they all felt the power of *some* sin, and felt miserable in their guilt. And however they may differ in their external circumstances, their inward constitution, or in their views of the outward part of religion, there is no difference among them about the great facts of their religious experience. They all believed the faithful saying that Christ Jesus came into the world to save sinners, cried to God for mercy through him, and received peace of mind, grace to live a new life, and to delight in the worship of God. Do you know any science which has been prosecuted by one hundredth part of this number of inquirers? Which has been confirmed by one thousandth part of this number of experimenters? Or any experiment tried with such uniform and unfailing success as this, *Whosoever shall call on the name of the Lord shall be saved.* Rom. 10th ch. Why then do you hesitate to admit the correctness of these facts? Is it because you perceive they lead to results which you dislike? They do lead to results. They are effects and tell us of a cause. They are powerful effects, and proclaim a powerful cause. They are moral and spiritual effects, and assure us of the existence of a moral and spiritual agent who has caused them. They are holy effects, and convince your sinful soul that they are produced by a holy being. But they are also benevolent, life-giving, blessed effects, and proclaim that God is love. The Lord the Spirit is as plainly declared in the facts of religious experience, as the Creator is in the creation of the universe; and it were as rank Atheism to attribute these orderly and blessed results to chance or to evil passions, as to attribute the Cosmos to blind fate, or to the beasts that perish. He is as much an enemy to his happiness who denies the one, as a foe to his reason who rejects the other. Dear reader, why should you not believe in, ... The only science which can make you happy? which can bestow peace of mind, ... nerve you to conquer your evil habits, enable you to live a holy and happy life, and ... the ... blessed hope of a glorious resurrection? You know there is no science ... which ... any such effects, or which you ... [illegible] ... But the Bible ... the science which does, and enables you ... [illegible] ... The facts of religious ... [illegible] ... most convincing evidence ... the reality and power of the grace of God. It were as easy to persuade a Christian that he had produced this change of heart and life by the excitement of his own feelings, as that he had kindled the sun with a lucifer match. And the character of the work and the worker assures him that it will not be left unfinished. His faith receives those facts of religious experience as the first installments upon God's bonds, and as pledges for the payment of the remainder of his promises. The joy and peace which God gives him now, prove most satisfactorily his ability and willingness to give him larger measures of these enjoyments when he is capable of receiving them. Just as we have good reason to believe that he who has made the sun to rise out of darkness will guide him onward in his course to perfect day, have we also good reason to believe that he that hath begun the good work of his grace in us, will perform it until the day of Jesus Christ. Christ is in us the hope of glory. This eternal life, which is begun in our souls, is so much superior to mere animal vitality, that we can not doubt that he who has given us the greater, will also give us the lesser, and quicken our mortal bodies also, by his Spirit which dwelleth in us. We know that our Redeemer liveth.

Correspondence.

From D. Kinsman.

Bro. Grant:—I would like to write a few lines for the Crisis. About the year '37 I heard good old Father Miller preach on the second coming of Christ, and although I was in the gall of bitterness and bonds of iniquity, I heard him preach with much interest. I was not then willing to give up the pleasures of sin for an interest in the Man of sorrows, but, finally, after striving against the Spirit for about three years, I believe that God for Christ's sake forgave my sins. Praise the Lord for his great goodness. It is good to serve the Lord. I did not hear any more preaching on the second coming of Christ until about the year 1843, when I believed that we should see the King in his beauty. But our Lord did not come; and it is true that a great many that then stood up for Jesus have now turned their backs upon him and say that they will not have this man to rule over them. In the spring of '44 I moved to Collinsville, Ct., but did not constantly enjoy the love of God in my heart. In '54, Bro. Grant came to Collinsville, and preached. It waked up many who were almost asleep, and showed them their danger. The fire was almost out, just a spark left, that was all. But, bless the Lord God, that spark was kindled into a flame and has burned ever since.

Brethren in Collinsville, I have enjoyed many blessed seasons with you in class meetings and in prayer meetings. Bless the Lord. It has done me good many times to hear the brethren and sisters testify to the goodness of God and to sing his praises. Brethren, hold on to the promise; don't give up the ship; she will soon come into harbor, and then we will sing the song of deliverance—Home at last! Let us be watchful and prayerful, so that when He comes we may be found of Him in peace, and be permitted to dwell on the new earth where my Father's family will all meet in love, peace and harmony. With the blessing of God I will meet you there.

Essex, Ct.

From C. W. Bemis.

Bro. Grant:—Permit me through the columns of your excellent paper to communicate a few words of encouragement to some, and to let others know that I am still striving to serve the Lord, that I may be prepared to meet him at his coming.

I praise the Lord for the gift of his dear Son, and for the way of life and salvation; for the many precious promises contained in his word—that they were made to me.

I have had many trials to encounter the past year, but I begin to see they were working for my good; for we know that all things work together for good to them that love the Lord; to them who are called according to his purpose.

Brethren and sisters, I think I have had a foretaste of that glory that is to be revealed at the coming of Christ, which fills my soul to overflowing, and I intend with his help so to live that he will say, "Well done, thou good and faithful servant, enter into the joys of thy Lord."

Baltic, Ct.

Living by the Moment.

Do you, reader? Is there any other safe, profitable, joyful, scriptural way? This living by the moment, is the sum and substance of all we mean by entire consecration, "holiness to the Lord." Living by faith on the Son of God every moment, we live above the world, above sinning. Can we sin while looking intently to Jesus *our* Savior, meekly, humbly, confidently, perpetually? rejoicing in his love, his great salvation, doing whatsoever he commands us? This living by the moment is the great secret of all holy living, the Bible doctrine for sanctification. All is on the altar, kept on the altar, time, talents, property, friends, reputation, influence, unbelief, all is given up, all set apart *exclusively* to God's service. Our wills are God's and God's ours. Any objection to this plain, brief, definition of perfect love? Will not every true disciple subscribe to it heartily? Brother, do you wish to live well, glorify God still, die well? Live by the moment.—*Ex.*

The World's Crisis.

BOSTON, JUNE 8, 1859.

The Spirit.—No. 10.

"The spirit shall return unto God who gave it."

Notwithstanding the Bible makes no mention of an "immortal" or "never dying spirit," people have believed it so long, it is difficult to persuade them to let go of traditions and rely *wholly* upon the Bible for evidence to sustain their position. The more candid confess that the immortality of the spirit is taken for granted, rather than plainly expressed; but their fathers believed it, their minister preaches it, and consequently they *suppose* it is true. When we are shown that the *Bible* harmonizes with the idea that man is an immortal spirit, we shall be ready to believe it. If man has such a spirit which thinks, wills and reasons, when he is dead, why is it not specified somewhere in the Scriptures?

We will now notice some more examples where *pneuma* is used to represent a state of *feeling*. "Now while Paul waited for them at Athens, his (*pneuma*) *spirit* was stirred in him, when he saw the city wholly given to idolatry." Acts 17: 16. "Not slothful in business; fervent in (*pneuma*) *spirit*; serving the Lord." Rom. 12: 11. "I had no rest in my (*pneuma*) *spirit*, because I found not Titus my brother." 2 Cor. 2: 13. "Let us cleanse ourselves from all filthiness of the flesh and (*pneuma*) *spirit*." 2 Cor. 7: 1. "Be renewed in the (*pneuma*) *spirit* of your mind." Eph. 4: 23. "Stand fast in one (*pneuma*) *spirit*, with one mind, striving together for the faith of the gospel." Phil. 1: 27. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold . . . but . . . the ornament of a meek and quiet (*pneuma*) *spirit*, which is in the sight of God of great price." 1 Pet. 3: 3–4. "Ye have not received the (*pneuma*) *spirit* of bondage again to fear; but ye have received the (*pneuma*) *spirit* of adoption, whereby we cry, Abba, Father. The (*pneuma*) *spirit* itself beareth witness with our (*pneuma*) *spirit*, that we are the children of God." Rom. 8: 15, 16. How do we know when our sins are forgiven?—By our *feelings*. What produces this change?—The Holy Spirit acting upon our *feelings*, or nervous system. What feelings are thus produced?—"Love, joy, peace," etc. These feelings are the fruits of the Holy Spirit, and give us evidence that our sins are forgiven. "God hath given them the (*pneuma*) *spirit* of slumber," margin, remorse. Rom. 11: 8. "Shall I come unto you . . . in the (*pneuma*) *spirit* of meekness?" 1 Cor. 4: 21. "God hath not given us the (*pneuma*) *spirit* of fear." 2 Tim. 1: 7.

Without quoting further examples, we think all must be satisfied that *pneuma* is frequently used to indicate a state of mind or *feeling*, but in these cases it does not denote something that acts independent of man's physical organism, when he is buried in the grave.

It sometimes happens that our opponents endeavor to turn the subject into ridicule by substituting the word *breath* in these examples. Such should remember that something more than ridicule, founded on false premises, is necessary to convince us we are in error on this point. No intelligent Bible student would claim for a moment that *pneuma* and *ruakh* always mean *breath*.

"The (*pneuma*) *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." John 3: 8. In this example, *pneuma* is used to represent the *air*, or "breath of life." So in Mark 8: 12. "And he sighed deeply in his (*pneuma*) *spirit*." Sighing is the result of a peculiar kind of *breathing*. The Syriac version reads:—"He sighed with his *breath*." This is the true idea. He knows of no other way to sigh. This breath of life is *essential* to sustain life, and when taken away, death immediately succeeds, the agonies of dying end, and the sleep of death begins. When persons have been suffering extremely, they have often prayed the Lord to take away this *pneuma* or breath of life, that their pains might end. This was the case with Stephen, and in answer to his prayer, it was taken away and "he *fell asleep* . . . and devout men carried Stephen (not his house) to his burial." The same is true of our Savior, at the time of his death on the cross. After resigning his (*pneuma*) spirit, or breath, into the hands of the Father, "he gave up the ghost." Wakefield, Thompson, Mace, Campbell, Wesley, Whiting and the Syriac read,—"*He expired*," instead of "He gave up the ghost," which is the correct idea. No one can die till the *pneuma*, or "breath of life" is taken away. "Thou hidest thy face, they are troubled, thou takest away their *breath*, they *die* and return to their dust." Ps. 104: 29. Before they can live again, they must be reorganized and again receive "the breath of life." When speaking of the "two witnesses" who were slain, the Revelator says:—"And after three days and an half the (*pneuma*) *spirit* of life from God entered into them, and they stood upon their feet." Rev. 11: 11. Wakefield renders it "the *breath of life*." The latter agrees with all plain passages on this point. The whole Bible seems to harmonize with the position that *ruakh* and *pneuma* are used to denote not only beings, state of feeling, and an influence, but the *atmosphere* surrounding this earth, which is called "the breath of life," without which, all living creatures would die at once, and return to dust; and that nothing else leaves us at death, or returns into us at the resurrection. And we have failed to find any thing in the Old or New Testament, which teaches that the spirit, or *pneuma*, which leaves us at death, is immortal or conscious when taken away from us.

Suppose a living man be put into a metallic coffin, which was afterwards closed and hermetically sealed, and this enveloped in another several feet thick, sealed in the same way, where should we look for *the man*,—the accountable being,—in heaven, hell fire, or the coffin? Is he praising God among the angels, wailing with the damned, or asleep in death? What will become of that man if the dead rise not? Paul answers:—"If there be no resurrection of the *dead* . . . then they also which are fallen *asleep* in Christ are PERISHED."

Poultney, Vt.

Monday, May 30th, '59. We have just closed another interesting visit among the good people in this pleasant village. We rarely find hearts more noble, generous and kind, nor a christianity more pure, than is here exhibited by the disciples of Jesus. It is an oasis in earth's dreary waste, a resting place for weary pilgrims who are "homeward bound" to the "Eden of love." The Spirit of their great King rests upon them, and they exhibit much of his meek, gentle, dove-like, and amiable disposition, in their intercourse with each other. They seem to have caught the true spirit of christianity. They have laid aside their jewelry, and other foolish ornaments, and clothed themselves with "a meek and quiet spirit," as the Bible directs.

Although they receive some reproach from proud professors and fashionable worldlings, and are treated with contempt by some of their former friends and relatives, they feel more than compensated in the friendship and love of *Jesus*. Some know from sad experience the truth of the following Scripture: "A man's foes shall be they of his own household." Many are exceedingly bitter, and even mad, because the great truths of the gospel have been preached and believed in this place, by so many, and yet *profess* to be followers of Christ. Although there were nine active ministers within a mile and a half of our meetings, not one of them has been in to help in the great work of the Lord that has been for the last eight months in progress at the Stone Church, but most of them have manifested a decided opposition. "Father forgive them, for they know not what they do." Six of them have now moved away, and it remains to be seen whether their mantles will fall upon their successors. Had they united in this glorious work, we think many more might have been reached, who are yet in the broad way that leads to death. The opposition has been so strong, bitter, and continued, that the young converts lost their confidence in their opposers, and felt unwilling to unite with those who showed so little christian love and such a want of the Spirit of Christ, and chose to go by themselves; hence, they, in company with several devoted christians who were members of the different churches, have united as a church of Christ, chosen their elders, and agreed to take "the *Bible* as their *only* rule of faith and practice."

The church now consists of one hundred and eleven members in a very prosperous condition. Several were converted during the past week, who are now happy in his love. Others are under conviction, and seeking the Savior. Their prayer meetings are *excellent*. In our love feast yesterday morning, over eighty spoke in sixty-one minutes. Eleven were baptized yesterday, and four a week since, making ninety in all. Others are now waiting for the next opportunity.

The truth is still spreading. During last week, we preached twice in the Methodist church in Middletown, about seven and a half miles from Poultney. The house was crowded with attentive listeners, while we spoke of the reward of the righteous and the punishment of the wicked. By some mistake, several understood I was to lecture on temperance the first evening, and on this account, *one* minister ventured to come, but when he learned I was intending to preach the word of God, he arose in his dignity, took his hat and left, but his flock did not follow. We found there many honest hearts that were sighing for the plain truth of the word of the Lord, who are ready to embrace it, though they may receive the frowns and anathemas of those who *profess* to be the Lord's watchmen. During last winter they had dancing in the place, and one of their ministers said he had rather the young people would go to the ball, than our meetings in Poultney. Truly these are "perilous times." O Lord, strengthen thy people to stand firm, and keep themselves "unspotted from the world."

Since our last visit at Poultney, one of our number has fallen asleep in Jesus. We take the liberty to publish the following letter from her mother, who has been known for many years as a *devoted christian*, and was the first female whose voice was heard in our meetings last fall. She is now associated with us, rejoicing in the blessed hope of soon seeing Jesus. She says:—

Bro. Grant:—I have a message for you from my dear Jane, whose lips are sealed, and can no more speak to us till the morning breaketh, and the shadows of death flee away. She was very patient and submissive to God from the first; and though her illness was, as you know, a protracted one, yet her faith and patience wavered not, but seemed to increase more and more, as earth receded from her view. One day (after you were here last,) she said to Sophronia, (her sister) "Call mother." I came and said, "what do you want, my child?" "I want you to help me praise the Lord," said she. "My Savior is so precious, I cannot praise him half enough." We will praise him, said I, for he is worthy. "Yes," said she, "Hallelujah to Jesus my precious Savior!" "Glory to God for sending his own Son to save us." She wished us to sing and pray; we did so, and she continued to praise God. When we had finished, she said; "Brother Grant's last prayer for me is answered, my witness is bright and my peace very sweet." The following night she was so much worse, we hardly expected her to live till morning. I told her my fears: "Bless God!" said she, "I long to be at rest. "If I do not live," she added, "till Bro. Grant gets back, I want you should write and tell him that I am very thankful that he came here, to explain to us the Scriptures. I loved the Savior before, but I didn't know how to die: now I understand it, and can resign myself, all I am, to sleep in Jesus till the resurrection morning; and then I shall hear his sweet voice, waking me to life, and calling me out of the grave, to enjoy a blessed immortality. "Then," said she, "this poor corruptible and wasted form will be changed, and made like unto Christ's glorious body." Is there nothing unpleasant to you in the thought of lying unconscious in the grave, said I. "Not the least," she replied; "the grave looks better to me than this bed. Jesus lay in the grave; shall I not follow my Savior all the way? He did not ascend to heaven till after he was raised from the dead: does not that teach us plainly that we cannot? Can we do more than our Lord?" It is enough for the servant he be as his master, I replied. "Yes," said she, "if my Father's will is done, I am content." Then I repeated the following Scripture.—"He giveth his beloved sleep." "I will lay me down and rest, and my sleep shall be sweet unto me." "Precious words," said she. She then gave me many little messages for one and another of her friends and acquaintances, if she did not live to see them again. She wished me to say to those who have been converted during the revival here, that she was glad she had lived long enough to know that so many have been converted: "it will cheer me in the hour of death," said she, "for I trust I shall meet them in the kingdom."

One day she was sitting up in the bed, and I said, Jennie, look out and see how fast the leaves are putting out. "O yes," said she, "it is green and beautiful, but the grave is more beautiful." A day or two before her death she said: "I wish you would carry me to the window; I want to look out upon the beautiful earth once more." We did so; the robins were singing sweetly. Said I, do you hear the birds? "Yes," said she, "I always loved the birds. Sweet fields and sweet birds, but sweeter it will be in paradise." She did not feel annoyed by seeing company, as many sick people do, but enjoyed it to the last, giving to each a word of cheer, saying; "We shall soon meet in the Kingdom." If she saw us shedding tears, she would often wipe them away with her hand, and say; "Bless God, but don't shed any tears." About an hour before she expired, she said; "Mother, do you think I am dying?" I think you are, I replied. "Bless God," said she, "I am glad the hour has come." Soon after that I observed her smiling, and inquired the cause. "It is sweet," said she. What is sweet? I asked. "Sweet to die," she replied. She took a very affectionate leave of us all, saying, "Be good, meet me in the kingdom."

A few moments before she ceased to breathe, she pointed to me and a friend sitting near, then clasped her hands in triumph. I said, Jennie is going now, is she? We will all try to be good and meet her in the kingdom. She bowed in assent to what I said, closed her eyes, and opened them not again, but died like one going to sleep. Truly, "Blessed are the dead which die in the Lord." Yours truly in Christ,

Hannah Harris.

Poultney, May 28th. '59.

☞ For several months past, Bro. D. T. Taylor, of North Wardsboro, Vt., has been making a list of *all* those who are known as Advent preachers. We hope all who may receive letters from him on this subject will cheerfully comply with his request, and promptly render him all the assistance possible to make the list accurate. As Bro. Taylor is able to preach only a part of the time, he has seen fit to devote some of his leisure hours to the collection of statistics that will be interesting to all.

Eschatology; or, the Scripture Doctrine of the Coming of the Lord, the Judgment, and the Resurrection. By Samuel Lee, Boston: Tilton & Co. 1859. pp. 267.

The author of this work makes a distinction between the coming of the Son of man and the coming of the Lord. The former "applies to the work of the Messiah from the time of his resurrection to the overthrow of the Jewish power." The latter is "not merely a periphrasis for death. It is rather significant of a great group of facts in the history of man, in connection with which, but of relative insignificance, is death. The termination of animal life, and consequently of the relations of our physical being, is among the conditions of the exercise of those higher functions by which Christ is seen as he is."

The main argument in support of this view is the fact that the coming of the Lord is everywhere in the New Testament represented as near, and at hand. This event either was at hand, or it was not. "Were the apostles in error?" If they were, the Holy Spirit failed to inform them, or misinformed them. Either they were uninspired on one most important point, in which they seemed most confident, so that all their teachings cease to be the rule of faith; or, they were badly inspired, and we have a monstrous doctrine of pious fraud. If on the other hand they were *not* in error, the Lord did come soon; either in the overthrow of the Jewish city and nation, according to Prof. Crosby and others, or in the event and circumstances of each man's death.

The author explains the language denoting the coming of the Lord by saying it describes things as they will appear. The *effects* produced are indicated by a gorgeous drapery of conceived *causes*; and the metonymy of the cause for the effect is common in Scripture as in other books. Besides, the style of Jewish prophecy is that of bold imagery, as appears in Acts 2: 16–20.

One difficulty with this view is, that the earliest Christians, so far as we can judge, did expect a visible and objective appearing of Christ; and the Apostles themselves probably so understood their own words. Our author would reply that perhaps even the Apostles, certainly the disciples generally, were not prepared for the right interpretation. And here we should find a world of questions to debate.

If his exegesis is strained in any one passage, we should name 2 Thess. 3: 4. Here a word or phrase is to be supplied; and this is done in the common translation, we think, correctly. If in ver. 3, the negative were omitted and we read "if" instead of "except" or *unless*, then our author's phrase "what then?" would be admissible. The above passage is a fine instance of the importance of a particle, apparently in a subordinate place. An exegetical talent, which is very able generally, seems to us weak just at this point.

Passing from details we are glad to say that the book is in the most Christian, earnest, and catholic spirit. The author speaks very respectfully of such heretical books as "Debt and Grace," and uses some expressions which do not quarrel with its theory, though we can not see that he adopts it. The work is already commanding good attention, and will produce very important effects. Its most serious question, "Were the Apostles in error?" will be pressed to a decision, either in behalf of the author's view, or of a more heterodox faith.

Errata.

Much of the benefit of class recitations is in the mistakes there made and corrected. The printers sometimes send their readers to such a school, as sometimes to the guessing school. A few mistakes occurred in last week's article, "A Reviewer." Near the top of the second column, for "punishment of *life*," read *loss*. A stride further down, for "loss in this *situation*," read *direction*. Still below, for "*meeting* of horror," read *mutiny*. On next page, for "*robber* sort of folk," read *nobler*. At the end, for "destruction" read *corruption*.

For the Crisis.

"Go Preach."

"By what authority doest thou these things, and who gave you this authority?"—Matt. 21: 23.

Character, No. 1.—(Soliloquy.) "I am young. The world is before me. I must choose some business and enter upon it to obtain a livelihood. What has nature fitted me for? To dig? To toil, and sweat, and soil my hands, and furrow my face, and curb my intellect? To be one of the common herd,

Who know no reason why they're born
But merely to consume the corn?

No, never! Debasing thought! Nature has given me higher powers, and calls me to fill a higher position. My Academic pathway has been strewn with laurels. The world has thus far acknowledged my abilities, and the wave of popularity will buoy me up if I will only trust it. Give me then a profession."

He decides upon the ministry. Because the position will give him a greater scope in belles letters. Because it suits his poetical aspirations. Because the style of pulpit oratory is his peculiar forte. He graduates after a seven years' collegiate and theological course. *He receives his parchment certifying to this.* He seeks a field of labor. His salary and position must be according to his *natural abilities*. Twelve hundred dollars must be the first, and a city residence the last. He tenders his services to fill a vacancy of this kind. They invite him to preach a trial sermon. For this purpose he enters the house on the appointed Sunday, and seats himself on the softly-cushioned sofa of the minister's desk. His eye glances at the splendid adornments of the room. He listens to the music of the heavy organ and well trained choir. He sees the rich apparel and jewelry of his hearers. He feels the influence of the softened sunlight through the stained windows. He rises to speak. Behold his classic features! What symmetry and grace in his motions! What a richly toned voice! How beautiful are his comparisons! Milton, Shakspeare, Byron,—how readily and correctly he quotes them!

Monday comes. The committee call upon him. They express themselves well pleased with his effort. The audience were delighted. Several wealthy men of the congregation had expressed their readiness to open their purses in case he remains. Therefore they give him a call. And who could question their right to give him a call, and his right to accept it? Could they not show the church record to prove their appointment to office, and could not he produce his parchment as his authority to preach?

Character, No. 2. A young man similarly situated to "No. 1." He witnesses his success, and reasons with himself on his own ability to follow in the former's footsteps. He recalls the popular maxims—"what man has done man can do"—"where there's a will there's a way"—"life is what we make it," etc. He determines to try. He goes through a similar course of study and receives a similar parchment roll. Keeping his predecessor's course in mind he seeks a similar position. He goes from one city or borough to another and preaches his trial sermon, but no call. He isn't qualified to please the elite. He is too common place. He is too prosy to attract an audience. Mr. A. and B., wealthy members of the congregation, want a smarter man. Finally, he settles in the country on a $600 salary, and they call him only because they can't afford to pay for a *smarter* man. If they could they would. His *authority* to preach is unquestionable, but—every man in his own sphere.

Character, No. 3, educates himself for the ministry from religious principles, and philanthropic motives. To carry out these he draws a line between good and evil. He distinguishes between the Lord's church and the Devil's followers. He pitches battle with Satan. He is no distinguisher of persons, and recognizes but two classes—servants of the Lord, and those of Satan. When he preaches the word of truth, (there's more than one truth in the world) it cuts and hurts. Therefore he doesn't suit. Doors are closed against him. He cannot preach except in some school house or private room. He quits the work and goes to teaching, or farming, or something else.

Christ said in his day, "take heed how ye hear." To-day the position is changed, and "take heed how ye preach." The people—and the world's people too—claim the right to say who shall preach, and mistaken is he who thinks he can control the public ear and not cater to its taste. Divine power nor parchment authority can save him from banishment from the painted and steepled meeting houses. But, man of God, don't give up nor make a compromise with the devil. For the sake of the Lord Jesus Christ—for your own soul's sake—for the sake of suffering, dying humanity, sold under sin and in bondage to Satan—*preach the truth.*

Character, No. 4. A man—young or old, high or low, rich or poor, educated or uneducated, just as you like, it makes no difference. God is no respecter of persons. *He was* a sinner but is *now* converted. The *truth* has made him free. He prays to God and as he prays, a burden for souls comes upon him. He wrestles with God in behalf of his fellow beings. He prays him to "send forth laborers into the harvest." While he prays, the answer comes—"go preach my gospel." He tries to believe it is not God's command, and attempts to pray on as before, but it will not do. Nothing will answer the purpose but direct obedience. He tries to reason the matter, "Lord, I'm ignorant." "Hath not God chosen the foolish things of this world? Go. preach!" "They won't hear me. I can't talk. There's no place." "What is that to thee? Go preach!" All this while the brethren and sisters are praying him into it. "Lord, open a way and I'll go." A meeting is to be held in the school-house at M. the following Sunday. It is so ordered that the preacher expected cannot be there. He is urged to go. He goes trembling and praying. The Spirit attends him, and he speaks with power he never felt before. He now feels assured the Lord has called him, and will stand by him as long as he obeys his word. He labors on through trials sore, and temptations strong. With the word of God and testimony of Jesus upon his lips he goes on, hated by the world, laughed at by his acquaintances, but approved of God. Who will question his authority? True, he has no parchment. Neither had Peter—nor Paul. Yet Paul conferred not with flesh and blood. Does God call a man at 18 to preach when he is 25? How long does it take the soldier to gird on his armor?

The time is near at hand when the laborers shall come home to receive according to the promise of the Father. "Then they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 5, 6.

Frank Burr.

Bakerville, Conn.

For the Crisis.

Explanation.

The reasons why I did not reach my appointments, published in the Crisis—are: That the notice was very limited,—the distance great, and my means inadequate to the journey—and my health would not allow me to preach only on Sundays. One remark: I cannot, as formerly, preach during the week, travel, visit, write—then preach on Sunday two or three sermons.

W. S. Campbell.

May 31.

For the Crisis.

The Book of Life.

"And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the *book of life*; and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20: 12.

The great desire of man is, to be acquitted at the supreme court of heaven. But how many expect an acquittal there who will be disappointed. None, surely, can enter God's kingdom, save those whose names are written in the Book of Life. The great question with us is, are our names written in the Book of Life? And in order to answer this, we must find out what the book of life is. Let us examine a few texts:

Rev. 21 : 27.—"And there shall in no wise enter into it anything that defileth; neither whatsoever worketh abomination, or maketh a lie; but they which are written in the *Lamb's book of life*." Phil. 4 : 3.—"My fellow laborers, whose names are written in the *book of life*." Rev. 3 : 5.—"I will not blot out his name out of the *book of life*."

May we suppose the book here referred to is one kept in heaven, and records made therein by Gabriel? If so, in what sense could it be called *the book of life*? Would it not be more properly called the records of eternity?

But in what sense could a book be called *a book of life*? I answer. "One in the which was a law, and the penalty of that law was death; or the keeping of it, insurring a reward of eternal life. This might be properly called a book of life in the strictest sense. Now I can see no impropriety in calling the New Testament the *book of life*. Indeed, I believe it to be the book here spoken of, out of which you and I shall be judged. I will give the grounds of my belief from the Bible.

First. A certain part of the human family are to be judged out of those things written in the book of life. Now read the 12th of John, 48th verse.—"The words that I have spoken, the same shall judge him in the last day." Again—"The Father judgeth no man, but hath committed all judgment unto the Son." Read Mark 16 : 16—"Go ye into all the world and preach the *Gospel*, (or My words) to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." I ask if it is not the words of Christ that will condemn us, or acquit us at the judgment?

"The words that I speak unto you, they are spirit, and they are *life*." This book contains the words of Christ; his words are spirit and life, and these words, gathered and printed in a book, would make a book of life. The New Testament reveals a law, the penalty of which is death.—Rom. 6 : 23—The reward, eternal life. Rom. 2 : 7. This makes it a book of life.

If Christ condemned the young man under the law, by the law, (*thou knowest the commandment*,") then will he not condemn those under the gospel by the gospel?

Does not this look like a God to judge man from a law he may hold in his own hand? Hence the injunction, "*Search the Scriptures*." And will not wresting them prove his destruction?

But in what sense can our names be written therein? From the fact that our lives have been garnished with the precepts of the book itself; in the sense that our robes have been washed in the blood of the Lamb, in the same sense in which we have on a wedding garment.

If I am right in this matter (*and I believe I am*,) then, unless we can read the New Testament, and not be condemned by its "*prima facia*" reading, or by its plain teachings, (for God will not condemn us for understanding it just as it reads,) then we shall be condemned in the judgment.—It will not do to guess at a meaning, but we must take it just as it stands; hence, if Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," it will not do to say sprinkling will do.

If Jesus says, If thou bringest thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift, first go and be reconciled to thy brother, and then come and offer thy gift,"—it will not do to say, "Well, I have something against him, as well as he against me;" the text requires *you* to act as well as him; and if you do not, the word condemns you, however much your pretences to religion. This matter is not like the handle of a jug, all upon one side, but is required of one and all the same, in order to his or her salvation.

"Speak not evil one of another, brethren." It will not do to take pains to go to our neighbors, and try to destroy him for whom Christ died! Even if they are wrong, go to them, or you have broken the word; it will condemn you in the judgment. Remember—"the dead were judged out of these things written in the books."

D. C. W.

North Springfield, Vt.

DEEDS.—Deeds are greater than words. Deeds have such a life, mute, but undeniable, and grow as living trees and fruit-trees do; they people the vacuity of time, and make it green and worthy. Why should the oak prove logically that it ought to grow and will grow? Plant it, try it; what gifts of diligent, judicious assimilation and secretion it has, of progress and resistance, of force to grow, will then declare themselves.—*Carlyle*.

For the Crisis.

Passing Events.

They speak in thunder tones; they gleam like vivid lightning on the midnight darkness. Men of wisdom are nonplussed at what is coming next. The European news is startling; each ray of intelligence from thence creates new excitement. Our public journals are speculating on the causes which led to the present state of affairs. Their opinions vary. One speaks thus:—"The war has actually begun! It is apparently of little use to cry peace, peace! any longer. England has taken herself and influence out of the way. Russia sympathizes with France. Prussia is considering it. Napoleon has evoked the terrible war-spirit of the nations—been always skillfully successful in keeping the moral sentiment of Europe on his side—appealed to the patriotism of each independent nation with signal success, and waited patiently for his chances. We don't believe this war will end with a single campaign; on the contrary, it is likely to be continued till all the governments of Europe have been successively drawn into its roaring whirlpool. The harvest will be ours in the United States, if we know how to take advantage of it; but the appearances are manifest that we shall have questions on our own hands soon, that will take our highest energies, and our longest patience. *The future is full of agitation everywhere*."

Is not this a fulfillment of prophecy?—"men's hearts failing them for fear." Another paper says:—"Rarely, if ever, was the fate of nations known so completely to hang on a thread. There does not seem to be any possible chance left for peaceable arrangement. . . We do not see how the nations will be able to sit and calmly look on, when the interests of all are equally involved." "War enthusiasm is increasing in France. Paris is in a high state of excitement." "The panic on the London exchange is intense. Over fifty brokers failed."

Some of the private correspondence of Louis Napoleon with some of the rulers of Europe, (which has been obtained by some means) shows the plan to be that "*the war in Italy is but a secondary object—the ultimate end is the bestowal of Lombardy on King Victor, Rome on Prince Napoleon, Naples on Prince Murat, and the overthrow of Austria, leaving the way* open for Russia, and then for the long cherished idea of the attack on England—the deed which is to make his name immortal as that of Cæsar, and efface that of the great Napoleon, by *performing* that which even he never dared to do—and avenging him."

The London Times says:—"Who believes for a moment in the sincerity of the French Emperor, or that he is doing other than making Italy a stepping stone to his ambition? * * * As yet the victim is but on his way to the bloody shrine, fairly decked with garlands, and the sacrificial axe is wreathed with flowers, as well; but there will be a very different end to all this. We must look to many a bloody field—to many an imperilled crown, before we see the end of the drama which opened on the first of January last when Louis Napoleon addressed the Austrian Envoy in words of menace, and of which the action began, when the first Austrian soldier crossed the bridge of the Ticino and stepped upon Sardinian soil."

Thus every journal of note speaks in tones of apprehension, defiance, or dread. Men's plans are overthrown by a single act. Their prognostications of what is coming are set at nought. In vain do they evoke councils of peace for adjustment of these difficulties. Human wisdom is valueless. The day of battle is hastening speedily on. Take up your Bible and turn to Joel 3 : 9–14, and read; also Jer. 25 : 26–33, and see if these prophecies are not about to be accomplished *soon*. Turn to Rev. 19 : 17–21, and bear in mind that Louis Napoleon will take command of the French army in person, and will be sustained by the ablest officers in his army. The king of Sardinia has already taken the field, and the Emperor of Austria is daily expected at Milan to do the same. These monarchs thus meet in battle array. Was there ever such a scene before?

The cost of maintaining the armies of Europe in time of peace is $455,000,000 per year; then when war rages think of the increased expense. The number of men in the armies in peace is 5,924,000—equal to 15 per cent of the male population of Europe. Think of this vast number—for you cannot count it—imagine them in deadly conflict, mingling with shouts of defiance, the thunder of a thousand cannon at once—the battle of millions of muskets, the whistling of countless unseen messengers of death, the groans of the wounded and dying—the terrific explosions of mines—the hissing of bomb shells through the lurid air—the charge of the cavalry, making the very ground to tremble beneath their fierce onslaughts of death. Imagine all this—and you cannot make it appear to your mind like the dreadful reality. Who, who in the name of common sense, would believe the millenium of peace to be near, when looking at things as they are now seen? There's not a place of refuge on earth. From the frozen regions of the North to the sunny vales of the South—from the rugged mountains of the East to the beautiful plains of the West—all will be commotion—"for I will call a sword upon *all* the inhabitants of the earth, saith the LORD of hosts. * * * And the slain of the LORD shall be at that day, from one end of the earth, even unto the other end of the earth; and they shall not be lamented, neither gathered nor buried." Jer. 25 : 29–33. God's promises and threatenings have always been fulfilled heretofore, and surely none will be unaccomplished. The storm is coming—the black cloud lowers on the horizon—lightning flashes—the thunders roar—how can we escape the tempest? Friends, are you prepared for the coming day?

"Jesus, lover of my soul,
Let me to thy bosom fly."

J. N. BERRY.

Dorchester, Mass.

For the Crisis.

Literal Fulfillment of Prophecy. No. 5.

BABYLON AS IT WAS AND AS IT IS.

With this brief summary before us of what Babylon was, when in her strength, beauty and glory, she stood forth the "lady of kingdoms," let us glance for a little time at the predictions of the prophets concerning it;—predictions when to human ken, no such mighty changes and vast calamities could possibly befal it, as they with remarkable precision record.

Isaiah saw a great multitude as of a great people, and heard a tumultuous noise of the kingdoms of nations gathered together against Babylon, the beauty of the Chaldee's excellency. "The Lord of Hosts mustereth the host to the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land . . . and to lay the land desolate; and he shall destroy the sinners thereof out of it. . . . Babylon . . . shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, . . . neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; . . owls shall dwell there, and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces."

Had the prophet approached the king of Babylon, as he walked in his palace and in the pride of his heart exclaimed, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and the honor of my majesty!" had Isaiah then uttered in his ear the words of the prophecy, would he not have seemed like one that mocked? Could he have been brought to believe that "the beauty of the Chaldees' excellency" would one day be utterly perished, and "the glory of kingdoms" become as Sodom and Gomorrah? That no inhabitant would occupy those splendid mansions, but the wild beasts cry therein, and dragons dwell in those gorgeous places? That from Babylon would be cut off the name and remnant, son and nephew,—not one would be left, but the golden city utterly cease, her walls be cast down—her palaces dissolved—her rivers and pools dried up, and her fertile plains become a barren wilderness? Yet God had spoken the word that thus it should be; the fiat had gone forth from the mouth of his prophet, and though centuries would pass ere all that was spoken would be accomplished, yet his word would not return unto him void, but surely accomplish that which had been spoken, so that those who passed by would exclaim, "How hath the oppressor ceased! the golden city ceased! Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee!" "Babylon is fallen, is fallen!"

The student of prophecy and history beholds the exact accomplishment of all that was predicted by the mouth of the prophet; not one jot nor tittle has failed; he may seek out the book of the Lord and read, and then turn to history's page, and not one wants his mate of all the evil birds and beasts predicted. But, alas! how few there are who weigh these stupendous truths, who recognize in these events an over-ruling providence, and are thereby led to exercise a living, practical faith in that Being who sees the end from the beginning, and has as fully predicted, and as clearly delineated events that are now transpiring among the nations of earth—events that are startling in their character, and tremendous in their results, being nothing less than the *entire dissolving* of the fourth empire, and the entire subjugation of all earthly powers to the universal reign of the King of kings!

God grant that while we review these prophecies relating to the destruction of Babylon, our minds may thereby be awakened to a greater interest in studying those predictions which refer to our own time, and which are speedily to be realised in the dissolution of all the kingdoms and cities of the world!

W.

☞ The spirits of some men seem proof against bad fortune. If they are afflicted with jaundice so badly that everything looks yellow to them, they are happy in having always before them a *golden prospect*.

☞ Prayer was not invented; it was born with the first sigh, the first sorrow of the human heart.

☞ Prosperity gathers smiles, while adversity scatters them.

Obituary Notices.

Died in Chaplin, Ct., Jan. 13, 1859, Sister SARAH J. FOSTER, aged 22 years, wife of Matthew H. Foster, and daughter of Bro. and Sr. Chauncey Hart of Unionville, Ct.

Sister F. gave her heart to the Lord in her youth, united with the Methodist church, and ever maintained a consistent walk. In 1853, under the preaching of Brn. Matthewson, Grant and Howell, in Unionville, she became interested, and embraced the hope of a soon coming Saviour to reign with his saints on the earth, with other kindred doctrines. From this hope she was never moved away, and both her life and death gave ample testimony of its blessed, purifying and sanctifying influence, and its power to sustain and comfort when all else failed.

Although sick for a long time, her sufferings were borne with Christian patience and resignation. She often expressed the wish that her Savior would come and bring redemption to his people and gather them where separation would be known no more.

Doubtless many who attended the Campmeeting at Collinsville, will remember the pale "weary one" who spoke a few words at the love feast on Sunday morning, expressing the certain conviction that she must soon fall a victim to the great enemy, yet was able to rejoice in prospect of a resurrection to life and blessedness. That was her last public testimony. About the last of Nov. she was removed to the town where she died. With the exception of her husband and child, she was surrounded by strangers, yet her faith in God remained unshaken, and faithfully did she perform her last work on earth; that of presenting the truth in its beauty and loveliness to all around her, and exhorting them to seek and serve the Lord. Thus she "finished her course," and as earthly things receded from her view, the everlasting arms were thrown around her, and she was enabled with child like confidence and love,

"On Jesus' breast to lean her head,
And breathe her life out sweetly there."

She sleeps quietly, till the voice of her "beloved" shall awake her to a life that shall be unending, to joys and glory that shall never fade away. May the many who mourn for her be comforted by the same hope she enjoyed, and with her at last share the reward of the righteous.

L. J. H.

Summary of News.

FOREIGN.

NEW YORK, May 30. Steamship Hammonia arrived this morning from Southampton 18 inst., and brings London papers of that day.

Napoleon remained at Alessandria, busied with his generals, in laying strategetical plans.

The Piedmontese cavalry had fallen in with a detachment of Austian hussars, and made some prisoners.

The Austrians had withdrawn from Voghera to Casteggio.

Austria has recognized the neutrality of the States of the Church.

The bridge of Stella had been threatened by the Austrians, who have workmen assembled there, and at other points on the Po.

The waters on the Po had risen.

The women and children of the country were compelled by the Austrians to labor at the works.

Several Sardinian Mayors, who refused to comply with the Austrian demand for contributions, had been arrested

Four Austrian merchant vessels had been captured by the French squadron in the Adriatic.

Rains were falling incessantly, which accounts for the inactivity of the troops. Some of the Austrian works were damaged.

The French squadron was before Venice on the 16th.

The Austrian Lloyds had stopped running all their steamers.

Per steamship City of Washington, from Liverpool, 25th ult.

THE WAR IN ITALY.

The first battle between the Austrians and Allies has taken place. It was fought at Montebello, the Austrian force being reported as 15,000 strong. The Austrians were defeated and obliged to retreat, with a loss reported by French accounts of 2000. The Allies lost from 600 to 700.

The spot where the battle took place is a village of Austrian Italy, twenty-three miles north east of Alessandria, the head quarters of the Allies.

VERY LATEST FROM THE SEAT OF WAR.

TURIN, May 24. Gen. Gyulai has removed his headquarters to Barlasco. He has ordered the people everywhere to give up their arms and ammunition, under the penalty of being shot for disobedience to his command.

Garibaldi has taken 47 more prisoners.

ALESSANDRIA, May 24. The wounded at Montebello have been brought here.

The Austrian prisoners were sent to and have arrived at Marseilles.

BERNE, May 5. Revolutionary movements are reported in Lombardy.

SECOND DISPATCH.

The battle of Montebello took place on the 21st of May. French accounts say the Austrian force was 15,000 strong, under the command of Gen. Stadion. They made an attack upon the advanced posts of Marshal Baraguay de Hilliers, but were driven back by Gen. Forrís' division after a fierce combat of four hours' duration.

The force of the Allies in this engagement included some Piedmontese cavalry.

The Allies carried Montebello, but did not pursue the Austrians in their retreat.

The loss of the Austrians in this engagement is stated by the French at from 1500 to 2000 men, and that of the French at from 600 to 700, with many officers.

Two hundred Austrians, including one Colonel, were taken prisoners

The Austrian account simply states that Gen. Stadion pushed forward a reconnoissance by a forced march towards Siglio and Montebello, but after a hot fight with a French force of superior strength, retreated behind the Po in perfect order.

The actual strength of the French force is not stated. Report says from 6000 to 7000, besides a regiment of Sardinian cavalry.

The Sardinian Bulletin also announces that the extreme left wing of the Sardinian army under Gen. Cialdini, forced a passage over the Sesia river, putting the Austrians to flight.

Other trifling engagements are reported.

Gen. Garibaldi had entered "Gaveo," in Lombardy, with 6000 men, his object being the revolutionizing of that State.

Prince Napoleon, with a small French force had arrived at Leghorn.

It is rumored that six English men of war had entered the Adriatic Sea.

The king of Naples is dead, and Francis II. has taken the reins of government. England and France are about to send a representative to Naples.

Political differences have arisen between Lord's Palmerston and Russell.

It is confidently anticipated that the Derbyites will be defeated on the meeting of the English Parliament.

The British admiralty formerly invites tenders for the monthly Australian mail service via Panama.

A general meeting of the Atlantic Telegraph Company is called, to sanction the heads of agreement with the government, and the issue of preference shares of £600,000 new capital.

The Paris Moniteur announces that France will address a note to the Powers in favor of the abolition of privateering, and the principle that a neutral flag covers enemy's goods.

[From the London Times.]

While Europe looks on with trembling anxiety, the question is debated whether the war can be localized—that is to say, whether it will be possible to confine the war to Italy and the Powers now engaged? If this can be accomplished, and if none of the great Powers are compelled by existing engagements, or prospective dangers, to go to the aid of either belligerent, the cloud that lowers on the horizon of the future will be dispelled. But if Germany can be brought to throw herself into the scale with Austria, then the thunder will fall, and the flame of war will spread from the south to the north and east, perhaps to the extreme west of Europe. At present neutrality is the order of the day, but all the nations are arming to the teeth, and even England is forced to place herself in readiness for any contingency that may arise. The question will probably be decided in Germany. The Southern States, Bavaria, Wurtemberg, and Hanover, who are drawn towards Austria by similarity of religion and system, appear eager for an encounter with the legions of France. They are restrained by the prudence of Prussia, and her weight in the Germanic Confederation, while Russia assumes a menacing attitude on the eastern frontier of Austria. The situation is critical and complicated, and calculated to excite the most serious apprehension. In this grave juncture a peculiar importance attaches to the course taken by Prussia. That kingdom is German, but it is also Protestant. It possesses comparatively free institutions, and it cannot feel any interest in perpetuating Austrian oppression in Italy. Prussia cannot be indifferent to the measures by which Austria has increased the Papal power in Central Europe to a height unknown since the middle ages. For these reasons we hope that Northern Germany will be slow in espousing the quarrel of Austria, while careful to provide for its own defence. No complaint can be made that Prussia places a quarter of a million of men on foot, or that the federal fortresses should be armed. But the question still forces itself on our attention—what next?

In our opinion Austria is an incubus on Europe, and the incarnation of all that is formidable, odious, and despicable in despotism. The Emperor of Austria holds armed occupation of his own States, and by means of the army treats his subjects as a conquered people. This is not the Power that Englishmen will defend, and Germany is populous enough to protect herself. We want no foreign aid to guard our shores, and, if we did, it would not be given to us. It will be enough for us to look after our own interests and honor, and if the people of the Continent will learn to do the same, they will establish the surest guarantee for permanent peace.

Notices, &c.

Notice.

I would say to the ministers of the gospel of Jesus Christ, that we have procured a Hall in Smith's Block, on Elm Street for a place of public worship, and wish they would come over and help us. We are few in number and limited in means, but would say to any who feel the cause of God at heart, that here is an open door to work for the Lord. Call on Bro. Asa S Libby, No. 29 Machine Shop Block, or Bro. Orlando Proctor, Amherst St., Manchester, N. H.

JOSEPH PINKHAM.

June 6th, 1859.

☞ I have an appointment to preach at Concord, N. H., on Sunday, June 12th, in the meeting house formerly occupied by the F. W. Baptists, situated on the corner of Centre and Green Streets. Arrangements are being made for meetings at this place every Sabbath for the future. We hope all interested in this object will try to attend and lend their aid to sustain a meeting that shall be for the glory of God and salvation of souls.

T. M. PREBLE.

Notice of Dedication at Union Mills, Indiana.

The church edifice now in the way of completion in this place, it is expected will be dedicated on Saturday, June 18th, when the church will be pleased to see as many churches and brethren of the region present, as can find it convenient to come. It is hoped to see a number of ministering brethren present on the occasion. Let us pray for a profitable season.

P. B MORGAN.

Union Mills, Ind.

Notice.

The Lord willing, there will be a quarterly conference holden with the Church of God in Springville, Bad Axe County, Wis., to commence on Friday, June 24th, at 2 o'clock, P. M., and continue over the Lord's day. As this is a new field, in which the harvest is great, we hope that all the way-worn pilgrims that can, will attend this convocation and participate in comforting each other. We especially solicit our preaching brethren to attend that can do so.

Y. HIGGINS, Evangelist.

Notice.

THE FIFTH ANNUAL CONFERENCE OF ADVENTISTS IN MAINE, will be held at Lincolnville Corner, commencing June 23d, Thursday, P. M., at 2 o'clock, and continue over the Sabbath. Several places have been mentioned for it, but this seems to be the most central and easy of access for the greatest number. Those who think of attending from the West, should give notice of their intention, that carriages may be ready for them at Camden Harbor, where they will land six miles from the meeting. They can come from Boston, or Portland, by steamer Daniel Webster, to Camden, and call on Bro. Blanding, near steamboat wharf, arriving Thursday morning, in season for the meeting. Others from various parts of the State will come by such conveyances as may be had, and call on Bro. George McKenny at Lincolnville. We hope all Advent ministers in Maine, who wish to labor in the union and fellowship of the Gospel, for the good of the cause of our coming Lord, will come to this meeting. And as many other brethren and sisters as can well do so, come to pray, labor, advise, and counsel, unitedly, for the salvation of the lost, and the upbuilding of the saints, by spreading abroad the great truths of the Gospel.

N. SMITH, Moderator.
I. C. WELLCOME, Scribe.

Richmond, (Me.) May 21.

Notice.

Some of the brethren have desired to know who I am. They may write to any of the following brethren, and get any information they may desire:—Dr. A. Doolittle, 322 Bleecker St.; Mark E. Green, Sullivan, cor. Christy St.; Peter Bounty, 364 Broome St.; Wm. Reynolds, 364 Pearl St.

J. K. BELLOWS,
364 Broome St., New York.

☞ TAKE NOTICE. ☜

In consequence of sickness, the anticipated conference, which was to be held in Reading, Hillsdale Co., Mich., the 10th, 11th and 12th of June, is indefinitely postponed.

A. N. SEYMOUR.

Notice.

The Church will meet in New York every Sunday morning and afternoon, at the corner of Elizabeth and Grand Streets.

J. K. BELLOWS.

Notice.

Elder Edwin Burnham is now preaching in Hartford, and will supply the church here for the present.

AARON CLAPP.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall.) Sunday, ... June 12th

Eld. Pratt appoints to preach in Worcester . . . . . June 12th

Eld. J G Smith appoints to preach in
Concord, N. H. . . . . . June 12th
Tuftonboro, N. H. . . . . . June 19th
Danbury, N. H. . . . . . June 26th

Eld. C. Goodrich appoints to preach in
Bancroft, Mass. . . . . . June 19th
Chester Factories, ... June 22d
Goshen, Mass., ... June 26th

Eld. Babcock appoints to preach in Springfield, (at Hubbard's Hall). . . . . . June 19th

Eld. J B Cook appoints to preach in
Buffalo, N. Y. . . . . . Sunday, June 12th
Erie . . . . . June 13th
Girard (as Bro. L. D. Allen may appoint) June 14th
Cleveland, O., (as N. Bond may appoint) June 15th
Norwalk, O. (as Brn. may appoint). . . . June 16th

Eld. J K Bellows appoints to preach in
Springfield, Mass., (where Bro. Otis may appoint) June 12th
Jawbuck, Ct., ... June 13th and 14th
Warehouse Point, ... June 15th and 16th
Hampden, Ct., (at Bro. Dunan's) . . . . . June 10th
Fairhaven, Ct., ... June 20th, 21st
West Haven, Ct. . . . . . June 22d, 23d
Bridgeport, Ct., ... June 26th

If the above conflict with other appointments, write me at Warehouse Point, by the 15th.

Providence permitting, we will hold a meeting on the camp-ground, near Collinsville, Ct., Lord's day, June 12th. Should it be unpleasant, the meeting will be at the hall in Collinsville.

S. G. MATHEWSON.
MILES GRANT.

Eld. J. W. Crabtree appoints to preach in Plymouth Hollow, Ct . . . . . June 12th

Eld. T. Smith appoints to preach in Carmel, Me., (Universalist house). . . . . . June 12th

Eld. W. S. Campbell appoints to preach in
Worcester, (Thomas street) . . . . . June 5th
Southington, Ct. . . . . . June 12th
Springfield, ... June 19th
Lowell, (subject to counsel of Bro. Rose,) June 26th
Peace Dale, R. I. . . . . . July 3d
Will attend the R. I. Conference at Carolina Mills, June 29th.

W. I. Blanchard appoints to preach in
Pleasant Valley, Ct., ... June 12th and 18th
Bakerville, Ct., ... June 14th and 15th
Litchfield Station, Ct., ... June 16th
Plymouth Hollow, Ct., ... June 19th and 20th
Northfield, Ct., ... June 21st and 22d
South Farms, Ct., ... June 23d

B. Locke will preach at
Wilmot Centre, ... Sunday, June 12th
Danbury, ... Sunday, June 19th,
(where the brethren may appoint.)

Business Matters.

To Correspondents.

H. F. Carpenter's P. O. address is Worcester, Mass.

Cash Receipts.

P P Petham 208 $1 20, G Dillabaugh 223 $1 25.

F. Devinney 208, J H Horton 208, Mrs. L Matthews 208, D P Berian 208, E Branch 209, H Curtis—50 cents each.

T Foote 214, Dr. J Blake 219, W J Cabot 236, J Duncan 220, S L Baker 220, C Piper 220, D Chase 235, C Gilmore, J Jones 209, Mrs. T Simmons 217, D Ford 208, J Blaisdell 184, H Waterhouse 184, T D Giles 220, W F Higgins, J Rogers 222, I Pray 182, W C Taylor 216,—$1.00 each.

A Doolittle 216, G Kidder 214, C G Baker 212, S Briggs 246, S N Davis 230, Ob. Loomis 226,—$2.00 each.

For Books and Tracts.—A Ross 27 cts, W H Mitchell $2.00, G Dillabaugh 75 cts, I W Dotan $3.00, J Maxum 37 cts.

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Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, [illegible] per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 6 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 8 cts.

The Rights of Wrong, or, Is Evil Eternal? By G. [illegible]. Price [illegible] single copies for 20 cts. Mailed post paid. $2.50 [illegible] New York, [illegible] & Co. Cincinnati [illegible] & Co. Chicago.

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* The Landmarks are issued in setts of six. [illegible] which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by [illegible]; Restitution, by Cyril; Waiting, [illegible] Mather; Loving Christ's Appearing, by Baxter.

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☞ The above tracts and books can be obtained of our agent in Portland, Me. [illegible] Sumner street.

☞ The following books and tracts can be had of J. B. Wells, [illegible] The Harp, by [illegible] Children's [illegible] Great Controversy [illegible]

Original Contributions.

For the Crisis.

My Birth-Place.

Once more I tread the village's dusty street,
The overhanging air, its stifling heat,
To breathe again the fragrant breath of flowers,
And feel once more their joy-inspiring powers;
To court the gales that sweep the forest leaves,
Perfumed with new mown grass and harvest sheaves;
To hear once more the carol of the bird,
Whose soft, sweet notes so oft my heart hath stirred,
And here, beside my boyhood's rippling stream,
Sit me down once more to muse and dream.

II.

While I have often gazed with fond delight
Upon thy dancing streamlet, sparkling bright;
Upon thy native hills I stand again,
Where waved the grass and smiled the ripening grain:
But changes mark the conquering step of years,
And landmark after landmark disappears;
The smile that cheered me here so oft of yore,
Alas! on earth will greet me evermore.

III.

The maple orchard, remnant of the wood,
Has left no tree to mark where once it stood;
The monarch elm, that breasted every storm
In boyhood's days, is but a wreck in form;
And happy voices that once charm'd my ear,
Can ne'er again my lonely spirits cheer.

IV.

Home of my youth, with joy I turn to thee once more,
My budding hopes were cradled on thy rock-bound shore;
Inspiring prospects, gemmed with promises so bright,
My fondest dreams saw not that they could set in night.
But death, the messenger that listeth not by day,
At last presumed to steal my budding hopes away.

V.

Home of my youth, what changes since I saw thee last!
And O! what changes too o'er me and mine have past!
To thee I come once more! and faithful to her trust,
Fond memory calls my loved ones from the sleeping dust.
I come to thee, my thoughts once more to interchange,
And gladly turn my footsteps o'er thy mountain range!
I follow where delightedly my boyhood roamed,
When morning twinkled in the east, or evening gloamed;—
The joyous shout of happy hearts oft met before,
Will meet me in these lonely walks, oh, never more! E. A. W.

West Winsted, June 25, 1859.

For the Crisis.

Brief Expositions.—No. 9.

THE SAVIOR'S SWEET INVITATION.

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest."—Matt. 11: 28.

What words of kindness and salvation! If you have detected your danger—if the future is veiled in horrible darkness—if you are driven hither and thither seeking rest and finding none, the verse beckons you to a place of safety, where you may recline as on a bed of roses. You are laden with guilt, and hence you are in terror of God, it may be, to such an extent that the bitterest pains dart through the fibres of your being. And long you may have essayed to find peace to your troubled spirit; you may have gone to many a broken cistern that can hold no water. How appropriate to one in your case the sweet invitation, "Come unto me, all ye that labor!" We have known sinners "labor" for years to find rest, and a weary, woful task they had. How soon they would have obtained what they were pining for, if the invitation "Come unto me," had been complied with! Still there is hope for you. Jesus, with outstretched arms, exclaims in your hearing, "Come unto me;" and whosoever cometh unto him, though the guiltiest of the guilty and the vilest of the vile, shall in no wise be cast out. John 6: 37. Are not the words, "Come unto me *all ye*," and "*whosoever* cometh," sufficient, more than sufficient, to convince you that you are the very person invited by Jesus to rest on the bosom of his love?

And now, what is meant by *coming* unto Jesus? One thing is certain—the words do not mean that you are to come *bodily* near him, for that you cannot, he having long since ascended to glory. Moreover, you might have been corporeally near him, like Judas Iscariot, and yet, in the sense in which Jesus employed the words, far away. The words "Come unto me," is a figurative expression for KNOW ME—become acquainted with me—believe in me. We find our Lord explaining his language in the following verse—"He that *cometh* to me shall never hunger, and he that *believeth* on me shall never thirst."—John 6: 35. Here the "believeth" is exegetical of the "cometh," on the principle of parallelism so often exemplified in the sacred writings.

To come to Jesus, then, is to believe all the truth concerning him fitted to relieve guilty, burdened, laboring souls. And what is true of him adapted to give rest to the weary? What is his name? It is Jesus, or Savior. To whom? He came to seek and to save that which is lost, yea, the chief of sinners; he was manifested to be the Savior of the world, and therefore to save you. And how? By dying for sinners, for every sinner, and consequently for you. "All we like sheep have gone astray,—but the Lord laid on him the iniquity of us all." Isa. 53: 6. "Behold the Lamb of God bearing away the sin of the world."—John [illegible]. This beneficent Redeemer has opened a way for our return to God; has, by his own resurrection, opened for every one of us the paths of life, along which we are welcome to run immediately, praising God. Meditate on Jesus' love and sufferings for you,—on the efficacy of his blood shed for the remission of your sins—on his intercession within the veil—on the destined sovereignty awaiting him in this world—and the glory you are invited to when he appears, and surely your heart will bound with celestial joy. Peace in this course will flow into your heart, widening and deepening like a river, as time rolls on. "Thou wilt keep him *in perfect peace*, whose mind is stayed on thee, because he trusteth in thee."—Isa. 26: 3. "We which have believed do enter into rest."—Heb. 4: 3.

You can never find abiding rest to your soul in any other way than by coming to Jesus. The prescription is absolute: "Come unto me." We have heard of a soldier who prayed thirty times a day for rest; we knew a young man who used to pray for it till he was literally fatigued with agony; but no answer came to their petitions—they continued like the troubled sea which cannot rest. It seemed to them as if the Lord had forgotten to be gracious. They found it not because they did not seek rest in Jesus' way. His words to the sin-burdened are, "Come unto me;" and we have explained above how you are to draw nigh. These persons ought to have searched for the rest-giving truth about Him, and they would immediately have found deliverance. This excitement, I can easily imagine, into which they worked themselves,—this furor of the brain, and nerves and conscience, might have terminated in a re-action—a prostration of the faculties, attended with a sense of relief, and a relief certainly it would have been, when viewed in contrast with the antecedent agonies; but it would not have been the peace which originates in a clear apprehension of the Gospel message. It would have been the soothing of the opiate, rather than the delicious sensation of re-established health; a state of mind, therefore, not to be coveted, inasmuch as the composure is destined to be disturbed by the last thunders, if not broken before they sound in deluded ears. Happily for the soldier and the youth, they dropped into no such fatal calm; they found genuine peace of mind. By the advice of friends, they endeavored to understand the truth, and in apprehending it, they came to Jesus; they found the promised rest, and enjoyed it like a tempest-tossed mariner, when he enters a haven of safety and repose. It was ignorance that kept them "heavy laden" and "laboring," and so soon as they were made acquainted with the truth, *it* made them free. Then they could pray indeed, having received the spirit of adoption in consequence of their reconciliation to God. Follow their example and you shall enter into peace.

WM. GLEN MONCRIEFF.

For the Crisis.

Jacob and Esau.

It appears that Esau did that which was displeasing, and to the grief of Isaac and Rebekah, his parents, by taking to wife Judith, the daughter of Beere the Hittite; for it was against the law of God for Israel to unite in marriage with the uncircumcised. God had said to Abraham, "In thee and in thy seed shall all the nations of the earth be blessed," "and in Isaac shall thy seed be called." God had procured for Isaac a wife from the kindred of his father. See full account in Gen. 24. Esau, by taking a strange woman, a Hittite to wife, displeased the Almighty, as we shall see; for his favor is conferred upon Jacob.—Esau is called Isaac's eldest son. So when Isaac had become old and his eyes were dim, so that he could not see, he called Esau unto him and said—"My son, * * * Behold now, I am old, I know not the day of my death. Take now, therefore, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may bless thee before I die." We see from the above, that it was Isaac's intention to *bless Esau*. But the Lord had otherwise ordered it—that Jacob should be blessed. Why? Because since Esau's marriage to the Hittite, he is no longer the true seed, and out of God's order.

The Almighty's plan was, to preserve a pure seed down to Christ and his plan or purpose was fulfilled to the letter.

Did Isaac bless Esau? After Esau had gone to the field, "Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau, thy brother, saying, Bring me venison . . . . that . . . . I may bless thee before the Lord before my death.—Now therefore, my son, . . . go now to the flock, and fetch me from thence two good kids . . . and I will make them savory meat for thy father, such as he loveth. And thou shalt bring it to thy father, that he may eat, and that he may *bless thee* before his death." Jacob did according to the instruction of his mother, and put on his brother Esau's raiment, and went in unto his father and said,—"My father, and he said—here am I, who art thou, my son? And Jacob said I am Esau, thy first born, I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me." After some hesitation, Isaac blessed him. "And he said, art thou my very son Esau? And he said, *I am.*" He ate of the venison, and Jacob brought his father wine and he drank of it and kissed him. And he said, "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee."

Soon after this, when Jacob had scarcely gone out of the presence of his father, Esau came in from his hunting. And he also had made savory meat and brought it unto his father, and said unto his father, "Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac . . said unto him, Who art thou? And he said, I am thy son, thy first born Esau. . . Where is he that hath taken venison, and brought it me and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. . . . . And Esau cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, oh, my father. . . . And Esau hated Jacob because of the blessing.

Jacob fled to Haran, to his mother's brother, where he served Laban seven years for Rachel, and was deceived; and served again seven years for Rachel and married her also, of his mother's kindred. So Jacob was prospered and blessed of the Lord. And unto him was born the *twelve patriarchs* of which sprang the twelve tribes of Israel—of which sprang David—of which sprang Christ the son of David, of the seed of Abraham and the Savior of the world.

Now we can see why Balaam prophesieth when he saith—"There shall come a star out of Jacob, and a sceptre shall rise out of Israel." . . I shall see him, but not now; I shall behold him, but not nigh. . . . Out of Jacob shall come he that shall have dominion, (meaning Christ.) "How are the things of Esau searched out! how are his hidden things sought up." 1 Ob. 1: 6. "Blessed be the name of God forever and ever; for wisdom and might are his. . . . He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." I. E. CLARK.

Fairhaven, Ct.

For the Crisis.

"Your Redemption draweth Nigh."

Christian, look up, the day is near
When Christ in glory shall descend,
To wipe away the mourner's tear,
And bid his sorrows have an end.

Pilgrim, awake! renew thy strength,
Gird now thine armor closely on;
The battle will be fought at length,
And we the victory shall have won.

Soldier of Christ, arise! and shake
The dreamy slumbers from thy soul;
Let every saint of God awake!
The golden moments swiftly roll.

O Jesus, save thy waiting ones,
Prepare them for that coming day;
Until redemption's work is done,
May they not cease to watch and pray.

Hail, glorious morn! hail, blessed day!
When we from sin and death made free,
To Zion shall return for aye,
With songs and shouts of victory.

E. M. F.

West Killingly, Ct.

For the Crisis.

Presumption not Faith.

BRO. GRANT:—It is desirable, for the honor of our holy religion, that we should correctly understand the nature of faith. Faith is the belief of testimony. Whatever our Father has revealed to us in his Word demands our unwavering faith. "The counsel of the Lord shall stand."

The prayer of faith, therefore, is praying in the full confidence that God will fulfill his own word. God has revealed to us his purpose to "send Jesus Christ."—Acts 3: 20. We are therefore to pray for his coming with the assurance of mind or belief that he will come. But he has not revealed the precise day of his coming. To believe, therefore, that he will come on any particular day, is presumption. It would be so, even if it should happen that he comes on the very day we believed that he would come; for the simple reason that we believed without evidence.

On this manifestly plain principle, we are to pray for the conversion of sinners, believing the divine testimony that God's "word shall not return void," that it shall be "a savor of life unto life" unto dying men. But it is not revealed to us *to what particular persons* it shall be either the "savor of life unto life," or the "savor of death unto death." God "hath mercy on whom he will have mercy," and righteously too, for the whole world is become guilty before him and all are justly condemned to everlasting death.—Rom. 3: 19, 23. To believe, therefore, that God will convert a particular individual person, for whose salvation we are praying, is to believe without evidence. And now some good brother perhaps will exclaim, "What! are we not to pray in faith?" Yes, brother, you are to pray in faith, but faith in what? Faith in the fulfillment of your own desires, or faith in God's word? If you can find a promise in that word that God will convert the individual you pray for, then indeed you ought to believe it, but you have no such promise. You reply that it is written, "If any two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." True, but this is not all that is written on the subject. "This is the confidence which we have in him, that if we ask anything ACCORDING TO HIS WILL, he heareth us."—1 John 5: 14. For whatever, therefore, we ask, which is not revealed to us in his word, we are to ask, as our Savior has given us an example, in submission to the divine will.—Matt. 26: 39. I once stood by the bedside of a sick brother in Hartford, with other brethren and sisters. A minister present prayed for the recovery of our brother. After he closed, he declared to the assembly that he was confident of his recovery. Yet in a few days he died.

Permit me to ask, for the sake of our divine Master and his precious cause, can it possibly be right, or consistent with "the power of faith," to engage in any circumstances to "renounce" our religion and deny our Lord Jesus Christ, unless by our prayers or exhortations we can produce conviction in the minds of ungodly men, even though we depend mentally on divine power to attend such prayers or exhortations? Certainly we have no revelation that such conviction will be produced in the minds of particular persons. But we know from God's word, and from facts, that some hearts are harder, and some minds are blinder, after the use of such means—Isa. 6: 9. Yet God is glorified by the manifestation of the truth, whether it be "a savor of life unto life, or of death unto death."

We are commanded to pray for the salvation of ALL men, except for such as have committed the "sin unto death." Of the latter case, we may not perhaps certainly determine.—1 Tim. 2: 1–4. We are, however, to pray in holy submission to the divine will. Let us, dear brethren, seek to be conformed to the Word of Truth, which abideth forever.

Yours in the hope of eternal life at the coming of our Lord Jesus Christ, to whom be glory forever. HENRY GREW.

Phila., May 25, 1859.

For the Crisis.

Words of Jesus.

"Remember the words of the Lord Jesus how he said"—"I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 3.

Orphan pilgrims, dry your tears! Soon the morning hour will strike, and the sighs of a groaning and burdened creation be heard no more. Earth's six thousand years of toil and sorrow are waning; the Sabbath of rest is at hand. Jesus will soon be heard to repeat concerning all his sleeping saints, what He said of old regarding one of them: "I go to awake them out of sleep!" Your beloved Lord's first coming was in humiliation and woe; his name was—the "Man of Sorrows." He had to travel on, amid darkness and desertion, his blood-stained path; a chaplet of thorns was the only crown He bore. But soon he will come "the second time without a sin-offering unto salvation," never again to leave his church, but to receive those who followed him in his cross, to be everlasting partakers with him in his crown. He may seem to tarry. External nature, in her unvarying and undeviating sequences, gives no indication of his approach. Centuries have elapsed since He uttered the promise, and still He lingers; the everlasting hills wear no streak of approaching dawn; we seem to listen in vain for the noise of his chariot wheels. "But the Lord is not slack concerning his promise." He gives you "this word in addition to many others as a *keepsake*—a pledge and guarantee for the certainty of his return,—"I will come again."

Who can conceive all the surpassing blessedness connected with that advent? The elder brother arrived to fetch the younger brethren home!—the true Joseph revealing himself in unutterable tenderness to the brethren who were once estranged from him—"receiving them unto himself"—not satisfied with apportioning a kingdom for them, but, as if all his own joy and bliss were intermingled with theirs, "Where *I am*," says he, "there *you* must be also." "Him that overcometh," says He again, "will I grant to sit with me on my throne."

Believer, can you *now* say with some of the holy transport of the apostle, "Whom having not seen, we love?" What must it be when you come to see him "face to face," and that forever and ever! If you can tell of precious hours of communion in a sin-stricken, woe-worn world, with a treacherous heart, and an imperfect or divided love, what must it be when you come, in a sinless, sorrowless state, with purified and renewed affections, to see the King in his beauty! The letter of an absent brother, cheering and consolatory as it is, is a poor compensation for the joys of personal and visible compensation. The absent elder Brother on the Throne speaks to you now only by His Word and Spirit,—soon you shall be admitted to His immediate fellowship, seeing him "as He is"—He himself unfolding the wondrous chart of his providence and grace—leading you about from fountain to fountain among the living waters, and with his own gentle hand wiping the last lingering tear-drop from your eye. *Heaven and everlasting home with Jesus!* "Where I am, there ye shall be also." He has appended a cheering postscript to this word, on which He has caused us to hope, "He which testifieth these things saith, surely I come quickly!"

Selected by I. P.

Peace Dale, R. I.

For the Crisis.

"Love your Enemies."

When foes assay, with cruel aim,
Their fiery darts to throw,
Shall we not with the same defence
Ward off the fearful blow?

Or shall we with a calm delight
Walk mildly in His path,
Who bids our erring feet receive
Protection from his wrath?

He freely gives the sun's bright beams,
The dew and gentle shower;
While foes, as well as friends, confess
His wisdom, love and power.

His word commands—we will obey,
Though stern the task may be;
That in the end we may rejoice,
And all his glory see.

G. A. M.

Conesus Centre, N. Y.

For the Crisis.

What Jesus did for Us.

He became like us that we might become like him.

He partook of human nature that we might partake his divine nature.

He bore our sorrow that we might taste his joy.

He suffered our hate that we might enjoy his love.

He bore our sin that we might partake his holiness.

He endured our dishonor that we might share his glory.

He endured the burden of guilt that we might be declared innocent.

He wept in Gethsemane that we might sing in Paradise.

He was condemned before Pilate that we might be justified before God.

He suffered for our faults that we might enjoy his mercy.

He died on Mount Calvary that we might live on Mount Zion.

He was laid in the tomb that he might deliver us out of it.

He appears for us before God, that we may appear for him before men.

He cometh to judge us, that we may be acquitted and saved.

He will take us home to be with him forever.

Behold what love Christ hath shown us. Let us love him and do his will in all things. May his grace be with us all. Amen.

H. L. H.

Selections.

Holiness to the Lord.

There is nothing the church needs so much as HOLINESS. Laborers are needed to disseminate the truth, and money to keep the moral machinery in motion, but without holiness these will prove abortive.

The way to obtain holiness is to submit implicitly to the Holy Spirit. To be filled with the Spirit is the duty and privilege of every child of God; and if so, great is the guilt of all who live in a cold and fruitless manner. To have the Spirit we must cultivate and cherish his motions on our hearts. He delights to dwell richly and constantly in us.

Brother, sister, how is it with you? Are you conscious of the presence of the Spirit? O let me persuade you and charge you not to live in darkness. Ask the aid of the Spirit in everything—in every temporal affair—in all your plans of life—in all your intercourse with society. Do nothing in the dark. If your mind is not decided with regard to the propriety of you course, hold back till the Spirit's light shines on your path.

With the help of the Spirit, you can perform any duty—bear any trial—suffer and even die for Christ. His help will give you the victory over the world, the fear of man and every temptation. O then be a thorough, whole-hearted christian. "Be perfect, even as your Father in heaven is perfect." "Be holy, for the Lord your God is holy." Consecrate your time, your talents, your property, yourself to God. Be a living epistle, that the world—the church—your nearest friends—every body, may see and know that you follow Christ. Let there not be the least doubt in your own mind, or in the minds of those who know you best in regard to your piety.

How sad to think that there are so many professing Christ who cannot be identified by their conduct. What a mighty obstacle is this to the conversion of souls to Christ. But brother, sister, you need not belong to this class. The Spirit can help all your infirmities when you yield fully to his blest control. O then stop not short of complete victory over all sin—*Golden Rule.*

MUSIC HEALTHFUL.—Music, like painting and statuary, refines, and elevates, and sanctifies. Song is the language of gladness, and it is the utterance of devotion. But coming lower down, it is physically beneficial; it rouses the circulation, wakes up the bodily energies, and diffuses life and animation around. Does a lazy man ever sing? Does a milk-and-water character ever strike a stirring note? Never. Song is the outlet of mental and physical activity, and increases both by its exercise. No child has completed a religious education who has not been taught to sing the songs of Zion. No part of our religious worship is sweeter than this. In David's day it was a practice and a study.—*Hall.*

FOLLY.—Sir Joshua Reynolds being asked how would he personate Folly in a painting, replied that he would represent a man climbing over a wall at the risk of his neck, with an open gate close by, through which he might walk with ease and safety.

"Folly's son a thousand times
O'er the walls of danger climbs:
'Lo, the door!' Experience cries;
'Let me mount,' the fool replies:
Once more he climbs—he falls—he dies."

☞ We spend much of life in making blunders, and more of it in correcting them.

☞ He becometh poor that dealeth with a slack hand.

Walk Softly.

The tiniest pebble thrown sea-ward from the beach, causes a wavelet, whose influences are felt for unnumbered leagues out upon old ocean's bosom. The softest whisper excites vibrations in the atmosphere around us, which cease not this side the boundless ether; so the act or thought, however insignificant, may color a lifetime, may leave influences which shall not cease, until time shall be no longer. These things being so, it would seem that every act should be a felt responsibility, and every thought a prayer. Let us all walk softly then, or at least with a motive and a wish for good.

A crust of bread thrown thoughtlessly by a fellow student, made Prescott, in a measure, sightless for near half a century. An ill-timed jest has severed many a warm friendship, and planted bitterness for a lifetime, where ought to have welled up the warmest, and purest, and loveliest springs of our nature. Many a time and oft, has a frown, a harsh word, an unfeeling or contemptuous gesture, crushed resolves forever, which were budding to a new and changed and better life. Reader, let us all walk softly then, by day and by night, at home and abroad, inasmuch as for every step in life, we must give account at the judgment.—*Hall's Journal of Health.*

Fact in Eloquence.

The subject of the first article in *The Atlantic Monthly* for September is "Eloquence," which is treated with discriminating ability. It is urged that true eloquence must have a foundation and body. It "must be grounded on the plainest narrative. Afterward, it may warm itself until it exhales symbols of every form and color, speaks only through the most poetic forms, but, first and last, it must still be a biblical statement of fact. The orator is thereby an orator, that he keeps his feet ever on a fact. Thus only is he invincible. No gifts, no graces, no power of wit, of learning or illustration, will make any amends for want of this. All audiences are just to this point. Fame of voice or of rhetoric will carry people a few times to hear a speaker, but they soon begin to ask, "What is he driving at?" and if this man does not stand for anything, he will be deserted. A good upholder of anything which they believe, a fact-speaker of any kind, they will long follow."

RETURNING SPRING.

I come! I come! Ye have called me long,
I come o'er the mountain with light and song!
Ye may trace my step o'er the wakening earth,
By the winds which tell of the violet's birth,
By the primrose stars in the shadowy grass,
By the green leaves opening as I pass.

—*Mrs. Hemans.*

FAITH.—"I bless myself, and am thankful, that I lived not in days of miracles; that I never saw Christ nor his disciples. I would not have been one of those Israelites that passed the Red Sea; nor one of Christ's patients, on whom he wrought his wonders: then had my faith been thrust upon me; nor should I enjoy that greater blessing pronounced to all that believe and saw not. I believe he was dead, and buried, and rose again; and desire to see him in his glory, rather than to contemplate him in his cenotaph or sepulchre. Nor is this much to believe; as we have reason, we owe this faith unto history: they only had the advantage of a bold and noble faith, who lived before his coming, who, upon obscure prophecies and mystical types, could raise a belief, and expect apparent impossibilities."

—*Sir Thomas Browne.*

ORIGIN OF THE WORD CRAVAT.—The name of that indispensable article in a gentleman's costume, the cravat, as well as the article itself, was derived from the Croatian soldiers, who, from time immemorial, have been celebrated for their bravery and cruelty. In the seventeenth century there were troops of Croats in almost every service in Europe. Louis XIV. of France always had in his pay a corps of "Royal Croats." Their original name, difficult of pronunciation in French, was speedily changed to Cravats; and a part of their national uniform being a fringed bandage around the neck, tassels from which fell picturesquely upon their breast pieces, the courtiers of the *grand monarque*, not slow to imitate or improve upon a fashion so becoming, introduced for the first time to European gentlemen the modern multiform and sometimes merciless *cravat*. The Croats, whose home is the Austrian province of Croatia, form the largest contingent of the army with which Austria has invaded Sardinia.

"Words are mighty, words are living,
Serpents with their venomous stings,
Or bright angels crowding round us
With heaven's light upon their wings:
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered,
Echoes in God's skies."

CAPITAL SERMON.—A writer in the Sierra (Cal.) Citizen, under the title of "Young Men and Tree Frogs," gives a better sermon, a better lecture on morality, and a better essay on mental philosophy, all in a few lines, than are sometimes found in as many volumes of standard authors:

"The tree frog acquires the color of whatever it adheres to for a short time; if it is found on the oak, it bears the color of that tree; if on the sycamore or cypress, it will be a whitish brown; and when it is found on the growing corn, it is sure to be green. Just so it is with young men; their companions tell us what their character is; if they associate with the vulgar, the licentious, and the profane, then their hearts are already stained with their guilt and shame, and they will themselves become like vicious. The study of bad books, or the love of wicked companions, is the broadest and most certain road to ruin that young men can travel, and a few well-directed lessons in either will lead them on, step by step, to the gate of destruction. Our moral and physical laws show how important it is to have proper associations of every kind, especially in youth. How dangerous it is to gaze on a picture or scene that pollutes the imagination or blunts the moral perceptions, or has a tendency to weaken a sense of our duty to God and man!"—*Ex.*

☞ Trust not implicitly to any [illegible]

Reading for Youth.

The Little Boy and his Mother; or, the Perfect Pattern.

"Mother, who, of all the big boys, should you like for me to pattern after?" asked a little boy who was looking round for a good example.

"Who should you think?" asked his mother; you know the big boys better than I do."

The little boy thought. Then he said, "There's Dan Parker, he smokes; there's Bill Parker, he swears; Tom Jones has a horrid temper; Sam Jay spreës it; Jim Wood hates study; Joe Blake is cross; Charlie Doe fishes on Sunday; Gus Tyng tells whoppers. Mother, there isn't one, that, if I copy, I shouldn't copy a blot from."

O, how the ugly blots in our character stand out. "Well," said his mother, "there is one perfect pattern." "Who?" asked the boy, "I should love to know him." "The Son of God," she answered, "who did no sin, neither was guile found in his mouth; and who left us an example that we should follow his steps."

Prayer.

The Lord attends when children pray;
A whisper he can hear;
He knows not only what we say,
But what we wish or fear.

He sees us when we are alone,
Though no one else can see;
And all our thoughts to him are known,
Wherever we may be.

'Tis not enough to bend the knee,
And words of prayer to say:
The heart must with the lips agree,
Or else we do not pray.

Teach us, O Lord, to pray aright;
Thy grace to us impart;
That we in prayer may take delight,
And serve thee with the heart.

Then, heavenly Father, at thy throne
Thy praise we shall proclaim;
And daily our requests make known,
In our Redeemer's name.

Planting a Crop for God.

"Father, what crop had I better plant for God?" asked a little boy, whose father had given him a bit of the garden ground to raise something to turn into missionary money; "will beans or onions fetch most?"

"I can tell you," said Aunty, who sat by.

"What?" asked the little boy.

"I would lay out four beds in your garden. Plant the seeds of love in one, the seeds of obedience in another, truth in a third, and humility in a fourth. These will raise a beautiful crop for God."

"Oh, Aunty," said the little boy, "I am trying to raise those seeds every day in my own heart; but my mother says the weeds grow fastest. O, I have to dig so."

THE PRAYER OF FAITH.—A little boy and his brother were lost in a western forest. On giving account of the circumstance after they were found, the little fellow said, "It grew dark, and I kneeled down and asked God to take care of little Johnny, and then went to sleep." How touching! how sublime! David himself said, "I will both lay me down in peace and sleep; for thou Lord, only makest me to dwell in safety." Perhaps the little boy learned his lesson of trust in God from the royal psalmist.

Where'er the angry passions rise,
And tempt our thought and tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the christian life.

Ah! how benevolent and kind,
How mild and ready to forgive;
Be this the temper of our mind,
And these the rules by which we live.

To do his heavenly Father's will
Was his employment and delight,
Humanity and holy zeal
Shone through his life, divinely bright.

Thy fair example may we trace,
To teach us what we ought to be,
Make us, by thy transforming grace,
Dear Savior, daily more like thee.

—*Golden Rule.*

☞ An intemperate father, who was gently reproved by his wife for the ruin he was bringing on himself and family, attempted to excuse himself by pleading the common frailty of human nature. Speaking to his son, a child of four years old, he says, "We all have our failings—I have my failings, your mother has her failings; haven't you, Charles?" "Yes, sir," says Charles; "but," added he quickly, "*I don't drink brandy.*" A good reproof.—*Stories for Children.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER III.—*Continued.*

"Master, what shall I do to inherit eternal life? . . . This do and thou shalt live."—Luke 10: 25, 28.

I do not now affirm that eternal or *aionian* life implies immortal life. But the phrase "thou shalt live" naturally suggests the literal sense. If the *aeonian* life, or life of the gospel era was implied, still Christ must mean more than simply that the lawyer would live on and into the gospel age, by keeping the commandments. If the *aeonian* life was a spiritual and higher life, still Christ's reply no less favors the idea that such would be the only continuing and immortal life.

"Because I live, ye shall live also."—John 14: 19.

This expression can not easily be referred to a *moral* or *spiritual* life, as distinct from life in the literal sense. All the circumstances as they appear in the previous context, seem to refer the expression to the future destination of the disciples. "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." The same literal interpretation is proved by the words of Christ in John 6: 39, 40, 49, 54: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day . . . . Your fathers did eat manna in the wilderness, and are dead . . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

"Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the spirit saith unto the churches. He that overcometh shall not be hurt of the second death."—Rev. 2: 10, 11.

The phrase "second death," which is here contrasted with "a crown of life," occurs in three other places in this book, where it is put in contrast with "resurrection," "book of life," and "water of life." It was also common among the Jews, and the following examples go to show that it meant extinction of being: "Every idolator, who says that there is another God besides me, I will slay with the second death, from which no man can come to life again." (Pirke R. Eliezer, c. 34.) "Let Reuben live, and not die the second death, by which the ungodly die in the world to come." (Targum of Jerusalem, on Deut. 33: 6.) "This hath been decreed by the Lord, that this sin shall not be forgiven them, until they die the second death." (Targum on Isa. 22: 14.) I take this to be a periphrastic way of saying that the sin should never be forgiven. So Matt. 12: 31: "It shall not be forgiven him, neither in this world, nor in the world to come." David Kimchi, one of the ablest Jewish doctors, says the Targumist means, in the above expression, "the death of the soul in the world to come.") Again: "They shall die the second death, and shall not live in the world to come, saith the Lord." (Targum on Jer. 51: 39.) "They shall die the second death, so as not to enter into the world to come." (Ib, Jer. 51: 57.)

On the phrase, "the world to come," I shall speak again. I am aware that Dr. Hammond, who is quoted at length by Mr. Paige in his "Selections," makes some application of the passage in Rev. 20: 6, to the gospel dispensation. He speaks of "the second death, into which they are said to go, that are never to appear in the church again." But this indicates no immortality of the wicked. And the above citations I think fully warrant the words of Dr. H: "Whatsoever be signified by the world *to come*, (the age of the Messias, in whatsoever Jewish notion of it,) it seems to denote such a death from which there is no release. And according to this notion of it, as it reflects fitly on the *first death*, (which is a destruction, but such as is reparable by a *rising* or *resurrection*, but this past hopes, and exclusive of that,) so will all the several places wherein it is used be clearly interpreted. . . . And though, in these different matters, some difference there must needs be in the significations, yet in all of them the notion of *utter destruction*, final, irreparable excision, may very properly be retained and applied to each of them."

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. 10: 28. Compare Luke 12: 5.

I need not here debate the question whether the being here referred to as "able to destroy both soul and body" is God or Satan. It is supposed to be Satan by Maurice in his "Theological Essays," and also by Stier in his "Words of Jesus," in a happy statement of the argument. This view likewise accords with a remarkable passage of Arnobius, in his work "Against the Gentiles" (A. D. 303.) "This is the real death of man, which leaves him nothing. What we see is but the separation of soul and body, not his utter destruction. This, I say, is the true death of man, when souls that know not God are consumed by long continued torment, by a fierce fire into which certain cruel enemies shall cast them, who were unknown before Christ and detected by himself alone." (50.2.c.14.) Arnobius evidently refers to the evil angels, whom, in a collective sense, Dr. Bushnell calls Satan. What Arnobius says of "long continued torment," or of *infliction* generally, belongs to his age. It concerns the *form* of thought only, not its substance.

That annihilation is the danger here described is conceded by Dr. Ballou, who says: "We see no allusion, here, to the idea of endless misery, but rather to that of annihilation. It was a *killing* of the soul as well as the body, a destroying of both soul and body; and the literal import at least of both expressions is, that it was a destruction of the one in the same sense as of the other." (Universalist Expositor, vol. 4, p. 168: See Paige Selections, *in loc.*) And Mr. Balfour: "Men who are able to kill the body could not kill the whole man or person, for this would be to blot the man for ever out of existence. God only was able to do this." "If Gehenna refers to punishment in a future state, the passage in question rather teaches the doctrine of annihilation than endless misery." (First Inquiry, pp. 152, 156. See also Appendix, pp. 354, 355.) These writers think there could be no *actual* danger of annihilation,—or that, if God *can* thus destroy, it does not follow that he *will*,—because those whom Christ addressed were in the divine favor and under the divine protection. Very true; but that does not destroy all practical meaning of the passage. It may still describe a danger from which the disciples were delivered by their faithful allegiance, and would be finally saved by "continuing unto the end;" and a danger to which they are still exposed who do not trust in God because they do not love him.

Again, when one urges that the disciples were in no actual danger of annihilation, I reply, it is equally true that they were in no actual danger of *any other* calamity which *gehenna* may be supposed to mean. But Universalists now contend that "gehenna punishment," in some sense, is or has been actually suffered by ungodly men. And this is to admit that *if* destruction of "both soul and body" means annihilation, that is an actual danger, to be averted only by repentance. Christ never warns against an unreal danger.

The similar comment of those orthodox writers who say that God *can* annihilate but *will* not, whence they take the passage as proving the immortality of the soul and its endless misery if unsaved, is one of the most remarkable specimens of all theological reasoning. It is as much as to say: "Man cannot kill the soul, though God can; therefore it is immortal." Convenient logic, which will show that God never will do anything that man cannot do. No wonder if, in the prevalence of such divinity, a Feverbach writes an "Essence of Christianity" to show that God is man and man is God.

Now that the destruction of the *body* here contemplated is literal, is admitted by all. It remains to be shown that the contemplated destruction of the *soul* is not also literal; or that the phrase "destroy both soul and body in gehenna" admits the idea that the soul is indestructible, or never will in fact be destroyed. Indeed the literal sense seems so obvious and inevitable that some Universalists take the word "soul" (psyche,) not in its modern sense, but in the sense of "life," comparing the passage with Isa. 10: 18, and Mal. 4: 1. They take the phrase "soul and body" to be proverbial, and the whole phrase, in hand to denote an utter destruction, temporally. But in a Bible that says nothing about an immortal soul, this interpretation is quite formidable. Admitting the phrase to be proverbial, it remains to be shown that the destruction named spares a principle of immortality, of which the Scriptures say nothing. But the passage in Matt. 10: 28, is of still further importance because it contains a much disputed word, *gehenna* (hell.) Universalist writers have shown with great ability that *gehenna* cannot mean a place of eternal misery. It is taken from the valley of the *son of Hinnom*, or Tophet, and there was no eternal misery there. And because the punishment referred to in the twelve places in the New Testament where the word occurs, could not be executed in that valley, Universalists have also inferred that it might be something different from any punishment accomplished in that valley. Here two questions arise: What was the punishment of the literal Tophet? and, What corresponds to it, in the penalty of *gehenna*?

In Mark 9: 43–48, the word *gehenna* thrice occurs, and as often the phrase, "Where their worm dieth not, and the fire is not quenched." This brings us at once to Isa. 66: 24, the only other place where the phrase is found. "They shall go forth, and shall look upon the *carcasses* of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Here I do not see that it matters whether the *place* described is the valley before Jerusalem, or the scene of the ruin of Sennacherib's army, or of the destruction of Jerusalem. Allowing all this latitude, the words still denote a proper destruction, the fire devouring what the worm does not consume. The orthodox view of eternal non-destruction as much favors the immortality of "carcasses" as of the lost soul. The *accompaniments* of this scene of death are, the horror and infamy of dying unburied, the body being thrown into an accursed place once devoted to a hideous idol worship.

Death, then, with all its degradations and corruptions for "an abhorring unto all flesh," was the literal significance of Tophet. Such was the type, what was the antitype?

Universalists maintain that the special punishment of gehenna was accomplished in the destruction of Jerusalem, in fulfillment of the prophecies in Jer. 7: 31–34; 19: 6–13. (See Balfour, First Inquiry, pp. 123–128.) It seems to me difficult to refer all the passages that contain the expression, particularly James 3: 6, to that particular event. Yet I am willing for argument's sake to suppose that they contain no allusion to a punishment after death. It will still remain for the Universalist to show that the Jews who suffered that punishment have any resurrection either to "everlasting life," or to immortality. This point will be examined soon.

But suppose we take Schleusner's statement, that among the Jews "any severe punishment, especially a shameful kind of death, was denominated *gehenna*." And also that the phrase "soul and body" was a proverbial expression, as above named. Setting out from this view, we naturally inquire how the Jews themselves came to use the term *gehenna*. Its general import is likely to appear in their traditions, though in these traditions may be many things foolish and puerile. In this view I quote a few passages from the Targums and the Talmud, premising that the doctrine of annihilation was adverse to the philosophic doctrine of the "immortal soul" which had begun to affect the Jewish mind. And again, I think I shall show that the early Christians, no less than the Targumists, and Talmudits, held the annihilation of the incorrigibly wicked.

In the Jerusalem Targum on Gen. 3: 24, it is said: "He made gehenna for the wicked, like a two edged sword, cutting either way; and in the midst of it sparks and coals, burning up the wicked." In the Targum on Ps. 88: 20; "And they shall be consumed in the smoke of gehenna." On Eccl. 8: 10; "They have gone to be consumed in gehenna." And on Isa. 31: 9, gehenna is spoken of as "a fire which goes forth from the bodies of the wicked, and sets them on fire: for it is said, Ye shall conceive chaff, and bring forth stubble; your breath, as fire, shall devour you." This may illustrate the phrase in James 3: 6; "set on fire of hell." The writer of the apochryphal book, Ecclesiasticus, evidently alluding to "gehenna punishment," says: "Humble thy spirit very much; for the vengeance on the flesh of the ungodly is fire and worms," (7: 19.) And again: "He that joineth himself to harlots will be reckless. Rottenness and worms shall inherit him; and he shall be lifted up for a greater example; and his soul shall be taken away out of the number." (19: 3.) The Jewish Talmud also says: "Those who sin and rebel greatly in Israel, as well as Gentile sinners, shall descend into gehenna, and there be judged during twelve months; at the end of which the body is consumed, the soul is burned up, and the spirit is scattered beneath the feet of the just, as it is said in Mal. 4: 3."

What, then, was "gehenna punishment," even if we take the disputed word as an adjective, signifying simply the severest judgment, as Universalist doctrines explain the words in Matt. 5: 22?

That "extermination is the greatest of all punishments" is a common remark of Maimonides, the "Eagle of the Jewish Doctors," and of other Rabbis. One of those speaking of the death of the soul, says this is "perfected punishment, and excision absolute, and perdition and corruption, which is never reversed, and is the greatest among all punishments." And we dismiss the passage in hand with the words of Dr. Bentley, partly as confirming our interpretation, partly as showing that the punishment may not be severe beyond all reason or thought of man: "O dismal reward of Infidelity! at which nature does shrink and shiver with horror. What some of the learnedest Doctors among the Jews have esteemed the most dreadful of all punishments, and have assigned for the portion of the blackest criminals of the damned,—so interpreting Tophet, Abaddon, the Valley of Slaughter, and the like, for final extinction and deprivation of being—this Atheism exhibits to us as an equivalent to heaven." (Boyle Lecture, Sermon I.)

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." 2 Pet. 2: 12

Granting, for argument's sake, that this refers to a temporal destruction, it will remain for the Universalist to show that the phrase "shall utterly perish" allows a subsequent resurrection to immortality. It may also be compared with Acts 3: 23, where Peter quotes from Deut. 18: 19, and says: "Every soul which will not hear that Prophet shall be utterly destroyed (exolothreuthesetai) from among the people." This was the punishment of extirpation, and it is explained in the Mishna, the text or older tradition of the Talmud, as cutting off from the life of the *olam habba*,—a Hebrew phrase denoting the world or age which the Jews expected to inherit in the resurrection of the dead, and which they expected would continue forever. What the phrase means we are to decide. I will only say for the present that it seems connected not only with the phrases, "world to come" (*aion ho erchomenos*, Mark 10: 30; Luke 18: 30, *mel'on aion*, Heb. 6: 5,) and "that world" (*aion ekeinos*, Luke 20: 35,) but also with the *zoe eis ton aiona*, and the *zoe aionios* which are the subject of our next inquiry; and that it was a common expression in the Mishna that such an one is "worthy of the *olam habba*," (see Schoettgen, Horæ Heb., in Suc. 20: 35.)

For the Crisis.

Seeing Him as He Is.

[From a sermon on John 3: 2,—"Now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is," preached in Chapman Hall, Boston, on June 5th, by Wm. Glen Moncrieff.]

WHAT WILL BE THE PROOF OF OUR FINAL RESEMBLANCE TO JESUS? "We shall be like him; for we shall see him as he is." This is a profound and interesting thought, and deserves our patient consideration. "We shall be like him; for," or because, "we shall see him as he is." In my view the two parts of this sentence are reversible, and may be made alternately foundation and superstructure—premise and conclusion. "We shall see him as he is;" and, as a consequence, "we shall be like him;" or, in the form in which the passage meets our eye, "we shall be like him; for we shall see him as he is." We cannot see him as he is, unless we are finally to be like him. Only feebly at present can we grasp this sublime idea, yet let us seize it with what power we may, and examine its celestial proportions.

By all means let us give special attention to the words "see him *as he is*." The fact that we are destined to behold him, argues no resemblance on our part to the glorified Jesus; but the affirmation we shall see him *as he is*, does most certainly involve an identity, more or less perfect, between us. This predicted spiritual discernment argues an exaltation of our nature commensurate with the glorified humanity of the Son of God.

Picture to your mind a pure, a noble and disinterested advocate of the rights of the slave—one animated, like Wilberforce, with the spirit of justice, humanity and God. You naturally admire this apostle of liberty, and watch his movements with sympathy and satisfaction. So far you are one with him; you know him, having a kindred spirit and kindred principles. But what idea will a slave-owner form of his character and designs? Your apostle of humanity would be described by him as a pestilential revolutionist—a slanderer—an enemy of justice and property; an intermeddler with matters beyond his sphere and worthy of suspension not merely from civil privileges, but from life itself. With laurels you would crown the bondman's friend; the planter would surround him with blazing fagots and demoniac curses. The planter is not like him; not like him in sense of equity, and mercy and impartial humanity; and as a consequence sees him not as he is, but in a character the very reverse of what really belongs to him.

Here is a man who rises up among the avowed followers of Jesus, and proclaims some vital, long-forgotten truth; he does so, we shall imagine, in the intense sincerity of his heart, and pleads now with melting pathos, and now he thunders till this church quivers to its utmost bound. Listen to the diverse sentiment regarding the heretical Boanerges. You stand at a closet door, and what words are those? A sainted voice cries, "O Lord, I thank thee for raising up this man Luther,—for his courage and usefulness; endow him with strength from on high, and make him dear to thy faithful ones." Being like him, this lowly suppliant sees him as he is. But now we turn our nimble steps in another direction, and different accents approach our ears. The company we now survey are shaven-crowned monks, and the fires of bigoted vengeance light up their eyes at the mention of the Reformer's name. With bell, and book, and candle, they curse him from head to foot; pronounce him the enemy of God, and of his Christ; and there is probably not one of them who would not pay his passage to the nether world, and shout with pleasure as he dropt upon its boiling waves. They are not like him—like him in love of truth and spiritual liberty—in devotion to God,—in the apprehension of Jesus and his love; therefore they see not the Reformer as he is; and till they are animated with his spirit they never can.

When our divine Lord was on earth, you are familiar with the treatment he received. You are ready to apply to him every title of endearment—every term expressive of honor, and majesty and beauty. But many lips breathed the vilest reproaches concerning him; he was a wine-bibber, a deceiver, a blasphemer; his enemies actually scourged him at the close of his testimony, and nailed him to a cross, and so hurried him from among the living, as if the ground was polluted by his steps, and the air by his breathing. They were not like him in spirituality, in piety, and in love; they did not, as a result, see him as he was. They beheld him, but not as he was; they saw a hideous creation of their own carnal imaginations, and in breaking it to pieces they crushed the spotless Lamb of God. "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."—1 Cor. 2: 7, 8. When suspended on the tree, the Captain of our salvation uttered this prayer, "Father, forgive them; for they know not what they do." Had they apprehended his fair and heavenly character, like Nicodemus, and Joseph of Arimathea, and the honorable and pious women who watched his crucifixion,—they would never have driven the nails through his hands, or put the thorny crown on his brow.

Looking down time, then, our apostle says, "We shall be like him; for we shall see him as he is." Even now by faith, tho' dimly' as the sun is viewed through smoked glass, we see him within the veil, witness his radiance, and compassion and sympathy. His name is familiar to many, but they discover no beauty in it, that they should desire him; often his titles provoke a smile of derision, and those who trust in him are pitied as weaklings and enthusiasts.—"Though we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Were he to burst you sky, we would be greatly solemnized, yet not astonished, as if some strange thing had happened unto us; we would be struck with the inferiority of our ideal conception of his lovely radiance, but after all, we would feel in the presence of a friend with whom we had long maintained, by spiritual sympathy, a close and sweet correspondence. When his arrival takes place, those who have despised his Gospel, and would none of his reproof, shall be summoned into his presence; for "every eye shall see him," "we must all stand before the judgment seat of Christ;" but I hazard the assertion that his enemies will not see him as he is; they will be nearly as far aside as those of old who exclaimed, "Away with him, away with him; crucify him, crucify him!" To the avenger—the punisher, is his unusual abnormal character; judgment is his strange act. Only in this aspect—severe, stern, fiery and transient—shall they behold him, but the heaven of radiance behind the cloud—the paradise of beauty behind the waving, flashing sword, never dawns on their purblind eyes.—Night comes to them in the gulf of vengeance; they expire, for "the end of these things is death," as they had lived, ignorant of Jesus; not one of his features ever enchanted their gaze, no more than the flowers, and verdant leaves, and silver streams delights the optics of him whose eye-balls never learned to see. Jesus on the tribunal condemning the impenitent, is the sun in a total eclipse; Mount Sinai lifted for a while to the throne of God. But no such partial vision awaits his people. They shall see him as he is, and therefore they shall be like him. These vile bodies are to be fashioned like unto his own glorious body; we are to be one with him; the members all perfected like our perfected Head. No dimness of vision then; no passion warring against principle; no longer sense against faith; the inner eye opens to the purest light, and the inner ear opens to the sweetest and most thrilling harmonies. By a law of mind, the carnal alone comprehends the carnal—the mammonish the mammonized, and the spiritual alone comprehends the spiritual; in the same manner as the poetry in nature only shines out to the eye of the poet, and is unrevealed to the dull vision of the leaden brain. It requires a glorified eye to contemplate the glorified Redeemer's effulgence; just as when he pilgrimed here only certain spectators had the ability, in virtue of spiritual purgation of vision, to look beyond his weary form, and care-worn brow, to the divine vigor, and exalted philanthropy, that were concealed behind those fleshly coverings. Happy they who now appreciate his excellence and beauty; and happy they who at his apocalypse shall see him as he is, for they shall be like him,—transfigured and transformed, full of eyes, and full of bliss.

For the Crisis.

"God is Love."

There are thousand, thousand voices
Ringing through this world of ours,
From the hill-top and the valley,
From the shady dells and bowers;
From the little opening blossom,
Presage of the fruit so rare—
God is love, resounds through nature,
All its notes this truth declare.

Talk not of his frowning justice,
Of his dark and stern decrees;
Think not thou to win the sinner
With terrific thoughts like these.
Let the silvery tones of mercy
All his tender feelings move,
Tell him there is hope of pardon,
For the Lord our God is love.

He delighteth not in vengeance,
Nor in pain, or death, or wo,
But the prize of life eternal
Freely doth on man bestow:
Soon from off our groaning planet
He will all the curse remove—
Shout, O! earth—rejoice, ye heavens!
Sing for joy that GOD IS LOVE!

A. C. J.

For the Crisis.

Progress of the Strife.

I want to see the throne of Louis Napoleon topple! I wait for it; for if my apprehension of the apocalyptic prophecy is correct, he must (*his government*) go to perdition before the Lord comes, but, in immediate connection with that most glorious event. I discover that an *Orleanist* insurrection was rife before he left Paris. The Emperor was aware of the combination which included Changarnier and Lamoricieu, generals of revolutionary note; but made no arrests, for the obvious reason that the knowledge thereof would immediately reach the Austrians. He gave the conspirators to understand that he was aware of their operations and recalled the Duke of Malakoff from London and gave him charge of the home force, consisting of 200,000 men.

The Austrian policy is perfectly enigmatical; since they have not availed themselves of the advantage they had by first occupying Piedmont. It is said that one third of the Austrian army is composed of Hungarians, who, under Kossuth, defeated the Austrians in the Hungarian revolutions. These can hardly be found reliable, when the very approach of Russian forces on the Carpathian line, would be the proclamation of Hungarian nationality.

The "ten kings" must unite with France, if the views which I have published freely, several years since, (in this paper and elsewhere) upon the 17th chap. of Revelations be correct.—Parma and Modena have already joined with Sardinia, and one or two others, making a revolutionary wall in the rear of the Austrian forces. Already an army of 20,000 men, and a million sterling, are at the disposal of Sardinia, [illegible] old man, but does not believe it. He cannot trust the succession. The Pope has made him believe he will not die. "There is," says one qualified to judge, "no government at all at *Naples*." And the Sardinian ambassador says that he has applications from the populace to enlist in the Sardinian service, at the rate of a thousand a day. From this, it appears that the Neapolitans, the only people of Italy about whom there could be any doubt, would be glad to rise and throw off the Bourbon and Papal yoke. That insurrection may be continually expected and old *Bomba*, or his successor fly like the duke of Tuscany, or the duke of Modena.

The Emperor Napoleon has given an audience to a Cardinal, who presented that the Holy Father *claimed* the right *to leave Rome* in certain eventualities—i. e. the right to run away! He wants a chance to fly—perhaps to France or to America. He will not seek for an asylum again in the kingdom, of Naples, I *presume!* His flying after this, reminds me of Milton's Devil's Lament:

"Ah me miserable, which way I fly!
Which way I fly is hell—I myself am hell."

The structure, and, thus far, the process of this complicated political derangement, so far as it is possible to gather the idea in relation to prophecy—looks to the overthrow of the papal power, and the breaking up of despotic authority in Italy and other portions of Europe. But I consider the power of Napoleon in France endangered. The "beast power," which is the eighth form and *dragonic*, must go to perdition as it came from the "bottomless pit," (the abyss, place of darkness or obscurity.)

It is that "willful king" power in Daniel which "shall come to his end and none shall help." The manner of the great Napoleon's overthrow after all his glorious gigantic revolutionary achievements, is emblematical. Much more striking will be the end of this Napoleon; for it will not be the termination of the power of one man (and there is no prophecy to say "it was and is not, and yet is" more;) but the final fall of the dynasty. Now this occurs in connection with the action of the "ten kings" It was against the Italians that Bonaparte came like the whirlwind. Italy he delivered, and called it a republic, and then a kingdom. But Italy and the Pope are a curse to him. Austria was a trap and a snare to him, at last. Not when the shock of the imperial armies overwhelmed Vienna! Not at Wagram, Marengo, Austerlitz, nor elsewhere, that the conquering battalions of France came against the armies of Central Europe; but Napoleon was outgeneraled, and lost his crown. Thus, by some means, will it be with Louis. W. S. C.

Springfield, May 24.

For the Crisis.

Not Orphans.

"I will not leave you comfortless;
I will come to you."

How often has my heart been cheered by these words of the Savior, spoken to encourage his disciples, when they should be left alone in the world, without the counsel and sympathies of their beloved Master. I wonder not that their hearts were troubled, when they knew they were soon to be deprived of His sweet companionship. How often do God's dear children, at the present time, grow weary and long for Jesus to come and end the trials and temptations by which they are surrounded. We feel like pilgrims and strangers on the earth, and long to gain our rightful inheritance, where we shall dwell peacefully, and our enemies shall trouble us no more. But, amid all our afflictions, I thank God that he has not left us comfortless, but has given us His word, full of exceedingly precious promises, and more than all, he has left us the blissful assurance that he will come again. What though sorrows gather thickly around us, and the waves of opposition beat against us? we have God's word to sustain us; [illegible] he has said, "I will not leave you comfortless; I will come to you."

Let us who are looking for the coming King, endeavor to keep [illegible] shining, that others may see [illegible] and be constrained to glorify our Father who is in heaven; for we [illegible] in perilous times, and [illegible] by a well ordered life and a godly conversation, to win souls to Jesus. [illegible] therefore, brethren, unto the coming of the Lord. Behold, the husbandman [illegible] for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. [illegible] stablish your hearts: for the coming of the Lord draweth nigh."

[illegible]

For the Crisis.

The False Prophet.

Rev. 19: 20.—"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image."

This description of the False Prophet, identifies him as the two-horned beast of Chap. 13. According to this chapter, it was the two-horned beast that deceived them and caused them to receive the mark of the beast in their foreheads. Hence, when John afterward alludes to him under these characteristics, and calls him the False Prophet, he gives us to understand that the two-horned beast is a prophetical or clerical character. The two-horned beast, therefore, is the False Prophet, according to the Revelator's testimony, and is described by him as follows:—"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake like a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Chap. 13: 11, 12.

Imperial Rome under the Cæsars is represented as a great red dragon; and the dragon is represented as giving his "seat" (Greek throne) to the beast. The beast, then, must be that form of government that succeeded, or rather obtained dominion in Rome, in the place of the Cæsars; which was Catholic Imperial Rome. Imperial Catholic Rome was wounded to death, and yet lived—his wound was healed—which could only be done by putting the Pope in the place of the Emperor; for no one has occupied the imperial seat but the Pope, since the imperial head was wounded to death.

The Papal Hierarchy, which includes the Pope as head, constitutes another beast in its distinct ecclesiastical form of government. The Pope professing to be the vicar of Christ, appears like the Lamb of God. "But he spake as a dragon"—as an Emperor of Rome. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live."—Vers. 13, 14.

History records, that "in the 457th year of the Christian era, Augustulus, the last of the Roman Emperors, was conquered and dethroned by Odoacer, king of the Heruli, who, at the head of an immense army of barbarians, overrun all Italy, and put a period to the western empire." Thus Imperial Catholic Rome received a wound by the sword, and has not lived since, only as Imperial Papal Rome. The latter being the image of the first, or "the beast that was, and is not, and yet is." "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed." The Latin was the original language of Rome, but now is a dead language, and yet Papal Rome is made to speak in that tongue. Says a certain writer, "Papists *Latinize* everything. Their mass is Latin, their prayers are Latin, their litanies are Latin, the canons of their councils are Latin, their decretals are Latin, their bulls are Latin, Papal councils speak Latin," etc. The Papal Priesthood is that which gives life to Papal Rome to make this image speak Latin.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."—Vers. 16, 17.

There are no others to whom this can apply but Catholics, as they alone are marked with a mark in their foreheads. The cross being an instrument of cruelty; and crucifixion being originated by the ancient Romans; it is an appropriate mark for the worshipers of the Papal Beast to receive, as a sign of cruelty and intolerance. Says a writer, in reference to this mark, "Is there any Roman Catholic who does not know what is designated by the '*mark in the forehead*'? Is it not a fact known to every follower of this apostasy, that a mark in the forehead is received by all the subjects of the Romish church once every year? Many of my Protestant readers have seen the faithful on Ash Wednesday, which is the first day of Lent, coming [illegible] Popish chapels with a sign of [illegible] with ashes on their foreheads. This mark is received by Anti with [illegible] thus literally is the prophecy [illegible] that this apostate power should [illegible] both small and great, rich and poor [illegible] bond, to receive a mark in their right hand or in their foreheads." "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."—Ver. 18.

[illegible] having first spoken of the "number [illegible]

In fact, it cannot mean anything else, as the beast cannot be counted as 666, aside from the numerical value of his name. "The number of his *name*" cannot of course mean the number of his *names*; for the number of a *name*, taken in that sense, could only be one.

The letters of the Greek Alphabet being used as figures, any one acquainted with that language, and with the numeral value of each letter, would naturally see that any name in that language would possess a numeral value, equal to the numeral value of each letter composing the name, when added up. This view is confirmed by the fact that John does not use the words, "six hundred and sixty-six," but uses four letters of the Greek to represent the number.

His number is the number of a man. That is, the numeral amount of each letter of the national name of a man belonging to that government will be 666. Thus the Greek name, Lateinos, is in the masculine gender and means a Latin, or a man of that nationality. It is said that, "Irenæus, the disciple of Polycarp, who was the disciple of St. John, the inspired writer of the Revelation, was the first who counted the number of the beast, suggesting the name Lateinos, the letters of which word, added, make 666." The numeral value of Lateinos is as follows:

L	30
A	1
T	300
E	5
I	10
N	50
O	70
S	200
	666

The author of the book from which we copy the above, says in continuation, "Let us examine the number of the beast's name, taking the Hebrew word Romith, which signifies "Roman kingdom," as the name in question, and we have the following:

R	200
O	6
M	40
I	10
T	10
H	400
	666

The writer uses the Hebrew letters which correspond to the English, employed here. The Hebrew letters having the numeral value which is here represented by the English.

Now, since the beast is known by his name Lateinos, that name expressing his nationality; and as this name is the name of a man of that nationality also; and as the number of this name is 666; the beast can be none other than the Latin, or what was once called "the western empire of Rome." And since the imperial head of that empire received a deadly wound by the sword, it has only been healed by the placing of the Pope in the imperial place. And as he is also the ecclesiastical head of the priesthood, he has two horns (emblems of power), civil and ecclesiastical. And since the Papal Hierarchy, only, occupies the position represented by "the two-horned beast," otherwise described by John as the False Prophet, the conclusion is unavoidable, that the Papal Hierarchy is the power thrice* mentioned as "the False Prophet" in the Apocalypse. Wm. Hobbs.

* Rev. 16: 13; 19: 20; 20: 10.

For the Crisis.

Camp Meeting.

Bro. Grant:—Having conferred with, and being consulted by a goodly number of brethren, I find a desire for a Camp Meeting in the vicinity of Boston. And the Lord willing, we purpose to have one in the vicinity of Boston, Lynn, Lawrence, or Lowell, which will be easy of access, so that our brethren in New Hampshire, Maine and Rhode Island may be accomodated with but little expense.

European movements begin to speak the fulfillment of prophecy, which declares "the end of all things is at hand." It is a time when all ought to be interested in a full preparation for an abundant entrance into the kingdom of glory and rest. I pen this to call attention to the interest of this meeting thus early, that we may select the best spot and have the meeting early in the season. If any of the brethren know of a good place or wish it with them, consulting comfort and economy, near the railroad, well situated, readily obtained, please write me, Groton, Mass. In due time there will be a call from the committee, notifying time and place. L. Boutell.

☞ Do you want a good little monthly paper, full of pointed, stirring exhortations and wholesome instructions, pretty much all corn, very little chaff, something for the children as well as the old folks? Do you want it? Well, if you *do*, send fifty cents to David F. Newton, Box 1212, New York City Post Office, and get "*The Golden Rule*," for a year. You will like it, I think. 50 cents per copy. 5 copies for $2. 20 for $6. 100 for $25. Now is the time to subscribe at the beginning of the year, and so help yourself and Bro. Newton, who is fighting sin and wickedness among a host of foes. Go on, Bro. Newton; God give you clear light and rich blessings.

☞ Nothing can be more unjust, or ridiculous than to be angry with another because he is not of your opinion.

The World's Crisis.

BOSTON, JUNE 15, 1859.

The Spirit.—No. 11.

"The spirit shall return unto God who gave it."

We have now given examples of the four significations of the word *pneuma*.

1. It denotes the *air* we breathe, which is essential to sustain life.
2. A *being*, either good or evil.
3. An *influence* proceeding from a being.
4. *A state of feeling* in any individual.

We believe that all the examples in the Bible where the words rendered *spirit* occur, when rightly understood, may be arranged under one of these four heads.

When *pneuma* is used to denote a *being*, it *never* represents a *disembodied* one, or something that has been embodied, and is now existing in a conscious state away from its physical organism. We hold that such a belief is unscriptural, unphilosophical, and absurd. Neither men nor angels were ever known to exist and act independent of material forms, which are necessary to constitute them living intelligences. He talks at random who speaks of "*disembodied* beings." He might as well speak of riding bodiless horses, or ploughing with immaterial oxen, and feasting on nonentities, and then going to rest "*beyond* the bounds of time and *space*."

There is a passage, which may be somewhat obscure as it now stands in our received version, that needs a moment's consideration. It is in 1 Cor. 5: 5. "Deliver such an one unto Satan for the destruction of the flesh, that the (*pneuma*) *spirit* may be saved in the day of the Lord Jesus." One thing is very plain in the Bible; to wit, that *the man* is not saved when his physical organism is destroyed, because that is what constitutes the man. This one passage should not be so distorted as to contradict all plain Scriptures. Other translations remove much of the obscurity from this text, and show its harmony with that which is positive and clear. We know of no better way to settle a doubtful passage than to compare it with other translations and the original. Wakefield renders this:—"Deliver such an one unto Satan for the *punishment* of the flesh." This harmonizes with the idea that the Lord *chastises* his children, or suffers them to be sorely tried by the tempter, that the dross may be removed; then the individual has a right spirit, which prepares him for salvation "in the day of the Lord Jesus." Mace's translation reads:—"Deliver such an one unto Satan to suffer *corporal punishment*." The same idea as is conveyed in Wakefield. The Syriac renders it:—"That in spirit *he* may have *life*." Before his chastisement or "punishment," his spirit or disposition was such that the Lord could not accept him; but the rod of correction has subdued the carnal mind, removed the dross, and now he manifests the sweet spirit of Jesus, who will accept him when he comes in glory. Like David, such an one can say:—"It is good for me that I have been *afflicted*, that I might learn thy statutes." "Before I was afflicted I went astray; but now have I kept thy word." "Thou hast dealt well with thy servant . . . in faithfulness hast thou *afflicted* me."

Another objection is sometimes raised from Heb. 12: 18–24.

"Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words; . . but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the (*pneuma*) *spirits* of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

It is *certain* that "just men" are not "made *perfect*" before the coming of Christ, and the resurrection of the *dead*. Our opponents admit this. Paul says:—"Ye *are* come," speaking as though they were then there, but they were not then perfected in the kingdom of God; "For the Son of man shall come in the glory of his Father, with his angels, and THEN he shall reward every man according to his works."—Matt. 16: 27. When speaking on this passage, Dr. Clarke says:—

"The description in these verses does not refer to a heavenly state. . . . In heaven there is no need of a Mediator or sprinkling of blood; but these are mentioned in the state which the apostle describes. The 'first-born,' he says, are 'those who first receive the gospel of Christ, and who are elsewhere termed the 'first fruits,'—the spirits of just men made perfect.'" He says, "We can not understand these terms without the assistance of Jewish phraseology. The Jews divide mankind into three classes: first, the just perfect; second, the wicked perfect; third, those between both. The just perfect are those who have conquered all brutal appetites and gross passions; . . . the wicked perfect are those who never repent; . . . the intermediate are those who are influenced partly by the evil principle, and partly by the good. . . . The spirits of the just men made perfect, or the righteous perfect, are the full-grown christians."

We find no proof here that men have immortal spirits, that fly away to praise the Lord or blaspheme his holy name, when the men are asleep in death.

In 1 Pet. 4: 6, is an expression thought by some to favor the popular view in relation to the Spirit.

"For this cause was the gospel preached also to them that *are dead*, that they might be judged according to men in the flesh, but live according to God in the (*pneuma*) *spirit*."

It will be observed that those, who had the gospel preached to them, "*are dead*." Macknight renders this verse as follows:—"For this purpose the gospel hath been preached even to the *dead*, that although they might be condemned indeed by men in the flesh, yet they might live eternally by God in the (*pneuma*) *spirit*." Wakefield renders the passage:—"For this indeed was the *effect* of the preaching of the gospel to the *dead*, that some will be punished as carnal men, but others lead a spiritual life unto God." This shows "the effect" of preaching the gospel. Some believed and led "a spiritual life," others disbelieved and will eternally perish.

There is one more passage that demands a passing notice, found in 1 Cor. 14: 32. "And the (*pneuma*) *spirits* of the prophets are subject to the prophets." Paul is speaking about the proper order to be observed in their meetings. Only one should speak at a time, and he should give way for others at proper intervals, which are specified. Wakefield renders this:—"And the spirits of *teachers* be subject to teachers, (for God hath nothing to do with confusion, but peace;) and so in all the assemblies of the saints." Macknight translates it:—"The spiritual *gifts* of the prophets are subject to the prophets." This is in keeping with the teaching of the apostle, when he instructs us to be *subject* one to another.

We have now endeavored to notice the strongest passages which are thought to conflict with the position we have taken. If any of our readers find others which we have not noticed, which appear to favor the idea that there is a spirit which leaves man at death, and exists in a conscious state independent of the material organism, we desire them to forward all such, and we will publish them in the Crisis.

[In our next, we purpose to conclude these articles.]

"In the Day."—Gen 2: 17.

A correspondent asks for light on the expression "*in* the day," found in Gen. 2: 17.

It has been claimed that the penalty threatened Adam was a *moral* death, because he did not die a *literal* death "*in* the day" he sinned. *Spiritual* death, or sin, could not have been his penalty, unless the crime and penalty are alike, which is too unreasonable to believe. Were it so, it would be like requesting a thief to continue stealing as a punishment for his theft. It is more probable that the *day* is spiritual, i. e., a day for a thousand years, than that the penalty should be like the crime. Besides, if the penalty were a spiritual death, then that which dies must be spiritually mortal; and the spiritual death of a spiritual thing must as truly kill, or cause it to cease, as the literal death of a literal thing; so that in either case, there must be a cessation of *conscious* existence.

The margin reads;—"in dying thou shalt die." Dr. Clarke remarks on this passage: "From that moment thou shalt become mortal and shalt continue in a dying state till thou die. This we find literally accomplished." The Greek of Symmachus reads: "Thou shalt be mortal." Likewise the Syriac, which is approved by Jerome and Grotius. The Arabic reads:—Thou shalt deserve to die." The Targum of Jonathan,—"Thou shalt be subject to death." Vatabulus says:—"Thou shalt be subject to death, both of body and soul."

Had Adam died the day he sinned, our race would have ended there, as he had no children at that time. It is certain, however, that his Creator did not intend he should die the day he disobeyed, because he said to him;—"In the sweat of thy face shalt thou eat bread, *till* thou return unto the ground."

The grand difficulty in this passage centres upon the little word IN. The Hebrew preposition *be*, translated "*in*," is rendered in fifteen different ways, one of which is *after*. When prepositions are translated, we choose from the varied renderings the one which is thought to convey the true idea of the writer. In this case our translators believed in the immortality of the soul, and concluded that the punishment threatened was a *moral* death, experienced the day Adam sinned, and hence rendered the preposition *be*, by the word "in," instead of *after*. If they had used the latter word, it would have harmonized with all the facts, and made the matter plain. As it now is, with the claim that the death, or penalty, on Adam was a *moral* one, the Universalist has the argument, when he quotes 1 Cor. 15: 22. "As in Adam all die, (a moral death,) even so in Christ shall all be made (morally) alive," and hence be saved. Their reasoning *is* correct, if the premises are sound. But we find it impossible to harmonize the Scriptures when we take the position that the death is a *moral*, instead of a *literal* and *real* one. Death comes upon us because Adam, by his sin, became *mortal*, and hence all his children must be mortal, till the Life-giver comes to give eternal life to all that have obeyed him, and thereby shown that they wish to be his subjects in the coming kingdom. Gesenius says we should render the preposition *be* by the word *after*, "where the mind rests more upon the *end* of a period, and spoken therefore of time already past." This is precisely the case in Gen. 2: 17. The passage shows that the mind of the Lord was resting upon the *end* or *results* that would follow Adam's disobedience. Death must *certainly* follow; but he is to live awhile, and earn his bread by "the sweat" of his face, "*till*" he should "return unto the ground." This is now accomplished and Adam sleeps in death because he would not obey God.

In Num. 28: 26, we have this preposition rendered both *in* and *after* in the same verse.—"Also *in* the day of the first fruits, when ye bring a new meat offering unto the Lord, AFTER your weeks be out, ye shall have an holy convocation." When the preposition *be* occurs in the original, we can use either of the fifteen words employed to translate it, which we think best conveys the idea of the writer. In the example now under examination, we are fully satisfied it should read,—"*After* the day thou eatest thereof, thou shalt *surely die*;" hence we read, "All the days that Adam lived were nine hundred and thirty years; and *he died*." There the death penalty is executed; and, if there were no resurrection promised through Christ, it would be "eternal punishment;" but as man is to rise again, the first death is only a temporary punishment. When raised from the dead, and found guilty, not for Adam's transgression, but for our *own* sins, if we suffer the "*second death*," it is eternal punishment, because they are never raised to life again, but are buried forever beneath the waves of oblivion, and "*shall be as though they had not been*."

Queries.

M. L. Pratt inquires:—"Are not the terms immortality and eternal life synonymous?"

Ans. Mr. Webb defines *immortality* to be—"the quality of *never ceasing to live or exist*. Exemption from *death* and annihilation; *life* destined to endure *without end*." *Eternal* he defines as follows:—"Without beginning or end of existence." Without end of existence, or duration; everlasting; endless; *immortal*." The distinction between "immortality" and "eternal life," is so small, that it would be difficult to point it out. It is not proper to apply the term immortality to anything that is not susceptible of eternal *life*; hence it should never be applied to inanimate objects.

"Does not eternal life, or to live forever, imply immortality?"

Ans. Yes.—He who has immortality will live forever; and he who has eternal life will live forever.

"When Adam was driven from the garden of Eden lest he should partake of the tree of life, and live forever, does it imply that the partaking of it would have made him immortal?"

Ans. If a man is told not to take a certain dose of arsenic lest he die, we infer at once he will die if he does. If a man is deprived of food lest he eat and live, we conclude if he does eat, it will preserve life. Adam is driven away from the tree of life, "*lest* he . . . . eat and live forever." The inference is most plain, that he would live forever, or become immortal by eating, and is driven away that he might die and not be eternally miserable. If Adam had obeyed the Lord, then he might have been allowed to eat and live forever; or, in other words, been made immortal. In the last revelation from our Savior, he says:—"To him that overcometh *will* I give to eat of *the tree of life* which is in the midst of the paradise of God." Rev. 2: 7. The tree of life here named is in the new earth, as we learn from Rev. 22: 2. If Adam had *overcome*, he would have had right to "the tree of life . . in the midst of the garden;" and then all his posterity would have been immortal, as those who now overcome, will be, after they partake of the life-giving tree in paradise restored. Those who do not overcome must be forever excluded, and consequently die and cease forever—be no more. Only the righteous will have right to "the tree of life, and eat and live forever."

"Many Shall Run To and Fro."

This prophecy of Daniel is literally fulfilled in these days. But it was not to be fulfilled till "*the time of the end*." There can be no doubt but that we are emphatically in "the time of the end."

"Signs there's no mistaking,
Proclaim Messiah near."

Saying nothing about the lightning speed with which thousands of travelers are hurried over the land routes, the following shows that ocean travel is keeping pace, and rendering its aid to confirm the "sure word of prophecy:"—

The Atlantic Ferry.—Twenty-two steamships arrived at this port, Boston and Quebec, during the month of May, from Europe. Twenty-two steamers in thirty-one days! Almost as many went the other way. It is only twenty-one years since the little Cork steamer Sirius made her appearance off the Battery, the first to cross the Atlantic. She was eighteen days in making the passage. Now it is accomplished in nine days. The arrival of the Sirius produced a sensation throughout the country. Now the arrival of twenty-two steamers in one month scarcely excites a remark. *Tempora mutantur.*

Emphatic Diaglott.

We have received the fourth number of this very valuable translation. It is not only valuable for expressing the idea contained in the text in a clear and forcible style, but for placing the Greek Testament within the reach of the mere English scholar, who has scarcely learned more of Greek than the alphabet. It is just what the *common people* need, and is very convenient for those who are familiar with the Greek.

The four numbers now issued include the gospel according to Matthew, the first five chapters of Mark, and most of the sixth. Twelve numbers are furnished for $2.00, or at twenty cents a No. It is calculated that it will take about twenty-seven Nos. to complete the New Testament, with appropriate notes and references. The translator is a believer in the doctrine of life only through Christ, hence we may expect *one* translation that will show the harmony of the Scriptures on this subject.

Those who wish to subscribe for the work can send us their names, and we will see them forwarded; or they can address the publisher, Benjamin Wilson, Geneva, Ill., including $2.00 for the first twelve numbers.

"Free Love."

The "free love" principles are spreading rapidly, from the fact that they are completely adapted to the *natural* heart. Spiritualism may very properly be called "natural religion," "animalism," or "demonism." A large number now advocate that the marriage laws should be abolished.

At the Spiritualist convention, in Kiantone Valley, Chautauque Co., Sept. 1st, '58, Mr. Codding, while under spiritual influence, is reported to have said,—"The marriage institution was slavery, and should be abolished. Those groaning beneath the galling fetters of matrimony, should be freed at once and left to bestow their affections *when* and *where* they pleased."

A lady said:—"Free love—it is God's law—it is heaven's command." Others advocated the same.

If the virtuous would continue so, let them *beware of Spiritualism*.

Hungarians and the War.

The Hungarians, who have so long worn the galling Austrian yoke, begin to hope for relief in the coming struggle. Those who have fled for safety, or been banished for their love of free air, free soil, and free speech, are sending soul-stirring proclamations to their brethren who are still groaning beneath their oppressive burdens, and weeping over desolated homes and down-trodden rights. The following is from Genoa, in Italy:—

"Magyars.—The Italians are your brethren! Recollect 1849, when the Sardinian Government, notwithstanding its difficulties, extended a friendly hand to you, the only one offered you in all Europe! Austria will, by a thousand promises, seek to induce you to fight for her. Do not forget that Italy is fighting for her Independence, and that the principle proclaimed by her is also ours. Recollect that Austria, when the danger is passed, will not recollect her promises. Magyars! The Italians and we are oppressed by the same yoke. Brethren in slavery, let us aid each other in conquering liberty. In laboring for the cause of Italy you will promote your own!"

Battle of Armageddon.

Dr. Saml. H. Cox, when speaking of the present state of the nations in Europe, says:

"Is it not general enough to say, that there will be no permanent peace in Europe while the ten horns of the beast, the nations and the monarchies there, continue to uphold that masterpiece of Satan, Popery? Is not the great battle of Armageddon yet to be fought? If it is to occur as the sixth vial is completed, must it not be near? Can it be far?" "I peruse *the signs of this time*, to expect a roaring procession of thunderous reverberations, mingled with copious blood, soon . . . avenging the impieties of the ten horns there that have one mind, giving their power and strength to the Beast, and making war with the Lamb." "Napoleon III. upholds him! Oh, what a token of perdition to his dynasty! So does the Emperor Joseph of Austria. So does the King of Sardinia—Victor Emanuel, by a grand misnomer! So does the diabolical King Bomba, Ferdinand II. of Naples. These doomed chieftains all give their power to the beast, upholding the most monstrous tyranny, secular and spiritual, the world ever saw, or history ever chronicled, or God ever denounced. Is it likely that their impious conspiracy for the man of sin is destined to prosper?"

War.—Says the New York *Herald*, when commenting upon the war aspect of the nations:—

"The war clouds that are gathering over the continent of Europe are pregnant with disaster to the financial and commercial systems of the nations that compose the great republic of trade. If their storm can be limited to the plains of Italy, and their effects circumscribed, in the main, to the two great combatants, France and Austria, a partial ruin only will result from the deluge of blood. But if England permits herself to be drawn into the contest, or if, as in a former period, she undertakes to subsidize and to lead one of the contending hosts, the devastation that will follow to the industrial interests of mankind will surpass all precedent in the history of the world."

The best statesmen and politicians now see but little probability that the war "can be limited to the plains of Italy." There is but a little hope that England can keep out of the coming, bloody struggle. Her sky is already clouded with the rising storm.

The following, from H. W. Beecher, would not be far out of the way, if spoken in some other places.

"There is sitting before me in this congregation now two hundred men, who stuff their Sundays full of what they call religion, and then go out on Mondays to catch their brother by the throat, saying: 'Pay me that thou owest; it's Monday now, and you needn't think that because we sat crying together yesterday, over our Savior's sufferings and love, that I'm going to let you off from that debt, if it does ruin you to pay it now.'"

For the Crisis.

The West.

Look here, brother and sister, I want to talk to you a little. Don't sneak off now, like a miser when the contribution box is passing, but hear what I have to say. God help me to say it right, and you to hear it as you ought to.

The West is a new country; rich in undeveloped material resources, and very poor in *cash*. Multitudes have gone there—with but little money,—paid that out for *land*, and have been almost penniless ever since. The hard times have come on. This has pressed more severely upon them than upon us at the East. Money cannot be raised. Debts cannot be paid. I have read letters from friends informing me that in some regions money could not be borrowed short of 50 per. cent interest per annum; 25 per. cent was offered in vain, with good security. Many persons there, who are in debt, want to pay but cannot! I have some experience in the matter. Since the panic of 1857, I presume I have not been able to collect more than 10 per. cent on all that was owing me in the West, for books and publications.

Well, what of all this? Why, *this*—God has children there,—good ones too, and they are interested in the work of God, and they feel interested in the spread of God's truth and the saving of men, but their money has n't come yet. They'll have it by and by if time delays, but not yet. They are good. Some of them we know, they have gone from our own sides. Their religion is pocket-deep, but, as Sr. D. says, "What good does that do, if there's nothing *in* the pocket?"

Further, *we*, that is you and I, must help these people. I can't go out there and preach just now. My health is too poor. I am crippled with a lame lung. I have done about three men's work, till it is now doubtful whether I can do more than one man's. I am not discouraged yet, nor inclined to give up, but I cannot travel and preach just now, as much as I have done. But you know I have been preaching for a-while past at intervals a little with my *pen*; just as I am now preaching to you. Well, I can help these people some in this way. Many there are hungry for knowledge. They are almost out of the book-world; beyond the realm of libraries, or even of flashy novels and newspapers. A stray paper that falls in *their* way gets read even to the *advertisements*. A book coming into a neighborhood inaugurates a new era. It is read and pondered, and lent and discussed and sifted; and if there's any thing *in* it in the line of light, they get it out, and that without using it to kindle fire within two hours after it gets into the house. These friends at the West want books and tracts. The preachers want them, but they can't *sell* books and tracts there—there is no *money*. If they could pay in *corn*, that would do; but cash! ah! they have n't enough to pay taxes. We have less land and more money. *We*;—*you* and *I*, I mean; for we are neither of us half as poor as we might be, or as Jesus was.

But hold—here are *documents*; let's read "the papers." Here is an extract from a letter from Sr. P——, whose face I well remember among the friends of other days.

"Wisconsin, Feb. 19.

Enclosed is ——. Please send me your Pilgrim Harp. I would not send such a stingy sum if we had more to send, but would send more to get some of your works, which we intend to do if the Lord prospers us. There are no believers near here. We are trying to hold up the much persecuted Truth of God in these dark regions, as well as we can. We have got the "Voice of the Church" and are lending it to the people; some of them think it is a great work. We are scattering other books and tracts round, thinking they can preach better than we can," etc.

God bless you, sister P——, hold on and let your light shine to the end.

Here is another. When in New York, last January, manufacturing a few thousand pounds of books and tracts, Bro. Charles Goodrich called in and wanted a few tracts sent to Bro. T. of Minnesota. He paid a little towards them from his own lean pocket, (and has since collected a few dollars more,) and so we packed a bundle and started it to the far West. Well, by and by comes back a letter as follows:—

"Minnesota, Mar. 8. 1859.

Dr. Bro. Hastings:—May grace, mercy and peace from God the Father be with you, evermore, amen. It is with thankfulness that I address you. God bless you for those books and tracts. I wish I could pay you for them, and I will if ever I can. (They are paid for. H.) When I received a letter from Bro. Goodrich informing me that you had sent me some books and tracts, I felt to rejoice, and yet was sad. I rejoiced that there was a prospect of an opportunity of spreading light and truth, and was sad to think I could not pay you for them; neither could I see any way to pay the Expressage, but by the help of God, I was enabled to borrow enough, and trust the

Lord for the future. The Express was $4.05. As Bro. Deyo of Iowa says, There is no use in trying to *sell* tracts in the *West*. I have by the blessing of God been enabled to establish a church here of about twenty members, that love the truth and the Savior and his appearing, and we had just got all the money together that we could and sent for a dozen Hymn books; and at the time of your sending, I could not raise a dollar among all the members. Therefore there being no money here, I must give away the tracts, for they are very poor brethren here, and are giving up their tobacco and are getting ready for the kingdom. (Good!) The water is very hard and full of lime and does not agree with us. We therefore drink corn coffee and sage tea without sweetening. We live on corn bread and potatoes and God blesses us at the same time. My trust is in the Lord, and I expect to have all good things, bless God, forever, for no good thing will he withhold from them that walk uprightly. I pray for you, Bro. Hastings, and have done so, though not intimately acquainted with you, yet because your father (that now sleeps in Jesus, but will awake, bless God,) was the first I heard preach the *blessed truth* and also baptized me. I feel for you in your arduous labor of preaching the truth and publishing those tracts which are so good. As one woman said at our last prayer meeting, 'These tracts are so good that I can't see how any one can help liking them.' God bless you and reward you, and give you means to still scatter the truth is my prayer. That 'Voice of the Church', oh, how I love it! I have been trying for more than a year to get a spare dollar to send for it, and when I saw it, I could not help saying aloud, 'God bless Bro. Hastings.' I will try to use the books to the glory of God. My companion joins in sending love to you and yours," etc.

There! how do you like the reading of that? I've got a packet full of letters, and several more of the same sort. Now, what shall we do for those noble, self-denying ones, who, in their "deep poverty," yet strive to make "many rich?" "Who is he?" Well, I believe he is the man that might have been seen a few months since going thirty miles on foot to preach the Gospel, wearing thin shoes and thin pants, and treading through six inches *snow* into mud as much deeper, while *you*, dear reader, wrapped yourself up in comfort and talked about going "through much tribulation" into the kingdom. "Well, but who *is* he?" Do you really want to know? Have you got $5 to send to him? If you have, send me word and I'll give you his address. "Can't spare it!" Oh, you are the man that lives in that big house, over there—just been buying a little more real estate—got more than you'll need as long as you live—ah! well, "Thy money perish!"

Look here, my good sister, don't you wish the price of your new earrings and big breast pin was in that brother's pocket? Say, brother, don't you wish that that V. that you spent for tobacco the last six months was applied to get his wife some more comfortable clothes? Don't you wish, friend, that that money that you lent to Tom Noddy, Esq., because you thought he could give better security and bigger interest than the Lord could, had been invested in books and tracts and scattered all over that western territory, to teach men the Gospel and lead them to the Lamb of God? If you had lent it to the Lord, you would not have felt so bad as you did when you found Tom had "sloped" and his business had "gone up" "higher than a kite" and come down "flat as a shingle." Ah! the good Lord's bank doesn't smash like an egg shell in a panic, or flat out beneath a "*run.*"

Well, what's past can't be helped, and very probably you will profit by it by doing just so again.

To return. These friends at the West need help. "Yes." They ought to have it.—"Yes." They must have it.—"Yes." Who will do it? "Well—I—suppose—we—shall—have—to." Who is *we*? "Why, everybody." Ah, yes! Everybody is twin brother to *nobody* and they work in company and do nothing! Who will *do* this work? "We must." Who is "*we?*" "You and I." I am on hand for it. I'll do something. "How much?" O, I'm a very modest man. I thought of giving my salary for the month, but as it has n't half paid my traveling charges I will not be so small as that. I've got a dollar though, one that I saved last week riding on the deck of the steamboat and sleeping on a roll of sole leather, with my head on a valise and my feet on a cotton bale. I'll give that to help—yes, and I have anywhere from ten to fifty thousand pages of tracts and books that are ready to send out. Who will pay the postage on them?

What shall we do? Get up a great wind-bag of a "society," with fourteen presidents and vice presidents, that will, as one of the New York Bible societies did last year, use up in salaries, expenses, etc., $16,-000, in collecting and expending, $18,000? Get so much machinery that it will take all the power to run it and all the oil to grease the wheels? Well, we'll think of that by and by. But the "circumlocution office," where men learn "how not to do it," will hardly answer to perform "the king's business," which requires haste. I go in for a hand to hand fight with the powers of darkness. Here is my plan. If you can devise a better one, do so.

1. You hungry children at the far West—you scattered sheep in the wilderness, who really want the work of God to prosper, and the truth of God to spread,—and you who preach the Word there and need every week publications to assist in the work—you who hate rum and tobacco and abhor cigars and snuff,—you who are prudent and diligent, neither thriftless nor lazy, but zealous for the truth, let us hear from you. What publications do you want to circulate? How many tracts can you scatter? What can you do to help pay for them?—anything, or nothing? Where do you live? What is your Post Office address? What the nearest depot, and on what railroad or stage route?

2. You rich men out there, what are you ready to do? What will you do by and by? Can you help if God gives you a good harvest, or will you hoard it all up till God curses you again, for robbing him, with blight and mildew and drought, and weevil and perdition? Let us hear from you.

3. You rich and poor, young and old, small and great, from east, west, north, and south, who are interested in this matter, let us hear from you. Have you any of God's money that you wish used for this work? How much? Is it ready *now*? When will it be? How much will you pledge within six months? Will you pay your pledges if the Lord will? Do you want to be dunned, teased and *sued*, to get you into the work? (If you do, don't write to us, we've got too many laggards around us now). Where are the *live men?* Who is on hand? Come, wake up. The day is breaking, bestir yourselves. Do you want to help preachers who are poor? Who? Do you want to scatter tracts? What kind? and where? Come, speak out. If you will raise $1000 dollars for this object I will pledge myself to furnish at least ONE MILLION, SIX THOUSAND PAGES of tracts in New York, boxed and packed for any quarter in the great West, east, north and south. Think of it! at *least sixteen* pages for a cent. I *think* I can furnish more than that, though the American Tract Society, with all their vast capital and great amount of donations, sell only *fifteen* pages for a cent. I will do better than that, and I'll be one of *twenty* to raise the *thousand dollars* besides. Who will be another? and another?

Come, brethren, who will put shoulder to the wheel? I have, I believe, about $50 that I can call my own, which is available; that shall go in if the rest of you will raise the other $950. Can we not send unto the great West a million pages of good healthy Gospel truth this very season? The season for Tent meetings is at hand. We must work fast. I want to begin the printing in a month, if possible, if anything is done. If this plan will work we will have *five* or *six* thousand pounds of publications afloat before winter. Do not forget your own localities, meanwhile. Scatter seed all round you, on cars, in steamboats, streets, stages and everywhere.

Brethren, pray over this matter. Pray, talk, agitate and act! Who shall do it? Who will oversee? Who shall attend to the disbursement of funds? Who shall be a committee of distribution and of publication? Let something be done at *once*. The Master bids us work in his vineyard. The fields are white—the laborers few. Who goes out to reap? He that reapeth receiveth wages, and gathereth fruit unto life eternal. God bless and guide us all to his glory.

Your brother in Christ,
H. L. HASTINGS.

Providence, R. I., May 30, 1859.

P. S. Bro. Grant offers to give $50 towards making up the $1000. He has consented to serve as one of a committee with me. Who else subscribes $50? Speak out. Direct to H. L. Hastings, Providence, R. I., or to Bro. Grant.

For the Crisis.

Edward Irving.

BY D. T. TAYLOR.

The writings of this extraordinary genius, whose pulpit ministrations, thirty-five years ago, shook all England, are too little known. An Episcopal clergyman once told me there were passages in them that fairly made him tremble to read them. We do not recollect in all the books of men anything equal in power and impressiveness to the following which I extract from Irving's "Oracles of God," p. 58. It is a burst of terrible eloquence. Let sinful men read it and be alarmed, for it is pregnant with deeper woe soon to come upon the ungodly.

"Obey the Scriptures, or you perish. You may despise the honor done you by the Majesty above, you may spurn the sovereignty of Almighty God, you may revolt from creation's universal rule to bow before its Creator, and stand in momentary rebellion against His ordinances; his overtures of mercy you may cast contempt on, and crucify afresh the royal personage who bears them; and you may riot in your licentious liberty for a while and make game of His indulgence and long-suffering. But come at length it will, when Revenge shall array herself to go forth, and Anguish shall attend her, and from the wheels of their chariot ruin and dismay shall shoot far and wide among the enemies of the King, whose desolation shall not tarry, and whose destruction, as the wing of the whirlwind—shall be swift—hopeless as the conclusion of eternity and the reversion of doom. Then around the fiery concave of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy shall strike its fangs into its proper bosom; and the [illegible] solved in voluptuous pleasures, shall dissolve in weeping sorrows and outbursting lamentations; and the gay glory of time shall depart, and sportful liberty shall be bound forever in the chain of obdurate necessity. The green earth with all her blooming beauty and bowers of peace shall depart. The morning and evening salutations of kinsmen shall depart, and the ever welcome voice of friendship, and the tender whisperings of full-hearted affection shall depart, for the sad discords of weeping and wailing, and gnashing of teeth. And the tender names of children, and father, and mother, and wife and husband, with the communion of domestic love and mutual affection, and the inward touches of natural instinct, which family compact when uninvaded by discord, wraps the live-long day into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself,—all, all shall pass away; and, instead shall come the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throes and tossings of horror and hopelessness, and the worm that dieth not, and the fire that is not quenched. 'Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of holy writ. With this in arrear, what boots liberty, pleasure, enjoyment—all within the hour-glass of time, or the round of earth's continent, all the sensibilities of life, all the powers of man, all the attractions of woman!"

How awfully solemn are these reflections from one of the heralds of the grand advent! Not a little remarkable is it that the six greatest preachers who ever contributed to the glory and admiration of the British pulpit, were and are pre-millennialists. Robert Hall, with his rare and tremendous power; Edward Irving, with his gorgeous and almost inspired tongue; Thomas Chalmers, with his giant intellect; Hugh M' Neil, with his solemn majesty; John Cumming, with his unsurpassed eloquence, and Charles Spurgeon, with his thrilling oratory and world-wide youthful fame, all lend their well-nigh superhuman influence to this view and preach the soon coming of Jesus. Impressive fact! And is it nothing when such men grasp, and become the champions of, such a faith? And more important is the startling question,—"*Is the Lord indeed just at hand?*"

No. Wardsboro, Vt., June, 1859.

JEWISH DOCTORS: OR, THE DESTRUCTION OF THE WICKED.—"Now what are the mighty promises of atheism in comparison with those (joys of heaven)? Let us know the glorious recompenses it proposes! Utter extinction and cessation of being; to be reduced to the same condition as if we had never been born. O dismal reward of Infidelity! at which nature does shrink and shiver with horror. What some of the learnedest doctors* among the Jews have esteemed the most *dreadful* of *all punishment* and have assigned for the portion of the blackest criminals of the damned—so interpreting Tophet, Abaddon, the *Valley of Slaughter*, and the like *for final extinction* and *deprivation of being*—this atheism exhibits to us as an equivalent to heaven.—*Dr. R. Bentley's Computation of Atheism, Serm. I. Bogle's Lect. Ser. Vol. I. 7.*

* See Pocock, Notæ in Portam Mosis, p. 158.

The above is but another evidence of the indisputable fact that many of the most learned of the Jewish doctors regard the Hebrew Scriptures as teaching that the wicked will finally be destroyed, and cease to be. More facts may be found in Hudson's Debt and Grace, and others also will be found in The Old Paths.

H. L. H.

For the Crisis.

To the Ministers.

BRETHREN:—I am doing a new work, in gathering statistics. Your aid is solicited. I am sending out several hundred circulars—these will explain themselves and open my task. I began this work last December. Many to whom I have written have done well, others have retarded my work. To such I wish to say that I am doing this work to benefit a great and good cause, and I desire to do it well. A complete list will be put into the hands of each of the four editors who may publish this call. It *may* be printed,—the names and post-offices, with or without the views attached. This will be as you shall say:—so then give your opinion concerning its publication. And do not be ashamed or afraid to state your views and position. Do not lumber your letter but reply systematically, briefly, fully, and early. Do not shirk from answering as some have. Please do not stop to lecture me on the vanity of my task. I'll take care of that. Do not give me the trouble of sending a second time. Do not guess at names of men or places, state only those you know. Further information in relation to the whole plan will appear in due time. Help me in it but do not hinder, so shall you have the benefit of the undertaking when completed.

For God and Truth,
DANIEL T. TAYLOR.

No. Wardsboro, Windham Co., Vt., June 10, 1859.

☞ A smooth sea never made a skillful mariner. Neither do uninterrupted prosperity and success qualify man for usefulness or happiness. The storms of adversity, like the storms of the ocean, rouse the faculties and excite the invention, prudence, skill, and fortitude of the voyager.

Summary of News.

FOREIGN.

Per steamship Argo. Advices of the 30th ult.

The Times says the report that M Beuriely is about to proceed from Paris on an extraordinary commission to the German Confederation, tends, according to some, to strengthen the supposition of a possible compromise, at no distant day, by means of Prussian agency.

The London papers of Saturday morning advert to the expedition of Garibaldi and his volunteer corps across the right wing of the Austrian army in upper Lombardy, which has been by far the most striking and successful episode of the campaign.

PARIS, May 30. The Moniteur publishes the following dispatch:

"ALESSANDRIA, May 29. The Emperor is enjoying perfect health. There are but few on the sick list. Weather beautiful: heat moderate. The harvest has begun.

The army is abundantly supplied, and the soldiers continue full of confidence and are in high spirits.

Gen. Garibaldi entered Como amidst the ringing of bells and a general illumination of the town.

All the steamers in Lake Como are in possession of Garibaldi, and the Austrians are in rapid retreat.

Advices from Lugano, dated 28th, noon, state that the Austrians were pursued by Gen. Garibaldi, the former withdrawing towards Milan. Gen. Garibaldi occupied Carmelita and Lucca.

Insurrectionary movements have taken place in the Valethine, and eight hundred Valethine insurgents are now on board an Austrian steamer.

The following advices have been received from Lugano to day. Yesterday evening, after a furious fight, which lasted from five to eight o'clock, Garibaldi entered Como. The combat was renewed at Carmelita, and the Austrians again gave way and retreated.

The town of Como was illuminated, and all the steamers in the lake were in the hands of the patriots.

This morning, an Austrian war steamer in Lago Maggiori kept up a three hours' cannonade on the Canobio, without much effect.

BERLIN, Saturday. According to advices from Florence of to-day, Russia, Prussia, England and Turkey are said not to have recognized the Provisional Government of Tuscany, and representatives of these countries are also said to have withdrawn their flags.

PARIS, May 28. The Pays of this evening contains the following semi-official dispatch:

"The Austrians, 50,000 in number, quitted Piacenza yesterday and re-entered Lombardy."

The same journal also states that England is endeavoring to renew diplomatic relations with Naples, but only on condition that France simultaneously do the same.

In Paris, unless through treachery or private means, we cannot know the truth or falsehood of the war bulletins. No foreign paper possessing the least contradiction to these is allowed to enter. Yesterday seventy papers, principally English and German, flourished on the list of prohibition, and the employees of the Post Office derived much amusement from the bitterness of the claimants thereof.

[Per Steamship Africa.]

There is nothing important from the seat of war beyond further details of the battle of Montebello. The Austrians profess satisfaction with the result.

Gyulai says his loss was 290 killed, 718 wounded, 283 missing. He says the French numbered 40,000, but abstained from all pursuit.

Count Stadion, Commander of the Austrian forces, was wounded.

Some French authorities still assert that not much over 4000 French were engaged. Other estimates say about 12,000.

It is reported via Turin that 5000 Austrians attacked Garibaldi's corps at Varese, were repulsed and pursued.

The country around Varese, was in insurrection.

There have been popular risings in favor of Sardinia in some parts of Parma.

The war excitement was high in Southern Germany.

Kossuth was expected to go to Genoa in about a week, with the full concurrence of Napoleon and the King of Sardinia, there to concert plans with Klapka and others to overthrow the Austrians in Hungary.

The new king of Naples has been acknowledged by telegraph, by nearly all the Powers, and the army have sworn allegiance.

The Paris Debats of the 25th, says the Austrians have twenty bridges thrown over the Po, either to attack or secure their retreat. The first is occupied by a corps of 40,000 men.

A dispatch from Trieste says that about 60 French men-of-war were in the Mediterranean cruising between the Adriatic and the Levant.

A flotilla of gunboats was ready to sail from Toulon, and was shortly to be followed by a second. It was supposed they were intended to act against Venice.

Five gun-boats which could be taken to pieces and remounted, had been sent to Genoa. They were intended for use on Lake Maggiore.

ENGLAND.

The Derby Ministers have issued a strong appeal to their Parliamentary supporters for an early attendance, to meet the opposition movements.

FRANCE.

The Empress Eugenie has received and addressed the members of the great bodies of the State. She said she placed full dependence on the patriotism of the Deputies, and upon the support of the entire nation, which, during the absence of their chosen chief, would never be found wanting to a woman and child. The speech was loudly cheered.

GERMANY.

Accounts from the southern states of Germany reiterate the reports that the war excitement there was most intense. Explanations are said to have been demanded respecting the passage of Austrian troops through Bavarian territory.

ROME.

A letter from Rome of the 22d inst., announces that General Guyon, who commands the French troops at Rome, had notified to the monks of the convent of Montorio, a position which commands Rome, that they must evacuate the convent, in order that it may be occupied by the artillery.

We learn from Rome, under date of the 21st inst, that active attempts have been made to induce the Swiss troops in the service of the Pope to revolt.

NAPLES.

MARSEILLES, May 28. The Vesuvio, which left Naples on the 24th, has arrived with a full complement of passengers, who hurriedly quitted Naples, from fear of a collision, which appeared imminent there. The Court is divided. The king, confiding in his army, is making preparations to suppress any outbreak of a revolution de palais. His Majesty has ordered the arrest of several suspected persons of distinction. It is asserted that the king will declare for neutrality.

TWO DAYS LATER.

The official Sardinian Bulletin says, that the Sardinians passed the Sesia in the face of the Austrians who were fortified at Palestro, after a severe conflict. The Sardinians, under the command of the king, carried Palestro and made many prisoners. Garibaldi was making bold movements in Lombardy.

On the 27th, after a furious fight of three hours, he entered Como. The Austrians retreated to Carmelita where the combat was renewed, and the Austrians again retreated towards Milan.

It is reported, via Berne, that on the 29th Garibaldi was defeated by a superior force, and withdrew into Canton Tessin. The dispatches give the impression that he was making further progress.

The Emperor was about to move his headquarters from Alessandria, and it was reported that he would go to Casale.

The Austrians in considerable force had occupied Bobbio.

It was reported in Paris that as soon as the French had entered Milan, England and Prussia would make most strenuous efforts to end the war.

The Red Sea cable is believed to be successfully laid from Suez to Perim, 1260 miles.

[From the London Times.]

It will be urged that the Austrian empire preserves the balance of Europe. In reality it disturbs that balance, and it is absurd to regard it as a barrier against Russia. On the contrary, the tyranny and misgovernment of Austria are so bitterly resented by her eastern provinces, that they would, probably, welcome Russia as a deliverer. Austria offered no opposition to Russia in the last war, but left England and France to bear all the burden. It is said that Austria is our ancient ally, and how has she proved her friendship? When the desperate struggle before Sebastapol was in progress, she occupied the Danubian Principalities, not to menace the Russians, but to interpose between them and the advance of the victorious Turks. Russia was thus enabled to withdraw from Bessarabia the battalions that attacked us at Inkermann, and the blood of our soldiers who fell on that 5th of November rests on the head of Austria. Such was our friend and ally in the hour of need. If Austria appeals to the faith of treaties we may point to Cracow, seized and annexed to the Empire, in time of peace, without a pretext, in direct violation of the Treaty of Vienna, and in the face of protests from England and France. Neither duty, nor policy, nor sympathy, urges us to support Austria, either directly or indirectly. We have never interfered in favor of liberty, and now we will not lend our arms to absolutism. There are signs that this war may become one of principle, and of antagonism between freedom and despotism. If we cannot strike for the right we must not assist in upholding the wrong. The nation must take heed that it is not unwittingly committed to a part in the contest. At all public meetings, and in every address to the Queen, let the prayer for neutrality be followed by an emphatic declaration that the people of England will not fight to consolidate the power of political despotism and religious intolerance as represented by Austria and Rome.

HUNGARY.—The intelligence which reaches me from Hungary is so alarming that I cannot venture to repeat it. The discontent and disaffection of the people increase from day to day, and it hardly admits of a doubt that there will, sooner or later, be serious disturbances if some concessions are not made to them.—*Vienna Correspondent.*

ATLANTIC CABLE

The negotiations between the English government, the Atlantic Telegraph Company, and the New York, Newfoundland and London Telegraph Company have reached a point which admits of no doubt about the Government's guarantee of 8 per cent. on the £600,000 capital being accepted. In view of this fact, as we learn from the same reliable source, the Atlantic Company are actively engaged in making the most thorough tests of the various kinds of cable adapted to the Atlantic line, and will be prepared to enter into the necessary contracts at an early day.

In the meantime the Company have decided to expend a sum not exceeding $100,000 to resuscitate the present cable, and active operations to this end will be commenced as soon as the weather will permit.

The heavy battery of Mr Henly, which arrived at St. Johns, N. F., late last Fall, has not yet been sent to the telegraph station at Trinity Bay, owing to the ice, but will be in position within the next few weeks or days.

The Atlantic Company will not attempt to lay the new cable until July of next year. 1860.

Married.

In Waterbury, Ct., June 6th, 1859, by Eld. J. W. Crabtree, Mr. GILBERT L. RICE of Springfield, Mass., and Miss CAROLINE E. HINMAN, of the former place.

In Tunbridge, June 7th, by Eld. Allen Cleaveland, Mr. JAMES M. DENSMORE of Hartland, and Miss MARTHA M. LYMAN of Royalton, Vt.

Notices, &c.

Conference in R. I.

The next meeting of the Conference in this State, is to be held at Carolina Mills, Wednesday, June 29th, 1859. Let all who come to take part in business come on that day, so that we may be able to do our business up at once, so as to have more time to devote to "prayer" and "preaching the word." We hope all will see the importance of this.

JOSEPH D. BROWN.

Notice.

Eld. Wm. Shepherd would say to churches that desire his labors, that he will visit them, as they shall request, the Lord willing. His address is 69 State St., Newark, N. J.

Notice.

The Lord willing, there will be a quarterly conference holden with the Church of God in Springville, Bad Axe County, Wis., to commence on Friday, June 24th, at 2 o'clock, P. M., and continue over the Lord's day. As this is a new field, in which the harvest is great, we hope that all the way-worn pilgrims that can, will attend this convocation and participate in comforting each other. We especially solicit our preaching brethren to attend that can do so.

Y. HIGGINS, Evangelist.

Notice.

THE FIFTH ANNUAL CONFERENCE OF ADVENTISTS IN MAINE, will be held at Lincolnville Corner, commencing June 23d, Thursday, P. M., at 2 o'clock, and continue over the Sabbath. Several places have been mentioned for it, but this seems to be the most central and easy of access for the greatest number. Those who think of attending from the West, should give notice of their intention, that carriages may be ready for them at Camden Harbor, where they will land six miles from the meeting. They can come from Boston, or Portland, by steamer Daniel Webster, to Camden, and call on Bro. Blanding, near steamboat wharf, arriving Thursday morning, in season for the meeting. Others from various parts of the State will come by such conveyances as may be had, and call on Bro. George McKenny at Lincolnville. We hope all Advent ministers in Maine, who wish to labor in the union and fellowship of the Gospel, for the good of the cause of our coming Lord, will come to this meeting. And as many other brethren and sisters as can well do so, come to pray, labor, advise, and counsel, unitedly, for the salvation of the lost, and the upbuilding of the saints, by spreading abroad the great truths of the Gospel.

N. SMITH, Moderator.
[illegible], Scribe.

Richmond, (Me.) May 21.

Notice of Dedication at Union Mills, Indiana.

The church edifice now in the way of completion in this place, it is expected will be dedicated on Saturday, June 18th, when the church will be pleased to see as many churches and brethren of the region present, as can find it convenient to come. It is hoped to see a number of ministering brethren present on the occasion. Let us pray for a profitable season.

P. B. MORGAN.

Union Mills, Ind.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday,........June 19th

Eld. S. W. Bishop will preach in
Auburn, N. H.,................Sunday, June 12th
Epping, N. H., (eve. or at 5 o'clock).....June 14th
Lee, N. H., (as above)..................June 16th
Great Falls, N. H.,.....................June 17th
Dover, N. H.,..........................June 19th

Hold a Grove meeting in Chichester, N. H., Sunday, June 26th.

Danbury, N H, Saturday, P. M, July 2d and the Sunday following.

I will preach at Blackstone, or Chesnut Hill, Mass., as Bro. Bellows may direct, on the 3d Sabbath in June. If they are supplied then, they may write me at Pawtucket, R. I. JACOB BLAIN.

Eld. L. Boutell will preach in
Harvard, Mass.,..........................July 3d,
(where Brn. Withington and Rogers may appoint.)

Eld. J. Couch will preach at
Salem, Mass.,..........................June 19th
Portland, Me.,.........................June 26th

S. C Hancock will preach in
East Otis,....................Sunday, June 26th

Eld. T. S. Canfield will preach in
Chester Factories, Mass.,..............June 19th
Goshen,................................June 21st
Plainfield Pond,.......................June 26th
Bancroft,..............................June 29th

APPOINTMENTS FOR BRISTOL, CT.

Eld. S. S. Brewer......................June 19th
Eld. George Champlin....................July 3d

J. H. SUTLIFFE.

Eld. J G Smith appoints to preach in
Tuftonboro, N. H.......................June 19th
Danbury, N. H..........................June 26th

Eld. C. Goodrich appoints to preach in
Bancroft, Mass.........................June 19th
Chester Factories,.....................June 22d
Goshen, Mass.,.........................June 26th

Eld. Babcock appoints to preach in
Springfield, (at Hubbard's Hall)........June 19th

Eld. J B Cook appoints to preach in
Norwalk, O. (as Brn. may appoint).......June 18th

Eld. J K Bellows appoints to preach in
Hampden, Ct., (at Bro. Dunan's).........June 19th
Fairhaven, Ct.,..................June 20th, 21st
West Haven, Ct.,.................June 22d, 23d
Bridgeport, Ct.,.......................June 26th

W. L. Blanchard appoints to preach in
Plymouth Hollow, Ct.,..........June 19th and 20th
Northfield, Ct.,...............June 21st and 22d
South Farms, Ct.,......................June 23d

B. Locke will preach at
Danbury,.....................Sunday, June 19th,
(where the brethren may appoint.)

Business Matters.

To Correspondents.

E. Bellows—The book will be out in the course of the summer.

D. Hull—There is no opening here for you.

Cash Receipts.

W Pittsinger 196 $3.00, H Raymond 222, $2.42, B F Kelsey 190 $1.50, P T Watson 208 $1.36.

N Cole 195, A Healey 208, I Case 208, H Austin 208, A F Servis 208,—50 cents each.

J Green 221, E Watson 201, A Gatchell 221, J H Sleeper 192, A H Watson 221, S Losey 222, J N Smith 221, J M Andrews 156, I McCandis 221, A Lawrence 162, J H Piper 218, E B Stearns 221, D B Pierson 174, J M Sanborn 221, H A Lord 204, E Morse 221, T Lewis 221, M H Irish 221, T C Taylor 220, J C Young 221, Eld. T Tripp 222, H Babcock 225, B H Couch 190, W. Freeman 222,—$1.00 each.

W C Pike 247, G Gould 182, N Hayden 208, E Allen 208, W Allen 241, Jasp. Stone 168, E G Osgood 208, S Walker 212, J Canterbury 196, E Redding 229, L Burgess 234, S B Gowell 246,—$2.00 each.

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E Allen, for the poor, $2 20.

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[illegible] blue bird, messenger of spring,
With thee all nature seems to sing;
Thou prophet of the bursting buds,
And dancing streams and swelling floods;
With thee the harmonies of earth
[illegible] like living birth;
[illegible] heart with joy to-day,
[illegible] song of leafy May.

II.

I almost scent the perfumed gale,
[illegible] wafts from every vale;
Although yon hills are tipped with snow,
And passing storms still murmur low,
Thy swells of song bid fear depart,
That winter wove around my heart;
[illegible] with pulses new and strong,
Wells up to Him who gave thee song.

III.

Thou hast come from a sunny clime,
To greet me with thy merry chime,
So full, and soft, and sweet, and clear,
This lonely heart of mine to cheer;
Thou welcome here, thy strains prolong,
Thou hast no sorrow in thy song;
Secure from winter's storm or summer's heat,
No hand shall harm thee in this safe retreat.

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In the beginning, we read—"And God said, let us make man in our own image, after our likeness."—Gen. 1 : 26. If this rendering be correct—and we believe it is, all the vigorous efforts of criticism to the contrary notwithstanding, then we have at the very outset a positive intimation of a plurality of persons in the God-head. The word Jehovah, (or Yahveh,) as used in the Old Testament, offers another and incontestable proof, not merely of the fact that there was a plurality of persons in the God-head, but further, that one of these persons should some time appear—as the deliverer of man—on the earth. But it is not until we turn to the New Testament, that we find this matter fully defined. Thus we read in the address of the angel to Mary; —"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing that shall be born of thee shall be called the Son of God."—Luke 1 : 35. In this announcement, we have the first declaration of the relation, He, who was to come, sustained to the God-head,—namely, that of *Son.* The same being yet more impressively declared upon the occasion of His baptism,—the Holy Spirit descending like a dove and lighting upon him,—"This is my beloved Son in whom I am well pleased." —Matt. 3 : 12. From this fact some have labored to show that our Lord Jesus Christ could not be co-eternal, and co-equal with God the Father and Holy Ghost. But this we do not perceive. Although announced of that holy thing that should be born of the virgin, that he should be called the Son of God, yet it does not follow that in his superior nature, or essence, he was not of the very and eternal God. Indeed this we understand to be implied in the very fact, that he was that "Holy Thing" conceived of the Holy Ghost, and not of man, although born in the flesh, and possessed with all the essential elements and attributes of man. So also, we reason from the very fact that he is the Son of the Highest. According to the laws of generation, it is to be supposed of any person that he is possessed of the common nature and essential attributes of him by whom he was begotten. So that if it be conceded of our Lord Jesus Christ, that he was truly the Son of God—begotten of God—the argument we deem incontestable, that he was possessed of the nature and attributes of God—very God. [illegible] proof that our Lord Jesus Christ was possessed of the divine nature and attributes of God, we should deem this sufficient, and especially so, considering there is no intimation in the Scriptures to the contrary. But here we are not left. Thus we read again: —"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men." "And the Word was made flesh and dwelt among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth."—John 1 : 1–4, 14. A clearer statement or more positive proof of this doctrine, could hardly be desired. Be it remembered such is the declaration and mind of the Spirit. Let us notice this argument again as stated in vers. 1 and 14. (1.) "In the beginning was the Word, and (2.) the Word was with God, (3.) and the Word was God; (4.) and the Word was made flesh and dwelt among us, (5.) and we beheld His glory, (6.) as of the only begotten of the Father, (7.) full of grace and truth." As further proof that the expression *Word* which is here said to be God, and which was made flesh and dwelt among men, is put for the person of Christ, we refer to Heb. 1 : 1, 2. "God who at sundry times and in divers manners spake in time past unto the Fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." In the former passage it was said of the Word—"All things were made by Him; and without Him was not anything made that was made." "And the word was God." So Isaiah, many generations before angels and men rejoiced over the new born Savior of Bethlehem, sung in prophetic story:—"Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, *the Mighty God*, the everlasting Father, [or Father of the everlasting age,] the Prince of Peace."—Isa. 9 : 6.

But let us listen to Him who spake as never man spake; Him who was made flesh and dwelt amongst men. "I and my Father are one."—John 10 : 30. And again, in chap. 17 : 11, 22, He prays the Father for those composing the church, "that they may be *one* even *as we are one*." Those taking an *ex parte* view of this subject, may attempt to prove by this passage that as the church cannot be one in person, so these passages weigh nothing in favor of our position; to wit, that Christ is God, equal in power and glory with the Father, altho' in the Sonship subordinate, as a Son. But this does not follow insomuch as it is not our effort to prove that God is one in *person*, but one in his *nature* and *attributes*. And this we as readily affirm of the church. Not as one in person or even in visible unity, but one in the mystical body of Christ—which is one body—not many bodies;—in nature and all essential attributes, one. So is God—the Father, the Son, and the Holy Ghost—*one God*. Hence, He again says, "He that hath seen me, hath seen the Father."—John 14 : 9. So also testify other portions of Scripture. Thus in Titus 1 : 3; 2 : 10, and elsewhere, He is called "God our Savior." But is it objected to this, that the appellative God must apply to the Father? Let us read again; —"But unto the *Son* He saith, Thy throne, oh God, is forever and ever."—Heb. 1 : 8, So also in 2 Cor. 5 : 19, "*God was in Christ* reconciling the world unto himself." And again; 1 Tim. 3 : 16, "*God was manifested* (Marg.) *in the flesh*; justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Of the candid inquirer we ask, could the Scriptures possibly be more explicit and positive than are these passages?

Again, as Lord, it is said of him, "The Lord said unto my Lord, sit Thou on my right hand until I make thy foes thy footstool."—Acts 2 : 34–5. See also Heb. 1 : 13. It was said of Christ to John the Baptist,—"Thou shalt go before the face of the Lord to prepare his way."—Luke 1 : 76. And in Rev. 14 : 14, it is said of the Lamb—"He is Lord of lords, and King of kings." As Lord, therefore, we do him homage as one, and equal, with the Father.

Again. We come to this conclusion because He is represented in the Scriptures as an object of worship equally with the Father—before both angels and men. Of the Magi it is written—"Where is He that is born King of the Jews? for we have seen his star in the East, and are come to worship him." Of the Apostles it is written, "they worshiped him."—Matt. 28 : 17. And of the angels—those superior, holy, beings it is said;—"When He bringeth in the first begotten into the world, He saith, and let all the angels of God worship him." Heb. 1 : 6. So likewise Peter in his second epistle 3 : 18, ascribes to Him glory as to God—"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory, both now and forever. Amen."

The same thing is likewise implied in the apostolic benediction. "The grace of our Lord Jesus Christ be with you all."—Rom. 16 : 24. And again, "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen." 2 Cor. 13 : 14. Although the term God is here applied to the person of the Father only, yet the blessing of the three persons is equally bestowed in the benediction; so that in bestowing blessings, Christ is one and equal with the Father.

Once more We come to this conclusion from the fact that Jesus is exalted, and has given to him "a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth;" Phil. 2 : 10, 11;—"and to be the head over all things to the church."—Eph. 1 : 21, 22. Not above God the Father, but as one and equal with Him in power and glory. Hence, our Lord says—"All power is *given* unto me in heaven and in earth."—Matt. 28 : 18.

If these passages do not clearly teach the doctrine in question, it certainly must be conceded they go far toward it, [look very much that way] and if this be not their meaning, we apprehend it will be difficult to determine what they do mean.

But to recapitulate, we say, then, briefly, our reasons for receiving and worshiping Christ as one with the Father and Holy Ghost are these:—

1. The fact that the first annunciation of the being of God was in a manner implying a plurality of persons. For further proof of this, see criticism on Elahim.

2. Because Christ was that Holy thing conceived of the Holy Ghost.

3. Because as a Son—being begotten by the Father—He must nevertheless by the immutable laws of generation have possessed the nature of Him by whom he was begotten; that is to say, God.

4. Because he was worshiped by the Magi, by the apostles, and by the angels—while the Scriptures everywhere assert that God is the only proper object of worship. To worship anything else is sacrilege. Hence Christ is God.

5. Because He hath been exalted above every name that is named: therefore He must be God, or else possess a name above the name of God. But as there is no name above the name of God, therefore we conclude Christ is God.

6. Because all power in heaven and earth is given to Him. This we call Almighty power—an attribute of God only: hence Christ is God.

7. Because in the beginning was the Word which became flesh and dwelt among men—in the person of Christ; corresponding with the pronoun *us* used in our first argument, (Gen. 1 :) and likewise with the saying of Christ (John 17 : 5.)—"The glory I had with Thee [the Father] before the world was."

8. Because the Word that became flesh and dwelt among us, "the Scriptures of truth declare, "was God."

9. The fact that He is equally Lord with God the Father, shows that in *rank*, He is one with God—"Lord God."

10. Because He says—"I and my Father *are one*."

11. Because He declares—"Whosoever hath seen me hath seen the Father."

12. Because the Scriptures so often declare He is God.—John 1 : 1–4, 14; 2 Cor. 5 : 19; 1 Tim. 3 : 16; Titus 1 : 3; 2 : 10; Heb. 1 : 8

Added to these reasons, we may say first, we come to this conclusion because we know of no system of hermeneutics by which we can honestly make any other disposition of these passages than that we have made. And second, we the more readily do this, because with any other view we fail to perceive how Christ had any pre-existence, or was anything but a man—now raised from the dead and glorified. And finally, because we dare not trust in any short of an Almighty Being to accomplish the salvation our fallen nature demands.

For the Crisis.

Pen Pictures of Bible Scenes—No. 1.

BY ORRIN P. ALLEN.

TO THE READER.

Having been invited by the editor to contribute something for the pages of the Crisis, I have, after careful consideration, selected the above title, under which it is my intention to write a series of short articles illustrating some of the most important scenes connected with sacred history. The above subject has been selected to give occasional employment to my humble pen, because, from a child, it has been my delight to linger in imagination around those scenes hallowed by the deeds of holy men, the footsteps of the Redeemer, or the woodrous miracles of Jehovah. And, further, because, in this age of wondrous wisdom, the many have come to regard the Bible as an obsolete book, as something too old fashioned to receive a careful consideration at their hands.

I have long regretted to see the growing disinclination on the part of the rising generation, to read the Book of books; hence, it will be my earnest endeavor to interest the younger portion of my readers, and point out in my humble way, some of the sacred scenes so glowingly described by the inspired penman.

I have no ambition to add any polish of my own to those descriptions of the bards and historians of the olden time, for that would be as vain as the attempt to paint the flowers of God's planting with new beauties, or to add lustre to the orbs that illuminate the dome of heaven.

The history of the Bible is a marvelous one—its scenes transcend the loftiest flight of the poet's fancy. It ranges through all time both past and future. If we turn to the past, we are conducted to that wonderful epoch when light first drove chaos from his throne of darkness. Thence we are led along through the ages as we view the development of earth's history. The resplendent beauty of primeval Paradise, the scene of man's transgression, his after life of care, the world's folly, and its destruction by a flood of waters. The peopling anew of the earth, the establishment of empires, and their wars, the wonderful dealings of God with his people Israel, and, more glorious than all, the first advent of the Redeemer, his holy life, his death, and triumphant victory over the grave, the establishment of the church, and its long and bloody persecutions. And then in prospective, the final triumph of the church, the renovation of the earth, and the reign of Christ with his chosen people. All these scenes and many others pass in review and fill with rapture the devoted student, who bends in awe and reverence over the inspired page.

Hackensack, N. J.

For the Crisis.

Lines on the death of a Friend's Child.

Thou'rt gone from us, our beautiful,
Thou'rt sleeping in the dust,
And our very souls are sorrowful
O'er thy unconscious rest.

Our heart strings have been severed,
And they quiver yet with pain;
And our bosoms throb so wildly
At the mention of thy name.

How oft in heart we wander
When the moonbeams shine so pale,
And bend above thy resting place,
In yonder distant vale.

The summer dews fell lightly
Around thy dreamless bed,
And winter drew his mantle
Above thy sinless head.

We'll leave thee with the Savior,
He'll bring thee yet again;
We did not fear to lay thee
Where Christ our Lord had lain.

But, oh! our hearts still miss thee,
The tear of grief will start,
Death leaves a wounded bosom
Where'er he aims his dart.

Oh, Savior and Redeemer,
Prepare us for thy reign,
When we with thee in glory
Shall find our lost again.

MARY E. WEST.

Selections.

A Word to those who seek entire Conformity to the will of God.

BY REV. C. LAREW, OF THE NEW JERSEY CONFERENCE.

You would choose for your happy and everlasting motto, "Holiness," or "wholeness," to the Lord.

Then, first of all, you will dedicate all to him. Not but what all you have is his, and has been from the beginning, but you have not so regarded it. You have taken your portion and gone your way heretofore, wasting your father's gifts in selfish living. Let all this cease at once; and let it be your language, the language of your heart, "What wilt thou have me to do?" In a word, consecrate all to your Heavenly Father. How will you do this? We answer,—consent and decide that all, whether act, word, thought, desire, or possession, shall be not as self, or men may will, but as God wills. This, you say, I have tried to do, again and again. Doubtless you have, and done it acceptably, too. But here you halted; *you did not believe*. Believe what? you ask. I answer,—the word of God to you at that point. That word is that He "accepted" and "received" you. Hear Him,—"Be ye *separate* and I will *receive* you." You separated yourself, "presented yourself a living sacrifice;" but *did not believe*, on the assurance of His word, that you were accepted. No, you waited for some sign, some sensible manifestation, to come up in your feelings, to assure you that all was received, thus making some preconceived emotion the ground of your faith. God does not say, faith cometh by feeling, joyous, peaceful, or otherwise, else you would be right in expecting it to rise and inspire you with faith. Nay, "*faith cometh by hearing*, and hearing by the word of God." Therefore, when you consecrate all, as well as you are enabled, you have God's word for the fact that He "*receives you*." This faith will inspire you with feelings of peace, gladness, and great quiet and power of soul. In God's order, faith gives rise to feelings, and not feelings to faith, as you have erroneously supposed. Hence, you may take God's word and rest upon that. There is no error in this. It is the only way of success, and has been tried and proved by hundreds, after having struggled and floundered in this same error.

To illustrate: suppose the Lord had said, in his abiding word, "If any man will place twelve stones upon the earth, and put a lamb thereon, and burn it to ashes, I will receive him, and be a father unto him, and he shall be my son." Now, I ask, if you should do this, and the lamb be consumed to ashes, would you not have God's word for your assurance? Yea, as convincingly as if heard audibly from heaven,—that He "received you."

The Lord has not said this; but he has said, as shown above, that if we "come out from among them, and be separate, and touch not the unclean thing, he will receive us." Now, I ask, if we thus do, have we not the testimony of the Spirit, written in the word, that we are accepted? Do not fall into the common error of separating the letter of the word from the spirit of the word. You must by faith regard the letter as the testimony and expression of the mind and spirit of God to you; just as you believe the letter of a friend to be the expression of his mind and spirit. It is through this written word, directly or indirectly, that the Spirit speaks, testifies, or witnesses to us. To regard the word as a dead letter, is to remain in darkness and unbelief. To faith, "these words are spirit and they are life." Let us, therefore, "believe, nothing doubting."

But, says one, "How am I to know that the consecration is complete?" I answer, if you see nothing to the contrary, it is; for the Lord has said, "If in anything ye be otherwise minded, God shall reveal this unto you." The question is not, what will come up in the future to sacrifice and to suffer. In this, "Take no thought for the morrow," applies as well as in anything else. But do you accept of the will of God as it is made to appear at the present moment? If this is so, this is all that the King requires. Only let this continue, moment by moment, and all will continue acceptable to him. How great the rest of soul gained by him who thus comes into the truth!

But, you ask, into what state or degree of godliness may I now apprehend the Lord has brought me? Are my inward foes all dead? Shall I feel the roots of sin no more from this time?

This is an important question—one, the understanding of which may have much to do with your future peace and success in the way of holiness. Many, who have dedicated all, and believed, have been disappointed in finding, after a little while, the old self-nature stir within them, and either took it as an evidence that they were deceived, or soothingly called it "*only temptation*;" and have continued to try to believe that all was *entirely* pure within.

We forget that there are are two parts, or elements, in entire sanctification. The one is the placing of the creature, or sacrifice, *upon the altar*,—consecration. The other is the *consuming* of it to ashes, or its *primitive elements*, by God's own fire. The gold must first be *put into* the crucible, and then melted and purified by separating all its inner dross.

We must first *consent* and *covenant* to give up "all things," and then "suffer the loss of all." First be nailed to the cross, and then "die daily," till "the world is crucified to us," and "we live not, but Christ in us."

With the first, you have now complied, I trust. If so, you are "sanctified," but perhaps not "wholly;" you are "holy," but perhaps holiness is not yet "perfected." You are now as the gold in the crucible, and can begin to say, "Though he slay me, yet will I trust in him;" and hence ready to "abide the fire," "abide his coming," as a *refiner and purifier*. If so, you are fully in the hands of the "potter," and he can now begin to mould you as he will, for you will now be enabled to "abide," and not "draw back," as you once did when trial came, erroneously considering it an evidence that God was displeased, and no longer accepted you.

We often make a joyous and gladsome state of mind the only evidence of our acceptance with the Father. This is a very mischievous error. To do this, is to make the faith of our acceptance depend upon our emotions or feelings, as we saw above; whereas "the word" is the only true basis of faith; on compliance with which all the promises become ours. We forget the word which saith; "If need be, ye are in heaviness." That our Savior endured this, and yet was just as acceptable to the Father as when his emotions were the opposite. And now, as we are called to "endure hardness," and it is given us to "suffer with Christ," and also to bear some "afflictions for a moment," we must certainly not consider any one state of feeling the only acceptable one. For if, "when need be," we are in heaviness, then heaviness must be *felt*. If to endure hardness, then hardness must be *felt*. And if we are to have "afflictions," then we must sometimes *feel* "afflicted." You therefore see that if you take one class of emotions to be the evidence of your acceptance, when you feel thus, your faith in God will abound. But, since our feelings necessarily change and vary, as we have seen above, our faith in this case will sometimes be lost, and we fall into consequent weakness and sadness, if not into gloom and total discouragement. Nay, such anchorground is too unstable. We need the immovable promise of God, which holds "both sure and steadfast," amid all the varying storms, winds, and rolling billows that come upon us.

The only true test point required of us is in the will. If this be true,—if it be in the heart to say, "Thy will be done," we are accepted, let our feelings be what they may; for where there is a willing mind, it is accepted. Ah, this living by feeling, instead of by faith, has made sad havoc of many a promising disciple. It reverses the order of God, and keeps the soul off its only true and immovable foundation—the promise of the Father. It is being much as the spoiled child, who, because it is not permitted constantly to feed upon confections, pastries and sweetmeats, but is called by its parent to partake of substantial fare, and sometimes to take that which is bitter, and also to go forth and endure that which is "hard and afflicting," loses confidence in the love and wisdom of its father, and sadly refuses to do his will.

Oh! my brother, let your motto be,—"Not my will but thine be done." "Do unto me as seemeth unto thee good," and all will be well.

Remember, "he sitteth as a refiner and purifier of silver," whose business it is, not to see that there is no fire to try us, and no dross revealed, but to see that the fire gets not too hot, lest it injure and destroy; nor too cool, lest it do not accomplish its end, the purification of the heart from all its selfish nature.

Neither is he at a loss for fuel from which to make these purging fires. They come from any and every circumstance around us, that is needful to cross our wills; from many little things connected with ourselves, our families, our tenderest friends, and the common businesses of life, and even from our religious services. He will cause a fire to glow forth, giving us a sense of the cross, mortification and death which are necessary to the perfect submission of our wills, and entire acquiescence with God. And if these fiery trials which are to try you reveal hidden forms of selfishness and sin, as the lance reveals offensive matter not before seen because lying hid deep within, be not disheartened. It is your physician at work wisely, and accomplishing the object of your desire, a perfect cure. Courage, brother! Keep your confidence! The ore must be fused before the dross can separate and pass off. We must die, in order to live. And His soothing encouragement to you is, "After ye have suffered awhile, I will strengthen, establish and perfect you."

Selected for the Crisis.

The Groaning Creation.

BY H. L. H.

I hear a groan!
A deep—a solemn tone—
Echoing from far,—like ocean's mighty roar,
Rolling and breaking round its rock-bound shore.

I hear a sigh
Of prisoners doomed to die!
The mournful sigh, caused by the latest breath
That's drawn ere life goes out 'mid shades of death.

Such sounds I hear—
Sounds of despair—of fear!
They're like the howl of the dark-rolling surge,
That moans the shipwrecked seaman's funeral dirge.

Creation groans!
I sorrow—not alone!
From this vast world of sin and anguish drear,
The deep, loud, wailing notes of woe I hear.

Why is this? Why?
This moan—this groan—this sigh?
'Tis a rehearsal! Soon these sounds of wo
Shall sing the death-song of all things below.

O! Savior, come!
With power and glory come!
Hush this sad wail that has been heard so long!
O, bid the ransomed earth break forth in song!
1850.

Speak ye Comfortably.

The weary need sympathy and encouragement. They are prone to despond. Their work is burdensome to them. They do it listlessly, carelessly, mournfully; sometimes they are tempted not to do it at all. They are disposed to magnify their difficulties, and to underrate their own capabilities. They take a gloomy view of things. Their hands hang down; their knees are feeble; their brow is clouded. And it would be both unwise and unkind to blame them. Would it lessen their fatigue, do you think, to censure them for being tired? Or would they be likely to grow more hopeful through your scolding them for their faint-heartedness? No, they want comfort, not reproof; gentle counsels, not harsh animadversion. When the wearied and dejected prophet sat under the juniper-tree, and, with fretful impatience, exclaimed, "It is enough; now, O Lord, take away my life," how gently God dealt with him! An angel was sent to minister unto him, who prepared for him a table in the wilderness, and bade him arise and eat, and recruit his strength.—*S. S. Times.*

A TRUTH APTLY PRESENTED.—When we were at the water-cure, a man who had been pining for years, and nobody could tell what ailed him, was put into the cold packing, and very soon an eruption of measles came out all over him. It turned out that the man had the measles years before, and the docter drugged it out of sight, and ever since it had been tormenting him inwardly. Even so the grief of childhood may be violently flogged out of sight, instead of being drawn to the surface by more gentle methods, and the result may be a sorry temper that never knows the relief of tears, but always sulks and whines.—*Monthly Religious Magazine.*

Deliverance will Come.

BY C. T. CATLIN.

I saw a way-worn trav'ler,
In tattered garments clad,
A struggling up a mountain—
It seemed that he was sad.
His back was burdened heavy,
His strength was almost gone,
But he shouted, as he journey'd,
"Deliverance will come!"

The summer sun was beaming,
The sweat was on his brow,
His raiment was all dusty,
And his step was very slow.
Still he kept pressing forward,
For he was wending home,
And he shouted, as he journey'd,
"Deliverance will come!"

The songsters in the arbors
That grew beside the way,
Attracted his attention,
Inviting his delay.
His watchword being "Onward!"
He stopp'd his ears and ran,
Still shouting, as he journey'd,
"Deliverance will come!"

I saw him in the evening,
When the sun was bending low,
He overtopp'd the mountain,
And reached the vale below.
His elder brother met him—
His journey it was done,
And he shouted, as it ended,
"Deliverance will come!"

His eyes were dim and heavy,
His body weak and wan,
Therefore, his brother gave him
A couch to lie upon,
And closed the blinds around him,
And locked him up alone,
Till deliverance should come.

Hope made for him a pillow,
And Faith a garment rare,
To wrap him in his slumbers
Till Christ his home prepare.
But when the dawn of morning
Broke in his little room,
He rose and cried, astonished,
"Deliverance has come!"

Then I heard the song of triumph
He sung upon that shore,
Saying, "Jesus has redeemed me
To suffer never more;"
And casting his eyes backward
On the race that he had run,
He shouted loud, in glory,
"Deliverance has come!"

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

How to enjoy Health.

It is the indispensable duty of every person, and especially of parents, to study the laws of health. This is apparent from the consideration that it is only in conjunction with a sound body, that even a sound mind can fully perform its legitimate functions.

The want of system, or regularity in eating and sleeping, and exercise and rest, is one of the common evils in many families, and with many individuals. The human body is a machine, requiring order and regularity in its management to keep it in a good and healthy condition. Food should always be taken at the same hours every day, and totally abstained from during the intervals. So in reference to sleep; the system requires the strictest regularity. Whether business or inclination may decide that an individual sleep six, seven, or eight hours, they should always be the same part of every twenty-four, and as a general rule, *early hours.*

Proper ventilation is also a law of life. No animal, and man least of all, can enjoy health for any considerable length of time without having a pure atmosphere in which to breathe, and a healthy atmosphere can never obtain where proper ventilation is wanting. There is a lamentable negligence upon this subject in almost every department of life. Meeting-houses, school-houses, dwelling-houses, and especially sleeping apartments, should be thoroughly ventilated. The rooms should be so constructed that, while the fresh air is entering at the windows, the impure air may escape at the ceiling. It is a mistaken notion that ventilation is only necessary in hot weather. It is equally so in mid winter; and when rooms are warmed by the use of *stoves*, it becomes especially necessary. Much injury is sustained by neglecting to ventilate bed-rooms, particularly when the apartments are small and occupied by several persons.

Bad cooking, or what is usually called "good cooking," is one of the most prolific sources of sickness at the present day. There are no class of persons to whom the doctors are so much indebted as the mothers and daughters, and others who have the control of the culinary affairs of life. Most of the articles usually composing the ordinary bills of fare, seem to have been prepared not only without regard to the laws of digestion, but in positive opposition to them. Hot bread, *fried* meats, hard boiled eggs, and the whole of those two popular families, "*Pickles*" and "*Preserves*," with the various spices, condiments, and pastry which occupy so large a space in our bills of fare, should all be banished from the tables of those who have any regard for the health of themselves and families. Unless we return to the plain simplicity of former days, we must make up our minds to suffer with dyspepsia, and the thousand and one fashionable ills of modern times.—*Christian Luminary.*

Uses of Ice.

In health no one ought to drink ice water, for it has occasioned fatal inflammations of the stomach and bowels, and sometimes sudden death. The temptation to drink it is very great in summer; to use it at all with any safety the person should take but a single swallow at a time, take the glass from the lips for half a minute, and then another swallow, and so on. It will be found that in this way it becomes disagreeable after a few mouthfuls.

On the other hand, ice itself may be taken as freely as possible, not only without injury, but with the most striking advantage in dangerous forms of disease. If broken in sizes of a pea or bean, and swallowed as freely as practicable, without much chewing or crushing between the teeth, it will often be efficient in checking various kinds of diarrhœa, and has cured violent cases of Asiatic cholera.

A kind of cushion of powdered ice kept to the entire scalp, has allayed violent inflammations of the brain, and arrested fearful convulsions induced by too much blood there.

Water, as cold as ice can make it, applied freely to the throat, neck and chest, with a sponge or cloth, very often affords an almost miraculous relief, and if this be followed by drinking copiously of the same ice cold element, the wetted parts wiped dry, and the child be wrapped up well in the bed clothes, it falls into a delightful and life-giving slumber.

All inflammations, internal or external, are promptly subdued by the application of ice or ice water, because it is converted into steam, and rapidly conveys away the extra heat, and also diminishes the quantity of blood in the vessels of the part.

A piece of ice laid on the wrist will often arrest violent bleeding of the nose.

To drink any ice-cold liquid at meals retards digestion, chills the body, and has been known to induce the most dangerous internal congestions.

Refrigerators, constructed on the plan of Bartlett's, are as philosophical as they are healthful, for the ice does not come in contact with the water or other contents, yet keeps them all perfectly as cool.

If ice is put in milk or on butter, and these are not used at the time, they lose their freshness and become sour and stale, for the essential nature of both is changed when once frozen and then thawed.—*Hall's Jour. of Health.*

THE CRISIS.

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The World's Crisis

"BEHOLD, I COME QUICKLY, AND MY REWARD IS WITH ME."

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For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER III.—*Continued.*

§ 5. *Do the phrases zoe aionios (rendered in our version "eternal" or "everlasting life," by Universalists, "aye-lasting" or "aionian life,") and its equivalent zoe eis ton aiona, imply immortal life?*

It is freely admitted that *aion* and *aionios* are often used in a limited sense. The former word does not necessarily mean *eternity;* nor the latter a duration strictly *eternal.* The same is true of their English equivalents. The word *ever* is apparently derived from the Latin *aevum*, which is the same as *aion.* When one says, "I have *ever* loved flowers," the phrase limits the term to a very few years. Yet when it is asked whether the earth will endure *forever*, we understand an absolute eternity. In the same way the phrase *eis ton aiona*, like its Hebrew equivalent *l'olam*, may signify a duration without any limit, assigned or conceived. And the word *aionios* is doubtless thus used (Rom. 16: 26; 2 Cor. 4: 17, 18; 5: 1; 1 Tim. 6: 16; 2 Tim. 2: 10; Heb. 5: 9; 9: 14, 15; 1 Pet. 5: 10.)

As already remarked, the phrase *zoe aionios* is used forty-five times in the Bible, and in most instances partitively, or with reference to a class. It is therefore important to the Universalist argument to show, if possible, that the phrase does not signify "eternal life" in the strict sense of that expression. Either the adjective *aionios* does not refer to duration at all, but signifies the *nature* or *kind* of life spoken of, or it refers simply to the future age or dispensation as distinct from the expiring Jewish economy. The latter view, I think, is that preferred by Universalists. The phrase *eis ton aiona* would of course be taken in a similar sense.

To the first view,—that *zoe aionios* denotes a gospel or spiritual life, derived from Christ as the Lord of the gospel age; or (according to Maurice) a divine life, that relates us to the Eternal One,—I simply reply: Granting this as the *primary* sense of the word, then is not the endless continuance of the life implied as a *secondary* sense? and if so, do not the "perishing," "death," and "not seeing life," put in contrast with it, denote a falling short of immortal life?

To the second view I find several objections:

1. The matters of contrast, and the connected and parallel expressions, do not favor a reference merely to the gospel dispensation. Contrasted are the expressions, to "perish," (John 3: 15, 16; 6: 27; 10: 28); "persecutions in this time," (Mark 10: 30; Luke 18: 30); "death," (John 5: 24; Rom. 5: 21; 6: 23); "abiding in death," (1 John 3: 14, 15); "corruption," (Gal. 6: 8.) The following expressions are connected: "Ye judge yourselves unworthy of" (Acts 13: 46); "As many as were ordained to" (ver. 48); "To those who by patient continuance in well-doing seek for glory, honor, and immortality" (Rom. 2: 7); to "lay hold on" (1 Tim. 6: 12, 19.) The phrase "to live forever" (*eis ton aiona*) occurs in John 6: 51, 58, which should be compared with *chajah l'olam* (Gen. 3: 22; Deut. 32: 40; Ps. 21: 26; 49: 9.) The following expressions are also important: "They [Christ's flock] shall never perish" (shall not perish, *eis ton aiona*, John 10: 28); "Shall never die" (shall not die, *eis ton aiona*, John 11: 26); "shall never see death" or "taste of death," (*eis ton aiona*, John 8: 51, 52); "Shall never thirst" (*eis ton aiona*, John 4: 14); "He that doeth the will of God abideth forever" (*eis ton aiona*, 1 John 2: 17.) I also venture to name as parallel the phrase, "neither can they die any more" (Luke 20: 36), because it stands in connection with the phrase, "to obtain that world" (*ton aionos ekeinou*, ver. 35.)

2. If the phrases in question are referred to the Christian dispensation, many of the passages where they occur will be hard to translate. The following are examples: "Shall not thirst during the Christian dispensation." "Shall not perish during the Christian era." "Shall not perish for the age to come, neither shall any man pluck them out of my hand." "Shall live during (or into, *eis*) the future age." "Abideth during the Messianic kingdom." "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have life for the age." "Whosoever liveth and believeth on me shall not die during the *aion.* Believest thou this?"

I do not wonder that in the argument which confines these phrases to a dispensation, the terms "aionian life," and "aionic life," are found so convenient and occur so often. But this is not to *translate* the words of life; and we should not be content with a mere *transfer*, when a translation involves or betrays no difficulty.

3. It would follow that immortal life is one of the rarest things named in the Bible. It follows that He who "brought life and immortality to light," and who "had the words of eternal life," spoke of immortal life in only a single recorded instance, (Luke 20: 36.) In this view about fifty passages are given up at once as containing no assurance whatever against the final annihilation of all mankind. And the whole doctrine of immortality, either for all men or for any select class of men, rests upon half a dozen passages or less. For not only the fifty passages that speak of "aionian" life will fail in this great argument, but all which speak merely of "life" or of "salvation;" for life and salvation might be only for a temporary existence. But if these words are supposed to *imply* immortality, then those who have not life or salvation, may have no immortality.

And here, before proceeding to the few passages on which depends the last hope of immortality, I must repeat the caution against the *assumption* of man's immortal nature. Mr. Balfour, in his "First Inquiry," has very properly remarked on this subject: "Is not the doctrine of the soul's immortality revealed in the New Testament? No; for if it was taught there, it would be no revelation from God to the world, for it was a popular doctrine among the heathen nations many centuries before the Christian era. With more propriety it might be said that the heathen revealed this doctrine to God than that God revealed it to them. Had the New Testament writers believed the soul to be immortal, why did they never speak of it as such?" (pp. 332, 333.)

The sum is this. The Scriptures reveal no "immortality of the soul." And they announce the "aionian" life, not of all mankind, but of those who through faith become righteous or good. If, now, "aionian" life *does* imply immortal life, the numerous passages in question teach most decidedly the immortality of a class.

§ 6. *If "aionian" life does not imply immortal life, then do any who fail of it finally attain immortal life?*

This question is important in the Universalist argument, and complicated generally. Important, because some Universalist writers admit that a sin has been committed of which it is said there is never forgiveness, neither in this age (*aion*,) nor in the age (*aion*) to come, (Mark 3: 29.) Mr. Balfour, treating on this passage, makes temporal death the irremissible penalty in either age. He says: "It is generally admitted that temporal death was the punishment of crimes under the old dispensation; and that temporal death was inflicted for crimes under the new, no one will dispute; for Ananias and his wife, persons in the church at Corinth, are noted examples; and John speaks of a sin unto death, for which even christians were not to pray. 1 John 5: 16, 17." (Second Inquiry, pp. 279, 280.) Thus Mr. Balfour. It remains to be shown that Ananias and Sapphira, failing signally of "aionian" life, shall yet attain pardon of soul and immortal life. Is there a *third* dispensation of forgiveness for sins unpardonable in the second? The language of the Epistle to the Hebrews I think hardly allows that. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the age (*aion*) to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame," (6: 4–6.) "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and of fiery indignation, which shall devour the adversaries," (10: 26, 27.) Granting this "judgment and fiery indignation" to signify the destruction of Jerusalem, where is the "sacrifice for sins" thereafter?

Mr. Paige endeavors to show that Mark 3: 29, does not preclude final forgiveness, with a noticeable remark: "If, by *never forgiveness*, it be denoted, strictly speaking, that the blasphemy against the Holy Spirit shall never be forgiven, then there is a direct contradiction between this verse and verse 28; for there it is positively asserted, without any limitation or exception, that 'all sins shall be forgiven unto the sons of men, and *blasphemies wherewith soever* they shall blaspheme.'" (Comm. in loc.) This would be called by Coleridge an asthmatic exegesis. Need any one be told that the 29th verse *is* the limitation and exception to the statement made in verse 28? This statement is in fact worse than nonsense without such a limitation. Aside from the qualifying exception, it is a proclamation of unbounded license to sin and blasphemy. If any one doubts this, let him read the 28th verse without the 29th. And then, as he shudders at the repeal of all moral law which stares him in the face, let him ask what the 29th verse does mean. I do not see how one can then avoid the notion of an unpardonable sin.

And if we take the whole expression as a strong, proverbial mode of speech,—as if it were said, "That is the blackest guilt of all; God will forgive any thing else but it,"—I do not see how we can escape the same conclusion, that there may be a sin unforgiven in the age to come, whether that age or *aion* be temporary or eternal.

And some of the expressions before cited show that the Jews regarded a certain guilt as finally unpardonable. "This hath been decreed by the Lord, that this sin shall not be forgiven them until they die the second death." "They shall die the second death, and shall not live in the world to come, saith the Lord."

But the question I have raised is also complicated. For it involves the whole doctrine of the Resurrection. Is this moral and spiritual, consisting in the conversion of the soul? or is it physical, initiating the immortal life? Does it occur at the death of the body? or is it an event yet future to the human race? If future, is it simultaneous, and homogeneous for all? or is there a two-fold resurrection, one to immortality, and another abortive, ending in a sleep that knows no waking?

I shall have neither time nor occasion to resolve all these complications. All these shades of opinion are found in almost every denomination of christians, and only one of them is peculiar and essential to the Universalist view. I need only show that there is not a final resurrection of all to immortal life. The supposed proof of this rests upon two or three passages, which must be the final resort of the Universalist faith. I have already alluded to them, and we will now examine them.

Luke 20: 34–38: "The children of this world (age, *aionos*) marry and are given in marriage. But they which shall be accounted worthy to obtain that world (age, *aionos*), and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed, at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

Some have supposed that the expression, "a God of the living," proves that the dead are now alive. But this would manifestly vacate the proof of a resurrection—the very thing that Christ was to show. What need of a resurrection for those who live? Thus Tyndale, answering the Platonic Thomas Moore, says: "Ye destroy the arguments wherewith Christ and Paul prove the resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?" The sense is this: God is the God of Abraham, Isaac, and Jacob, not because they were then alive, for the Jews never thought of them as such, but because they *were to live* in the resurrection. Here is the figure of *prolepsis*, before noticed. God "calleth the things that are not [yet] as if they [already] were." The heirs of life belong to the living God; they "live unto him" because his eye is upon them, and no power can pluck them from his hands, but they shall be raised up at the last day. They have a life hid with Christ in God. But not so the children of death. This explains an expression already cited from the Apocryphal book of Wisdom, ii. 23: "By the envy of the devil death came into the world, and they follow him that are of his side."

But it is said, "For *all* live unto Him." This expression is important in the Universalist argument. But it proves nothing; for the context naturally refers the "all" to the subjects of discourse, either the patriarchs just mentioned, or those "accounted worthy to obtain that world," in ver. 35. Then it will be [illegible] proper to read, "For they all live unto him." The Greek always allows this whenever the context can suggest it; for the pronoun is implied or rather contained in the verb, and is never separately expressed when the context does suggest it. And in the Syriac, as given us by Dr. Murdock, we actually have the translation I offer: "For they all live unto him."

The same phrase is used in Rom. 6: 10, 11: and Gal. 2: 19, apparently with reference to the future and immortal life. There is nothing in either contest to suggest its application to the entire human race.

This phrase has also a historical interest. It occurs twenty-four times in the "Book of the Shepherd," written by Hermas, about A. D. 140. Clement of Alexandria cites a passage from it as "divinely expressed." Origen thought the book "divinely inspired." Chevalier Bunsen calls it "one of those books which, like the Divina Commedia and the Pilgrim's Progress, captivate the mind by the united power of thought and fiction, both drawn from the genuine depths of the human soul." All these admirers of the book rank as Universalists. It was read by the churches of Greece as late as the time of Jerome, and was the great exponent of the religious mind of the second century. But this favorite phrase, "shall live unto God," is in every instance referred to a class and never to all mankind. As used by Hermas it seems to refer to the future and immortal life.

But it is asked, Is not the resurrection here spoken of, universal? This cannot be inferred from the expression "*the* dead" (ver. 37); for the article does not of course make the expression universal, and in several of the like expressions in 1 Cor. 15, the article is omitted.—Again, the expression in ver. 36, is peculiar. The "resurrection *from* (*ek*) the dead" is different from "the resurrection *of* the dead," and there are strong reasons for referring the phrase to the so-called "resurrection of the just," as if this were a resurrection *from among* the dead, either by priority in time, or by their prerogative as being worthy of life. In Luke 14: 14, we read, "Thou shalt be recompensed at the resurrection of the just." In Acts 4: 2, we read of "the resurrection of Jesus from (*ek*) the dead,"—the last phrase being the same with that under consideration. So likewise in Acts 26: 23, and Rom. 1: 4. In Phil. 3: 10, 11, Paul says: "That I may know him [Christ], and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." In this remarkable passage the term rendered *resurrection* in ver. 2, is itself peculiar. It is not *anastasis*, but *exanastasis*—an *outrising*, or a *rising up from among the* dead. Universalists think Paul can not here refer to a literal resurrection because he was sure of that, and because it would be absurd to say of it, "Not as though I had already attained, either were already perfect" (ver. 12). But there was reason why Paul should say this. There were those who said that the resurrection was past already, subverting the faith of some (1 Tim. 2: 18.) These were the Spiritualists of that day, denying that Christ had come in the flesh, and affirming that the resurrection was rather an escape from the body or the "form," than a being clothed upon after the pattern of Christ's glorious body. Paul had, moreover, good examples to follow,—some in that "great cloud of witnesses,"—in striving after a resurrection. Women had received their dead raised to life again; and others accepted not deliverance from torture, "that they might obtain a better resurrection." (Heb. 11: 35.) This could not have been conversion. Again, the phrase "were already perfect" evidently does not refer to moral perfection, or holiness, but recalls the expression in Heb. 12: 23; "the spirits of just men made perfect;" and this apparently signifies the being made complete, in the resurrection state. It is in almost so many words "the resurrection of the just."—Again, to say that Paul was sure of a resurrection is not to touch the point in question. To be sure of an *anastasis* was not to be sure of the *exanastasis.* In this might specially appear "the power of Christ's resurrection,"—in a "resurrection of life," clothing the heirs of life with spiritual bodies, of which his own risen form was the type and the assurance to all that "live and believe" on him, or have *living faith* in him, that they may "never die." Compare what is said in Rev. 20: 5, 6: "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." This might be emphatically *the* resurrection, compared with which that of "the unjust" should be sometimes nameless or forgotten. "Why, then, should Universalists dwell so much on "the resurrection of the dead," both of the just and the unjust, (Acts 24: 15) as *literal*, while they take as simply *moral* or *spiritual* the words in John 5: 28, 29? All that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil unto the resurrection of condemnation."*

And once more. We have already remarked that the expression, "they which shall be accounted worthy," is, in *form*, the description of a class of persons, and does not *refer itself* to all mankind. The equivalent expression in ver. 36, "the children of God," also frequently occurs apparently denoting a class, in Matt. 5: 9; John 11: 52; Rom. 8: 16, 21; 9: 8; ("They which are the children of the flesh, these are the children of God"), 26; Gal. 3: 26: 1 John 3: 10 ("In this the children of God are manifest, and the children of the devil"); v. 2. It is sometimes urged that the phrase "accounted worthy" does not denote *moral* fitness, but simply being thus "honored." This I admit for argument's sake. Still we read of those who "judge themselves unworthy of eternal life" (Acts 13: 46), and who were apparently taken at their word.

And this suggests my closing remark on this passage. What was this eternal or aionian life, which Luke records as having been rejected (Acts 13: 46), if not the very life of which Christ is here speaking (Luke 20: 34–38)? The "that world" of which certain are "accounted worthy," is the *aion*, precisely the *age*, *dispensation*, or whatever it be that is contained in the expressions "for ever" (*eis ton aiona*) and "world to come" (*ho mellon aion*), and which gives us the adjective *aionios*, so often rendered "eternal." It is the word used in Mark 3: 29, where it is said that for a certain sin there is "never forgiveness." But Universalists confess that in such an *aion* the sin is unforgiven. Now these were not two distinct *aions.* The phrase "world (or *aion*), to come," often used in the New Testament, seems to have been also proverbial with the Jews, so Christ might speak of it as "that *aion.*" If, then, the phrase "hath never forgiveness," applied to this *aion*, admits an after forgiveness, why does not the phrase "neither can they die any more," admit a subsequent dying? The adverbs (*oudepote*, Mark 3: 29, and *ouk eti*, Luke 20: 36,) are equally strong. If the latter signifies immortal life for all, the former gives us contradiction. Who will tell us the way out of this dilemma? It may be said there *must be* some distinction between the two *aions.* But the utmost I can conceive is, a difference in form, leaving the *aion* single; the *aion* of the church militant, and the *aion* of the church triumphant; the kingdom on earth, and the kingdom in heaven; but each including the same persons, and leaving to those who hear the gospel the duty to "lay hold on eternal life" as if no other life were immortal.

* The words in verse 21 certainly look to the literal sense. "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Also verse 20. "Greater works than these, that ye may marvel." Christ had just healed the impotent man. The resurrection of the son of the widow of Nain, and of Lazarus, occurred not long after. This may explain the expression in verse 25. "The hour is coming, *and now is*," which is not repeated in verse 28.

For the Crisis.

The Symbols.—No. 5.

In my "No. 4," the effort was made to show that the symbols in Rev. 12 and 13, the dragon and ten-horned beast, were *not*, and *cannot* be coetaneous with the diverse symbols of "the seven heads." But as the attention of some was not secured to the facts and Scripture statements there adduced, allow me a few words more.

I. Rome, religiously, has had but two forms, not seven to synchronise with "the seven heads."

First. Rome was Pagan,—only Pagan under all the first "FIVE heads;" and so on into the sixth. Rev. 17: 8–10.

Second. Rome Papal was made Papal by the Justinian code, 533, and confirmed by Phocas, 606—both of them and others belonging to the sixth head, in title, in position, and in the guidance of Rome's body-politic. (The head guides the body, whether Pagan or Papal, or openly anti-christian.)

II. As Rome Pagan may embrace "five" heads, and exist on into the period of the sixth, then it follows that Rome Papal may exist under the *Imperial* sixth head; and through the period of the seventh and last, to the judgment.

III. These and all historic and prophetic facts prove that neither Paganism nor Papalism was "a head" as such. The Imperial authority was the sixth *head* through [illegible] of Paganism, and still more [illegible] of Papalism.

IV. It follows necessarily that Roman [illegible] cannot all [illegible] in this series of symbolic "seven heads." They cannot be made synchronous with the dragon and the beast that followed; because the *head* that guided Roman affairs was the sixth or Imperial, through that whole period.

V. The title of Cæsar, etc. etc., "Emperor of Rome," worn in the apostolic age, was worn by Justinian, Phocas and their successors, to Francis II. of Austria in 1802, who abolished it.

VI. The name, geographical locality, and prophetic, frog-like character of the head or dynasty that then was rising, was, diverse from the sixth. Napoleon I. wore a *new title*, unknown to the rulers, Pagan, or Papal, known under the sixth head! He was styled "*Emperor of France* and king of Italy," (a title unknown to the sovereigns of the house of Hapsburg or their predecessors in the *Imperial*, sixth head form.)

J. B. C.

For the Crisis.

To the Crisis.

Welcome, messenger of light,
To a world that 's wrapped in night;
Comest thou from realms above,
Telling of a Savior's love?

Wisdom o'er thy pages gleams;
Faith with brighter lustre beams,
Speaking ever to the heart,—
"NEVER from God's word depart."

Still the onward way pursue,
Ever faithful, ever true;
Leading age and sprightly youth
To the holy Fount of Truth.

S. LIZZIE BAKER.

For the Crisis.

Who is Right?

What would they have for the foundation of it all? Can men preach when they have nothing to speak unto the people? Can there be any practical, experimental or spiritual preaching where there is no doctrinal exhibition?

Now it is the *doctrine* that the church needs—in suitable proportion and in proper time and adaptation, to make wise unto salvation. And the doctrine we must have; but we need not *harp* upon one set of opinions, however true, till they become our everlasting "hobby." We need not make *incidentals* the main line of our expositions, and employ our own inferences as if they were the clear and positive *expressions* of the unerring oracles of heaven. These "gospel sermons," which people speak of, must be drawn from the *fountain*, if indeed they are worthy of the name. The fountain is "the doctrine of God our Savior." "If any man will do his will he shall know of the doctrine." He will understand the gospel! It is one feature of his will that we hear the word,—another, that we believe, and still further that we obey. All this will depend upon divine doctrine. What is the *letter* and what the *spirit*? Strange that people cannot see that the word and spirit are not separated. But if by the letter is meant the word, as such, then they are separated, for one "killeth" and the other "giveth life." No man can preach the Gospel, and not preach the *letter* when abstractly considered; but in the figurative use of it, by Paul, it refers to the *Mosaic ritual* in opposition to gospel worship.

We are not Quakers, Perfectionists, Shakers, or Spiritualizers, of any kind, that can have a gospel *in spirit* without the word. Never complain of too much of the word of truth, in preaching; but pray God that the minister may give it a practical bearing, and counsel with him to that effect. May all of us show by a life of devotion that we appreciate the truth and love the experience and practice of it! If you want preaching that is merely *good talk*, go and get it! You can find enough. It will make you feel nicely, if that is what you seek for, only, and do not love "sound doctrine." If you seek for the mere excitement of appeals, the exhilaration of impassioned exhortation, the land is full of it. Full, too, of the *fine*, beautiful, tender pathos which borders so much on the sentimentalism of the *novel*, or the flash newspaper—splendid nonsense, that! fit to excite the silly, simpering sympathies of the imbecile and palsied intellect of this degenerate age.

Do you want the eloquence of an angel? Better have the real eloquence of men. It is better adapted and would be more serviceable. If you seek for the most elegant style, you can find it and not trouble the gospel much, nor us who have been thrust into the vineyard to declare "the unsearchable riches." But there is logical argument, eloquent appeal, clear and powerful deduction, splendid rhetoric—in preaching the gospel of doctrine—which angels and Christ the heavenly, with holy men of God, have waited on men of earth to communicate. You may have all, and very cheaply. [illegible] satisfied in the living God all that should be sought to satisfy your [illegible] satiety. Never, if you love Christ [illegible] kingdom! Never, if you prize the hope of immortality!

Preach, with power! [illegible] power? Power of God. In [illegible] In wisdom! "In demonstration of the Spirit." But what will the Spirit demonstrate? The word of truth in [illegible] upon the hearts and consciences of those who hear! That's it. Do you need it? Will you have it? Seek, I pray you, the knowledge of God in the divine position of the properly called and empowered living instructor, if possible, and in this way find the Spirit and the power. Ah! it is *power* we need; power of God, of truth, of faith, of love, of union.

Defend the word of the Lord! Advance the glorious doctrine of the Bible! Exhibit the heaven-wrought structure. Let the world see its symmetry. God help even the church *to believe*! And will they ever properly appreciate the effort required for "the work of the ministry . . . edifying the flock," and staunching the life-blood of faith, so fast flowing away?

W. H. F.

For the Crisis.

"Watchman! What of the Night?"

WATCHMAN! AWAKE FROM YOUR SLUMBERS! LOOK ABROAD, AND TELL US OF THE NIGHT.

Have the signs been hung out in the heavens—the signs that were to precede the great and terrible day of Jehovah? Has God yet shown "wonders in the heavens, and in the earth,—blood, and fire, and pillars of smoke?" Has the sun been hidden? Has the moon appeared as blood? and has its light been hidden? Have the stars fallen from heaven? Tell us, Watchman, have these things been seen? Aye. Then sound the alarm, (Joel 2:). "Blow ye the trumpet in Zion! Sound the alarm in my Holy Mountain:" that "all the inhabitants of the land may tremble: for the day of the Lord cometh, and is nigh at hand; a day of darkness and of gloominess: a day of clouds, and of thick darkness, as the morning spread upon the mountains; . . . for the day of the Lord is great and very terrible; and who can abide it?" There have been times, we hear, when men's souls were tried: will not the day of the Lord try men's souls? Now, then, blow the trumpet in Zion, that the people may turn to their God "with all their heart; and with fasting, and with weeping, and with mourning . . . Rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness."

"Watchman! what of the night?" Hark, ye, that cry beyond the sea! WAR! WAR! WAR! Tell us, Watchman, Are not the Gentiles "preparing war?" Are not the nations angry? Are not the mighty men awake? Do not the men of war draw near, and come up to the plain? Has not the hour come that "plowshares are to be beaten into swords, and pruning hooks into spears?" Do not the weak say "I am strong?" Are not the nations already drinking the wine of God's wrath? (Jer. 25: 15—34.) Are they not unconsciously near the judgment? (See Joel 3: 11–15.) "Assemble yourselves, and come, all ye heathen; and gather yourselves together round about; thither cause thy mighty ones to come down. . . Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, *for the* HARVEST is RIPE; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Rev. 14: 20 [illegible] the wine press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, to the distance of a thousand six hundred furlongs. "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain . . . But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." Joel 3: 15–21.

Watchman! have you [illegible] Can you not [illegible] wrath to come? [illegible] of your stupidity [illegible] the summer is ended, and we are not saved. [illegible]

And how can you see the sword coming unless you watch? Know you not that a responsibility rests upon you, that many are looking to you, and depending upon you for their safety, that you, by stupidity, unfaithfulness, or unbelief, may not realise the nearness of the day of vengeance, and, consequently, neither watch nor wish others to, and so the day come upon you unawares, and take away those unprepared together with yourself? Who will howl then? But if you are faithful to your calling, and watch for the coming sword—for we have an assurance that the sword is coming, when the slain will lie from one end of the earth even unto the other, and none shall bury nor lament them,—you will see its approach and give the alarm, and thus save many; and you yourself, instead of being cut off from the kingdom, will be there, and will "shine as the stars forever and ever." See Ezek. 33: 6. "If the watchman see the sword coming, and blow not the trumpet, and the people be not warned: and, if the sword come and take away any person from among them, he is taken away in his iniquity; BUT HIS BLOOD WILL I REQUIRE AT THE WATCHMAN'S HAND."—Joel 1: 13–15.

Now, watchman, if you can save souls from the slaughter, and do it, could you do a better thing? Then awake,—look from your watchtower; and just over the sea, what do you behold? What means that din among the nations? Does it not look like the beginning of the end? And is not the sword coming? Is not that day of the Lord near? and the "time of trouble such as never was since there was a nation?" Then "blow the trumpet in Zion; sanctify a fast: call a solemn assembly: gather the people: sanctify the congregation: assemble the elders—gather the children and those that suck at the breasts; let the bridegroom go forth from his chamber, and the bride from her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, oh Lord, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2: 15–17.

Watchman! ye who are dozing—ye who were placed upon Zion's walls to watch the signs of the times—to sound the alarm when the danger is seen, and ye do not do it; why do ye disregard the admonitions of your God? Why do ye not weep between the porch and the altar, and cry unto the Lord to spare his people? Did you sleep when the signs were seen, that you understand not? Why use such efforts to persuade your fellow men who stand on the very verge of the judgment, that all is well; and cry "Peace! peace!" saying in your heart, "My Lord delays his coming?" "Who then is a faithful and wise servant, whom the Lord hath made ruler over his household to give them MEAT IN DUE SEASON? . . . But and if that *evil* servant shall say in his heart, *My Lord delayeth his coming*, and shall begin to *smite his fellow servants*, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Matt. 24: 45–51.

S. D. BERRY.

Portsmouth, N. H.

For the Crisis.

The West—Tracts—Extracts from Letters.

"WISCONSIN, May 30.

I have not been in many places lately, and I have not sold many books. There is a better chance to sell them East than West. But then, I think that there never was a better place in the world to *give books away than here.* I have given a goodly share of those books you sent me, and now I shall have to pay the best way I can. But, Bro. H., it is sure. You can not publish books for nothing. Would to God that I had means so that I could send thousands to poor men's doors, but I am also poor. I can see good coming from my little donations. A few books may be the means of getting some poor souls into the kingdom. We are having good seasons in northern Wisconsin. Truth is gaining ground, and there seems to be a general giving away of prejudices, and men are asking how they may best learn their way home to God. Brother, let us be faithful to our trust, and God will reward us in due time."

The above is but a specimen of letters which I am constantly receiving from acquaintances and from strangers. Brethren "unknown and well known." Now what shall we do to aid these struggling reapers in the great harvest field?

Another preaching Bro. writes from Wis.—"Can't you visit the West this season? If so what sum will be necessary to raise to defray the expense? Please inform me. I could sell many books if the people had money to buy with. But poverty is the lot of the day."

[illegible] West, but fear I can not this summer. My health, I hope, is gaining a little since I left the vicinity of Lake Ontario, and I hope that the milder climate and the [illegible] of Providence will [illegible], with the aid of hydropathic and homœopathic treatment, and with the blessing of God. Meanwhile I shall preach what I can, but shall have to decline numerous calls. As to the amount needful to be raised to pay expenses I know nothing about that. The good Lord has been my "*committee of ways and means*" for several years, and he always raises money enough some way, and frequently there is some to spare. So I do not fret about that. But I am inclined to think that the amount of expense it would cost to visit the West, if laid out in publications would very likely do as much good as the personal presence of a preacher with one weak lung. I shall preach Sundays, if the Lord will,—write some things that have long been in contemplation, seek health, and try to help at the West by my pen and go there when it is duty.

Brethren and sisters, some of you whose faces I have never seen, and others who are well known to me, you have often cared for and supplied *my* wants. I was sick and ye ministered to *me*. *Ragged* and ye clothed me. You would, I know, respond to a call that said *I* was in need. Thanks be to God and to his children, I am not in present personal want. But I plead for my brethren in the great West. I plead for the perishing millions there—those that perish for lack of knowledge." Shall the light of coming glory shine along by the poor man's path and break in through the log cabins of those sheep without a shepherd? Or shall they languish and die while we get rich, enjoy luxuries, eat and drink and dress better far than Christ's brethren *there* can afford to, and have preaching ourselves constantly because we have money, while others hunger and thirst for the truth of God; O brethren, you WILL help. Pray for the truth of God to spread in the West, and pray with hands and with pockets too.

Brethren, shall we send them a million pages of tracts before the snows of winter shall whiten this earth again? Will not Christ be pleased with such a work as this? Who will assist? Men of Israel, help! Shall we have a *rush* of letters and pledges to raise the $1000 for this purpose? Don't distress yourselves now, poor humble lambs of Christ, to do too much. Be careful. You have constantly been casting in "all of your living," but ye that *have* these world's goods, will *you* not be generous, noble-hearted, and faithful stewards of God's bounty. Come, can't you spare $50 or $100 for this work as easily as you can spare it for a new carpet or for luxurious apparel? "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Recollect each cent you give to this fund purchases at least 16 pages of *Tracts*—probably *more* than that.

I will also say that all who will remit money to me in advance for tracts for distribution in sums of $5 or $10 or more or *less*, up to the time of issuing these tracts shall be entitled to receive them when issued at the same price—16 pages for a cent. Those who only buy *one* or *two* to *read*, can of course pay the usual price, and those who wish them at these *reduced* rates must send their orders to *me*, at Providence, R. I., and direct how they shall be sent from N. Y. when printed.

One word in parting, to brethren at the West. Be kind. Beware of bitter controversy. Love people, even those who differ from you. Don't spoil good, sweet truth, by giving it in a sour spirit. Don't expect a man to see in five minutes what you *fought* for five years. Don't *split hairs*. Keep to the great, grand, solemn truths of God. Preach with a direct object in view—to *save men*. Pray for help from on high. Preach with the Holy Ghost sent down from heaven! See that your good news comes not in *word* only, but also in power, and in the *Holy Ghost*, and in much assurance. 1 Thess. 1: 5. Then men will turn from idols to serve the living God and to wait for his Son from Heaven.—1 Thess. 1: 10. Beware of those who "privily bring in damnable heresies," denying the Lord that BOUGHT them," saying that Christ only died as an *example*, instead of PURCHASING the flock of God with "his own blood." Shun those "that separate themselves, sensual, having not the *Spirit*;" and remember that "many will follow their pernicious ways," by reason of whom the way of truth (through their bad conduct) shall be evil spoken of. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ, to whom be glory forever. Grace be with you evermore. Amen.

Your brother in Christ Jesus,

H. L. HASTINGS.

Providence, R. I.

P. S. For a plan to raise the $1000, see last *Crisis*. Letters and communications for me may be addressed to Providence, R. I.

☞ Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances. These are necessary to religion—no man can be religious without them. But religion is mainly and chiefly the glorifying God among the duties and trials of the world; the guiding of our course amid adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth; the bearing us manfully, wisely, courageously, for the honor of Christ, our great Leader in the conflict of life.

☞ Be not too hasty to believe reports to the disparagement of any one.

The World's Crisis.

BOSTON, JUNE 22, 1859.

☞ We publish no communications which bear no signature. Those sending such, need not be surprised because they are withheld.

The Spirit.—No. 12.

"The spirit shall return unto God who gave it."

In this, our last article on the Spirit, we purpose to give all the examples where *pneuma* is not rendered *spirit*, or *ghost*, prefixed by the word *holy*. It will be recollected, we stated that *Holy Spirit* and *Holy Ghost* mean the same thing in the New Testament, and that the former expression is the proper one, and is adopted by the American Bible Union in their new and valuable translation, now in progress. In these days the word *ghost* conveys an idea of some disembodied, shadowy, ethereal form, appearing about grave yards or some old deserted mansion; but ghost in the Bible has no signification corresponding with the popular view, hence the propriety of rendering it Holy Spirit instead of Holy Ghost, meaning an influence emanating or proceeding from the Father, which comforts the christian and causes him to feel like his divine head, loving all that is good, and delighting in the ways of righteousness. When this influence or spirit is grieved away, we are no longer united to Christ; for "if any man have not the Spirit of Christ, he is none of his." When *ghost* is properly used, it is in the sense of *expire*. We will now give the varied uses of the word *pneuma*.

1. *Pneuma* is rendered *ghost* twice. "Jesus, when he had cried with a loud voice, yielded up the *ghost*."—Matt. 27: 50. "When Jesus therefore had received the vinegar, he said, it is finished; and he bowed his head, and gave up the *ghost*."—John 19: 30.

2. *Pneuma* is rendered *life* once. "He had power to give *life* unto the image of the beast."—Rev. 13: 15.

3. *Pneuma* is rendered *spiritual* once. "Forasmuch as ye are zealous of *spiritual* gifts, seek that ye may excel to the edifying of the church."—1 Cor. 14: 12.

4. *Pneuma* is rendered *spiritually* once. "To be *spiritually* minded is life and peace."—Rom. 8: 6.

5. *Pneuma* is rendered *wind* once. "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."—John 3: 8.

When the word *pneuma* is preceded by the word *holy*, it is usually rendered *ghost* in the received version. It is thus rendered ninety times out of ninety-three. We do not need to burden the reader with a list of these, as he has only to bear in mind that the phrases "Holy Spirit" and "Holy Ghost" are synonomous. As we have before remarked, the word *ghost* conveys a wrong idea to many readers; especially when it is said one gives "up the ghost." The literal rendering of this phrase, as given by the Amer. Bible Union, and others, is "*expire*," or "*expired*." All the examples in the Old Testament have this signification.

From a careful examination of the word *ruakh* in the Old Testament, and *pneuma* in the New, we are fully satisfied that these words are *never* used in the *Bible* to represent conscious entity, or being, that leaves man at death to enter heaven, hell, or the "spheres." When "the breath of life" permanently leaves the man, he lives no more till the resurrection, when his physical system is reorganized. This "breath of life" is no more *the man*, than the steam is the engine, or the wind the wind-mill. It did not enter us an intelligent organism, neither does it leave as such. In all the four hundred passages in the Old, and three hundred and eighty-five in the New Testament where these words occur, we do not find *one* which teaches that when this spirit or breath is in man, that it is the thinking, accountable part; or that it ever did, or ever will think. Why is the Bible wholly silent on this point? Why are we not taught somewhere, that the *ruakh* or *pneuma* is "the *real man?*" The answer is obvious. The Spirit of God acknowledges no such doctrine, therefore the word of the Lord does not teach it to the children of men.

It is very comforting and strengthening to the child of God, to find the Bible in harmony with itself on this point, and with reason, facts and philosophy. If it were not so, we should have reason to doubt. As it is, we have no misgivings about the matter. We are conscious that we have great reason to thank the Lord for the light he has shown us upon this subject. It has removed the dark mysticism that once beclouded our minds, and presented to us a "blessed" and reasonable hope, established upon the immutable promise and oath of God. We do not see how any one can understand the plan of salvation, or have a true gospel hope, till it is seen that the *whole man* sins, repents, dies, and lives again at the resurrection, when Christ comes. The evidence now thickens about us showing that the time is at hand when they "that are in the graves shall hear his voice, and shall come forth."

"[illegible] the welcome day."

Diary Leaves.

Wednesday, June 1st.—At 5 1-2 o'clock, P. M., we took the Steam Boat Train, in Boston, for New London, in company with Mrs. Grant, Sr. A. A. Webster, and Bro. Hastings, and arrived in safety about 11 o'clock, *en route* to the Indians on Long Island. Our journey to New London was pleasant through the varied scenery of the way, while associated with our agreeable company.

Thursday, June 2nd.—After refreshing ourselves with a night's rest, we took passage on the Island Belle, for Sag Harbor, and arrived about 9 o'clock, having enjoyed a delightful sail, cheered by the sweet tones of music as we floated along upon the briny deep. Sag Harbor, on Long Island, is a pleasant place, of considerable business, from whence sail a number of whale ships; though at present the whaling business is very dull.

We found Bro. David Bunn, one of the Indians, at the Harbor, and we were soon on the way for the Indian settlement at Southampton, a distance of fourteen miles. As usual, we met a hearty welcome, not in *word* only, but in kind *deeds*. Hospitality is a *reality* among these "Native Americans." Their kindness is but the legitimate fruit of generous hearts. Theirs is true politeness, entirely opposed to the hypocritical, affected, silly palaver, now so common among those who wish to cover a black heart with costly apparel and assumed gentility, living upon the fruits of fraud, and trampling upon the rights of the poor.

Their word is as good as their bond. We have never seen more amiable and well behaved children, or better family government, than is here exhibited. When John or Thomas is desired to do this or that, we do not hear them say, "I shan't," "I don't want to," but on the contrary, we are delighted with their prompt and cheerful obedience. They have not kept pace with the downward march of this degenerate age, but seem more like the well-governed families thirty years ago, before the children began to rule and disobey their parents, as at the present time. Paul must have had his prophetic eye on these times, when he said:—"This know also, that in the last days" . . . . they will be "disobedient to parents." It was comforting to find one place where this Scripture seemed to have no special application.

This tribe has been sorely crowded, robbed and oppressed by the whites, but they bear it with christian patience. Several of these "True Americans" love the blessed hope of the gospel, and are fondly looking for the return of Him who will let the oppressed go free, and unbind the weary captives. We had interesting meetings on Thursday, Friday and Saturday evenings.

Lord's day, June 5th. The first Lord's day in this month, they have what is denominated their "June Meeting," when absent members of the tribe and their children return home, as at our New England Thanksgivings. A large number of whites assemble with them, thus affording a fine opportunity to present the truth to those who seldom hear preaching. At an early hour, Lord's day morning, the white sails of the fisherman's boats might be seen in Shinnecock bay, gently floating for the Indian shore; while from the opposite direction, light and heavily loaded teams were bringing home long absent loved ones for a happy greeting in the pleasant family circle; affording pleasure to those who are but spectators of the pure friendship exhibited by these true-hearted sons and daughters of a noble race, now nearly extinct.

At the usual hours of worship, we met to praise the dear Redeemer, who is as willing to adopt the Indian as the white man and call him *brother*. Thank the Lord that he is no respecter of *persons*. The beautiful, rich and learned, are not esteemed by the King of kings more than the poor, ill-favored and ignorant. He abides only with the humble christian, to whom he gives the promise of life eternal in the pilgrim's happy Eden home.

At the close of the evening meeting we sat down to the sacramental table, and enjoyed an interesting season with these friends of Jesus. They all expressed their determination to endure to the end, and obtain the crown of life. We trust our visit to them was mutually profitable. It is pleasant to visit those who love the pure word as do these true-hearted disciples of our Lord. We hope soon to see these kind friends where the oppressor's hand is never felt, and where sorrow's tears never flow. May the peace of God rest upon them till Jesus comes.

Monday, June 6th, we parted from Bro. Hastings and the rest of our company, loaded with good wishes and kind expressions, and took passage on the Island Belle to Lyme, thence to Hartford on the Steamer L. Boardman, Capt. Bates, where we arrived about 6 o'clock, P. M., after a very pleasant sail up the Connecticut river, whose banks were lined with most beautiful foliage, interspersed with very pleasant villas. We have never sailed on the waters of the Connecticut when the scenery was so delightful as at this time. We passed many a wide-spread sail pressing for the harbor, besides the noble steamers hastening to and fro, laden with those whose countenances betokened feelings of delight while beholding nature's summer dress so chaste and beautiful. It seemed as though they could not help loving the Author of every good and perfect gift.

In Hartford, we met a hearty welcome at Bro. Pearson's, where we tarried for the night. We learned that an increasing interest is awakened in this city by the labors of Bro. Edwin Burnham, and that the great truths of the gospel are spreading.

Tuesday, June 7th, we went to Winsted and commenced our discussion with Mrs. C. M. Tuttle, a trance speaking medium. A very attentive, orderly, and intelligent audience was present to hear us discuss the following question:—

"*Resolved*—That man is *naturally immortal*, possessing the capacity to communicate with minds of this earth after his departure therefrom."

Mrs. T. sustained the affirmative in the trance state, asserting that man is an "*eternal* being" naturally immortal, *feeling* that he has an "immortal nature." The spirit admitted that it is not possible to exist without an organized form, but failed to show from the Bible, facts or reason, that such a form leaves man at death. She introduced the portions of Scripture usually presented by our opponents to uphold the doctrine of the immortality of the soul, but none could be found to sustain the position taken, but a saying of Satan—"Ye shall not surely die."

In our reply, we remarked that *our feelings* taught us that we are *mortal* as the Bible, facts and reason most plainly show, and earnestly requested any reliable evidence to the contrary.

Wednesday, 8th. We met this evening to discuss the following resolution:—

"*Resolved*—That the material body, called Christ, was not raised from the dead, consequently, the resurrection of man is also spiritual."

The spirit speaking through Mrs. T. said:—"I do not care what became of Christ's body." The speaking intelligence claimed that spirits show scars; that nothing dies; that wherever there is motion there is life, and hence when a putrefying body falls in pieces, it is evidence of life. It was stated that our new body will be of "the same *kind* and *order*, having the same organs." The spirit also admitted that *Paul* believed in the literal resurrection of the material organism just as we argued. This was frankly admitting that we were in harmony with the Bible; and our opponent was not able to bring a single passage of Scripture to show that Christ's material body was not raised; while, on the other hand, the very best testimony was abundant to show that Christ is risen from the dead. As the apostle says:—"He showed himself alive after his passion, by many *infallible proofs*." The spirit *professed* love for Jesus, but denied the Bible record of his birth and mission, stating that he was no more the Son of God than any man then in our audience. The spirits deny *both Father and Son*, and hence we know that they are *antichrist*; for says John—"He is antichrist that denieth the Father and the Son." The demoniacs declare that God does not exist as a *being*, but only as a *principle*, like attraction.

Thursday, 9th. This evening we discussed the following resolution:—

"*Resolved*—That Christ's kingdom is a spiritual one, and now it is being made manifest that Christ has already come."

This resolution seems to be in harmony with one of the signs of the Lord's coming; when he says:—"If any man shall say unto you, Lo, *here* is Christ, or *there*, believe it not." The spirits teach that he has come all around us, and is coming through the various mediums now operating in the different parts of the world. Yet this does not vary much from popular theology, which asserts that Christ comes at *death*; if so, we might well say, "Lo, here is Christ; or, Lo, he is there." Our opponent claimed that those who saw Christ after his resurrection were in a *clairvoyant* state, but admitted that signs indicate his return as very near, and that there will be a change in the physical system of the world. The arguments used by the spirit were about the same as are used by many members of churches who assert that the kingdom is already set up. Through the entire discussion, we could discover but little difference between the positions and arguments taken by these lying antichristian spirits, and the popular theology of the day. It was often remarked of Mrs. Tuttle—"She is defending popular theology, and its supporters ought to sustain her." The spirit said:—"Our mission is not to undermine any thing that is good. We elevate." We replied, "Then the Bible and christianity are not good, for Spiritualism undermines both." They freely admit that the Bible and Spiritualism can not both stand; then of course, christianity goes too, for it is founded on the Bible. We look upon Spiritualism as the last great work of Satan, one which will eclipse all his other diabolical designs against Christ and his church; yet but few seem to have their eyes open to the magnitude of this delusion.

Large audiences were present, and we learn that several individuals have become satisfied that the Bible teaches truthfully that "the *dead know not any thing*;" and that it is folly to try any longer to sustain the position that any part of a dead man is alive and conscious. They see that the Bible, facts, common sense, and reason, are all opposed to the present theology; and though they may be reproached and lose their reputation among men, they are resolved not to be ashamed of Jesus or his *words*. The struggle between truth and error, right and wrong, is not less earnest than that between Monarchy and Republicanism in the vallies of Piedmont. The result is not uncertain.

"Make her Desolate."—Rev. 17: 16.

For years, we have been anxiously waiting for the fulfillment of the 17th and 18th chapter of Revelation, and it now looks as though a chain of events had commenced which will ultimate in their fulfillment, the fall of "Babylon the great, the mother of harlots and abominations of the earth," and the establishment of the kingdom of Christ. If we are right in the position, that the Napoleonic Dynasty is symbolized by "the beast that was, is not, and yet *is*," then the ten divisions of Italy, that have sustained the Pope in his pontifical seat at Rome, will "give their strength and power unto the beast," or the French power, headed by Bonaparte; and afterwards hate the harlot, "make her desolate . . . . and burn her with fire." All things now indicate that they will unite with Napoleon and aid him in liberating Italy from the Papal yoke. Causes begin to be manifested which will lead Bonaparte and the "allies," who have thus far protected the Pope, to hate and destroy the great harlot, "with whom the kings of the earth have committed fornication;" "for God hath put in their hearts to fulfill his will." What is to be her portion? "Double unto her double according to her works: in the cup she hath filled, fill to her double." "Her plagues shall come in one day, death, and mourning, and famine; and she shall be *utterly burned with fire;* for strong is the Lord God who judgeth her."

We learn that the Pope has blessed the Austrian arms, and that the south of Germany "is stirred up by the priests, who are all devoted to Austria." It is also rumored "that two priests have been shot at Alessandria for conspiring to assassinate the Emperor Napoleon, as an enemy of the Pope and of the Roman Catholic church." If these things are so, it would seem that the time is not far distant when Bonaparte and his allies will begin to manifest their hatred towards the Papal hierarchy. We shall wait with anxiety for the tidings to show that the war current is setting towards the Vatican at Rome. As the Medes and Persians were ministers of vengeance for the destruction of old Babylon, so, it seems, the French and their allies are to be employed against mystical Babylon. Before ancient Babylon was taken, her waters were dried up by the conquering army; so now, before modern Babylon is taken, the waters must be dried up. We learn from Rev. 17: 15, that the waters of mystical Babylon symbolize "peoples, and multitudes, and nations, and tongues;" or those who have supported her. Then, just before her destruction, her supporters will ally themselves against her, and "make her desolate . . . . and burn her with fire."

Let us watch and be sober.

Advice to the Oppressed.

"Fret not thyself because of evil doers . . . . because of the man who bringeth wicked devices to pass." "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." "Cease from anger and forsake wrath; fret not thyself in any wise to do evil." "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do *well*, and suffer for it, ye take it PATIENTLY, *this* is acceptable with GOD. For even hereunto were ye called; because Christ also suffered for us, leaving us an *example*, that ye should follow his steps . . . . who when he was reviled, *reviled not again;* when he *suffered*, he *threatened not;* but committed himself (Marg. "his cause") to him that judgeth righteously." Dearly beloved, *avenge not* yourselves." Bless them which persecute you; bless, and curse not." "Recompense to *no man* evil for evil." "*Pray* for them which *despitefully* use you, and persecute you, that ye may be the children of your Father which is in heaven." "For if ye forgive men their trespasses, your heavenly Father will also forgive *you*. But if *ye* forgive *not* men their trespasses, neither will your Father forgive your trespasses."

For the Crisis.

Good Things.

It is a good thing to know who is going to preach for us. It is a good thing to let others know it through the paper, as some would attend that otherwise would not. It is very convenient to an Evangelist to see the appointments at different places in the paper; it saves him much perplexity and expense in writing, and others to answer him. If the brethren believe that good is being done by going out into highways and hedges, then something ought to be done to encourage those that will go.

Is there a call among us for Home Missionary exertion? If so, is there anything like a proper Christian cooperation in carrying it on? Ought not a little attention to be paid to this work? Think of it, brethren.

HIRAM MUNSON.

For the Crisis.

"It Looks Dark."

So said a friend of the writer a few days ago, when conversing on the state of affairs in the world. "It looks dark" to the philanthropist who hoped the day of peace was near. Now, hopes of peace have vanished away, and an awful scene of carnage is opening, while the poor philanthropist mourns that his work has been thus retarded half a century. Poor, deluded man! why not let the plans of Jehovah be carried out, without murmuring? "It looks dark" to the statesman: he sees confusion ahead, and entanglements at present. Hear them in tones of wonder and alarm: "The war has actually begun. This generation will see what it has not been the lot of every generation to behold, a general conflict among the European nations. We stand on the verge of momentous events. The cloud has broken in Europe: it is looming above our own horizon even now. Let us be ready to act the part of men and freemen."

"The following remarks by Lord Derby, in the House of Lords of England, exhibit pretty clearly, he being at the head of the British Ministry, the view of this great power in relation to this great contest. He says:

'I think my noble friend underrates the magnitude of the danger, if he supposes that the war will be confined to Italy. It will be a war, in the first place, of a most sanguinary description, because a war of principle and passion. It will not be a war between two great nations contending for some definite object, but a war exciting the most violent passions, and once begun in Italy, it will extend far beyond the limits of that country. Other passions will be roused, other interests will be touched, *other nations will be called upon to interfere*, and the war originating in Italy will at no distant period extend far and wide, wrapping the whole of Europe in one general conflagration."

The *London Times* says:—"What we see before us is war. The end of that no man can see. While we write the die may be cast, and the Continent in a flame. Our only assurance must lie in the reflection that England has done its utmost to avert the catastrophe, and also, we trust in the resolution of this country and its rulers to stand aloof from the strife which they have vainly endeavored to prevent."

"It looks dark" to the Pope of Rome: he has requested the prayers of his faithful to avert the danger to his subjects. A gentleman writing from Genoa says: "When the proper time comes the Pope will be *invited* to lay down his temporal power, and he will not decline the request, for he cannot help obeying." "It is asserted that the American Minister at Rome thinks it is not improbable that the Pope may be compelled to take refuge in the United States during the European war." It is said that he is virtually a prisoner at Rome; having wished to escape to Ferrara, he was informed that if he was not satisfied with French protection at Rome, the French Government would be happy to protect him in France or Algeria, but did not think it for his interests to trust himself to Austrian bayonets. The French garrison have laid an embargo on him, and he is not allowed to quit the capital.

"It looks dark" to the kings and rulers of the earth. The *Pennsylvania Inquirer* makes the following remarks:

"Louis Napoleon is not an ordinary man. He has always made his mark. Not a step has he taken backward. Even misadventure has aided his cause, and it seems as if Providence had mingled the blood of Napoleon and of Josephine to re-occupy the throne of France, to teach the world that there is a power above the strength of nations, and of the most holy of political alliances. *Europe to-day trembles at this man.* Great Britain asks him to save her from the shock of battle. Her Queen humiliates herself to write to the nephew of the man that Great Britain basely wronged, and put on board the Bellerophon, anticipating, as only a woman can foresee, the retribution attending a broken pledge. Napoleon III. replies that he will not take any steps to alarm the royal lady; but who can say where the event hangs that will render it unnecessary for him to be as false as Great Britain was to the First Emperor? Napoleon III. will triumph over Great Britain when the hour for comparing broken pledges shall arrive, and history will show which government proved itself most exalted in the scale of national and political morality.

We have never witnessed in all the records of history an alarm so prevalent as that which now stirs the veins of the English people. As if by intuition they seem to apprehend an inevitable peril before them, and an encroachment upon the power with which, by the subtlest arts of diplomacy and the most unprovoked terrors of war, they have belted the globe. We say this in no spirit of complaint, with no desire to see her humbled; but we do believe that the hour is approaching when the dismemberment of the British empire is destined to begin. The wrongs committed by her chartered wealth on the North West Indian Territory of this country—her massacres thro' her East India Company—her slaughters of the Chinese—her aggressions upon defenceless and semi-barbarous people everywhere throughout the world—the terrorism of her rule over weak powers, drawing wealth for her throne in the shape of jewels, and gold, and silver, from the princes of the earth, and holding them up to the light of Heaven as trophies of her Christian greatness and power, these things must proclaim the necessity of a humiliation, to be brought about by the agency of a man who is descended from the greatest, if not the best captain that the world ever saw."

"It looks dark" to those working for the world's conversion. They have prayed often for the nations to learn war no more, and thought they saw evidences that spears were being beaten in ploughshares, and

swords into pruning-hooks; but their zeal was mistaken. Said a good deacon of the Baptist church to me:—"I believe Christ is coming too—but perhaps not as you do exactly, at present." That is it; they want Christ to come in *their* way, at present. They lament these warlike times, thinking it retards the progress of Christ's kingdom. How can men be so blind? The day of universal peace sung by poets, is far distant; aye—*never will* dawn. True, there are some who affect to believe all these notes of preparation will end in nothing; but they are like the boy walking through a grave-yard at night, who whistles to make himself think he is not afraid. What do all the preparations mean?

"The United States have recently furnished a large quantity of fire-arms and gun-making machinery to Great Britain, and extensive additional orders have recently been received by the Ames Manufacturing Company. The Journal of Commerce reports that the agents of the British government bearing these orders also bring a large installment of sterling gold, and are unrestricted as to the amount of work to be done. The American machinery already in England is worked up to its fullest capacity, turning out several thousand guns per month, under the direction of workmen from the shops at Chicopee.

A couple of monster rifled guns have been made at Chicopee, and the results of the trial are reported to be of an extraordinary character. Three balls were thrown thro' the same perforation, with only a trifling variation, at the distance of half a mile."

The Paris correspondent of the Morning *Post* says:—"I hear an Englishman has lately contracted to supply the Austrian Government with some newly invented engines of death, which are to surprise the world. Military men consider that these inventions will in a great measure change the ordinary route of campaign and seige operations."

"An agent of the French government is in Baltimore, making a contract for the purchase of several clipper ships of large class."

Certainly "coming events cast their shadows before." A gloomy shadow hangs over the earth, and it grows darker day by day. But, it is always darkest before day, and soon the "bright and morning star" will appear in splendor, and we can then sing,

"The morning light is breaking,
The darkness disappears."

J. N. BERRY.

Dorchester, Mass.

For the Crisis.

The Harlot's Doom.—Rev. 17.

"And there came one of the seven angels which had the seven vials and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away into the wilderness," (somewhere in the 1260 years of tribulation, and from this point he says:) "and I saw a woman (symbolizing a church) sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. (Those blasphemous names and horns belong to the beast, and not to the woman.) And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration. And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Here we have the scenery, in connection with which is the *harlot's doom*. And here we are led to inquire,

What beast, or government, is this that sustains, or carries, the woman in Rev. 17? We reply, it is the ripening up of the leopard beast of Rev. 13. A comparison of the two will prove this point.

1. The leopard beast has seven heads and ten horns: the scarlet beast has the same.

2. One of the heads of the leopard beast is wounded to death, and the wounded head is healed: the scarlet beast has also a wounded and healed head.—"The beast (or head) that was, and is not, (dead) even he is the eighth."

3. Concerning the leopard beast, it is said, "and upon his heads the names (Marg.) of blasphemy." The scarlet beast is "full of names of blasphemy."

4. The leopard beast has a mouth given it which he opened in blasphemy. The scarlet beast has a woman sitting upon him from whose mouth these blasphemous words proceed.

5. The leopard beast with its wicked mouth makes war on the saints. The harlot woman on the scarlet beast is drunken with the blood of saints. Thus they are identified as one and the same power. We should not confound these Papal heads,—heads that have supported the harlot—with the Imperial heads. John's stand-point of observation is when five of these Papal heads are fallen, and is in close connection with the one that shall "continue a *short space*."

"And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth." This shows geographically her position; and as the Catholic church has been drinking the blood of martyrs for twelve centuries and has her seat at Rome, classically called the "seven hilled city," she must be the doomed harlot. "They are seven kings;" (Cov. trans.) also Wesley, Whiting, Dr. Clarke and Bishop Newton.—Cranmer, Wm. Tyndale, The Bishop's Bible, and the Geneva render it, "they are also seven kings;" i. e., the seven heads also represent seven kings or kingdoms; five being fallen when John saw the vision, the sixth in existence, it requires only the one of short continuance and subsequent revival to complete the number, and thus bring the beast to perdition and the harlot to the flames.

I have no longer to urge the Napoleonic dynasty as the "short space," seventh head. Facts incontrovertible prove it. It is said of the revived wounded head in Rev. 13: "All the world wondered" after it. "The beast that was, and is not, and yet is," Rev. 17, causeth the dwellers on the earth to "wonder." And in spite of all Europe, the "short-space," world-wonder dynasty has revived, and no monarch on earth is feared like him. Our own papers speak of his "superhuman agency."

But this is not all the evidence that we have concerning this wonder-working beast; for says the prophet,—"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." What ten kingdoms have arisen since the "short space" dynasty, save those of Italy, and where? Echo answers—where?—Neither have these ten kingdoms of Italy received "power as kings," as yet, but have been crushed beneath the Austrian tyranny. These have never agreed to give their power and strength to Austria. The Austrian yoke was forced upon them by the Vienna treaty, which they have striven in vain to throw off; but "these have one mind, and shall give their power and strength unto the beast." What beast? That one that ascendeth out of the bottomless pit, and which bears the harlot to her judgment.

Are those ten kingdoms now giving their power and strength to the beast? Says the Springfield Republican:—Not Sardinia only, but Italy will be under French instead of Austrian occupation." No, not Sardinia only. Tuscany has joined with her, and Parma is following in her steps, and while I write the beast may have received her vassal kingdoms, in which condition they will remain until the words of God shall be fulfilled. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." "And again they said, Alleluia."

Brethren, "take unto you *the whole armor of God*, that ye may be able to withstand in the evil day, and, having done all, to stand." "I've listed for the war."

H. PRATT.

Fault-Finders.

In Chapman Hall, last Sunday, Bro. Moncrieff in speaking of a certain class of religious professors, said—"They have ferret eyes, and souls no larger than squirrels. They discern apostasy in a handsome neck-tie, and perdition in an ostrich feather. Church pruners, spiritual scourers and white-washers—they should hang out their sign accordingly. Their talent consists mainly in fault-finding: with them calico is piety, and silk profanity; they shudder at broad-cloth, and see all the virtues in "home-spun."

June 17th.

Fables of Infidelity and Facts of Faith.

[From S., in the *Cong. Herald*, Chicago.]

We have read with exceeding interest the "series of tracts on the absurdity of Atheism, Pantheism and Rationalism," comprised in this volume. After a careful perusal of the volume, we are disposed to give in our adhesion to an opinion we had heard expressed of the work, as being "superior to Dr. Nelson's famous work on Infidelity." These tracts bear the following titles: "I don't believe in Religion." "Did the world make itself?" "Is God every body, and every body God?" "Have we any need of the Bible?" "Who wrote the New Testament?" "Is the Gospel fact or fable?" "Can we believe Christ and his Apostles?" "Prophecy." "Moses and the Prophets." "Infidelity among the Stars." "Telescopic views of Scripture."

The author is evidently conversant with the various forms of modern skepticism, as well as with the proper modes of refutation. He most thoroughly exposes the ignorance of the skeptic, by appealing both to science and revelation, between which he shows a correspondence surprising to one not familiar with both. We have ourselves been delighted to find how perfectly the Bible teachings on scientific truths are made to harmonize with the most recent discoveries in Geology and Astronomy. Indeed, we have followed the author to some of his conclusions with a yet deeper feeling—we have exulted in the triumphant vindication of God's character and word.

The author has done himself honor and the cause of truth a noble service in this direction of modern infidelity. Ministers and private christians, and we believe not a few deluded men, will rise up from the perusal of this volume and bless the man through whose efforts it has been given to the public. We hope the volume will obtain a wide and rapid circulation.

☞ FRANCIS C. WOODWORTH, Editor of the *Youth's Cabinet*, the Uncle Frank of that charming monthly for the young, died June 5th, on board the steamship *Savannah*, while entering the harbor of New York. Many tender hearts will mourn his death.

Summary of News.

FOREIGN.

[Per Europa. Advices of the 4th.]

THE WAR.

Sanguinary encounters have taken place at Palestro.

The Sardinian Government have issued the following official bulletins:

TURIN, May 31. A fresh victory was gained by our troops at 7 this morning. 25,000 Austrians endeavored to retake Palestro. The king, commanding the fourth division in person, and Gen. Cialdini at the head of the third regiment Zouaves, resisted the attack for a considerable time, and then, after having successfully assumed the offensive, pursued the enemy, taking one thousand prisoners and capturing eight guns, five of which were taken by the Zouaves. Four hundred Austrians were drowned in a canal during the combat at Palestro.

Another fight took place at Confienza, in the province of Lomelline, in which the enemy were repulsed by the last division of Infantry after a two hours' conflict.

Last night a picket of the enemy endeavored to pass the Po at Cervesina, but were repulsed by the inhabitants.

The Austrians have evacuated Varzo, in the province of Bobbio.

TURIN, June 1. The victory gained yesterday has been followed by a second victorious combat, which took place at six o'clock in the evening at Palestro, which the enemy endeavored to re-enter, but was repulsed by the division of Cialdini, composed of Zouaves and Piedmontese Cavalry. The king pressed forward where the fight was most furious, the Zouaves vainly trying to restrain him.

On Tuesday the Austrians attacked the Sardinian vanguard at Sesto Calende. The fight lasted two hours. Our troops crossed the Ticino in pursuit of the enemy.

A numerous Austrian corps d'armee appeared. Garibaldi ordered the National guard not to resist, and held back on Lago Maggiore.

An attack was attempted by our troops against Laverno, on Lago Maggiore, but without any decisive result.

Additional details of the battle of Palestro state that the Sardinian right wing was at one time out-flanked by the Austrians, who threatened the bridge of boats across the Sesia, over which Canrobert was to effect a junction with the king. At this juncture the Zouaves came to the rescue, and turned the tide against the Austrians. The Zouaves lost one officer and twenty men killed, and the Austrians 200 killed, including ten officers.

The Sardinians are believed to have been terribly cut up, but their loss is not mentioned. An Austrian General is reported killed.

Louis Napoleon subsequently visited the battle-field, and congratulated the Sardinians on the result.

A Turin dispatch of the 21 says that the Austrians advanced that morning from Bobbio towards the French outposts, but retired after a short fight.

A movement was made to conceal the retreat of the Austrians, who had begun to evacuate Bobbio, carrying with them about a thousand wounded.

On the 3d a dispatch was received from Turin, stating that the Austrians had retired to the eastern bank of the Po, and had abandoned Terre Berilli and the neighboring country.

The Paris Moniteur publishes dispatches from Vercelli, which the Emperor had made his head quarters, confirmatory of the Sardinian bulletins, and saying the Sardinians behaved most valiantly at Palestro, and stating in regard to the part taken by the Zouaves, that they performed wonders. Although unsupported, and in front of an Austrian battery of light guns, the Zouaves crossed a canal, ascended the heights which were very steep, and charged the Austrians with their bayonets. More than four hundred Austrians were thrown into the canal and six pieces of cannon were taken by the Zouaves. The loss of the French was inconsiderable.

Garibaldi had met with a reverse. A Vienna dispatch of the 1st announces on official authority that Garibaldi was driven back from Sandrio into the mountains, General D'Urban's troops pursuing him. The only issue open to Garibaldi was the Stelvio.

An official dispatch from Milan states that on the 1st Varese was cannonaded and taken by D'Urban, who reinstated the legal authorities and levied a war contribution on the city.

It was telegraphed from Turin on the 3d that Garibaldi had surprised and beaten the Austrians at Varese, and that town was again free of the enemy; and also that Garibaldi re-entered Como on the night of the 2d.

Gen. Niel entered Novara on the 1st, after a slight encounter with the Austrian outposts, who shortly fled. The Emperor arrived there the same evening amidst the acclamations of the people.

The Austrians endeavored to cross the Po at Bassignano, but the inhabitants opposed their passage, firing upon and destroying the Austrian bark.

The Vatteline was in a state of insurrection, and the town of Sandrio had proclaimed Victor Emanuel.

French officers of Engineers had arrived at Intra, and were collecting vessels to cross Lago Maggiore with five hundred men.

The French squadron in the Adriatic had captured thirty-five Austrian vessels, the estimated value of which was four millions of francs.

The London Daily News of Saturday has a special dispatch dated Turin, Friday night, saying that the Austrians, in full retreat, were re-crossing the Ticino. Garibaldi had gained a new victory. The insurrection in Lombardy is spreading.

FRANCE.

The recall of French soldiers on leave of absence had added 120,000 veterans to the French army.

Flat-bottomed gun-boats were being constructed in France for the navigation of Po, Ticino and other rivers.

Extraordinary excitement had prevailed in Paris, on account of rumors that a general action was progressing all along the line—that Gen. Gyulai was killed, etc., all of which proved unfounded. Preparations were even made for a grand illumination, in honor of the expected victory.

Twenty-two additional battalions of foot chasseurs were to be organized.

GERMANY.

The feeling in some of the German States is so strong that a French manufacturer at Hesse Cassel, employing seven hundred workmen, has been compelled to quit the place, on account of the excitement prevailing.

Latest intelligence represents that the rising of Christians in the whole of European Turkey was imminent.

The correspondent of a London paper referring to the state of feeling in Germany, says:—"I believe that the Rhine for the moment attracts more official attention than the Ticino. The tension of German opinion is represented as extreme. All the officers of the Prussian army living on *famille* have been ordered to provide for the summary [illegible] of their wives, and other domestic impediments, so as to be ready to move at a moment's notice. This I learn from the wife of an officer of the Royal Guard, an Englishwoman, who has recently arrived here from Potsdam. Prussia is straining every nerve to keep the peace. But her diplomatists look grave if questioned as to the probability of her being able to keep her hold on the leash much longer; the 'dogs of war' are struggling as furiously to be loose."

TURKEY.

The garrison of Belgrade had been reinforced, and it is reported is to be trebled.

It is also reported that the Porte is about to send a strong naval force to the Adriatic.

Herzegovina was reported in open revolt.

ITALY.

The French Minister of Marine has just given orders for the shipment for Italy of the siege material accumulated at Marseilles and Toulon. It will be put on board forty vessels. The guns are all rifled, and are 8 and 12 pounders; the field pieces are 4 and 6-pounders. The range of the small siege guns is from 4000 to 6,000 yards.

BERNE, May 30. An insurrection has broken out in the Valtelline. The population is repairing in masses to Sondrio, the centre of the revolutionary movement. The Austrian gendarmes, who have retired into Switzerland, have been disarmed by the Swiss authorities, and sent into the interior of the country. The Federal Council has dispatched troops to the frontiers of the Grisons.

Count Persigny has arrived at Paris from London, with the object, it is believed, of persuading the Count Walewski to proceed to Vercelli, and beg the Emperor to stop short at Milan; where, as Bradshaw would say, "he is due before the close of next month." Count Persigny is believed to be provided with guarantees from the English and Prussian Cabinets, that they will summon Austria to evacuate Lombardy, and abandon the contest, on the Emperor's arrival at Milan.

SPAIN.

The Madrid journals of the 28th ult state that the insurgent Carlist band which had appeared near Valencia had been attacked by the Queen's troops and dispersed, four horses being taken from them. A letter from a semi-official source says: "Contrary to what has been stated, the Pope has never thought of requesting a Spanish garrison to be sent to Rome. He could not, in fact, make such a demand without previous concert with the French government. The Spanish government, being firmly convinced that neutrality is favorable to Spain, will remain neutral.

VERY LATEST.

Per Anglo Saxon. From Liverpool the 8th instant.

The latest news by the Europa, reporting the Austrians in retreat across the Ticino, is fully confirmed.

The French crossed the Ticino at Buffalora and Turbigo. There was considerable fighting at both places.

On the 4th a great battle took place at Magenta, twelve miles from Milan. Napoleon's dispatches claim a decisive victory, and Paris was illuminated. He says they took seven thousand Austrian prisoners, and placed twelve thousand more *hors du combat*, besides capturing three cannon and two standards. The French loss is stated by the Emperor at three thousand men. The Austrians took one cannon.

The French General Espinasse was killed, and Marshal Canrobert was mortally wounded.

Milan was insurgent, and had declared in favor of the King of Sardinia.

The Austrians had retired from Milan, but the French had not occupied it.

Rumors prevalent in Paris represent the French loss at Magenta from nine to twelve thousand men.

The forces engaged in this last battle are reported: Austrians one hundred and fifty thousand to one hundred and eighty thousand, and French a hundred thousand to one hundred and thirty.

The Austrian accounts speak of a series of battles with various success on both sides, but still undecided up to the night of the 6th, with great losses on both sides.

The Austrians admit they had four Generals and five staff officers wounded.

It was reported that Gen. Hess commanded the Austrians, and also that the Emperor Napoleon partially commanded the French.

THE BATTLE OF MAGENTA.

Another great battle was fought on the 4th.

The following is the first announcement by telegraph from Napoleon to the Empress:

NOVARA, June 4, 11 30.—A great victory has been won at the bridge of Magenta, 5000 prisoners taken; 15,000 of the enemy killed or wounded. The details will be despatched by telegraph.

The above was published in Paris on Sunday, the 5th, and on the evening of that day, cannon at the Hotel des Invalides announced the victory, and the city was brilliantly illuminated.

On the following day, Monday, the Moniteur published the following dispatches from the Emperor to the Empress:

MAGENTA, June 5th.—Yesterday our army was under orders to March on Milan, across bridges thrown over the Ticino at Turbigo. The operation was well executed, although the enemy, who had repassed Ticino in great force, offered a most determined resistance. The road way was narrow, and during two hours the Imperial Guard sustained, unsupported, the shock of the enemy. In the mean time, McMahon made himself master of Magenta, after a sanguinary conflict. We repulsed the enemy at every point, with a loss on our side of about 2000 men. The loss of the enemy is estimated at 15,000 killed and wounded, and 5000 Austrian prisoners remained in our hands.

June 5th—evening. The Austrians taken prisoners are at least 7000; Austrians placed *hors du combat*, 20,000; three pieces of cannon and two flags captured from the enemy. To-day our army rests, for the purpose of reorganizing itself. Our loss is about 3000 killed and wounded, and one cannon taken by the enemy.

The following dispatch, also from the Emperor to the Empress, was received on the 6th, and bulletined at the Bourse:

"Headquarters, Monday, 8 A. M. Milan is insurgent. The Austrians have evacuated the town and castle, leaving, in their precipitation, the cannon and treasure of their army behind them.

We are encumbered with prisoners, and have taken 12,000 Austrian muskets."

A dispatch dated Paris, Monday night, to the London Post says: "The municipality of Milan have proclaimed for King Victor Emmanuel, and presented an address to him, in the presence of the Emperor. To-morrow the King will make his entry into Milan."

The Paris correspondent of the London Post says that the Emperor Napoleon was present at the battle of Magenta, but did not command in person.

The opinion was becoming current in London that the victory of Magenta was a victory in which the French were defeated, and their failure to occupy Milan, only twelve miles from Magenta, strengthened this view.

The movements which preceded the battle at Magenta are not clearly stated, but it was previously announced that the allies were to cross the Ticino to the number of about 100,000 men, and it is presumed the rapid movement of the allied army prevented the Austrians from completing that retreat which they had commenced, and compelled them to accept battle on the banks of the river.

There were rumors in Paris on the 8th that the French loss was 8000 to 12,000 and [illegible] *hors du combat*.

The Paris papers variously estimate the forces engaged as follows: French, 100,000 to 120,000; Austrians, 120,000 to 180,000.

☞ The following extract is from a recent letter from an American gentleman abroad:

"At Paris, during the few hours that I have been here, I gather something for the reverse of the shield. It is said that the Emperor, before leaving, declared that he would not have another Prussia on the South of France, from which it was inferred that the beautiful kingdom of Alta Italia would never be tolerated by him; some say that he will contrive to get a slice for himself or his family; others say, that Lombardy and Venice will be organized under an Austrian arch-duke, but without Austrian armies; others say that this is the first step in a scheme of mighty ambition, where he begins by lopping off from Austria, and then will take Prussia next up to the Rhine, and that the fear of this will arouse Prussia and the whole Confederation against him. Others say that there will be soon a coalition against France, and that he has already put himself where his uncle was in 1813. I do not think so,—as things stand at present. Of course, with the great flood gates open, nobody can tell confidently how high the waters will rise; but disliking the Emperor as I do, I am yet disposed to believe that various circumstances, among which are, early education, full of sympathy for Italy, and a desire to do a generous deed that may make people remember with less bitterness the coup d'etat, these and other things conspire for the moment to keep him faithful to the idea of Italian independence. But this is a great moment in history—nothing like it since 1815."—*Springfield Republican*.

Correspondence of the Oswego Palladium, June 17.

The Meteoric Phenomenon.

BOYLSTON, Thursday, June 16.

On the receipt of your dispatch at Pulaski, I started at once for Boylston, to inspect in person the scene of the startling phenomenon of Wednesday.

The facts in regard to the time and circumstances preceding the fall of the aerolite I have from Mr. James Hadley, an intelligent and responsible citizen of the town of Redfield, who resides about one mile from the scene, and the rest is from personal observation.

MR. HADLEY'S STATEMENT.

I was awakened at about 3 o'clock on Wednesday morning, by the room in which I slept being filled with light, and immediately heard a rushing sound like the coming of a great wind. This did not last above a few seconds after I was awake, when an explosion followed of which I can give no description—it was terrific. The whole house shook as if a hundred cannon had been fired under the windows; quite a number of panes of glass were broken out of the windows, and the plastering of the room I was in came tumbling about me. The light, which was so brilliant that I could plainly see every object in the room, was at once extinguished. The window of my room is on the opposite side of the house from the place where the meteor fell, so that I can only judge of its direction. The light seemed to come from some body moving very rapidly and from south to north, and seemed to increase rapidly during the brief space that preceded the explosion.

The aerolite struck the earth in some timber land belonging to Mr. Sanger, in a thinly inhabited portion of the town. We believe Mr. Hadley's is the nearest dwelling. It seems to have been an almost spherical body of, (as near as we can judge from the fragments remaining) about seventy-five feet in diameter. Its course was from southwest to northeast, and descended at an angle of not more than thirty degrees from the horizon, which is proved by its track through the heavy hemlock trees before it touched the earth.

The trees are cut through as a cannon ball would cut through a hedge, leaving a clear track. The velocity must have been immense. The earth is torn up for several rods, and the huge trees are splintered and piled up like brush. One large hemlock, at least four feet in diameter, near whose roots the meteor struck, was thrown bodily for eighty yards, crushing the surrounding trees like pipe stems. Fragments of a huge sandstone boulder which lay in its course, under the surface, were thrown in all directions, and one weighing half a ton was found in the road three-fourths of a mile away.

A VEGETARIAN CONGREGATION.—They have in Philadelphia a sect denominated the Church of the Bible Christians, of which the Rev. Mr. Metcalf is pastor. Originally its creed was that of the Swedenborgians, but a separation occurred in regard to enforcement of certain points of discipline. The Swedenborgians contended that Christ arose in the material body from the tomb. The Bible Christians took the opposite ground, asserting it as their belief that, after the crucifixion, the body which ascended to Heaven was not merely spiritual but divine. About this time the doctrine was broached of entire abstinence from the flesh of animals as food, and total abstinence from all intoxicating beverages, as religious duties. These differences being irreconcilable, a schism occurred, and the Society of the Bible Christians was formed as an independent body. They believe that Christianity, to be beneficial, must be practical. They exercise no dominion over the consciences of men, but all desirous of joining them in abstaining from flesh, fish and fowl of every kind, and from all intoxicating beverages, and in appropriating to practical life the precepts of the Bible, are freely admitted members. Out of Philadelphia there is no other regularly organized society in the country.

Married.

In Cheshire, Ct., May 21st, by Eld. S. G. Mathewson, Mr. CHARLES M. MATTHEWS of Southington, and Miss FRANCES E., daughter of Geo Morgan of Cheshire.

In Cheshire, Ct., June 5th, by Rev. Mr. Eaton, Mr. WARREN P. MORGAN, and Miss MARIA, daughter of Bradley Miles, both of C.

In Stoughton, Mass, June 12th, by Eld. George Waugh, Mr. HENRY A. WAUGH of Stoughton, and Miss LOVINA A. MILLIKEN of Ellsworth, Me.

Notices, &c.

NOTICE OF THE GENERAL CAMPMEETING AT NORTH WILBRAHAM.—It is thought best by the committee of arrangements, that this annual meeting commence Monday, August the 22d, and continue one week. Particulars hereafter.

H. MUNGER,
Committee, R. E. LADD,
GEO. T. ADAMS.

Notice.

A grove meeting will be held in Gloucester, R. I., on the 3d and 4th of July, near the residence of Mr. David Randall, about one mile north of the old Scituate Academy. Eld. Hemenway of Danielsonville, and Eld. Durfee of South Kingston, R. I., are expected to be present to preach the word. Preaching at 10 A. M., and at 1 and 4 P. M. A general invitation to the preaching brethren is extended. D. A. JONES.

Conference in R. I.

The next meeting of the Conference in this State, is to be held at Carolina Mills, Wednesday, June 29th, 1859. Let all who desire to take part in business come up that day; that we may be able to do our business up at once, so as to have more time to devote to "prayer" and "preaching the word." We hope all will see the importance of this.

JOSEPH D. BROWN.

Notice.

Eld. Wm. Shepherd would say to churches that desire his labors, that he will visit them, as they shall request, the Lord willing. His address is 69 State St., Newark, N. J.

Notice.

The Lord willing, there will be a quarterly conference holden with the Church of God in Springville, Bad Axe County, Wis., to commence on Friday, June 24th, at 2 o'clock, P. M., and continue over the Lord's day. As this is a new field, in which the harvest is great, we hope that all the way-worn pilgrims that can, will attend this convocation and participate in comforting each other. We especially solicit our preaching brethren to attend that can do so.

Y. HIGGINS, Evangelist.

Appointments.

We would say to our preaching Bro., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, ...June 26th

Providence permitting, I will preach in New Bedford the *first* and *second* Lord's day in July.

MILES GRANT.

APPOINTMENTS FOR CHESHIRE ST., CT.

S. S. Brewer, ...June 26th
E Burnham, (eve.), ...June 25th, 29th, 30th, and July 1st
Daniel A. Jones ....July 10th

GEORGE MORGAN, for the brethren.

Eld J. Couch will preach at Portland, Me., ...June 26th

S. C. Hancock will preach in East Otis, ...Sunday, June 26th

Eld. T. S. Canfield will preach in Plainfield Pond, ...June 26th
Bancroft, ...June 29th

Eld. J. G Smith appoints to preach in Danbury, N. H. ....June 26th

Eld. C. Goodrich appoints to preach in Goshen, Mass., ...June 26th

Eld. J K Bellows appoints to preach in Bridgeport, Ct., ...June 26th

W. I. Blanchard appoints to preach in South Farms, Ct., ...June 23d

APPOINTMENTS FOR BRISTOL, CT.

Eld. George Champlin ....July 31

J. H. SUTLIFFE.

Business Matters.

To Correspondents.

Eld. Israel Damman's P. O. address is Dexter, Me.

H. L. Hastings' P. O. address is Providence, R. I.

S. E. Maybe—Yes.

L. G. Humphreyville.—No order been received.

Cash Receipts.

J Kelsey 221 $3.75, L Hart 188 $2.50, C W Baker 208 $1.40, J Tasker 198 32 cts, J J Joslyn 194 48 cts, W Paine 208 $1.33, R Scoville 145 $1.50, L L Tuttle 212, $1.12, W Conslin 249 $3.06, Israel Rice 350 $4.00.

B Perkins 209, J Jeffrey 209, W J Hale 210, C Shepherd 209, E Weston 209, J T Howland 221,—50 cents each.

A Elliott 221, I T Neal 234, Mrs. E Barnes 222, J F Baker 22?, Dl. Hull 222, Harriet Clark 223, W H Plummer 222, C Churchill 222, P Haynes 182, Mrs. A Grimes 219, D Finch 222, L A Lang 227, J Kenyan 222, Wm Payne 220, H Ford 222, D M Burns 222, J Outbank 227, M Sperry 198, L Hart 233, L Moses 208, Sol. Morse 224, C Hart 233, J Saunders 208, J W Doten 223, A Corliss 228, S Potter 246, J W Ireland 221, P Richards 223, W A Chase 223, J W Martin 223, Mrs. G S Flint 210,—$1.00 each.

P W Jones 210, H L Streeter 231, G French 194, S G Griffin 234, Hannah Stone, M Benham 208, E Lloyd 182, S Johnson 213, C H Cotton 234, L D Pond 228, H W Pray $2.00 each.

W Harris 248, E Piper 234,—$3.00 each.

For Books and Tracts.—A H Balsley $14.54, Mrs. French 23 cts, A H Watson $1.08, E G Emmons 54 cts, H H Abbott 56 cts, L A Lapham 34 cts, C W Baker 60 cts, D A Jones $1.75, W Pratt $2.00, H W Pray 46 cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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THE WORLD'S CRISIS. WHOLE NO. 198.

Original Contributions.

For the Crisis.

Death.

[illegible]
O, must I die?
[illegible]
[illegible] shall close?
O, must I 'mid the countless fallen lie,
[illegible] ah, must I die?
O, must I die?
O, must I die?
In [illegible] morning, 'ere the opening ray
[illegible] of a bright and working day?
[illegible] sun, obscured, decline so soon,
And night close in be ere I see its noon?
O, must I die?
O, must I die?
The scorn of foes—ah, shall their fury kill?
[illegible] their envious will?
My work undone, purposes unperformed,
My [illegible] run—the slumbering world unwarned,—
O, must I die?
O, must I die?
[illegible] restless heart,—God doeth all things well;
[illegible] rules in heaven, and earth, and hell;
And he shall love in life and death the same,
[illegible] thee with his love's undying flame.
Peace! all is well.
H. [illegible]
[illegible], May 9, '59.

For the Crisis.

Pen Pictures of Bible Scenes—No. 2.

BY ORRIN P. ALLEN.

THE CREATIVE ACT.

"*In the beginning God created the heavens and the earth.*" This is the inscription which we find engraven over the sublime portal that conducts us into the grand arena of revolving worlds and all created being. It is simple in expression, yet grand in meaning. "In the beginning!" The very sound of these words carries us back through the cycling ages, to that period when time was not, ere earth existed, ere light had dissolved the night of chaos. Back to "the beginning" the mind quickly wanders; but how soon it folds its wearied pinion, when it strives to enter the mysterious region that stretches beyond. All before this belong to eternity, to God.

Who, then, can peruse the account of creation, as recorded in Holy Writ, without emotions of awe and reverence for the Almighty Architect who reared the vast temple of Nature, and adorned its fair proportions with beauty and loveliness? Who can look forth upon the universe as we now behold it, and not feel that there is a God who rules in the heavens above, and guides the worlds in their onward march through boundless space?

It is not our design to discuss any mooted question of geology in this connection, but simply to follow the divine record as it stands. Basing our conclusions on that record then, we find that when the time had arrived that the vast designs which the Almighty had purposed from eternity, were to be fulfilled, the Omnific command was given, and a mighty universe rode out of chaos. The golden sun, the moon, and all the brilliant orbs that glitter in the dome of heaven, and this our fair earth, though shapeless and unseemly at first, came forth at the sound of the Creator's voice.

At first, "the earth was without form and void." Chaos swayed his dark sceptre over the unformed universe, which was submerged by a mighty abyss of waters, whose turbid waves rolled on through the murky darkness, and found not a shore to impede their flow. A night of rayless darkness brooded over the chaotic world, with its impenetrable gloom. But at length the command was given that there should be light; and light, pure, etherial, though dim at first, stole in upon the darkness, softly diffusing its mild radiance through the gloom. "Next, God made a division between light and darkness. He then instituted the alternation between them which has continued ever since, the 'grateful vicissitude of day and night.' Now it was, perhaps, that the earth began to revolve round its axis. God laying his finger on it, and giving it the precise impulse needed. How simply is the division effected! No vast curtain alternately drawn and undrawn, no large cloud wrapping the earth in its foldings, and again disappearing, no alternate kindling and quenching of the great source of light. God speaks, or stretches out His hand, or sends out one of those 'angels that excel in strength, and the earth begins to revolve.'"

Thus ended Creation's first eve and first morn. But the Creator paused not in his work. He next enshrouded the earth with the subtle atmosphere, that it might receive the superincumbent mass of vapor, which, [illegible] had not been separated from the [illegible]. Thus the vast expanse of ether [illegible] was formed, into which the unseen mist of the ocean continually [illegible] again descends in the form of [illegible] showers, which revivify the earth with freshness and beauty. [illegible] the third day, the earth [illegible] from out the dark abyss; and the waters rolled [illegible] into their [illegible] receptacle, [illegible] earth must have [illegible] with its towering mountains [illegible] plains spread out at their base, all bare and unadorned, its dim outlines just discernible in the uncertain light. But the earth soon presented a different aspect. The Creator spread a mantle of green verdure over the bare and rugged form of nature, and decked her broad fields with beauteous flowers of every hue. Then stately forests rose spontaneous from the luxuriant soil, and spread their giant forms over the mountains' sloping sides, or crowned the hills with their exuberant foliage. The majestic oak, the graceful palm, and the stately cedar, were not wanting to grace the forests with their presence. Lovely trees, yielding ambrosial fruit, or gemmed with blossoms, were scattered in rich profusion over the plains. The great Architect now beheld the work of his hands and pronounced it "good." A goodly earth with its forest-crowned mountains, and flower-clad vales, its wide plains of living verdure, and its vast ocean of unpolluted blue. A beautiful earth, fit for the haunt of angelic beings, fit to be impressed by the feet of Jehovah, while he held sweet converse with unfallen man, amid the groves of Paradise.

Now, when the dim light of the third day of creation had been succeeded by the deeper shades of night, the veil, which till then, had obscured the sky, was drawn aside, and the lovely moon stole forth from her hiding place, attended by a bright retinue of celestial orbs, which then, for the first time, gazed upon the new made world, adorned with enchanting loveliness. What a beauteous eve, yet none but immortal eyes gazed upon its silent beauty. Methinks 'twas then, that the morning stars first sang their notes of harmonious melody over young Creation's birth. The far distant spheres caught up the triumphant song, and echoed it along their ranks, till it swelled up with its sweet volume of joyous melody to the golden gates of Heaven. Thus the sweet hours of night stole softly by, till at length the rosy light of morn lit up the eastern sky with the bright beams of the rising sun, which soon burst forth with the full radiance of his effulgent glory, and for the first time gazed out on the young world, smiling with radiant beauty and freshness of youth, just from the hand of the great Master Builder. The forests hung out their "leafy banners" to meet the gaze of the morning sun. The lovely flowers shed sweet tears of joy as he kissed their roseate cheeks. All nature rejoiced in the gladsome influence of his bright beams. The cataracts sent up their sweet anthems in the forest glades, and the jocund rills lent their mimic music to swell the joyous melody of nature in her youthful rapture.

But as yet there was naught of animate life to partake of the universal joy. In this we behold the beautiful order of creation. Life sustaining is first created, then animate life is brought into existence. But the fifth day beheld the mighty ocean teeming with life, from the minutest animalcule to the huge leviathan of the deep. The air was filled with the feathered tribe that mounted aloft on soaring pinions, and the forests, solitary till then, were made vocal by the joyous birds which flitted about in their gay plumage of variegated hues. And when the fair eve again stole over the scene, the lonely nightingale ceased not her warbling, "but all night tuned her soft lays."

At length, the last and brightest day of creation dawned on the lovely scene. The vital spark of life was imparted to the inanimate dust, and myriads of beasts with perfect forms and graceful limbs arose out of the earth, as the lion springs from his lair when roused from repose. What a wondrous spectacle! Thousands of varied forms springing into life at a breath; from the huge Behemoth to the humming insect, floating on zephyr's breath. Now, the earth, the air, the ocean, were teeming with life in a thousand varied forms, yet there wanted a higher order of intelligence; something in which might be reflected the image and likeness of the universal Creator, with whom might be intrusted the rule and dominion of the earth. For this purpose, man was created and endowed with wisdom and knowledge suited to his high station. The Creator, however, left not man to seek for himself a place of abode, but planted a delicious garden in Eden, which was stored with the choicest fruit, and adorned with ambrosial bowers, and sparkling fountains, while broad rivers flowed through its verdant plains, ever adding beauty and freshness to the scene. To this Elysium was Adam conducted, yet, as he gazed around him and beheld the countless enjoyments which awaited him at every step, a feeling of solitude stole over him, for in nature's vast realms he found not a congenial companion, with whom he might hold sweet communion, and whose love might flow with his heart's warmest affection. But Adam soon found a companion in the angelic form of Eve, in whom he beheld one who could share his every joy, and who, though then unknown to him, was to soothe his sorrow and solace his lonely heart, when sin had expelled him from the ambrosial bowers of Paradise into the cold and bitter world of gloom and sadness. They were now left in the sunny clime of Eden, in the enjoyment of unalloyed bliss, without a shade of care to dim their azure sky of happiness, and with but the prohibition by which their fidelity was to be tested.

Thus closed the sixth, and last, wondrous day of creation, and the Creator having finished his work, surveyed the universe, adorned and beautified by his own hand, and pronounced it "good." Yes, it was a goodly earth, with its fair proportions of hill and dale, its flower-interwoven bowers, and sequestered groves with their murmuring fountains, which glided in sweet music on; its laughing streamlets leaping merrily down the velvet hill sides, and its ocean-bound rivers rolling their crystal waves along with a murmur ever sweet, at whose banks the graceful gazelle often drank, then bounded away over the lovely lawns with lightsome gladness. It was a lovely world, fit counterpart of that clime

"Where beauty never fades,
But blooms perennial, with freshness
Of eternal Spring."

Now the Architect rested from his labors after he had pronounced his benediction upon his handiwork. Then the first Sabbath threw its holy and sanctifying influence over the smiling earth, blushing with the freshness of youthful loveliness. Methinks the angelic choir filled the wide empyrean with their jubilant voices of symphonious melody, as they caught a distant view of the young Paradise reposing lovingly amid the bright galaxy of resplendent worlds, revolving round in harmonious circles. Methinks they gave their golden lyres a higher note, and attuned their seraph voices to strains of loftier praise, as they sang of Jehovah's mighty works.

Thus closed the first grand act in the opening drama of earth's destiny. An act, than which no greater shall ever take place, till that great day that shall witness the consummation of all things, and which shall usher in the dawn of the Millennial Age.

For the Crisis.

[The following lines were written by our poetical correspondent, E. S. Woodford of Winsted, Ct., who is mourning the recent death of a devoted companion. The family of the Editor of this paper spent the day-dreams of their youth in that once happy family, (of which the husband is now the only survivor) and deeply sympathize with the afflicted.]

Alone.

I.

The morning dawns, I wake to meet no fond embrace,
No heart with mine its genial pulses interlace;
And when Aurora's tintings from the east unroll,
I startle at the shadows which invest my soul.

II.

I wake to hear the music of my own blue streams,—
They cannot chase the sadness from my spirit's dreams,
Earth seems enshrouded in a dark funereal pall,
And spectral shadows flit across my chamber wall.

II.

No bright green oasis along my pathway lies,
And every hope pursued e'en like an arrow flies;
The sunny vale of life is wrapped in cheerless gloom,
And all that made life joyous once, sleeps in the tomb.

III.

And there within that quiet shade,
Beneath my own bright sunny sky,
May I with those I love be laid,
Whene'er it is my time to die.

IV.

Where they are sleeping let me sleep,
Till Eden's second morn shall break;
I would not call them back to weep,
I would not their sweet slumbers wake.

E. S. W.

West Winsted, May 25, 1859.

For the Crisis.

Literal Fulfillment of Prophecy. No. 6.

BABYLON AS IT WAS AND AS IT IS.

Not only did God predict by his prophets the utter extinction of the city of Babylon, and the desolation of its fertile plains, but he also *named* the *prince* who should conquer the city, and described the *method* by which it would be accomplished, for more than a century previous to its destruction! It is thus described by the prophet Isaiah 44: 27, 28; "That saith to the deep, be dry; and I will dry up thy rivers: that saith of Cyrus, he is my shepherd, and shall perform all my pleasure . . . And I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

The points in this prophecy which we wish particularly to notice are, first, *Cyrus*, the agent employed by God to accomplish his purposes against Babylon. Second, the river dried up. Third, the gates not shut. Fourth, the loosing of the loins of kings. We will elucidate these several points by facts from history.

Cyrus, a Persian king, came against Babylon to besiege it. He dug a trench around the city, erected towers, and encamped his army around it, for two years, without effecting anything of real importance. In the language of prophecy, "the mighty men of Babylon *forbore to fight; they remained in their strongholds.*" In vain Cyrus challenged them to the combat—with impregnable walls surrounding them, fertile fields within their boundaries, and provisions sufficient for twenty years' sustenance, stored in their treasure houses, they derided Cyrus and his soldiers for their folly in presuming to overcome them. Unable to bring them to the field, and knowing it were vain to attempt to scale the towering walls, or break through their gates of solid brass, Cyrus had recourse to stratagem. He determined on changing the course of the river Euphrates, which flowed directly through the city, a[illegible] laborious work, [illegible] undertaking; for had the [illegible] of their danger they could with little trouble have defeated them in their enterprise, and effected the entire destruction of the Persian army. Cyrus chose for the execution of his purpose a night, when the Babylonians were having a great festival, and, forgetful that they were surrounded by foes, and unconscious of danger, were engaged in feasting, dancing and merriment, until many were made drunken: and it was in the midst of their feast, in which they desecrated the vessels of the Lord's house, by drinking wine from them in honor of their gods, that suddenly there came forth fingers of a man's hand, and wrote over against the candlestick, upon the wall of the king's palace, the doom of the golden city. Then it was the king's countenance turned pale with terror, and the *joints of his loins were loosed*, so that his knees smote one against another. The writing was, "MENE, MENE," he hath numbered, he hath numbered: "TEKEL," he hath weighed: "UPHARSIN," they divide. While this revelry was going on within the palace, Cyrus, having turned the waters of the river, marched his army without any impediment into the city, the gates of the river, through neglect, having been left open. "*The gates shall not be shut.*" He made his way directly to the gorgeous palace of the king, whose hands were now waxed feeble, and upon whose spirit anguish had already taken hold, by the fearful warning and interpretation given by Daniel the prophet. When the noise of the tramping of horses was heard, and the outcry of alarm fell upon his ear, in his confusion and terror he commanded the gates of his palace to be thrown open, in order to ascertain the cause of the disorder, and thus were the "two-leaved gates" opened, and Cyrus with his army took the king by surprise, and slew him.

In the language of the prophet:—"A snare was laid for Babylon, it was taken, and it was not aware; it was found, and also caught, for it had sinned against the Lord. How is the praise of the whole earth surprised! For thou hast trusted in thy wickedness and thy wisdom, and thy knowledge, it hath perverted thee, therefore shall evil come upon thee, and thou shalt not be able to put it off. None shall save them. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. *I will make drunken her princes and her wise men, and her captains, and her rulers, and her mighty men, and they shall sleep a perpetual sleep.*"

How exactly does the history accord with the prediction. The turning of the waters from their native channel did indeed cause Babylon to be taken in a "snare;" evil came indeed from an unexpected quarter, and there was no escape. The prophet, with his prophetic telescope, saw that banquet spread—more than a century before—he saw who would feast at the royal table, "princes," "wise men," "captains," "rulers," and "mighty men," and that they would drink until drunken, and thus be overtaken before they could awake from their unconsciousness, and thrown into a "perpetual sleep." Says Daniel:—Belshazzar made a feast unto a *thousand of his lords.*" He commanded the golden vessels to be brought that were taken from the house of the Lord, "that the king, and his *princes*, his wives and his concubines might drink" wine in them.

W.

Selections.

Is Silence enjoined upon Women in Religious Meetings?

This question is certainly one of much moment, and as its disposition must affect the conduct of vast numbers in the Church, of Christ, it is desirable to have a correct and Scriptural solution of it, if such can be obtained. It is admitted that Christ, as the chief corner-stone of his Church, has the right to establish rules to regulate and control his members while engaged in his service. Nor is the propriety or justness of his requirement to be questioned by any light or sense of ours, but cheerful obedience should characterize the disciple when the knowledge of his will is attainable.

Although a diversity of opinion exists in the Church as to the right as well as fitness of women being heard in the assembly of religious worship, yet it would appear that the subject could be so far divested of ambiguity as to arrive clearly at the mind of Christ on this point. Education and custom are powerful controllers of opinion and argument, and may prove the foundation of inveterate prejudice, while at the same time they may lack the essentials of truth and candor. Very much of the sentiment existing requiring women to keep silence in the assembly of the saints, may be due rather to prejudicial habit, awaking the feeling that she is about to assume too much, than to a right understanding of Scripture, and a proper and sensible appreciation of woman's sphere and woman's aid. If absolute silence is required, then why call in her help, so valuable and so pleasing, in praise, and reject it in prayer? The truth, indeed, appears that Paul in his Epistles did not design sternly and irrevocably to denounce and forbid all utterance from women in the religious meeting, but to rid the practice of certain abuses that had arisen and obtained in certain quarters.

The position which God has assigned to woman is one of subordination. Her husband is her head, whom she is to reverence, and to whom she is in subjection. Her life however, is not lost in that of her husband, nor is her responsibility merged in his; and as she retains the latter, so she retains a liberty of individual thought and action. An evidence of her dependence and subjection in Paul's time, and her [illegible] recognition of [illegible] superiority was asserted by his having the head uncovered. This was a divinely appointed and natural order, and the practice of it evinces a propriety and decency of conduct altogether becoming. Among the Greeks and Romans a custom prevailed to this effect, and among the Jews a law required it. The Corinthian church, established in a most dissolute, depraved, and debauched city, corrupted by the flooding tide of vice around it, had departed so far from this wholesome order as to practice even the very reverse of it—the women having the head uncovered, and the men the head covered. Paul hears of this irregularity, and to correct it directs a portion of his letter to this church against it. He says in 1 Cor. 11: 4, 5: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesyeth with her head uncovered, dishonoreth her head." Could any one mistake as to what it was that the Apostle was anxious to condemn here? If praying and prophesying were reprehensible in a woman, why should he have given directions as to the way she should perform these portions of worship? Can we suppose that he knew and felt that the practice itself was wrong, and yet contented himself with simply pointing out their defective manner of doing the wrong? Besides, by what law of logic or language, since Paul merely prescribes a rule to guide both man and woman in the discharge of a service, shall we claim that the act is right and proper in the man, and wrong and improper in the woman? He proceeds in the verses following to give reasons why he had called their attention to this point, and then in the 13th verse recurs again to the same, and says, "Judge in yourselves," I put it to your own sense of propriety, "is it comely that a woman pray unto God uncovered?" Is it not clear that the Apostle concedes to women the privilege and right to pray in public, only let it be done with the head covered?

What was prophesying? The word appears to have described different acts at different periods. In Samuel's day it meant praising God by singing prophetical hymns, etc. It signifies, also, the foretelling of future events, preaching, exhortation, interpretation of Scripture. But whatever it meant at this time, the ability to prophesy was the result of the Holy Spirit's impartation, a gift superior to that of speaking with tongues, and the communications thus made were fitted to instruct and comfort the church. 1 Cor. 14: 3–5. Was prophesying by women a novelty in the churches? at this time, an offensive peculiarity of the Corinthian church, growing out of their corrupt tendencies? Nay, so far from this being true, had not woman been in the possession and exercise of this gift, an intelligent and close observer of signs and events, looking out for evidence of Christ's having appeared upon the earth, would have an occasion to deny that fact, since prophecy which stands in close connection and companionship with it touching this point, had never been fulfilled. We refer to Joel 2: 28, 29: "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophecy; and also upon the servants and upon the handmaids in those days will I pour out my Spirit," and, as Peter adds, "they shall prophecy." This prophecy, on the great day of Pentecost, when the multitude came together, astounded by what they saw and heard, Peter took up, and built upon it an effectual refutation of the charge of drunkenness made against the disciples, declaring the prophecy that day to be fulfilled by what they witnessed. Would any one dare to say that the "all" of the disciples who, on that wonderful day, "were with one accord in one place," and the "all" who were "filled with the Holy Ghost," included only the men of Christ's dear ones, and not the women? To assert this would leave out a half of "that which was spoken by the prophet Joel," since it "came to pass" that the sons and the daughters alike prophesied or published the great truths of God. In confirmation of the prophecy is the following: "The same man (Philip the evangelist) had four daughters which did prophecy." Acts 21: 9.

We have proceeded thus far in our examination, guided by clear and safe light and conviction; and we come now to the grand and sole resource and refuge of those who maintain that women should have no audible participation in any public assembly of religious worship. We turn to Paul's declarations in 1 Cor. 14: 34, 35, and to 1 Tim. 2: 11, 12. The language and the sentiment in both these passages are essentially the same. He says, "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

We had said that disorderly irregularities have been introduced into this ostentatious and sensual church at Corinth. This was true to a wide extent, and here in this fourteenth chapter Paul applies himself to the correction of some of them. It appears that there were members in the church who had the gift of speaking in unknown tongues, and were zealous to display their ability. They were forward to speak, though not able to interpret to the spiritual profit of the church. This gift seems to have been held in high repute, and was much coveted; so when the whole church came together, many were ambitious to speak with tongues, and the time so occupied was without spiritual profit, and an unlearned or unbelieving hearer present, looking on, comprehending nothing, would be led to say, "Ye are mad." This was not fulfilling the mission of the Church of Christ, but was a reprehensible grievance. The spirit of tumult and contention also lurked in the church. And in their meetings, instead of following any certain order, some were for spending the time in one method of service, and some in another, pressing their claims to be heard; several would speak also at the same time; the result was confusion and uproar.

In such disorderly scenes as these women even mingled, and thrust in their voices, asking questions and otherwise interrupting. The Apostle rebukes them all alike for such a course. This is not worship. God is not with you in this, nor his love, for "God is not the author of confusion;" truth cannot abide in such contention. Especially is it unseemly and indecorous in women to contend with men in the public assembly [illegible] quiet, and if they will [illegible] their husbands at home." Let not woman arrogate to herself such a superiority as is given to those who are appointed teachers, whose office it is to instruct in the public congregation. Let her not "usurp authority," but remember subordination, and if she is divinely moved neither to praying nor prophesying, then "keep silence." Must we suppose that these words of Paul, written to reach such a fault as this, shall be so rigorously interpreted as to preclude for ever a woman from rising in a social religious meeting, and with modesty expressing her loving attachment to her Redeemer, or inviting others to the same refuge, or offering prayer for their salvation? Such an interpretation is certainly altogether too far-fetched. It cannot be supposed that the Apostle entertained such a thought, or was even looking in that direction. The example of the earliest Christians goes also to sustain the argument recorded in Acts 1: 14; "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."—R. W.—*Independent.*

Sacred Love.

Who ever saw the earliest rose
First open her sweet breast?
Or, when the summer sun goes down,
The first soft star in evening's crown
Light up her gleaming crest!

Fondly we seek the dawning bloom
On features wan and fair,—
The gazing eye no change can trace,
But look away a little space,
Then turn, and lo! 'tis there.

But there's a sweeter flower than e'er
Blush'd on the rosy spray—
A brighter star, a richer bloom,
Than e'er did western heaven illume
At close of summer day.

'Tis love, the last, best gift of heaven;
Love, gentle, holy, pure;
But tenderer than a dove's soft eye,
The searching sun, the open sky,
She never could endure.

Even human love will shrink from sight
Here in the coarse, rude earth.
How then should rash, intruding glance
Break in upon her sacred trance
Who boasts a heavenly birth?

—*Keble.*

Pleasant Words.

1. They don't cost much. They come bubbling up in a good-natured heart, like the freely gushing waters of a fountain. It is as easy to speak as naturally and as easy from the lips kindness, as the rays from the sun.

2. They make the man happier who uses them. They react upon him. Hot words make the user's wrath hotter. So loving words help to make a more loving heart.

3. Kind and pleasant words touch other peoples' hearts, and make them kind. They fall like flakes of fire on the cold and selfish hearts, not to scorch but to melt, not to irritate but to subdue, and shame people's coldness and unkindness out of them.

4. Pleasant words beget other words like themselves to other people. We have been in a crowded omnibus. A few snappish, sulky words have multiplied their scope, till most of the travelers have shares in the same stock. But a genial soul enters. His kind words get wings. They produce an epidemic. Growler number one and growler number two change voice and visage. The magic of a few kind words has done wonders. Ill nature has jumped out of the coach and left for parts unknown; and good nature keeps all things in excellent trim for the rest of the trip.

'Tis only when it mourns and fears,
The loaded spirit feels forgiven,
And through the mist of falling tears,
We catch the clearest glimpse of heaven.

☞ The Nashville Gazette says:—"A man that has a soul worth sixpence, must have enemies. It is utterly impossible for the best man to please the whole world, and the sooner this is understood, and a position taken in view of the fact, the better. Do right, though you have enemies. You cannot escape them by doing wrong; and it is little gain to barter away your honor and integrity, and divest yourself of moral courage to gain what? Nothing. Better abide by the truth—frown down all opposition and rejoice in the feeling which must inspire a free and independent man."

Reading for Youth.

The Tolling Bell; or, Susie's Faith.

A STORY FOR GIRLS.

Some years since, when Rev. Mr. Perkins, the Persian missionary was traveling through the states with Mar. Yohanan, the Nestorian Bishop, they spent one or two weeks at the village of A. S., visiting Rev. Mr. K——, a college friend of Mr. P's, I believe. While there, they held several meetings, one of which was devoted to the Sabbath-school children, at which Mar. Yohanan repeated the Lord's Prayer in the Nestorian language, showing the singular sort of pen they wrote with, and enumerated some of the many blessings which the children of our free country enjoyed to what the poor little Nestorians did. There was none of the children that enjoyed those meetings better, if as well, than little Susie E. Childs, and it was a source of great grief to her, if she was prevented from attending. They were to hold their last meeting on Wednesday afternoon, and Susie was very anxious to attend, but she said nothing about it till the bell began to toll, which it usually did fifteen minutes before the service commenced. Susie had a step-mother, a stern, severe woman, who used to allow Susie ten minutes to prepare for church, and five for school; if she was not ready in that time, she had to go without being ready, or stay at home, but she would work quick, therefore she was generally ready. When the bell commenced tolling, Susie went to her mother, and asked if she could go to church that afternoon. Now Susie stood in great fear of her mother, and when she said "No," she never thought of teasing, but going to her bedroom, she knelt down in front of her bed, and laying [illegible] great faith [illegible] this time; but what do you suppose she prayed for? Why, that if it was best (she always put that in) for her to go to church, that day, that the bell would toll till her mother would say she might.

Now, was not that a singular and unreasonable prayer? Methinks I hear you all say "Yes," and so it was, in one sense, for her mother seldom retracted her word; so there was every reason to think, that if God answered her petition, he must cause her to change her mind soon, or the bell must toll a long time. But Susie arose from her knees with implicit faith, that if it was best that she should go to church, she would go, and she went about her duties cheerfully, listening to the bell's ding-dong, and almost trembling for fear it would stop before her mother would come and tell her she might go.

The clock struck two, but the bell did not stop—quarter past, ding-dong went the bell—half past, ding-dong; quarter to three, ding-dong. Even Susie began to open her eyes in astonishment; what could it mean? Just then, her mother came into the room where she was, "Well, Susie, I do not see as the bell is going to stop today; I do not see into it, but if you can get ready before it stops now, you may go." Happy Susie, she did not wait to be told twice, but ran to her room, and kneeling for one minute by her bed, returned sincere thanks for the privilege. Then hastily dressing, she reached the church before the bell was done tolling.

That evening a neighbor called, and in the course of conversation, asked Mrs. Childs if she knew the reason of the bell's tolling so long? Mrs. Childs did not, but would like to, and this is the woman's story: "Mr. K., the minister, had appointed the meeting at three o'clock, but the sexton understood him to say two, and so rang the bell for that hour. After tolling it about twenty minutes, without calling the people together, very much to his surprise, he saw the minister passing by, and called to him, asking the reason for such a singular proceeding. 'Oh, there is nothing the matter,' said Mr. K., 'only you have commenced one hour too early.' 'Well, what is to be done now?' asked the sexton, rather dolefully, for it was no easy matter to pull the heavy bell-rope for any length of time. 'I do not know, unless you keep on tolling till three, for I cannot commence now,' and the clergyman passed on, and the sexton continued his work, "which," concluded the woman, "amused those very much who knew the cause, and astonished those who did not."

Mrs. Childs and her visitor laughed heartily over the poor sexton's laborious mistake, but it did not shake Susie's faith, for she thought God knows and does all things, and he ordered it to be so. I think Susie was right; what do you think, reader?—*Pacific.*

A Word to Boys and Girls.

KINDNESS TO ANIMALS.

Young readers, be kind, tender-hearted, pitiful, merciful to all, every one—to animals—the horse, the cow—the little lambs, the merry songsters, creeping things—don't tread foot on a worm thoughtlessly or cruelly. Be merciful to the beast. Life is dear; none but God can give it. "A righteous man," says God, "regardeth the life of his beast; but the tender mercies of the wicked are cruel."

Who made the insect? God. Who feeds it? God. God hears the ravens cry. Who knows how dear life may be, even to a worm, or a fly? Never, little friends, never, *never* cruelly or wantonly torture or crush an insect or a worm.

O, turn that little foot aside,
Nor crush beneath its tread
The smallest insect of the earth,
That looks to God for bread.

Young friends, will you, dare you kill the innocent birds, that sing so sweetly and melodiously? that hop from branch to branch, and tune their little harps in grateful praise? Have they not as good a right to live, inhale God's pure atmosphere, enjoy life, as you have? God says, "Blessed are the merciful, for they shall obtain mercy." And the merciful man is merciful to his beast.

"A man of kindness to his beast is kind,
But brutal actions show a brutal mind.
Remember, He who made thee made the brute;
Who gave thee speech and reason, formed him mute.

He can't complain; but God's all-seeing eye
Beholds thy cruelty—he hears his cry.
He was designed thy servant, not thy drudge:
And know—that his Creator is thy judge."

What says Cowper, the poet?

"I would not enter on my list of friends,
* * * * * the man
Who needlessly sets foot upon a worm."

—*Golden Rule.*

☞ TO THE YOUNG.—If the Spring put forth no blossoms, in Summer there will be no beauty, and in Autumn no fruit. So if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER III.—*Concluded.*

The next passage to be considered is,—

1 Cor. 15: 22; "For as in Adam all die, even so in Christ shall all be made alive."

Two questions arise here. 1st, Does the term "all" in each number of the verse include the entire human race? 2d, If so, does it preclude the distinction of a two-fold resurrection, of the just and of the unjust, one class to life and the other to condemnation?

1. There would be no exegetical violence whatever in applying the word "all," in each member of the verse, to the subjects of discourse in the previous context. These were, those who had "fallen asleep in Christ." It was doubt respecting their destiny, that troubled the Corinthian Christians. The expression, "if in this life only we have hope, we are of all men most miserable," goes to make the case of believers,—who then found little good in life and who were killed all the day long,—the burden of the argument. Again, where our translation speaks of "the dead," the article is commonly omitted in the original. This is a matter of some account, if the being "made alive" is taken as the "resurrection of life." The article is found only in verses 29 (baptised for the dead), 35, 42, 52. Here the righteous dead, whether a part, or all mankind, are doubtless intended. But in every other instance (ver. 12 (twice), 13, 15, 20, 21, 32,) the article is omitted. We may them translate, e. g. in ver. 16, "If dead persons rise not, then is Christ not raised." We are not warranted in saying that in these verses, "the dead" means of course all the dead. For all these reasons I find no difficulty whatever in rendering ver. 22 with reference to Christians, designated in verses 18, 19, 20: "For as they all die in Adam, even so in Christ shall they all be made alive." The Greek admits this no less than in Luke 20: 38, where as we have seen, the Syriac requires it. The very common word "all," very naturally used as I have taken it, does not require a sudden extension of the subject to embrace all mankind.

Yet granting that the word "all" in the first member of the verse applies to all the children of Adam, it may in the second member apply to all the "children of God" in Christ, and to none others. Such a comparison of two families and of their respective heads would not be unnatural. I choose, however, not to argue this point, partly because this would require some space, and partly because it is done by those in the Orthodox view, and is less necessary for me.

2. But admitting that the word "all" applies in the second clause to the whole human race, we find in the next verse a distinction which may imply a resurrection of some "to condemnation." "But every man in his own order; Christ the first fruits, afterwards *they that are Christ's*, at his coming." Here it seems to be implied that there are some who are not Christ's. After Christ, the first instalment of the resurrection is of a special "order" or company; evidently the same with that spoken of in 1 Thess. 4: 14, 16, where Paul writes with much the same purpose (ver. 18): "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . The dead in Christ shall rise first." And this reminds us of the "first resurrection," on whose subjects "the second death hath no power" (Rev. 20: 5, 6). And as we read on in 1 Cor. 15: 24, 25, about "the end," and the putting down all rule and all authority and power," and "putting all enemies under his feet," we find no warrant in inferring the *conversion* of these adverse forces. The same event seems to be predicted in Ps. 2: 8; "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But the next verse indicates a severer conquest than conversion: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And ver. 12: "Kiss the Son, lest he be angry, and ye perish from the way."

We have cited 1 Thess. 4: 14-16, which doubtless describes the same fact with 1 Cor. 15: 23. The passage in 2 Thess. 1: 5-11 apparently refers to the same period. Here Christians are spoken of as "counted worthy of the kingdom of God" (ver. 5,) and Paul prays that "God may count you worthy of this calling" (ver. 11), using the same word that occurs in Luke 20: 35. But here wicked men are explicitly said to suffer a very grievous destruction. They "shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power." This everlasting or "*aionian*" condemnation, is apparently *in* or *from* the same *aion* that is named in Luke 20: 35, and which is the period of Christ's kingdom. Grant, for argument's sake, that this coming of Christ was at the destruction of Jerusalem. Still where is the proof that they who suffered the "destruction," and who are so plainly excepted from the "order" or company named in 1 Cor. 15: 23, are yet the heirs of immortality?

Passing on to verse 26: "The last enemy, death, shall be destroyed," this is good against the orthodox view of immortal death. But it proves nothing against the view I hold, either in reason or interpretation. There is no more death, when all who live are immortal. So it is said in Rev. 21: 4; "And there shall be no more death." But it had been previously said (20: 13, 14) "Death and Hades delivered up the dead which were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death." That this "second death" may have had power upon some, seems implied in verse 6. The resurrection which precedes it may be an after instalment, of another "order" or company of the dead, not particularly named in 1 Cor. 15. And that some may suffer the "second death" seems also implied in ch. 2: 11; "He that overcometh shall not be hurt of the second death."

And the failure to name the secondary "order" of those raised up, agrees well with what I regard as the scope of the chapter. This was to comfort the doubts of the Corinthian Christians respecting their deceased brethren, and to meet certain difficulties respecting the possibility or the nature of a resurrection. In this view the closing argument of the chapter is plain enough, without supposing any allusion to the ungodly. As the immortal life was to be in a spiritual body, Paul might speak to those who professed to be spiritual, and with reference to such only. "He that soweth to the spirit shall of the spirit reap life everlasting." "To be spiritually minded is life and peace." But the early Christians seem to have regarded the ungodly as having a soul without the spiritual nature, a view which agrees with the proper sense of Jude ver. 19: "Sensual, (or psychical, *psuchikoi*,) not having spirit." And Paul draws his glorious argument to its close, not with any raptures in behalf of all mankind, but using such narrow pronouns as might make the glories of this resurrection the special privilege of those that "by patient continuance in well doing seek for glory and honor, and immortality" (or incorruption, *aphtharsia*, of vers. 42, 50, 53, 54), He says: "*We* shall not all sleep, but we shall all be changed." (ver. 51), "Thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord" (vs. 57, 58). And he next speaks about a "collection for the saints." (17: 1.)*

Rom. 5: 18: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

It is in this one verse of the whole passage (vers. 12-21) that the word "all" is used in the second member of the comparison. And it is used with the word "men." This apparently denotes all mankind, and their salvation. It seems to me the strongest passage that is or can be adduced in support of that view. And if this interpretation at all agreed with the general tone of Scriptural language,—if it were not an apparent exception from the usual style of the Bible,—I should joyfully and without hesitation accept it as proving the final holiness and blessedness of all.

But the very frequent distinction made between the "saved" and the "lost" compels me to hesitate and examine the passage more narrowly. And I can not rest so fond a hope upon it for the following reasons:

1. The passage is indisputably valid against all theories of a limited atonement. And even more; it seems to assert that in Christ's name the *sentence* of death for sin is annulled in behalf of all. "God was in Christ reconciling the world to himself, not imputing their trespasses unto them" (2 Cor. 5: 19). In this view the relation of persons unconverted to God is this: they have not to ask for the pardon of past sin, so much as to accept the pardon already made out. But this is all I can prove from the passage in hand. Comparing it with passages parallel, I at once find a plain distinction between pardon granted, and a pardon accepted and received. In ch. 1: 16, I read of the gospel as "the power of God unto salvation to every one that believeth," Jew or Greek. In chap. 3: 22, I read of God's righteousness, or plan of justification, which is "by faith of Jesus Christ, unto all, and upon all them that believe," Jew or Gentile. Here the distinction seems to be fairly made by two prepositions, "unto" (*eis*), and "upon" (*epi*). In the passage in hand the first of these only is used. The phrase might therefore be rendered, "by the righteousness of one the free gift came *unto* (*eis*) all men, unto justification of life." In this view all men are *virtually* justified or pardoned, though by unbelief they may not be actually saved.

But it will be said the same preposition is used in the first clause, "upon (or unto, *eis*) all men to condemnation;" and if all actually die, why are not all actually saved? I answer, the sentence of physical death, even, is only virtual, not actual against all. Enoch and Elijah did not die. And Paul believed and taught that a whole generation of Christians would never die, but be "changed," at Christ's coming. All these are born mortal as others; the sentence was "upon" or against (*eis*), them, but it fails to reach them. So there may be those within the range and reach of the great salvation, who yet fail of it.

2. In ver. 17, it is said "they which receive abundance of grace, etc., shall reign in life." But the word rendered "receive" (*lambanontes*) is slightly ambiguous. It may also mean *accept* or *embrace*. It is often used in the active sense, as well as in the passive sense. Its original sense is to *take*; and it is used in the common phrase "respect of persons" or *acceptance* of persons. It is also the root of the word used 1 Tim. 12: 19, "lay hold (*epilabou*) on eternal life."

3. In vers. 14, 15, 16, 19, the distinction is made, not between "all" as dead and alive again, but between "many" and "many." The main argument may then rest on the comparison of the children of Adam with the children of God in Christ, which agrees so well with the general tenor of Scripture, and with which the 18th verse as above explained, does not at all conflict.

4. The whole passage shows that what is gained in Christ has once been lost. This is something more than bodily immortality. It is salvation, in the broadest sense of the word. And the "free gift" or gratuity is said to superabound, or to cover more space than the condemnation could, not because it gives more than was lost, but because one divine act of justification avails against "many offences." Thus salvation is exceedingly gratuitous.

But it inevitably follows that the salvation has been once forfeited. In other words eternal death was not an unjust sentence to be pronounced upon sin; and Adam might have perished, and the whole race in and with him, without wrong to man. The passage confirms what I have before remarked,—that annihilation has been invited and confronted. That God interposes to save is doubtless in keeping with his nature as Love. We may even say that in saving man God is simply just to Himself. But to man he is *more* than just. It is strictly true; "by *grace* are ye saved, through faith; and that not of yourselves, it is the gratuity of God." "The wages of sin is death; but the amnesty of God is eternal life, through Jesus Christ our Lord."

I dismiss this passage by remarking that Tholuck, a learned Restorationist of whom hereafter, in his Commentary on the Epistle, finds no proof here of the final salvation of all.

There are several other passages on which Universalists more or less rely, all of which I have not time to examine. Of the whole class given at the close of my "general tenor of Scriptural language" I will say that while they show a final universality of holiness and blessedness, or an end of evil, and are thus valid against the Orthodox view, very few can even be offered as applying to all individual beings now living. And one or two might be applied to all brute creatures, as well as to all human beings (Rev. 5: 13). I may hereafter consider such as my affable opponent shall offer. But I will here say a word respecting two or three.

Acts 24: 15.—"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

The word "hope" here used is frequently insisted on as showing that the resurrection of "the unjust" is a blessing, a resurrection of salvation. But I think this does not follow, for three reasons:

1. It was natural that Paul, quoting that Jewish faith which he accepted, should name the *whole* of it; and that he should name it as his hope, if it were on the whole desirable. Now Christ very strongly asserted some sort of two-fold resurrection,—of well doers to life, and of evil doers to condemnation. Does the latter sound like a thing desirable? No more so than a thousand calamitous events that have actually occurred. I should never have hoped for the Lisbon earthquake. Yet it did happen, and the existence of all Portugal was desirable nevertheless. So the complex resurrection Christ named was desirable; and no less to be hoped for was that which Paul named, though it were the same; especially if it ends in an immortality of goodness, and a universality of righteousness.

2. The Scriptures elsewhere speak of things partly good and partly evil as matter of thanks. There is an apparent instance in Rom. 6: 17: "God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." A plainer example occurs in the 136th Psalm: "O give thanks . . . to him that smote Egypt in their first born; . . . and slew famous kings; for his mercy endureth forever." Such thanksgiving seems at least as misanthropic as Paul's "hope" in question. Yet the whole Psalm means doubtless well enough. But

3. The resurrection of the unjust, though it be *unto* condemnation, and to the "second death," yet may not be *for* that purpose, as if God were vindictive, or as if the claim of his law for so much penal suffering were inexorable. The orthodox, regarding annihilation as better than the lost deserve, sometimes represent it as a "*coup de grace*," to end their woes. Not thus do I "hope" for it. But if their resurrection be itself the overflowing of the fountain of life, if they who "will not come to Christ that they may have life," do yet in spite of themselves get more than they wish, so that they die by instalments and even die hard, I can rejoice in all the preternatural life they have. In all God's realm no vitality is wholly lost that has lived, though it come to an end. So I can very comfortably "hope" as I think Paul did.

1 Tim. 4: 10.—"The living God, who is the Savior of all men, specially of those that believe."

It is noticeable that the only instance in which God is said in so many words to be "the Savior of all," is with such an immediate qualification. I simply remark: 1. In the Universalist view of the final faith and salvation of all, the more natural phraseology would have been, "especially *when* they believe." 2. This is one of the few instances in which *God* is called a Savior, rather than Christ. The word (*Soter*) has in the classic Greek the more general sense also of *Preserver*, which it may have here, in obvious harmony with the specification named. 3. Waving this, the distinction between salvation in the reach of all, and salvation "laid hold on" by all, will allow the *especial* deliverance here indicated.

§ 7. *The Two Theodores. Change for Authorities.*

In the late discussion between my opponent and the Rev. Dr. Adams, the concession of Rev. Theodore Parker that the Scriptures teach the doctrine of eternal punishment was adduced, against which was offset the Rev. Theodore Clapp's recantation of that view after an independent examination. In a grave question of this kind no one should, or honestly can, rest his belief on any other man's opinion. Neither Dr. A. nor Rev. Mr. C. wished the names they respectively gave to turn the scales of judgment in any man's mind. That would not be a Protestant wish. Yet both those names were properly offered because men must respect the honest opinions of learned and thinking men. They have their weight, their importance, and their office, to command attention, and invite people to ponder a subject for themselves.

Partly for this purpose I shall offer a few names from my corner of the triangle, in my next chapter. But I may here offer one or two names in the question between my respected friends, which may command the attention of them both. And it is specially proper for *me* to offer such a name, to gentlemen both right and both wrong in my opinion.

The first name is that of Augustus Tholuck. A few of your readers may need to be informed that he is the man who has done more than any other man in Germany to secure a hearty love of the Scriptures, opposing at once the rationalism and the dead orthodoxy which are their equal foes. He is master of more languages than almost any other living man, especially of those which contribute to a right understanding of the inspired Word. Nor is he a mere book-worm, with more of uncommon than of common sense. He spends a large part of his time in walks and entertaining conversation with students in the University, and in visits and varied correspondence. He is one of the most eloquent pulpit orators of Germany. He is an admirable teacher and lecturer, fresh and suggestive, with none of the pedantry or false profundity of German scholarship.

He has written commentaries in the Gospel of John, the Epistles to the Romans and to the Hebrews, the Sermon on the Mount, and the Psalms. Most of these have been republished in English translations. Dr. Schaff tells us: "As a theological writer, Tholuck has devoted his best hours to Biblical exegesis. Here he has achieved his most enduring merits."

Now Tholuck is both Orthodox and Universalist. He was one of those who in the World's Evangelical Alliance opposed the article on future punishment. His attitude on this subject is indicated by the following conversation between him and Dr. Sears of this country, in London some years since. I take the account from Prof. Crosby's "Appeal to the American Tract Society," pp. 49, 50.

"*Tholuck.* I suppose my American brethren would consider me Orthodox in general, except in my Universalism.

"*S*——. Where did you find this doctrine, in the Bible, or in your philosophy?

"*T.* In both.

"*S.* What are the passages of Scripture on which you principally rely?

"*T.* My main passage is 1 Cor. 15: 28. . . . Also Rom. 11: 36. . . . Another passage is Phil. 2: 10. [His argument may be considered in the sequel.]

"*S.* Do you find no passages of Scripture which positively assert the everlasting punishment of the wicked?

"*T.* Yes: Matt. 25: 46, and others like it.

"*S.* Can these passages, which you think favor Universalism, be understood in any other sense without violating the fundamental laws of interpretation?

"*T.* Yes, they *can*, but the construction would not be so easy and natural.

"*S.* Can the other passages, which speak of endless punishment, *possibly* bear any other construction?

"*T.* I do not see how they can.

"*S.* Well, what are you going to do with them?

"*T.* That is my only difficulty." . . .

The remainder of the conversation I can not quote. But it sustains the following statement by Tholuck, made in 1837, of what he had said in 1834: "Dogmatically, i. e. as a theologian, I feel myself drawn toward this opinion [the Universalist]; but exegetically, i. e., as an interpreter, I do not know how to justify it." (Selections from German Literature, by Edwards and Park, p. 215.)

I will close with a passage from one of the best biblical scholars of this country, Dr. G. R. Noyes, Professor in Cambridge Divinity School. He is a restorationist. In his review of Maurice's "Theological Essays," (Christian Examiner, March 1855, pp. 294, 295,) he says: "Even in the writings of Paul, who is very strong in denouncing punishment against the wicked, there are passages in which he speaks of the purposes of God, and of the riches of his grace, in such a manner as to make it difficult to believe that he contemplated the strictly eternal punishment of all who die in sin. We refer to the manner in which he speaks of the salvation of all Israel in Rom. 11., and the putting down of all enemies to the kingdom of Christ in 1 Cor. 15: 25-28. *We can not, indeed, find an express declaration in the Scriptures of the final salvation of all men.* Enemies may be put under one's feet by confinement in a place of punishment, as well as by being converted into fiends. But the spirit of these passages, which makes so much to depend on means which the wisdom and mercy of God have, as it were, in reserve, is not very favorable to the doctrine of the endless misery of all who are leaving the world with a sinful character, or who have left it since the creation of man. The thought of Paul logically carried out leads to a very different conclusion, and awakens the most cheering hopes." He adds in a note: "The impartial and sharp-sighted De Wette finds still more actually expressed in 1 Cor. 15: 28, than we can."

This passage is very good argument against the Orthodox view. But the words I have italicised would reduce the Universalist view very nearly to an arcanum. These words are the more note-worthy because the writer was in so close neighborhood to verse 22, which Universalists regard as so fully stating their view. But in the view that all who live forever will be holy we find a restitution of all things, and a universal dominion of Christ; and "the thought of Paul logically carried out" may prove no more than this.

* I should here say that while I regard the resurrection as yet future, I do not regard it as bringing back the identical dying body. "That which thou sowest, thou sowest not that body that shall be." The [illegible] is a "spiritual body," not pure spirit, but an embodiment suited to the higher nature of spirit (pneuma) as compared with soul (psuche). Of the interval between death and the resurrection the Scriptures say little. The early Christians [illegible].

For the Crisis.

The Beautiful World.

I have heard of a beautiful world,
  Of a country bright and fair;
And my heart is sick of the present earth,
  And I long, O I long to be there.

I have heard of a golden city,
  With towering jasper walls;
Where vapors never vail the sky,
  Nor evening shadows fall.

I have heard of a crystal river,
  That wanders o'er sparkling sand;
That the Tree of Life, with ladened boughs,
  On either side doth stand.

They say no storms nor chilling winds
  Break on that peaceful shore;
No lightnings flash along the sky,
  And thunders never roar.

They say no sickly forms are there,
  No pale or care-worn cheek;
All bloom with immortality
  Who walk the golden street.

They say that birds, with starry wings,
  Are warbling in the trees;
And perfumes from sweet rosy bowers
  Come wafted on the breeze.

O, I've heard of a beautiful world,
  And of a truth can say,
The glories of that better land
  Have stolen my heart away.

JULIA S——.

Upper Woodstock, N. B., 1859.

For the Crisis.

Manner of Procedure.

ITS EFFECTS.

My usual course has been for the last year, when holding a series of meetings to allow questions at the conclusion of the discourse. I have found it beneficial, especially when presenting evidence on the "Life" theme. Prejudice exists, and objections arise in the minds of the people, for they think the doctrine to be something new under the sun; hence, by giving them liberty to catechise, I learn all the objections in the minds of my hearers, and can more fully, readily and satisfactorily answer them, as I progress in my lectures, than I have been able to do by any other course I ever adopted.

To meet an objection which might arise in the minds of some, I would say, if severe language be urged, and the inquirer treated discourteously, the insult would be disastrous. But, however much feeling the inquirer may manifest, if the speaker maintains his dignity, and does not inhale the excitable element, but by kindness and forbearance shows the people by soft words and hard arguments that his object is to enlighten, and bring before them a harmonious system of truth, the elements are easily controlled, and the effect is salutary. Ah! truth loses nothing by investigation; and all, I think, have learned that fact, whenever I have permitted them to catechize. One preacher—a Restorationist—clearly demonstrated this fact. I had given ten discourses, and he did his best (so he told me in the presence of others after my lectures,) to entangle me, and make me contradict something I had said in former discourses; but, said he, "I confess I have not got the first hold of you. It is the best system of truth I ever saw brought out of the Bible, my own, of course, excepted."

When at Newburg, the brethren urged a friend of theirs—he was a Mormon preacher—to catechise me. My subject was "immortality through Christ." The Mormons are blind as bats on that subject. In fact, they had not so much as heard, out in Utah, there were any that called in question the immortality of men. He concluded to say nothing. He was to preach the next eve in the same place, and friends wished to have his views tested. They told him (so I afterwards learned) he "must put up every bar and pin them—leave no gaps down—or his bars would get pulled down and the gaps shown to the people."

The time arrived, and a good congregation was comfortably seated in a commodious school house to listen to one of the "Angels sent out to gather the elect." Here are his main positions:

1. Man is a fallen creature.

2. God has [illegible] privileges to restore him. First, He had established the Apostolic church for this purpose—to restore man. Second, no one could be saved unless he came through the Apostolic church.

3. The Apostolic church was destroyed when the Apostles passed off the stage.

4. The church is restored in these last days, (referring to the Mormons—the latter day saints.")

In presenting the above positions, he endeavored to show they and the Mormons were on the Apostolic ground. They had their Apostles and Prophets, and wrought miracles the same as the ancient Apostles. Their ministers were the angels sent out to "gather the elect from the four winds." Their church, in connection with their locality, was "mount Zion," etc.

The reply was for the purpose of bringing out truth. It was in the form of questions. The truth is of great value;—by the truth we were sanctified—made free. The command is, to "buy the truth and sell it not." By obedience to truth, redemption is sure. By disobedience, damnation is just and certain.

If none are saved, except those that are connected with the Apostolic church, (in the first order) that church, our friend tells us, passed off the stage with the Apostles, how then are the three millions of martyrs saved that fell in the ten persecutions, A. D. 64–324? Or how are the many millions saved that have been slain since that time? They were slain on account of their faith in Christ. The Reformers must be lost with the rest. In fact, our friend must tell how any one has been saved since the Apostles, or how they can be unless they go to "Utah?" If the Lord designed Apostolic order—unless in a modified sense—could we not reasonably expect they would have appointed their successors, or left on record a command to that effect to some one or more of the churches? This we do not find. If the Lord intended to have restored the Apostolic order in "the latter days," twelve apostles would be all sufficient for the world. Have you not twelve in "Utah?" "Yes." Well, there are twelve more in the modern Apostolic church, some in New York, the rest in the Old World, (say nothing of the smaller bodies.) Here are twelve too many. Now if there are any here that wish to join the Apostolic church, where should they go, to England, New York, or out to Utah—Salt Lake—provided the character of both are the same?

Our friend informs us, they are the angels sent out to "gather the elect." If so, we may expect they can discern who is, and who is not righteous. When God sends out his angels to separate and gather the good, they gather the wheat; not the tares! They gather the sheep, not the goats! All that is pure, holy, righteous, God-like, the angels find and take them along, (sometimes by force—case of Lot.) Now if this has been the work of the Mormons for the last few years, I should expect that at Salt Lake there are the most pure, holy and devoted people in the world. Our friend will please inform us on this point.

Our friend informs us, that they are following the footsteps of the Apostles. This I fail to see. Did the Apostles gather all the saints at Jerusalem, Ephesus, Rome, or any other town, city or particular place? Did they have their post or station to help those that had received truth on to Mount Zion? Or did they establish them in the place where they were converted, that others might see their good works, and believe in the Life-giver?

What relation do the saints sustain to the world? Are they not lights in the world? Are they not the salt of the earth? Would it be wisdom to take all the lights in the world and put them into one city, county, or state, or out in some far off territory among the mountains, where no one could receive any benefit from them? Did Christ or the Apostles pursue such a course? If the saints are really the salt of the world, should they not remain in it until the world is given over, or as long as there can be any good accomplished? What should we think of that farmer who puts his meat in one barrel and the salt in another to preserve the meat? Would you think he was wise? How can we then adopt a [illegible] that ignores the wisdom of God, and is revolting to common sense, and of course, is a departure from Revelation.

Our friend tells us they have great faith. All I have to say on that point is, their works will show how much—actions speak louder than words.

He spoke of their being the true church, because they had a Prophet. I may at some future time give an article on this subject for the benefit of many friends. I will only say now, their prophets, if true, will speak in harmony with [illegible] claim? But, a perfect [illegible] the [illegible]

Our friend [illegible] said is quite [illegible] If the Mormon [illegible]

city of the living God," my ideas of its grandeur are very greatly diminished. Is Mount Zion to be overturned after God gathers his elect? Has not the Mormon city or settlement been overturned time and again? Once in Ohio, then again in Missouri, then routed from this State and county in which I live, and now on the point of taking another exit to some unknown region, and I call such a place Mount Zion? Who can believe such an absurdity? Come to dissect our friend's views they do not look consistent.

On my concluding, our friend arose. The only point to which he replied directly was the question "whether they were all saints in Utah?" He answered, "No, there are many there, that God, man and the Devil would not have, they are so wicked." The angels for years had been gathering saints, and they have turned out worse than demons. I thought it was not necessary to sum up, but let the case go to the Jury as it was.

W. PRATT.

For the Crisis.

A Voice from "The Gulf!"

Rush on! Rage in the "broad ways." Thunder through the gorge! 'Tis the lightning train! The still night breaks by the rattle of iron wheels upon the iron track. Hear the shrill steam whistle! The darkness is doubly awful by the lurid glare of that "flaming torch," darting through the gloom. This was long called "the gulf." Civilization crept carefully around the edges and looked from the hills. "The day of his preparation" came. Then came the paper mills. Then followed the people; and the preachers of the gospel; and so here, to-day, we have a goodly meeting of those who believe in the coming and kingdom of the Redeemer. The doctrine of immortality, only through Christ, has taken deep root. If I understand the question rightly, this meeting is an offshoot of the one at Chester Factories. One of the points to which the "word sounded out," after the early fashion. How many places within the last twenty years have become a Jerusalem, where only one or two families have at first appeared? They have made a *nucleus* of light! Have lit the altar-flame of faith. Anon, the region has been ablaze with truth.

Three miles below is that same red cottage of Bro. Wait, in the quiet nook, where hospitality reigns as of yore. There is the camp ground where Fitch once preached,—a man of holy remembrance,—who has long slept, awaiting the trump of Gabriel, which will awake a host to life when the seed has taken root among the hills. On that ground several other meetings were afterward held. Do you remember, up the tumbling brook, a rocky basin—a "baptismal font," of natural proportions and beauty, far exceeding any artificial one?

* * * *

A beautiful, peaceful Sabbath morn! The "rage and jostle" of the "chariots" is still! We assemble for worship in this once dark and desolate hollow. A congregation of God's children! Here is knowledge of God. How much better instructed are these humble christians than most professors in the large towns and cities, who are bound to their theological predilections!

* * * *

They have a good place for meeting. Bro. S. S. Brazee supplies, once in four weeks, and not only here, but through this mountain region on a circuit extending to several counties, does he go on this message of warning and salvation.

Can you allow a moment's *reverie?* Sad memories will crowd in upon the subdued spirit. Five years ago, on a splendid summer Sunday, like this, I preached here, and returned at evening, to find darkness gathering thick around our threshold! Death, menancing frightfully the hushed household, mocking with ghastly levity the little light yet glimmering around our hopes! Heavenly mercy! The grave-cloud went by.

The conflict deepens some! Scenes of labor, and the same work. Shall we find the long-sought quiet of heaven? Time brings the curtain fast down upon the past. The old hope alone can *stay* the heart in this life-long storm. The swelling flood takes us away from earth's tumult. I leave its bright smile—its dark frown! Enough. Its labor and glory—its love and hate will soon be alike. Over all this sin-scathed world will come a redeeming Presence.

W. S. C.

Bancroft, Mass., May 30, '59.

For the Crisis.

Quarterly Conference at Hardin.

BRO. GRANT:—Our meeting was well attended, considering how scattered we are. Six preachers present, and three sermons each day. The last two were preached by Bro. Higgins. Subject, "The present war in fulfillment of prophecy," which left a deep impression on the people. In the evening we celebrated the sacrament of the Lord's Supper.

PETER S. W. DEVO, Evangelist.

Strawberry Point, Iowa, June 3, '59.

☞ Could you hear in what manner one speaks to the poor and despised when he thinks himself unobserved, you might form a judgment of his character.

☞ An honest man is believed without an oath, for his reputation swears for him.

For the Crisis.

Literal Fulfillment of Prophecy.—No. 7.

BABYLON AS IT WAS AND AS IT IS.

There is a tradition, whether well founded or not we cannot say, that the king appointed this banquet to rejoice over the supposed failure of Jeremiah's prediction respecting the seventy years' captivity of the children of Israel. Jeremiah said that they should serve the king of Babylon for seventy years, and then God would break his yoke from off them. The last day of the appointed time had come, and nothing had transpired to indicate the fulfillment of the prophecy, and the proud monarch felt himself secure, and made this feast to rejoice over the "passing of the time," which he had heard from the Jewish captives was appointed for their service to the king of Babylon. But even while making merry with his lords, the last sands of the specific time run out—the prophetic time expired—his kingdom was numbered, and the number was now complete—the yoke of the king of Babylon was that very night broken—and Darius, a Median, took the crown.

Says the prophet: "The king of Babylon heard the report of them (the army of the Persians), and his hands waxed feeble; anguish took hold upon him." Before he heard the outcry at the gate of his palace, the writing upon the wall had caused his knees to smite one against another, and the interpretation given by Daniel the prophet, whose wonderful skill was by no means unknown to him, had not at all quieted his fears, when the noise of the tramping of horses was heard, and the sound of wailing fell upon his ear, and in his alarm, and the consternation of the moment, he gave orders to have the gates of the palace thrown open to learn the cause of the disorder, and thus was egress given to the Persian army, and the king was slain.

In view of the method by which the city was taken, how impressive are the words of the prophet,—"A snare was laid for Babylon, it was taken and it was not aware; it was found, and also caught, for it had sinned against the Lord. How is the praise of the whole earth surprised! For thou hast trusted in thy wickedness and thy wisdom, and thy knowledge it hath perverted thee, therefore shall evil come upon thee, and thou shalt not know from whence it riseth, and mischief shall come upon thee, and thou shalt not be able to put it off. None shall save thee. In their heat I will make their feasts, and will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. I will make drunken her princes, and her wise men, and her captains, and her rulers, and her mighty men, and they shall sleep a perpetual sleep."

How accurately does the history accord with the prediction, "I will dry up her sea!" The Euphrates was drained by Cyrus, so as to become fordable into the city through which it ran. When Cyrus arrived at the gates of the palace, he found the guards drinking beside a blazing fire, and were thus surprised and taken. "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end." Boothroyd renders this last clause, "from end to end." Cyrus separated his troops into two detachments, placing one at the northwest, where the Euphrates entered the city—the other at the southeast, where it went out, and thus they entered, and possessed themselves of Babylon. A post stationed at the one end, seeing the approach of the army, would hie to the king's palace to give the alarm, and a post stationed at the other end, beholding the same thing, would also hasten in the same direction, and thus meet each other, burdened with the same message to the king, that "his city is taken from end to end."

"The young men shall fall in the streets." Cyrus sent troops of horsemen throughout the streets, with special orders to slay all they found there. He first, however, issued a proclamation, that all who were in their houses should remain in them, for all who were found without should be slain. In reference to this, the prophet says, "They shall wander every man to his quarter."

"I will fill thee with men as with caterpillars." History informs us that Cyrus appointed 400 guards before the palace gates, and 200 on each side. These advanced to meet Cyrus as he approached, while 200 spearmen followed them. These were succeeded by four squares of Persian cavalry, each square composed of ten thousand men, and to these were added in order the Median, Armenian, Hyrcanium, Caducian, and Sacian horsemen, all riding upon horses, every man in array, while lines of chariots, four abreast, concluded the train. Afterward Cyrus reviewed his army at Babylon, which consisted of 120,000 horse, 2000 chariots, and 600,000 foot. Thus was Babylon the Great surrounded, though it was with gigantic walls, and mighty towers, and strengthened with massive gates of brass; literally "filled with men;" and men as destructive in their ravages as the "caterpillar."

W.

☞ Make thy recreation servant to thy business, lest thou become a slave to thy recreation. When thou goest up into the mountain, leave thy servant in the valley; when thou goest to the city, leave him in the suburbs; and remember, the servant must not be greater than his master.

The World's Crisis.

BOSTON, JUNE 29, 1859.

IMPROVEMENT.—We are glad to learn that Eld. D. C. Wheeler, Springfield, Vt., who was published some time since, now gives evidence of reformation and of a well ordered life and conversation; and that his labors have been blessed to the good of the people where he labors.

What will the End be?

The *Liverpool Courier* of June 8th intimates that the coming struggle of the nations will be terrible. In speaking of the battle of Magenta, where about 150,000 Austrians met nearly the same number of French in a most bloody conflict, the *Courier* says:—"*This battle is but the beginning of the end.*" If this is "but the *beginning*," how awful must be the *end*. A man well posted in the wars of Napoleon I, when contrasting those with the ones now in prospect, compared those to *one day*, the coming ones to a *whole season*. Truly the future of the wicked nations looks dark! No bright ray illumines the political horizon, but it grows continually more threatening and tempestuous.

Is it not strange that professed expounders of the Bible still teach that the conversion of the world is about to begin? If they meant to *Satan*, they would need to adduce but few arguments, for the case is already so clear that nearly all are members of his church, that farther proof would hardly strengthen the point. The masses seem to have no fear of God before their eyes, neither have they any conception of what is coming on the earth. They refuse to see any light from the book of prophecy, consequently, they must walk in darkness. The Bible is an object of contempt and ridicule, rejected as something obsolete, unworthy the attention of liberal and thinking men. "In the last days," says Paul, "Evil men and seducers shall wax *worse and worse.*"

Personality of God.

In these days of fables when so many are departing from the faith, it is becoming a christian to inquire for the "old paths." When the spirits of demons are teaching that God does not exist as a *being*, but only as a *principle* in and about all matter, like caloric or attraction, and hence no more to be feared, loved or adored than magnetic currents, it is time for the saints to look well to their armor and see if they are fully equipped to meet the Goliahs of these last days. Pantheism in a modified form has crept into the churches unawares. By Pantheism is meant the belief that "the universe is God," or that he is a *part* of everything, "without body, parts, or passions."

Henry Ward Beecher preached a sermon in his church, last Feb. 27th, phonographically reported, from which we make the following extracts:

"I hold, secondly, that the Scripture teaching on this point is simply this,—that man was made in the image of God that he might understand him."

"Assuming this to be so, I proceed to remark that no man can form any conception of God except as a *person*, such *as a man is* in some respects. We cannot know him in such a sense as that he shall manifest himself to us and abide with us, except as a *living person;* not even as a personage, which means something more than person—which means an *impersonal* God, such as fancy imagines; a vast diffusive *power;* the essence or the life of the universe; a *spiritual* vitality—and all that *trashy nonsense*. I hold that such a view of God as this, is waste matter—mere fantastic *moonshine*. No man ever felt as though he would like to lay his head against such a God, that has no heart; no man ever thought of walking with such a God, who is nothing but a sort of *spiritual blood* diffused throughout the universe."

"You can form no true estimate of the moral attributes of God until you have a right conception of what God himself is."

"It is not to be wondered at that we have such imperfect views of God, when we remember how we come by them; that we derived them from catechisms and creeds, and confessions of faith which were rammed into us."

"The best I can do is to give God the form of the glorified Jesus Christ."

"Therefore, there is given to us the person of Jesus Christ, who is a fit form by which to conceive of God."

"I do not believe any man who thinks of God as an abstract form, having no resemblance to what we are, ever has a God whom he fondly loves."

"I think that the general view entertained of God by men in the church is, that he is a sort of etherealized, abstract, *impersonal being;* that somehow or other he is the aggregate of certain attributes. I don't believe there is one in ten who really has a God that abides with him, and manifests himself unto him. And I do not hesitate to say that, in my experience as a teacher, one of the greatest difficulties I have found to contend with in professors of religion, as well as those that are seeking religion, has been to get them to have anything but an impalpable God."

"I think this is owing partly to the nature of man, partly to the philosophical view of God which many hold, and partly to the *theological annihilation of God as a personal being*. I think we have got to go back to the pictorial method, which represents God *as a person*. We want something which the mind of man can look upon, and say, 'It is *my personal* God; it is *a reality*.'"

"If you lift up your conception of God, so that you have no distinct view of him; so that you regard him as an *effluence* of *ether* diffused radiently throughout the universe, you may experience reverence for, but you cannot love him. I stand up fearlessly, and say that it is not in the power of a human being to love that which does not come to him *as a person*. And I will say further, that it is not in the power of any human being to think of a person except in some *form*. You don't think of God as composed of flesh and blood; but you can't think of a spirit, as a spirit; you have got to give it some form."

"I will defy any man to have a distinct conception of a moral, spiritual being, without form and without matter. It is not within our capacity, in our present state, to do this. You can never have a God that you can take hold of and say, 'My Lord and my God,' or one that you can love, so long as you regard him as a mystic something filling all space, and having no personality."

"I will say, frankly, I can form no definite idea whatsoever of any being which has not a personality. I can form no definite conception of a being with a personality that is purely spiritual."

Battle of Magenta.

The following description of the battle at Magenta, from the pen of the special correspondent of the London Daily News, gives a faint idea of the horrors of war. Let the coming of the Prince of peace be *speedy*. The writer says:—

"Yesterday evening, not without great difficulty, I succeeded in getting here to inspect the field of the glorious battle fought on Saturday last. My pen is not adequate to describe the heart rending scenes which surround me. Trees thrown down by the dreadful effects of artillery; heaps of dead bodies, human limbs scattered about, carriages broken, farm houses burnt, crops trampled, vineyards devastated, houses plundered—such is the deplorable sight which has met my eyes since my arrival in this town. Town, however, Magenta is no more. The small inn, whence I am now writing these lines bears marks of the tremendous struggle, for it was thrice taken and retaken during the action. Not a piece of furniture is to be found; not even a chair to sit upon."

"The Tendencies of the War.

In speaking on "the tendencies of the war," the *Springfield Republican* remarks:

"The example of *Tuscany* and *Florence* in throwing off the despotic rulers, whose powers had been sustained by the moral and physical support of Austria, and their declaration for the cause of Sardinia and of Italian independence, is being followed also in *Parma*, and a similar uprising will undoubtedly occur in the other Italian states as the Sardinian successes give the people the requisite courage and hope."

There is but little doubt now that "a similar uprising will . . . occur in the other Italian states." If positions taken are correct, *all* the political divisions of Italy will unite with Buonaparte, and then overthrow the Papal power. We anxiously wait the issue of events. It was thought that Ferdinand the Second, king of Naples, being a member of the Bourbon dynasty, would never submit to Napoleon, but since his death, the prospect is changed. He is succeeded by his eldest son, Francis the Second, of whom it is said:—

"This prince, the issue of Ferdinand's first marriage, to a Sardinian princess, is closely related to Victor Emanuel. His step-mother, an Austrian princess, had been intriguing to obtain the succession for her eldest son, the Count of Trani; so that Francis the Second represents the Sardinian party, in contradistinction to the Austrian party, in Naples. This consideration, his family ties, and the popular sentiment of his subjects, may induce Francis to declare in favor of Italian independence."

Christ's Second Coming.

[We give the conclusion of Bro. Moncrieff's second Lecture in Chapman Hall, on the above subject, June 26th.]

"At a time like this, we may naturally rejoice in His approach, to accomplish the world's deliverance. War rages among the eastern nations; but he comes to make an end of war,—to burn the chariot in the fire. War is a tremendous curse, and the globe has been polluted by its crimes, and crimson tide, well nigh since our race began. It may be dazzling in its pomp and circumstance—in the waving of banners and the storm of music; but humanity shudders at its stern realities. Go up to the conqueror and his laurels are wet with the tears of widows and orphans; enter the battle field and you are made familiar with ghastly wounds and heart rending wailings; you behold the living mangled in every form, and hear the bones of the warriors crash, like glass in a hail storm. Suddenly stricken the soldier falls; his wife and smiling babe flit for a moment before his vision and he expires.

Turn your eyes toward Continental Europe, and what do you see? Hypocrites and despots sporting with the poor and down-trodden nationalities; one tyrant going and another coming; one blood-sucker displaced, another inserting his remorseless fangs.

No wonder than we long for the return of MESSIAH to give peace on earth, and good will to men; to terminate oppression, and diffuse the joys of liberty from shore to shore; to enrich the fields with his blessing that have often been fattened with the blood of the slain; to expand and ennoble the human faculties, so long crushed down by the intolerance of priests and the exactions of tyrants.

Except in him, there is no discoverable hope for the world! Men tell us that science will yet do wonders; but science lends its discoveries more readily to the tax-gathering exactor, than to the plundered subject; she renders the oppressor's arts more perfect, and makes resistance,—the last virtue and resource of the down-trodden,—a hopeless endeavor. The fruit of liberty has been tempting the weary millions for ages; but the fruit hangs far on high, and an iron wall of cannon, swords and lances, prevents them from pressing the golden clusters to their lips. Welcome they are to the crab-apples, and the thistles and the thorns,—for crowns or couches; but they will never eat the fruit of liberty except in their dreams, from which divine banquet no alarm can withhold them.

The woes of this planet are real, and it is no mystic remedy that will bring relief. There is the roar of artillery; let us hear the voice that will say to that fiery tempest, be still! There is the groaning of the prisoner, let us see his fetters broken, and his limbs set free! There is toil and no recompense,—women, fair and virtuous, plying the needle for sixteen hours a day to save themselves from starvation or shame; men slaving at the mercy of little oppressors, and afraid to speak lest their infants should be deprived of bread,—we desire to witness the bounties of earth dispensed with a more impartial hand! There are millions of souls to whom is denied the sweet light of science, and the sweeter one of Gospel mercy, over whose starless ignorance, and abject degradation, men who minister at christian altars, chuckle with infernal joy, as they count the gold and drink their wine, "Come, Lord Jesus, come!" and end this mockery of heaven, and this mockery of earth!

For the Crisis.

Ferdinand II.

The king of Naples is dead. The greatest of modern tyrants is no more. I look upon his decease as providential at the present time, for if living he would doubtless be one of the most formidable obstacles to the realization of the prophecy in Rev. 17th with respect to the ten kings giving their power to the beast. The king of Naples is doubtless one of those kings; but Ferdinand II. would never have turned his hand against "the whore, to make her desolate and naked, and to burn her with fire;" so I take it that God has removed him out of the way. He has been one of the strongest supporters of the Papacy. Now, whether the French dynasty be the beast that "was and is not and yet is," or some other power, the way is now opened for the combination of those ten powers who "shall agree to give their kingdom unto the beast until the words of God shall be fulfilled."

The sympathy of the people of Naples is on the side of freedom, and it has taken a strong arm and many foreign troops to keep them down. It is stated that there have been more than *three hundred ecclesiastics* in the galleys for having dared to oppose themselves to the supremacy of the Pope. And the people are now very anxious to enlist in the cause of Sardinia to uproot Austrian rule in Italy, and free themselves from ecclesiastical power.

Whether Francis, the new king, will be more liberal to his subjects than his predecessor remains to be seen. It will doubtless be our privilege soon to know still more definitely our position in history and prophecy.

To those who are looking for the fulfillment of particular prophecies, the following letter, written in 1851, on the "State of things in Naples," by Rev. E. A. Lawrence, of Marblehead, may be interesting. It was written while on a visit to that country, soon after the subsiding of the revolutions which commenced in 1848.

The government of Naples is the most absolute despotism, and is oppressive to the last degree of endurance. Everything is in the hands of the King, whose views of government are narrow, and whose policy is suicidal. Force and fraud are the two points on which his administration turns. He is like an exile in his own city, and his palace is a prison to him. Surrounding himself with an army of fifty thousand, in a population which makes every eighth man a soldier, still Ferdinand II. does not appear among his subjects except under the escort of a strong body-guard. Before the revolution of 1848, public schools had begun to be established; but since that time they have all been suppressed as tending to discontent. Only two newspapers are published among a population of five or six millions, and these are tolerated as necessary evils, though both are in the hands of the government.

On the maps of the world allowed in Naples, the United States is scarcely permitted a place, and all tolerated histories are required not to know that there was ever such a republic in existence; and of George Washington, the king and the priests have taken care that most of the people should know nothing, so much is the influence of our example feared by them. At that wonderful and never to be repeated World's Exhibition at London, in which almost every other government on earth participated, not one of Ferdinand's subjects were allowed to appear. In this respect, he stands alone in his peerless absolutism, and jealousy of freedom. He has established the most rigorous custom house inspection, lest some ideas of civil freedom should be smuggled into his darkened dominions. He would, if it were practicable, fence off the fresh breezes that come from every free land, and wall out the pure light of heaven, that he might be more secure on his precarious and tottering throne. In ancient Rome, with a population of one million and an half, one prison was sufficient for all the state criminals. The King of Naples has *four* in a single city of only one-fourth of that number, and besides, almost every old castle in his kingdom he has converted into a dungeon, and filled with convicts, guilty of no crime save that of thinking men ought to be intelligent and free. From twenty to thirty thousand of his subjects are said to have been thus incarcerated during the last four years, many of them of the highest character in the nation for intelligence and virtue. A few of these have already paid the penalty of free thought and aspiration in a barbarous execution; others linger in confinement, some to pine and die, and others, probably, to have their prison doors thrown open upon the outbreak of another revolution, and to be called to a terrible vengeance upon the head of their blind and guilty oppressor. The day of doom is coming. Volcanic elements are working towards an eruption; the smouldering fires must sometime break out; the days of tyranny are numbered; and on the same gallows which, Haman-like, it has prepared for the people, shall it be hanged by the people. If the tyrants would learn wisdom, and relax the rigors of government, and enlighten their subjects, and share with them the responsibilities of governing,—if they would be fathers, instead of despots, to their people, and give them the Bible instead of the Breviary,—if they would do this, then they would abide their time in quietness and safety. But no; they will not learn wisdom. Once has Europe been shaken by the uprisings of the people, as by a sudden and mighty earthquake. The despots turned pale and trembled in the hour of strife; and some of them, as the king and queen of Russia, were compelled to stand whole hours in the open air, with their heads uncovered, while were borne by, with funeral honors, the dead bodies of their subjects who had fallen in the fight.

They proposed reforms. They accepted constitutions, and a popular government. But when they felt the crisis to be past, and themselves to be a little more secure on their throne, reactionary measures commenced. All this concession was to deceive the people, and thus give time to combine their forces. They increased the army, and withdrew the constitution. They took back all they had given, and laid a heavier yoke upon the neck of the people. This is now their policy, to tighten the bonds of oppression. Russia, Austria, Prussia, Naples, and the Pope, are in firm and diabolical alliance on this principle. But the bands *will burst*. A storm is gathering—a day of vengeance is nigh; the heart sickens at the sight, but it will come, and the first scene in the bloody drama will exterminate the whole race of oppressors. They will never, by concessions and promises, dupe and enslave the people again. 'At one blow we will cut off the head of the tyrant, and his race, and it will be the first that is struck.'

C. H. P.

For the Crisis.

The Symbols.—No. 6.

"THE GREAT RIVER EUPHRATES."

This phrase in Rev. 16: 12, has been made a symbol, and so it is made to mean, first, the Ottoman Empire; and second, the mystic waters of the Apocalyptic Babylon,—anything but what the language itself *must* mean, and, by common consent, *does* mean in every other text where it occurs. Note the plain proof of its import.

I. In Gen. 15: 18, Deut. 1: 7, Josh. 1: 4, this language is used to denote the geographical boundary of Palestine on the north-east. All the land was given to Abraham from "the river of Egypt to the great river Euphrates." This river was known from the time that man was made, and placed in Eden.—Gen. 2. The Euphrates is now, and has been for about six thousand years, the name of *one* and only one "great river" in Asia. Babylon was built on its banks.

II. This is its import and application in the Apocalypse itself. "Loose the four angels that are bound in (at or near) the great river Euphrates."—Rev. 9: 14. These four agencies were the nucleus of the Mohammedan empire. They were located (geographically) on the river Euphrates; and thence they spread over into Europe, and conquered the "third part"—the eastern division of the old Roman world, called the whole habitable world.

Note.—It would be absurd to say that the nucleus of the Mohammedan empire was bound at, or near, the Mohammedan empire. It surely was not "*bound*" in itself; nor could it possibly be "*loosed*" from itself. Nor could this four-fold germ of the Mohammedan empire have been bound in or loosed *from* the mystic waters of Papal Rome—the Babylon of this book. But these "four angels" did exist at or near the literal Euphrates. They did issue thence; and Mohammedanism has about fulfilled its perverted career of conquest and decay, preparatory to the seventh—the Kingdom-trump.

Thus far, the sole use of this phrase applies to one, only one object—"the great river Euphrates."

III. To crown, and consummate, and "*seal up*" this proof, we all know that the ascertained *Bible* usage of all such phrases is the true one; and the only one *authorized* to faith. All others are erroneous, and may tend only to ruin.

"The kings of the East" were not symbolic, but the literal kings who commanded with Cyrus the Persian army, at the conquest of Babylon. Isa. 44 to 46; Jer. 51. "The kings," as revealed in symbol, were "*ten horns*." The ten kings are the inspired explanation of this ten-fold symbol. Hence the conclusion is certain that "*the kings* of the East" are designed to denote here, literally, the very same idea that the words *expressed*. If so, then "the great river Euphrates" is *that river*, and not a symbol of some unfathomed, unexplained mystery. And if it were, it must forever remain such, because God has given no explanation to it. The rule is to *believe God*. What he says is symbol, *is* so; and his explanation of all such symbols is the sole ground for faith as to its import. Babylon and her "waters," (never called "Euphrates" in Scripture, but "*peoples*, nations," etc.,) are to be believed in only *as revealed;* and not after any one's varying imagination. It is a mere *modern* imagination to say that "the great river Euphrates" means Mohammedanism, or anything, except as it is actually *expressed*.

The beast, the dragon, are Scripture symbols; and they are explained in Scripture. Ezek. 29: 1–4; Isa. 27: 1; 51: 9; Dan. 7: Rev. 17. The symbol, woman, is "mystery, Babylon the Great, the mother of harlots;" and "*the waters* where she sitteth are peoples, and multitudes, and nations, and tongues." But it is not said to be "the Euphrates" in mystery, or in its explanation; and hence it may be an opinion or imagination, but never can be intelligent or real faith. The language of these prophetic "seven plagues" is derived mainly from the Old Testament.—Ex. 12; Ps. 78: 12; 105: 27–38. There it is plain, literal language, like "the kings of the East"—then Cyrus and his royal commanders from the East. But here, the kings east of the Euphrates, in Persia, etc., who must be "gathered to the battle of the great day of God Almighty."

Note.—We are told near "*ten times*" that the scenes at the final judgment on the Gentiles and the gathering of Israel, shall be after the (example or) manner of Egypt. Isa. 10: 24–26; 11: 16; Micah 7: 15–18; all which demands that the prophetic seven plagues should be believed according to the plain historic import of the language in the Old Testament.

Again. There was *no* symbolic "blood," or "lice," or "sore," or "scorching," or "darkness," or "death of the first born" in Egypt! And as there is *no* authority *for*—but all the authority of Bible usage *against*—making this language figurative, symbolic, or mysterious, my faith accepts it in its *God*-given form. "And let all the people say Amen!" If so, as all actual evidence indicates, *then these plagues are all future!* They follow the seventh trump, chap. 11: 18; the sign in heaven, 15: 1–4; the opening of the heavenly tabernacle, 15; 5–16; 1: 18; Dan. 12: 1; Isa. 11: 12; 26: 19. Then further, the seven angels and the plagues; the sores and the blood; the earth and the sea; the sun and the scorching heat; the river Euphrates and the kings; the great God and the battle of the great day, are revealed realities! They are not mystic fancies, to be so *fulfilled* that only an *expert* expositor can tell the subjects of these awful judgments of them *afterward*. The mystic fulfillment is not *found out* save in theoretic exposition! Such an exposition is simply satanic,—to cover up the truth, and kill faith in God, as in the first temptation.—Gen. 3: 1–4.

The established usage in Scripture is the only authority for understanding the language of this closing book of all direct revelation. The established usage of this phrase—"the great river Euphrates," applies it to the literal river that watered the plains of Babylonia. That is its acknowledged import in the New Testament—Rev. 9th; and as the leading terms (not explained as symbols) are *always* literal in all other passages of Scripture, and history and geography, I conclude that this is its only meaning in this also.

In the history of Israel's dispersion, it is said that God showed his signs and parted the Euphrates; 2 Esdras, 13; and the opinion is expressed that he will interpose again for them at the close of their long captivity. However this may be regarded, we know that God did open the river Jordan before Joshua and Israel—did open the Red Sea under the rod of Moses; and has distinctly promised the like again in Isa. 11: 15; Zech. 10: 10–11; Hos. 10: 11.

All this and other evidence sustains the plain reading of the text, that "the river Euphrates" is indeed *itself*, and not something aside from the terms and the usage of Scripture. Rev. 17 is but the sixth vial expanded; the seventh is more fully unfolded in Rev. 18.

J. B. C.

For the Crisis.

A General Conference.

TO THE BRETHREN:—May I be allowed to suggest a few considerations in respect to the Wilbraham Camp Meeting, which the committee have been so kind as to appoint the 29th day of August? It will have been two years since we engaged in conference action, to any extent, and hence, many brethren feel the importance of action of that kind. Changes are coming over us. The cause presents many new and interesting features. The necessity of union and harmony of action is apparent. The Camp Meeting will furnish a good opportunity for brethren to assemble from all parts. We might, at least, compare notes. We might decide upon a course of action for time to come, which shall be more successful. Much interest is beginning to be felt in the approaching annual convocation. May the Lord direct.

W. S. CAMPBELL.

☞ To teach the truth to those who are prepared and wishing to receive it, is an important part of a good life.

Correspondence.

From G. Dillabaugh.

Dearly Beloved in Christ:—It is through the goodness and long suffering of God that I am again permitted to let my name appear before you. Perhaps some ere this have made the inquiry and wondered where G. Dillabaugh is, and if he still holds on to the Blessed Hope, as his name has not appeared so frequently in the papers as it used to. Permit me to say, I still cherish a *warm* desire for the return of Christ, and to be with him. This sin-cursed earth, with all its stains of blood and cruelty, of man's inhumanity to man, is too dark and drear for me to love. For twelve years past, I think I have never seen the time when I looked forward with greater *heart-burning* desire, for the return of Him who was rich but for my sake became poor, that I through his poverty may be made rich, than I do at the present, knowing as I do from the sure word of prophecy, which is as a light shining in a dark place, and shines more and more the nearer we come to the perfect day, that we have not followed cunningly devised *fables* when we have made known to the world, the (kingly) power and coming of our Lord. Though we have not been eye witnesses of his majestic power, we have the sure word of prophecy which teaches that he will soon come and rule in the midst of his enemies.

How much this world needs a righteous governor, one who will reign in righteousness and execute *justice and judgment* in the earth. Those who will not have the despised *Nazarene* to reign over them, will have to submit to his kingly power and be slain before him. The natinos of earth are now going through their *last course of studies in learning war*—or preparing for war, on the most gigantic scale. But man's time of misrule has nearly expired. Then nations will learn war no more; and can any one who has a heart beating in unison with God and his truth object to such a time? Every faithful soldier needs to see well to his *armor* and stand ready.

"We must fight, if we would reign,
Increase our courage, Lord!"

We think there is a fearful engagement (though for a short time) between truth and error yet future. But we need not fear if we keep on the armor. I am determined by the help of the Lord to fight on, but oh, how much wisdom we need that we may walk worthy of the Gospel. How very narrow and straight the way is, and few find it or are willing to walk in it.

The *Crisis* is increasing more and more, and I hope it will continue to herald forth truth until He comes whose right it is to reign.

Seneca Falls, May 28, '59.

From A. F. Servis.

Bro. Grant:—Permit me to say a few words through the Crisis, expressive of my hope of soon seeing the King in his beauty. The time for the consummation of the hope of God's people, whether they wake or sleep, is at hand. An abundance of prophecy shows that we are living in the last hours of the time of the end. And while the wise fully understand their position, by the light of God's word, the wicked continue to do wickedly, and none of the wicked understand. While the faithful, way-worn pilgrims in Christ can see that the end of all things which mark the present dispensation is at hand, and the time to make themselves ready for the reception of their long absent Bridegroom is still lengthened out to them, the wicked scoffingly inquire, "*where* is the *promise* of his coming?" "All things continue as they were from the beginning of the creation." "For this," says Peter, "they are *willingly* ignorant of."

No one, truly desiring the light which the word of the Lord reveals, can remain in ignorance as to its real teaching. What reason have I, and others, who are looking for Christ's return, to rejoice that we have seen the light and embraced the truth which can sanctify, and save its subjects in the everlasting kingdom. O Lord, hasten thy coming, and hasten the means made use of for the salvation of all that will come and submit to Christ and the Gospel.

Holly, Mich., June 7, 1859.

From Elder J. Wilson.

Bro. Grant:—I am well and now laboring for the N. Y. Conference. I preached here three times last First Day. There is great encouragement for Bible laborers in this region. Truth begins to pass at par amongst a great circulation of popular errors, and some are willing to give a premium for it where the other circulating medium is plenty, so I am now Evangelizing these Bible type bills. If the Lord will, I intend to be at the Wilbraham Camp Meeting, where I expect to see many brethren and sisters that I have seen, and many I never have seen before, and perhaps shall see none of them any more after the meeting until the King comes.

Eagle Harbor, N. Y., June 14th.

☞ Prayer and praise are the lungs of a christian; by the one he draws in a happy life from heaven, and by the other he breathes it back again to him who gave it. Thus do the virtues of religion circulate. They come from God in a principle and return to him in an offering. He teaches the believer both to receive his gifts and to own that he does so.

For the Crisis.

Are All the Signs in the Past?

Bro. Grant:—We often hear it remarked that the signs that were to precede Christ's coming are all in the past. If this be so, when did they take place?

One class of teachers would have us believe that they all took place prior to the destruction of Jerusalem, but the record shows such teaching to be false. If the tribulation had reference to the destruction of Jerusalem, as such teachers tell us, then the signs took place immediately before, instead of immediately after, the tribulation of those days.

Again, some of our Advent teachers tell us that these signs are all fulfilled. Others tell us that we have had none of them, but all are in the future. Where doctors disagree, the word of God must decide.

These signs are but so many sermons. They are second Advent sermons, too, of the strongest kind. The *first* was to be preached by the sun; the *second* by the moon; the *third* by the stars; the *fourth* by nations, distressed with perplexity, driven to anguish and despondency; the *fifth* by the sea uttering its voice in roarings; the *sixth* by floods as they rush furiously and foaming along; the *seventh* by heaven, while her powers are being shaken, uttering her voice, causing men's hearts to fail or expire through fear and apprehension of those things that are coming upon the world; the *eighth* by the Son of man, while he causes his *sign or representative* to ride forth upon a white cloud, having in his hand a sharp sickle, convincing the world that the great gathering day, the harvest of the world, has come, and causing all the tribes of the earth to mourn and wail.

In my opinion, the first of the signs occured May 19th, 1780.

The second the night following.

The third, Nov. 1833.

The fourth, during the great financial crisis—1857–8.

The fact, that the first four of these signs have had a literal fulfillment, excludes all just grounds for supposing that the remaining ones will not be as literally fulfilled.

These signs are given in consecutive order, and in that order must be fulfilled. If the last four of these signs have been fulfilled, it must have been since 1857. If since then, when, where, or how has it been done?

Men's hearts must and will yet fail them for fear, or as Campbell renders it, "expire with fear and apprehension of those things which are coming upon the world."

Evil tidings or bad news affect mankind more than some imagine. Bad news weakens the action of the heart, oppresses the lungs, destroys the appetite, stops digestion, and partially, and frequently, wholly suspends all the functions of the system. Powerful emotions often kill at a single stroke. The news of a defeat killed Philip V. The door keeper of Congress expired on hearing of the surrender of Cornwallis.

A little from this men's hearts will fail them as they never yet have done; it must be so or it will not prove a sign.

J. F. Baker.

West Winsted, June 19, 1859.

Summary of News.

FOREIGN.

WAR NEWS.

By the arrival of the steamship Kangaroo, we have news from Liverpool to June 8th.

Napoleon and the King of Sardinia made a triumphant entrance into Milan on the 8th of June. They were both received with the most enthusiastic and extravagant demonstrations of joy.

The Austrians had evacuated Pavia.

A dispatch from Vienna of June 8th, says Milan was evacuated by the Austrians on Sunday. The Imperial functionaries have withdrawn to Verona, but it is possible they may resume their posts and functions in Mantua.

At a meeting of the Atlantic Telegraph Company on the 8th, it was decided to accept the offer of the English government, and to raise immediately the requisite new capital.

A Te Deum in honor of the victory of Magenta was celebrated at Notre Dame yesterday. The Empress and all the authorities were present.

It is affirmed that the Austrians amounted to 150,000, and the French about as many.

At Magenta the French artillery behaved with great bravery. They were killed at their guns.

The real loss of the Austrians is estimated at 13,000 or 14,000.

NAPOLEON IN MILAN.

Paris, Wednesday. The Emperor entered Milan at 8 o'clock this morning. His reception was most enthusiastic.

THE VICTORY AT MAGENTA.

Turin, June 7. Official Bulletin published to-day—The allies took in the battle of Magenta four pieces of cannon, two flags, 7000 Austrians prisoners, and 20,000 put hors du combat, out of 120,000 engaged. The loss of the French was about 5000 killed and wounded. Among the former are Generals Espinasse and Clerc.

Milan has been barricaded and defended by 6000 National Guards.

Turin, Wednesday—Official Bulletin. That part of Upper Lombardy which has been freed from the Austrians, has proclaimed Victor Emmanuel King.

Volunteers are rapidly arriving to join Garibaldi's corps, which is pursuing the enemy beyond Monza.

Urban's army, after a precipitate retreat from Varese, has been dispersed, and is scattered. Soldiers have been taken prisoners and disarmed.

THREE DAYS LATER FROM EUROPE.

[Arrival of the Persia.]

It was reported that the Prussian army is to be mobilized, and that Prussia will soon take part in the conflict.

It is also reported that Prussia is negotiating for the passage of troops through Germany.

The Austrians are at Lodi, upon which place the allies are advancing.

Garibaldi was between Austrian forces at Prescoa.

Five hundred Zouaves were killed and wounded at Marignano. The Austrians lost 1500 killed, and 1200 made prisoners. The battle lasted nine hours.

The armies were preparing for another general engagement.

The Times' correspondent at Vienna says that the official Austrian bulletins of the battle of Magenta had produced an indescribable effect in that capital. For a moment, says the correspondent, the public appeared to be stunned. Military men are indignant that the finest army Austria ever possessed should have been entrusted to such a bunglar as Count Gyulai appears to be.

The Austrians evacuated Laveno, abandoning all materials of war, and taking shelter in vessels in Swiss waters.

The Emperor and King attended mass at the Cathedral in Milan on the 9th, where a Te Deum was sung. Subsequently they rode through the city. The enthusiasm of the people was indescribable.

The King issued a proclamation to the Lombards, saying—independence having been secured, a regimen both liberal and durable will be established; eulogizes Napoleon, and calls upon the Lombards to join them on the battle field.

The Post's Paris correspondent says, that over 4000 of the prisoners are Italians, who took the earliest opportunity to give themselves up. They were always placed in the front and threatened by the Croats in the rear if they did not fight well. Many have offered to join the allies, but have not yet been accepted.

The Swiss government have ordered the immediate fortification of their Austrian frontiers.

Three Austrian armed transports, with vessels in tow, were stopped in Swiss waters and surrendered.

The Emperor of Austria has issued a proclamation to his subjects in Tyrol and Zoralberg, calling them to arms, "to defend the most righteous cause for which the sword was ever drawn," confides to them the task of defending the frontiers against the enemy, who has made himself the ally of revolt against the legitimate dominion established by God.

The Duchess of Parma has quitted the duchy, leaving the government to the municipality, and releasing the troops from their oath of allegiance. The municipality had despatched a deputation to the King of Sardinia, requesting him to accept the government.

A Hungarian legion has been organized at Turin.

FRANCE.

There was a report of the formation of a camp at St. Omer.

A strong detachment of infantry has been sent from Paris to Italy, and two regiments are being actively formed.

Two hundred Zouaves arrived from Africa, to form a third battalion of Zouave guards.

The Times' correspondent says disapprobation is expressed by foreign governments, including Russia, at the manner in which matters are conducted in Tuscany.

The Bulletin sums up the results. Five days after our departure from Alessandria, our army had three combats, and gained one battle; freed Piedmont from the Austrians, who, since Montebello have lost 25,000 killed and wounded, 10,000 prisoners, and 17 cannon.

The defeat of the Austrians at Magenta is said to have produced an immense sensation in Germany.

The Marseilles correspondent of the Times says that in less than two months 120 flat-bottomed steam gun-boats will have been completed in the French navy yard, each armed with a rifled cannon. They are intended to act on the Po. By the same period 40 steam transports will be finished, each capable of conveying 1000 troops and baggage.

The Emperor and King were always in the thickest of the fight.

Military men are unanimous in their praise of the strategic combinations of the Emperor.

[Per steamer Bremen. Advices of the 14th.]

THE WAR.

The following telegrams are from the Times of the 13th June.

Vienna, Sunday evening, June 12. The following official news has been received: Benedick's corps was again attacked at Melegana on the 9th. Loss between two and three hundred men.

The total loss at Palestro on May 31 was 15 officers and 513 men killed; 1 general, 23 officers, and 878 men wounded, and 6 officers and 774 men missing.

Garibaldi's corps threatens the Southern Tyrol from Val Canonica, Val Trompia and Bagolino.

It is reported the French fleet in the Adriatic received powerful reinforcements yesterday, and it is expected that a landing of troops will soon be attempted on the coast, between Venice and Trieste.

It is not positively known where General Gyulai's head-quarters now are, but probably at Mantua.

Prince Metternich died yesterday.

Paris, June 11. An announcement posted up at the Bourse states that Borgaino has been taken by Garibaldi.

The Austrians have evacuated Lodi.

Turin, June 11—evening. The Austrians evacuated Piacenza yesterday, after having blown up the citadel.

Five thousand prisoners have arrived at Marseilles and Toulon.

Marseilles, June 10. Three steam frigates have landed 2400 Austrian prisoners here.

The remains of Gen. Espinasse have been brought to this town by sea, and will be sent on by railway.

Turin, June 10. (Official Bulletin.) The Austrians have definitively evacuated Pavia, and are said to be at Lodi. The allied armies are advancing. General Garibaldi occupied Bergamo on the morning of the 8th, and then having learned that fifteen hundred Austrians were coming from Brescia, sent a detachment to meet them, which, though inconsiderable in numbers, nevertheless beat the enemy.

Turin, June 11. The Austrians evacuated Piacenza, after having destroyed the citadel and other fortifications. They abandoned to the allies a great quantity of provisions, cannon and ammunition. Our troops entered the town, invited by the municipalities. The Austrians have been reinforced at Procedo, a village in Modena.

Turin, June 11. The evacuation of Pavia and Lodi has been confirmed. After having crossed the river Adda, the enemy destroyed the bridges.

Turin, June 12. Last night the Austrians left Bologna, taking the direction of Modena.

After their departure a popular demonstration took place, expressing the sense of the people in favor of the national cause.

Paris, June 13. The Patrie says that the Austrians have completely evacuated the States of the Church, including even Ferrara. The same paper states that the people of Parma have asked that French troops may be sent into their country.

Bologna, June 12. The Austrians have evacuated Ancona, and are retiring by land in the direction of Ferrara.

The Paris correspondent of the London Post says the news from Vienna is warlike. The Emperor, Francis Joseph, will take command of the army himself, acting on the defensive it is believed, and taking up the line of the Adda.

THE PAPAL STATES.

The Times has received the following:—Rome, June 9. A grand demonstration was made at Rome on Monday last. "Long live the French government!" was shouted before the residence of the French Ambassador, the Casino, and the residence of the Commandant. On Tuesday there was a general illumination.

ONE DAY LATER.

Wiener Zeitung (official) says that the Emperor of Austria will forthwith assume immediate command in chief, and had ordered a new position for the army, which is to be taken up in the best manner.

Large reinforcements were about to leave France for the seat of war.

Napoleon, on the 12th, moved his headquarters to Gorgozola.

The Herald, in publishing the Berlin telegram that six Prussian *corps d' armee* are mobilised, says of course this means war. The advent of Lord Palmerston to power has evidently induced Prussia to take this decisive step, and to join Austria in the struggle against France.

The Effect of Magenta on Prussia.—The Berlin correspondent of the New York *Herald* writes, June 8th:—

"It will be readily imagined that these startling events have created a deep impression here. In all probability the Austrian army will not make a stand on the Adda, but retire at once beyond the Mincio; and the question will then arise whether Prussia is not bound to take measures for the defense of the German soil, which, if the Austrians are dislodged as quickly from the line of the Mincio as they were from that of Ticino, might soon be menaced by their pursuers. There seems very little doubt that the army will be mobilized to meet this contingency, and to enable Prussia to give weight to that attitude of sound meditation which she is desirous of assuming; but up to the present moment, I believe, government has not come to a definite resolution on the subject. The little German States are taken rather aback by the sudden prostration of their great champion, Austria, and in future, I presume, they will be more willing to rally themselves round Prussia, and leave off their silly vaporing about going to war on their own book, marching to Paris, and parceling out France between them. It has hitherto been the policy of Prussia to avoid giving France any unnecessary provocation, and she will continue to employ her influence in the interest of peace, and to urge Austria to make such concessions as are required by the exigencies of the situation; but she will not easily be brought to consent to the total expulsion of that power from Italy; and as Louis Napoleon will scarcely be satisfied with less, there seems little chance of the difference being settled by the intervention of diplomacy."

Description of Garibaldi.—The following description of Garibaldi is given in a communication from Lombardy:

"I have only had a glimpse of Garibaldi; he is lofty of stature, broad shouldered, the head of a lion on the shoulders of an athlete. His long black, grizzly, uncombed beard; his eyes flashing with lightning gleam; his black felt hat, ornamented with dark plumes; his scarlet mantle tied round his throat, present to you a personage of no ordinary stamp. I am everywhere assured that he is really a gentleman, gallant to ladies, severe to men, still more severe to himself, sober to excess, animated and cold at the same time. He inspires in his little army a confidence only equalled by the terror he inspires in his enemies. Ever the foremost in the fight, urging his charge into the thickest battalions, dismounting now to seize a musket, sharing with the meanest follower the labor of the march, he gives evidence alike of courage and coolness that astonishes all.

It is said that he issued the following address to his soldiers:

'My children: You are one to five. Before you is death; behind, the muskets of your comrades, who will shoot like a dog the first who retreats. Cannon we have none; we will take them. Let us die; what matters it. Italy must be free. Behold your real recompense.'

This man, who resembles a chief of brigands, will become more than a distinguished General; he will be a great and mighty captain, unless an Austrian bullet arrests him in his career."

Possibilities of the Future.

The impression is gaining ground here, that the present war in Europe will become general. In that event it may not be uninteresting to know how the nationalities will be divided. The population of the different European States may be put down as follows:

France	36,000,000
Italy	25,000,000
Spain	17,000,000
Total	78,000000

Add to this Russia, with 70,000,000, and we have a total of 148,000,000, that will be under the control or league with Louis Napoleon.

On the other hand, or allied against Napoleon, will be:

Great Britain	30,000,000
Austria	36,000,000
Prussia	17,000,000
Other German States	15,000,000
Total	98,000,000

Thus in a point of numerical strength, should Russia remain firm to the French alliance, Napoleon will greatly outnumber his adversaries. But the States in combination against him have the advantage of uniting and concentrating their forces. For instance, Germany and Great Britain lie near together, and before the Russian levies could be marched from the steppes of Liberia and Ural, through Poland, to the Rhine, the opposing forces might strike a decisive blow against the French and Italians.

It is evident that if Great Britain is forced into the war, she will calculate to benefit by this advantage. Remaining neutral until forced into the contest, she will be none the less efficient, and she will unquestionably profit from what transpires in the meantime between the present belligerents.—*N. Y. Express.*

A Disgraceful Fraud.—It appears that the lengthy and detailed account published by the Oswego Palladium of the falling of a monster aerolite in the vicinity of that city was a falsehood from beginning to end, prepared and published by the editor of the Palladium with the design of deceiving the public. He acknowledges his guilt, and excuses himself by saying that "he only meant to play off a good joke."—*Boston Herald.*

Terrible Suffering on the Plains.

We shall probably never hear of half the instances of suffering and death occurring between the Missouri river and the Kansas gold region. The reports received are shocking enough. The Rocky Mountain News of May 17th, published at Denver City, gives the following accounts:—

"A few days ago a man arrived at Russellville, and reported that his companions—nine in number—had given up and laid down upon the prairie some miles distant. A relief party was sent out, who found one of the number dead from actual starvation, and two others so far gone that they died soon after reaching the settlement. A few days later a party of thirteen reached here who had followed the Smoky Hill as far as practicable, and then struck across the divide to the Platte, by which route they reached here nearly starved, having been obliged to kill their pack horse and subsist for days upon his flesh.

Three days ago nine men reached Fort St. Vrain, whilst we were there, mere tottering skeletons. They stated that they had not tasted bread for more than ten days, part of which time they had lived upon the flesh of a dead ox, which they found upon the prairie, but partially devoured by the wolves, and for four days they had nothing but roots. They stated that they traveled more than one hundred miles without finding water, and must have perished of thirst but for some snow squalls that occurred.

Great destitution prevails all along the latter part of the route. Emigrants are wandering over the plains in all directions, discouraged and bewildered. Some are striking for the Arkansas, some for what does not exist—the Smoky Hill road. Men leave their trains to search for a road, and are never seen more; others lie down and die and become food for wolves. One man tells us he knows of seventeen men who have thus perished or disappeared; another says the remains of one hundred may be seen along the track they have followed. We hope the reports are greatly exaggerated, and that time will show that the missing are not lost, but we greatly fear the worst, and give the reports precisely as they were given to us."—*Springfield Republican.*

☞ The Emperor of Austria is one of the best linguists in the empire. It is said that he speaks thirteen languages perfectly, and that he is in the Imperial Council the only man who understands all the languages of his vast dominions.

☞ An important circular from Prince Gortschakoff to the Envoys of Russia at the several courts of Germany, declares that if Germany goes to the aid of Austria, the political equilibrium, resulting from treaties by which the German Confederation is constituted, will be destroyed.

Editorial Notice.

European War.—We have received an interesting tract from Bro. George Storrs, entitled:—"The European War; or the position and prospects of the Papal Roman Power and the Napoleon Dynasty, as indicated in Scripture Prophecy." Price 10 cents. *Address* George Storrs, *Box* 4658, *New York.*

Notices, &c.

Time of the Wilbraham Campmeeting changed to August 29.—This change will accommodate two other campmeetings and not discommode us as much as it will accommodate either of them. To be good neighbors is the way to have good neighbors. Our Methodist brethren, that hold their annual campmeeting in the same place, very much wish to commence their meeting the 22d of August, on account of their other arrangements. After consulting Bro. Ladd and others, I think it best to commence our meeting August 29th. Hiram Munger, For the Committee.

Notice to the Brethren in Maine.

We arrived in Boston on the 24th, quite unexpectedly to all, as our letter containing information of our visit East miscarried. Sunday 26th, we listened to preaching during the day from Bro. Moncrieff. the evening was given to us, and we enjoyed a very good season with the brethren. We leave for Camdem, Me, this week, and will spend two weeks there, visiting our friends, and will preach on the 3d and 10th of July, where the brethren in Camden and Lincolnville may appoint. We will spend five or six weeks with the brethren in Maine, and preach for them on Sundays where they may think best. Our P. O. address is Camden, Me.

Brethren, can we not get up a general conference, tent, or grove meeting, to take up the subject of the speedy coming of Christ and a preparation to meet him? Will brethren write me on the subject?

D. R. & M. S. Mansfield.

Boston, June 27th, '59.

Notice to Western Brethren.

Those Brethren in Iowa, Wis., and Minn., who have solicited my labors, are informed that I cannot comply with their wishes before fall—then I hope to be at liberty. Those who still desire my services can see me at our Conference in Iowa in the fall, and arrange with me. The notice of the *time* and *place* of Conference will soon be given.

W. Sheldon.

☞ Meetings every Sabbath, at the house formerly occupied by the F. W. Baptists, on the corner of Centre and Green Sts., Concord, N. H. T. M. Preble.

Notice.

The Advent Society in Lawrence, Mass., have hired the house formerly occupied by the Christian Baptists on Common St., where they will hold their meetings for the future. I would say to our preaching brethren, come in the name of the Lord, and help us. In behalf of the church,

R. F. Cram.

The Prophetic Chart.—Brethren are informed that I have had a prophetic chart of the visions of Daniel and John engraved on stone. It is a beautiful engraving, 11 by 14 inches. Price 10 cts., postage included. Address Bartholomew Bubler, Philadelphia, Pa.

Notice.

A grove meeting will be held in Gloucester, R. I., on the 3d and 4th of July, near the residence of Mr. David Randall, about one mile north of the old Scituate Academy. Eld. Hemenway of Danielsonville, and Eld. Durfee of South Kingston, R. I., are expected to be present to preach the word. Preaching at 10 A. M. and at 1 and 4 P. M. A general invitation to the preaching brethren is extended.

D. A. Jones.

Notice.

Eld. Wm. Shepherd would say to churches that desire his labors, that he will visit them, as they shall request, the Lord willing. His address is 60 State St., Newark, N. J.

Appointments.

We would say to our preaching Bro., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, ... July 3d

Providence permitting, I will preach in Springfield, Mass., ... July 3d
Worcester, ... July 10th
H. PRATT.

Bro. B. P. Manning appoints to preach in Warner, Robie's Corner, (school house) .. July 10th
Danbury, where Bro. C. Ford may appoint, July 17th

Bro. D. R. & Sr. M. S. Mansfield appoint to preach at Orrington, Me., ... July 17th

I will hold a meeting in Southampton, L. I., at the Indian settlement, July 10th to the 13th.

Peace Dale and vicinity, R. I., from Thursday 14th to Tuesday following, where Bro. John Dixon directs. The week following, where a door opens to do good.—Letters, after July 8th, direct to Peacedale, R. I., care of John Dixon.

HIRAM MUNGER.

I will preach as follows:—
Lawrence, Mass., ... Sunday, July 10th
Vernon, Vt., ... Sunday, July 17th
Northfield, Mass. .... July 20th
as Bro. Gage may arrange.
Goshen, Mass., ... Sunday, July 24th
Springfield, Mass., ... July 27th
as Bro. S. F. Otis may arrange.
Palmer, Mass., (eve.,) .... July 28th
Worcester, Mass., (eve.) .... July 29th
Holden, Mass., ... Sunday, July 31st
Auburn, N. H., ... Sunday, Aug. 7th

I shall look for letters at all of the above places, consequently if these appointments conflict with previous arrangements, brethren will please notify me. S. W. BISHOP.

Eld. T. Smith appoints to preach in
Holden, Me., (Conf. Sat.) .... July 10th
Orrington, Me., (Advent Chapel) .... July 17th
Surrey, Me., (school house) .... July 24th
Carmel, Me., (meeting house) .... Aug. 7th

Eld J. G Smith appoints to preach in
Milton Mills, N. H. .... July 3d
Manchester, N. H. .... July 10th
Warner, ... July 17th

Bro. W. Shepherd appoints to preach at Plymouth Hollow, Sunday, July 3d. We hope to see our brethren from abroad.

For the Church, W. BASSFORD.

Providence permitting, I will preach in New Bedford the *first* and *second* Lord's day in July.

MILES GRANT.

APPOINTMENTS FOR CHESHIRE ST., CT.
Daniel A. Jones .... July 10th
GEORGE MORGAN, for the Brethren.

APPOINTMENTS FOR BRISTOL, CT.
Eld. George Champlin .... July 3d
J. H. SUTLIFFE.

Business Matters.

To Correspondents.

J. D.—Kitto.

Cash Receipts.

Rev. J Gibson 221 $2.50, A B Reed 182 $1.34, Major Dodge 208 $3.31, G Messenger 182 $1 36, B F Good 206, A Benson 206, G W Turner 195, S H Rice, Josh. McCoy 211, Mrs. S. Taylor 208, Dr. J Davis 211,—50 c's. each.

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* The Landmarks are issued in setts of six. ... which can be separated for distribution. The ... contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by ... Clarke; Hope and Duty of ... ry; Restitution, by Cyril; Warning ... Mather; Loving Christ's Appearing, by ...

† The Olive Leaves are ... that can be separated for ... Little Children, Love one another ... Resting Places ... Love, &c. Abundant Grace, &c. ... Hastings. Just the thing to ... classes of saints and sinners.

Glad Tidings: or ... and six are to ... structure ... ment. All texts ... and arranged. By ...

The Three Kingdoms ... God the Father, the ... of the Lord Jesus Christ ... as it ... Preble. ... 10 cts. ...

☞ The ... [illegible]

☞ The following ... of J. B. ... [illegible]

Original Contributions.

For the Crisis.

Jesus is Near.

Hark! hear the joyful sound,
Pilgrims to cheer;
Ringing through earth around
Jesus is near!

Ages have rolled away,
Earth [illegible] old;
Soon will the perfect day
[illegible] saints.

Death has been victor long,
Soon it must die;
While the triumphant song
Echoes on high!

Hear the Life-giver's voice—
"Quickly I come!"
Soon shall the saints rejoice,
Resting at home.

Faith looks with earnest eye,
Seeking for rest;
Love, with her banner high,
Waits for the blest.

Soon the redeemed shall sing,
On yonder shore,
Glory to Christ our King
Forevermore.

S. Lizzie Baker.

For the Crisis.

Privileges of Saints.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."—Acts 5: 41.

There are a great many good, but simple minded people, who are perpetually harping upon the sacrifices which they have made, thereby, as it were, thrusting into the Almighty's face their good deeds, as a set-off to all and every blessing which they may, can or will receive. Without thinking, they place themselves in a position strongly assimilating that of the pharisee, who recapitulated before the world his fastings, his almsgiving and his prayers, in self-pleasing contrast to the prostrate publican yonder. Without doubt, there are many who have nobly devoted themselves and all they possessed to the cause of God; yet, even those who have bound worldly influence, riches and friends, and laid them upon the altar, and on the top of all laid down their lives, have counted themselves honored in being called upon to make the sacrifice, looking forward with joy to that "far more exceeding and eternal weight of glory," which casts into the shade the glare and glitter of worldly pomp and splendor, and promises them a crown unfading and eternal. After glancing at some of the privileges of saints, we will leave our readers to judge whether it be worth while to murmur at trials, or boast of sacrifice made, even if the first surpassed Job's, or the latter that of Cranmer.

In the first place, the privilege of the christian is to *abide in Christ*. In the parable of the vine, Christ says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Almost every one can understand this metaphor. How beautiful its wide spread branches, bending with rich clusters, and giving food and shelter to the hungry and the weary. But if perchance any of the branches, no matter how healthy it looks, should be severed from the parent trunk, it quickly becomes withered and dead, "and men gather them, and cast them into the fire and they are burned." Jno. 15: 4, 6.

It is a christian privilege to partake of the Divine nature. This is undeniably a mighty change from the evil which naturally belongs to man, and could only be brought about by the divine power of God, who "hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption which is in the world through lust." 2 Pet. 1: 3, 4. This Divine nature, of which we are partakers, of necessity, saves us from the multitude of evils which spring from corruption inherent upon indulgence in the lusts of the world. Every earthly pleasure, which springs not from virtue, has its pain. The drunkard and midnight reveler have their hours of remorse and wretchedness. The glutton, even more beastly in his vice, has his gorged seasons of repletion, when nature groans under an overburdened stomach; and many nameless sins bring with them their own condemnation and punishment. Surely, then, to become imbued with a nature which works such good, is a privilege of the highest order. Besides being kept from so many evils, it is the privilege of saints to have promise of the possession of all things. "Therefore let no man glory in men, for all things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." 1 Cor. 3: 21, 22. What more does man require? But the concluding verse swallows up every hope and desire of the christian's soul,—"And ye are Christ's; and Christ is God's."

Yet, further, all the already named privileges might be enjoyed in a subordinate state, where the recipient held the position of a menial, such as the repentant prodigal [illegible] have embraced. But let us [illegible] which belong to the believer, and then talk of sacrifice which we have made! Besides having God as our King, Ps. 5: 2; 44: 4; Isa. 44: 6; Deliverer, 2 Sam. 22: 2; Ps. 18: 2; Strength, Ps. 18: 2; Refuge, Ps. 46: 1, 11; Isa. 25: 4; Light, Isa. 60: 19; Lawgiver, Neh. 9: 13, 14; Isa. 33: 22, etc., it is the privilege of saints to call him by the endearing name of *Father*. "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord art our Father, our Redeemer; thy name is from everlasting." Isa. 63: 16. The Jews would exclusively have confined to themselves the blessings of a Messiah, but here the great prophet preaches free salvation. The narrow pale of Hebrew sectarianism is broken away, and all who will may come and take of the water of life freely.

As we are not by nature the children of God, we can assume nothing by virtue of our own right. It is therefore by adoption that we are admitted into His family; yet we are, through grace abounding, partakers in all the privileges and dignities belonging to the only begotten of the Father. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba Father." Rom. 8: 15. It was in these very words that the Son of God, when bowed under the weight of his unparalleled sorrow, fell to the earth and prayed for the amelioration of his agony. "And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not what I will, but what thou wilt." Mark 14: 36. *Abba* is a Syriac word, and is expressive of great filial tenderness and respect, such as a dutiful and affectionate son might give to a loving father, and which no slave or bondsman dared to utter. The Jews were under bondage as well as the Gentiles. The former under the law, the latter under Idolatry, and each, owing to the fallibility of human nature, transgressing. Those who were believers in Christ were brought from under the yoke of a multitude of rites and ceremonies, by the spirit of adoption, and introduced into the "glorious liberty of the children of God." "And if children, then heirs, heirs of God, and joint heirs with Christ." Can any imaginable destiny be more glorious than this? For a poor, homeless child to be taken from misery and rags, and placed in the mansion of an earthly sovereign, and made an equal with the prince imperial in power and inheritance, surpasses all the wild conception of oriental fiction. Yet the transition from the depths of sin's degradation to the exalted position of "joint heirs with Christ" is immeasurably greater. We cannot now comprehend the exceeding happiness and glory of that state which shall be ours, "if so be that we suffer with him that we may also be glorified together." That soldier, who would shrink from his duty because the fight waxes hot and the angel of death sits brooding over the field of war, shall have no laurel bound around his brow; neither shall the christian, who turns back through the fear of persecution, see "the glory which shall be revealed" to those who endure to the end. Although the dreadful *extremes* of persecution are unknown in our day, yet the very smoothness of the path renders it slippery. The *outward* of religion is become so fashionable that there is danger of the saint hob-nobbing with the sinner, and an enemy is never more dangerous than when he approaches us in the garb of a friend.

This suffering for Christ was considered no mean privilege by the apostles, who, when beaten by order of the Sanhedrim, rejoiced that they were counted worthy to suffer shame for his name. See Acts 5: 41. "For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake." That is to say, that God has highly honored you in being called to suffer in the cause of his Son; "Having the same conflict which you saw in me, and now hear to be in me." Phil. 1: 29, 30. Paul had suffered terribly in Philippi. He was stripped, scourged, put into a dungeon and his feet fastened in the stocks. These persecutions the Philippians had *witnessed*, and rumor had also borne to their ears the intelligence of other suffering which the indomitable apostle and martyr had undergone. But such was his hope of reward, he says, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18.

With such noble examples before us, in those who flinched not at the grim heads-man, hugged the stake and stretched out their arms to welcome the devouring flames, shall any one among us do otherwise than think it *our* greatest privilege to sacrifice all we have and are, and give up ourselves wholly and unreservedly unto the Lord, "Looking for that blessed hope, and glorious appearing of the great God and our Lord Jesus Christ?"

Another of the privileges of christians is to endure opprobrium. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. 5: 11. There is perhaps nothing more difficult to endure with patience, than slander. The stoicism of the tortured Indian arises from the knowledge that he will be spoken well of, even among his enemies, when dead. The warrior who "seeks the bubble reputation in the cannon's mouth," endures the dangers and toil of a bloody campaign, solely that a good and honorable name may be handed down to his posterity and a marble slab in some honored aisle may chronicle his chivalry and his mighty deeds. But touch his *character*, and his suffering and glory vanish. And yet even this, if need be, the christian is called upon to endure. For, shall the servant be above his master? If we would be like Christ in the fulness of his glory, we must be like him in patience under revilings. How much deeper does the dagger pierce when thrust by the hand of a friend. Cæsar defended himself gallantly against his assasins until he saw the deadly poinard raised by his cherished comrade. "And you too Brutus!" he exclaimed, and

"Ingratitude more strong than traitors arms,
Quite vanquished him."

Among the perils enumerated by Paul is one from "false brethren." This is a fearful thing. It is our duty as well as privilege on being thus traduced to take it *patiently*. We shall triumph then, while on the slanderer's head falls burning coals. *Verbum sapienti.*

Jno. F. Cotton.

For the Crisis.

The Blessed Hope—A Balm.

While dark the mystery,
Our Father and our God,
Trusting the promise of Thy grace,
We bow beneath the rod.

We thank Thee for a balm,
Which hath a power to heal—
The resurrection morn we wait,
Our risen Lord the seal.

Such hope may well sustain
Those who in Him abide—
The promised land, and death no more,
When Christ shall claim his bride.

Come, great Physician, heal
The wounds which sin hath made,
How long thus shall Creation groan,—
In mourning be arrayed?

It comes, that day of days,
The blessed dead awake;
Immortal loved ones we shall join,
Meet, but no parting take. S. B.

Rutland, Vt.

For the Crisis.

Pen Pictures of Bible Scenes—No. 3.

BY ORRIN P. ALLEN.

MAN'S TRANSGRESSION.

The Almighty Architect had created the world, adorned and beautified it by his loving hand, when Adam and Eve were introduced into the delightful haunts of Paradise. They were beautiful and perfect in form, innocent in their nature, with capacities suited to enjoy the felicity which every where surrounded them. No corroding fears marred their happiness, no dreadful danger lurked in their path, as they wandered over the elysian fields of their Eden home, happy in each other's love; for guile, as yet, had not stained their angelic purity. All around was radiant with the smiles of innocence and love, for peace and harmony reigned over all. How long they continued in this state of bliss, we are unable to determine, but infer that it was of comparatively short duration. For by transgressing the law of their Creator by partaking of the forbidden fruit, they forfeited all claim to their blissful abode, as well as to life and happiness. Thus in the bright morn of their existence, was their azure sky of joy overspread with gloom and bitter sorrow.

Let us wander back in imagination thro' the lapse of circling ages, and contemplate the scene of that eventful morn, which brought sin and its attendant evils into the world.

The gentle shades of night had disappeared before the rosy light of glorious morn. The bright orb of day had risen above the gentle slopes of the eastern hills, and was shedding his golden radiance upon the enchanting vales of Eden. All around was joy and gladness; the groves were vocal with the sweet hymnings of gay plumaged songsters, and the beasts of the forest, innocent and harmless were roving together in their quiet retreats without fear. Gorgeous flowers distilling their fragrance on the balmy zephyrs, and delicious fruits bending in tempting clusters on every side. Every object was full of beauty, shadowing forth the tender love and goodness of the Creator.

As the bright beams of the morning sun danced over the boughs of the garden, the human pair came forth from their bower of sweet repose, to regale amid the spicy groves of ambrosial fruits or mingle their voices of love in praise to their Maker. With joyous hearts they engaged in their morning avocations, for no irksome task or disagreeable toil was theirs. On that lovely morn, as Eve with her modest beauty and innocence, wandered from bower to bower, training the creeping vines and opening flowers, she little dreamed that an enemy was concealed in those shades who sought her ruin; yet so it was, even in Paradise, and has ever been in this world of sorrow; the tempter is lurking in the path of the innocent, ever seeking to allure them into the path of vice by his fascinating promises. Thus it was with Eve, for when at length she stood beneath the wide spreading branches of the prohibited tree, she presented a fit opportunity for the tempter to accomplish his evil designs, by placing herself within the range of temptation. At first he caused her to doubt the certainty of the execution of the penalty attached to the command, then by creating a desire in the mind of Eve for the fruit, he so operated on her mind, that in an unguarded moment she ate of the forbidden fruit, and being pleased with its taste, persuaded her husband, who also partook with her. Thus the command of Jehovah was broken, and the first sin committed, which brought death and its multiplied woes into the world. Ah! methinks angels shed tears of sorrow, if ever they weep over the follies of sinful man, when they beheld that sad scene which deprived man of his innocence, and sent him forth a lone exile from the bliss-haunted bowers of Paradise.

When our first parents had become guilty by disobedience, their eyes were opened, and they saw their deplorable condition; so that when they heard the voice of God in the garden, they shrank from his presence, fearful of the result that would follow. Each vainly endeavored to hide their sin by the faults of the other; but the law of God was imperative, and no reprieve could be granted. Ah! how sadly fell the sentence of condemnation from the lips of the Supreme Judge, that was to deprive man of the pleasures which he enjoyed and doom him to a life of toil and care. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; for in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Sad sentence! and sad, too, were their emotions as they prepared to bid adieu forever to Paradise and its joys. Well might Eve in the pathetic language of Milton thus exclaim:—

"O unexpected stroke, worse than death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil, these happy walks and shades,
Fit haunt of gods? where I had hoped to spend,
Quiet, though sad, the respite of that day
That must be mortal to us both? O flowers,
That never will in other climate grow,
My early visitation and my last
At even, which I bred up with tender hand,
From the first opening bud, and gave ye names,
Who now shall rear ye to the sun, or rank
Your tribes, and water from the ambrosial fount?
Thee lastly, nuptial bower, by me adorned
With what to sight or smell was sweet! from thee
How shall I part, and whither wander down
Into a lower world, to this obscure
And wild? How shall we breathe in other air
Less pure, accustomed to immortal fruits?"

With sorrowing hearts and lingering footsteps they bent their course into the untrod solitudes which stretched out before them; long and wistfully they gazed upon the delightful scenes which they were never more to behold, till at length they stood without the bounds of Paradise, then turning back again, they beheld the flaming cherubim guarding the entrance to the tree of life, forever precluding their return to taste of its immortal fruit.

A great change had now passed over man's moral nature; he had descended from his high position to that of a transgressor, which resulted in producing a still greater change in the physical world. The seeds of decay, though imperceptible at first, were sown amid the beauties of the young world, which, in the shades of coming centuries would spread gloom and desolation amid the fairest scenes of earth. Noxious plants soon began to appear, requiring the patient labor of man to extirpate them. The beasts of the fields began to grow fierce and untameable, the stronger overpowering the weak, subjecting man to constant fear and dread. Thus sad and mournful changes were introduced into the physical world, and death and suffering entailed upon man on account of sin. And now after the revolution of nearly sixty centuries, in their untiring course, scarce a vestige remains of the beauties that man beheld when he first awoke to life amid the vine-wreathed bowers of Paradise.

But still the earth is destined to bloom again with more than its primeval loveliness, notwithstanding the mighty changes that have passed over it. It will be created anew by the same hand that first brought it into existence, and made a fit abode for his people to inhabit, who then will no longer be subject to the scenes of woe and distress that now spread sadness and mourning on every side. For then every tear will be wiped away, and the unclouded sunshine of joy will shed its sweet radiance over all, without a shadow of gloom to obscure its brilliancy.

"O Eden, fair Eden! where now is thy bloom?
And where are the pure ones that wept o'er thy doom?
Their plumes never brighten our shadowy skies,
Their voices no more on earth's breezes arise.

But joy for the faith that is strong in its powers,
A fairer and better land yet shall be ours;
Where sin shall be vanquished, and death seals its prey,
And earth with her nations Jehovah obey.

Thus nobler than Adam—more charming than Eve,
The Son of the Highest his palace shall leave,
While the saints who adored Him arise from the tomb
At the triumph-strain, telling "His Kingdom has come."

☞ A mother teaching her child to pray, is an object at once the most sublime and tender the imagination can conceive. Elevated above earthly things, she seems like one of those guardian angels, the companion of our earthly pilgrimage, through whose ministrations we are inclined to do good and turn from evil.

☞ The choicest pleasures of life lie within the range of moderation, [illegible]

Selections.

"Too Big to Pray."

I tarried for a night with an old friend, who had always seemed indifferent on the subject of religion. His wife was pious, and endeavored to impress the minds of her children with proper views of God and eternity. Her little boy of two or three years when about to retire to rest, knelt down by his mother, and reverently repeated a child's prayer. When he rose from his knees, he turned to his father, with a seeming consciousness that he had performed a duty, and addressed him, "Father, I have said my prayers: have you said yours? or are you too big to pray?" I thought it was a question that would reach that father's heart, and it might yet be said of him, "Behold he prayeth."

I have since noticed many who were too big to pray. I knew a young man, a student of brilliant talents and fascinating manners; yet he would sneer at pious men. He was considered a model by a certain class around him. In a revival meeting it was supposed that the Spirit of God had reached his heart. He professed to see his danger and resolved to reform. Then he thought of his companions who had witnessed his past life. They would say he was weak-minded and fickle. He would lose their respect. He could not come down from his high position. He could not take up the cross through good and evil report, and his serious impressions passed away, perhaps forever. *He was too big to pray.*

I knew a man who had passed the middle age of life. His children had grown up around him, while he had been careless and unconcerned about their eternal welfare. A change seemed to have come over him, and he felt that duty called on him to pray in his family. But how could he assume such a task before his household, which would be astonished at such a strange event? He shrank from the effort, and finally relaxed into his former coldness and indifference. *He was too big to pray.*

I knew a physician who held a high rank in his profession. The urbanity of his deportment, joined with an intelligent mind, made him a pleasant companion. But he was skeptical in regard to the doctrines of the Bible. He witnessed the happy death of one who triumphed in the last trying hour, and his infidel opinions were shaken. "Almost he was persuaded to become a Christian." But the pride of his heart was not subdued. He could not humble himself at the foot of the cross. *He was too big to pray.*

How many thousands there are around us, who have been elevated to high places in our land, who would not dare to be seen upon their knees, supplicating the Majesty of heaven. *They are too big to pray.*

Now, in all such cases, there is something wrong. The heart once fairly pierced by the sword of the Spirit, there will soon be prayer. The fear of God will speedily overcome the fear of man. This is proved by all history and all experience. Where the Spirit descends in power, men in multitudes, with the royal psalmist, will on all sides be crying out, "Come all ye that fear God, and I will tell you what he hath done for my soul."

The Prayer of Habbakkuk.

It is said of Dr. Franklin, that during his long residence in Paris, being invited to a party of the nobility, where most of the court and the courtiers were present, he produced a great sensation by one of his bold movements, and gained great applause for its ingenuity.

According to the custom of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free and promiscuous conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible was treated with unsparing severity. Growing warmer and warmer in their sarcastic remarks, one great lord commanded for a moment universal attention, by his asserting, in a round voice, that the Bible was not only a piece of arrant deception, but totally devoid of literary merit. Although the entire company of Frenchmen nodded a heavy assent to the sentence, Franklin gave no signs of approval.—Being at that time a court favorite, his companions could not bear even a tacit reproof from a man of his weight of influence. They all appealed to him for his opinion. Franklin, in one of his peculiar ways, replied, that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new book, of rare excellency, which he had just happened to fall in with at one of the city bookstores; and as they had pleased to make allusion to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so, he would read them a short section. All were eager to have the Doctor read a portion of his rare book. In a very grave and sincere manner, he took an old book from his coat pocket, and with propriety of utterance read to them a poem.

The poem had its effect. The admiring listeners pronounced it the best they had ever heard or read. "That is pretty," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion. They all wished to know the name of the new work, and whether that was a specimen of its contents.

"Certainly, gentlemen," said the Doctor, smiling at his triumph, "my book is full of such passages.—It is no other than your good-for-nothing Bible; and I have read you the prayer of the prophet Habbakkuk."

Let every reader learn wisdom from this incident, and learn to appreciate the unequalled sublimities of the Bible.—*Ladies' Repository.*

The Man of Honor.

The man of true honor ever forgets an insult; or, if remembered, it is only with the kindness of a superior mind looking above the shafts of envy. True honor gains nothing by feeding the spirit of contention; for if once that evil is harbored, it is sustained by the sacrifice of every just and manly principle. The gentle rivulet becomes a torrent when the elements contend; but when the tempest is past, the waters contract to their former limits, flowing with more freshness and adding new beauty to their progress. So the elevated mind, if ever disturbed by the malice of ignorance and envy, like that little stream, soon regains its wonted gentleness and feels the happier for the test. True honor acknowledges itself in rags as well as in costly raiment—it needs no covering—most beautiful when undisguised. It exalts itself in all conditions, for it is of its own creating. The world would be its arbiter, and false distinctions of society would restrict it to high station, but the world would have been made to worship it when clothed in the garb of the lowly. Detraction has no blemish for it—it abides all worldly tears.

Selected for the Crisis.

Bro. Grant:—I select and send the following beautiful lines, which I very much desire to see in the *Crisis*. They may prove interesting to some tried, trusting heart. They exhibit, in my estimation, the true christian position, and a state of grace which is the true *perfection* of faith's attainments.

Yours, praying Thy kingdom come,
P. Campbell.

New Britain, Ct.

"I Hold Still."

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow:
And yet I whisper, As God will!
And in his hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow:
And yet I whisper, As God will!
And at his heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and beats it,
And lets it cool, and makes it glow:
And yet I whisper, As God will!
And, in his mighty hand, hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will, to-morrow,
When God has done his work in me:
So I say trusting, As God will!
And, trusting to the end, hold still.

He kindles for my profit purely
Affliction's glowing, fiery brand,
And all his heaviest blows are surely
Inflicted by a Master-hand:
So I say praying, As God will!
And hope in him, and suffer still.

From the German of Julius Sturm.

Hygiene.

"This is for your Health."—*Paul.*

For the Crisis.

Water Cure.

Invalids who are seeking rest, kind treatment, good company, air, food and exercise, will have to go far before they find a pleasanter place, take it all in all, than "Our Home" at Dansville, Livingston Co., N. Y. I have shared the pleasures of the home for a few brief days—would that they had been longer—and so speak from experience.

Our Home is not a *Cold Water Cure*, where poor mortals sit in ice water, their teeth chattering like so many frighted spectres, nor is it a *hot water* cure, where you are steamed and scalded and parboiled; but it is a place where men are fed on good wholesome vegetable food, and then by exercise and the use of good soft water are relieved of some of the "evil diseases" that are induced by dirt, laziness, hog-eating, and worse than all, by taking huge doses of vile compound from murdering M. D.'s, who give to cure a sick man poison enough to kill two well ones.

I saw persons there from whose bodies the hidden poison and scrofula had been brought out till they were covered for several square feet with an eruptive skin, (and to tell the truth, a wet bandage has done about the same thing for *me* in the last month) and in one case I saw a bandage which had been worn three weeks, *eaten* in large *holes* through several thicknesses of cloth by poisons which had thus been drawn out of the wearer, which he had taken of one of the leading Boston M. D.'s.

The proprietors of the establishment, F. Wilson Hurd & Co., and the corps of physicians, with Dr. J. C. Jackson and Miss H. N. Austin, M. D., at their head, do all they can to make the stay of patients profitable and agreeable. Persons seeking health will do well to send to them for a circular, and consider the propriety of visiting "*Our Home.*" Terms for examination, $5. Board and treatment from $7 to $10 per week. Thanks to the proprietors of the "Home" for their kindness to a *Pilgrim* there.

H. L. H.

Providence, R. I., June 13, '59.

[From reports, we have formed a very high opinion of "Our Home" at Dansville. —Ed.]

Cultivation of the Voice.

It has already been observed that the relative strength or weakness of the voice depends partly on the capacity of the lungs, and the general condition of the vocal apparatus, and partly on the number of muscles thrown into action. Experience has also proved that the respiratory organs and the vocal muscles are not only as susceptible of a high degree of development as other portions of our frame, but even to a higher degree. The cultivation of the voice is, however, required on grounds altogether irrespective of the art of singing or public speaking. It is indirectly, perhaps, the most important branch of physical education; for the amount of vital power depends chiefly on the health and vigor of the respiratory process, the regulation of which must be the first step in the cultivation of the voice.

Parents are not generally aware how much might be effected by a proper mode of physical training in those constitutions where the chest is narrow, indicating a predisposition to pulmonary disease. In all such cases, regularly repeated, deep inspirations are of paramount value. On account of the elasticity of all the parts concerned, the expansion of the chest is in early childhood easily effected; the capacity of the lungs is increased, and the tendency to disease is counteracted.

There should be a sufficient pause between the acts of inspiration and expiration. In order that children should perform these chest exercises slowly, regularly, and effectually, they require to be carefully watched, guided, and encouraged; for they soon get tired of them when left to themselves. Even adults will derive considerable benefit if, immediately after rising, they regularly, for some time, take deep inspirations, in order that the whole lungs may be properly inflated; and then retain the breath as long as possible. The body must be in an erect position, and the shoulders thrown back. It may also be observed that these exercises are best performed in the open air, or, at least, in a well-ventilated room, the windows being open for the time.—*The Philosophy of Voice and Speech.*

Summer Sours.

Physiological research has fully established the fact that acids promote the separation of the bile from the blood, which is then passed from the system, thus preventing fevers, the prevailing diseases of summer. All fevers are "billious," that is, the bile is in the blood. Whatever is antagonistic of fever, is cooling. It is a common saying that fruits are "cooling," and also berries of every description; it is because the acidity which they contain aids in separating the bile from the blood, that is, aids in purifying the blood. Hence the great yearning for greens and lettuce, and salads in the early spring, these being eaten with vinegar; hence also the taste for something sour, for lemonades, on an attack of fever.

But this being the case, it is easy to see, that we nullify the good effects of fruits and berries, in proportion as we eat them with sugar, or even sweet milk, or cream. If we eat them in their natural state, fresh, ripe, perfect, it is almost impossible to eat too many, to eat enough to hurt us, especially if we eat them alone, not taking any liquid with them whatever. Hence also is buttermilk or even common sour milk promotive of health in summer time. Sweet milk tends to billiousness in sedentary people, sour milk is antagonistic. The Greeks and Turks are passionately fond of sour milk. The shepherds use rennet, and the milk dealers alum to make it sour the sooner. Buttermilk acts like watermelons on the system.—*Hall.*

Noises in a Sick Room.

It is extraordinary how many persons, unused to the sick room, mistake certain noises for quiet. When such people have to walk across the room, they do so with a balancing sort of movement, that makes every plank creak uneasily. Their very dress rattles in a way that would make the fortune of a rattle-snake. If anything has to be said, it is spoken in a loud whirring whisper, that conceals the words but makes the most irritating of noises. Now the silence of a sick room must not be labored, it must be natural. Shoes that do not creak must be worn, and in walking, the foot must be put down carefully, of course, but with a firm step, that come, gently, yet steadily on the floor. This will not make the creaking sound caused by the toe-pointed, gingerly mode of movement so much adopted by those whose experience of sick rooms is small. The dress must be made of some noiseless material, wool or cotton: silk must be avoided, for it squeaks with every movement. In speaking, the pitch of the voice must be slightly raised, and the words, instead of being hissed, as in whispering, should be clipped short, and cut distinctly. By this means the person spoken to can hear what is said, while the least possible sound accompanies the word.—*Barwell's Cure of the Sick.*

An Important Fact.

Exercise for the body, occupation for the mind—these are the grand constituents of health and happiness; the cardinal points upon which everything turns. Motion seems to be a great preserving principle of nature, to which even inanimate things are subject; for the winds, waves, the earth itself are restless, and the waving of trees, shrubs, and flowers, is known to be an essential part of their economy. A fixed rule of taking several hours' exercise every day, if possible, in the open air, if not, under cover, will be almost certain to secure one exemption from disease, as well as from the attack of low spirits, or ennui, that monster who is ever waylaying the rich and indolent.

"Throw but a stone, the giant dies."

Low spirits cannot exist in the atmosphere of bodily and mental activity.

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Original Contributions.

For the Crisis.

Jesus is Near.

Hark! hear the joyful sound,
[illegible]
Ringing through earth around
Jesus is near!

Ages have rolled away,
Earth groweth old;
Soon will the perfect day
Beauties unfold.

Death has been victor long,
Soon it must die;
While the triumphant song
Echoes on high!

Hark the Life-giver's voice—
"Quickly I come!"
Soon shall the saints rejoice,
Resting at home.

Faith looks with earnest eye,
Seeking for rest;
Love, with her banner high,
Waits for the blest.

Soon the redeemed shall sing,
On yonder shore,
Glory to Christ our King
Forevermore.

S. Lizzie Baker.

For the Crisis.

Privileges of Saints.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."—Acts 5: 41.

There are a great many good, but simple minded people, who are perpetually harping upon the sacrifices which they have made, thereby, as it were, thrusting into the Almighty's face their good deeds, as a set-off to all and every blessing which they may, can or will receive. Without thinking, they place themselves in a position strongly assimilating that of the pharisee, who recapitulated before the world his fastings, his almsgiving and his prayers, in self-pleasing contrast to the prostrate publican yonder. Without doubt, there are many who have nobly devoted themselves and all they possessed to the cause of God; yet, even those who have bound worldly influence, riches and friends, and laid them upon the altar, and on the top of all laid down their lives, have counted themselves honored in being called upon to make the sacrifice, looking forward with joy to that "far more exceeding and eternal weight of glory," which casts into the shade the glare and glitter of worldly pomp and splendor, and promises them a crown unfading and eternal. After glancing at some of the privileges of saints, we will leave our readers to judge whether it be worth while to murmur at trials, or boast of sacrifice made, even if the first surpassed Job's, or the latter that of Cranmer.

In the first place, the privilege of the christian is to *abide in Christ*. In the parable of the vine, Christ says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Almost every one can understand this metaphor. How beautiful its wide spread branches, bending with rich clusters, and giving food and shelter to the hungry and the weary. But if perchance any of the branches, no matter how healthy it looks, should be severed from the parent trunk, it quickly becomes withered and dead, "and men gather them, and cast them into the fire and they are burned." Jno. 15: 4, 6.

It is a christian privilege to partake of the Divine nature. This is undeniably a mighty change from the evil which naturally belongs to man, and could only be brought about by the divine power of God, who "hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption which is in the world through lust." 2 Pet. 1: 3, 4. This Divine nature, of which we are partakers, of necessity, saves us from the multitude of evils which spring from corruption inherent upon indulgence in the lusts of the world. Every earthly pleasure, which springs not from virtue, has its pain. The drunkard and midnight reveler have their hours of remorse and wretchedness. The glutton, even more beastly in his vice, has his gorged seasons of repletion, when nature groans under an overburdened stomach; and many nameless sins bring with them their own condemnation and punishment. Surely, then, to become imbued with a nature which works such good, is a privilege of the highest order. Besides being kept from so many evils, it is the privilege of saints to have promise of the possession of all things. "Therefore let no man glory in men, for all things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." 1 Cor. 3: 21, 22. What more does man require? But the concluding verse swallows up every hope and desire of the christian's soul,—"And ye are Christ's; and Christ is God's."

Yet, further, all the already-named privileges might be enjoyed in a subordinate state, where the recipient held the position of a menial, such as the repentant prodigal [illegible] gladly have embraced. But let us [illegible] which belong to the be[illegible] and then talk of sacrifices which we have made! Besides having God as our King, Ps. 5: 2; 44: 4; Isa. 44: 6; Deliverer, 2 Sam. 22: 2; Ps. 18: 2; Strength, Ps. 18: 2; Refuge, Ps. 46: 1, 11; Isa. 25: 4; Light, Isa. 60: 19; Lawgiver, Neh. 9: 13, 14; Isa. 33: 22, etc., it is the privilege of saints to call him by the endearing name of *Father*. "Doubtless thou art our father, though Abraham be ignored of us, and Israel acknowledge us not: thou O Lord art our Father, our Redeemer; thy name is from everlasting." Isa. 63: 16. The Jews would exclusively have confined to themselves the blessings of a Messiah, but here the great prophet preaches free salvation. The narrow pale of Hebrew sectarianism is broken away, and all who will may come and take of the water of life freely.

As we are not by nature the children of God, we can assume nothing by virtue of our own right. It is therefore by adoption that we are admitted into His family; yet we are, through grace abounding, partakers in all the privileges and dignities belonging to the only begotten of the Father. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba Father." Rom. 8: 15. It was in these very words that the Son of God, when bowed under the weight of his unparalleled sorrow, fell to the earth and prayed for the amelioration of his agony. "And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not what I will, but what thou wilt." Mark 14: 36. *Abba* is a Syriac word, and is expressive of great filial tenderness and respect, such as a dutiful and affectionate son might give to a loving father, and which no slave or bondsman dared to utter. The Jews were under bondage as well as the Gentiles. The former under the law, the latter under Idolatry, and each, owing to the fallibility of human nature, transgressing. Those who were believers in Christ were brought from under the yoke of a multitude of rites and ceremonies, by the spirit of adoption, and introduced into the "glorious liberty of the children of God." "And if children, then heirs, heirs of God, and joint heirs with Christ." Can any imaginable destiny be more glorious than this? For a poor, homeless child to be taken from misery and rags, and placed in the mansion of an earthly sovereign, and made an equal with the prince imperial in power and inheritance, surpasses all the wild conception of oriental fiction. Yet the transition from the depths of sin's degradation to the exalted position of "joint heirs with Christ" is immeasurably greater. We cannot now comprehend the exceeding happiness and glory of that state which shall be ours, "if so be that we suffer with him that we may also be glorified together." That soldier, who would shrink from his duty because the fight waxes hot and the angel of death sits brooding over the field of war, shall have no laurel bound around his brow; neither shall the christian, who turns back through the fear of persecution, see "the glory which shall be revealed" to those who endure to the end. Although the dreadful *extremes* of persecution are unknown in our day, yet the very smoothness of the path renders it slippery. The *outward* of religion is become so fashionable that there is danger of the saint hob-nobbing with the sinner, and an enemy is never more dangerous than when he approaches us in the garb of a friend.

This suffering for Christ was considered no mean privilege by the apostles, who, when beaten by order of the Sanhedrim, rejoiced that they were counted worthy to suffer shame for his name. See Acts 5: 41. "For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake." That is to say, that God has highly honored you in being called to suffer in the cause of his Son; "Having the same conflict which you saw in me, and now hear to be in me." Phil. 1: 29, 30. Paul had suffered terribly in Philippi. He was stripped, scourged, put into a dungeon and his feet fastened in the stocks. These persecutions the Philippians had *witnessed*, and rumor had also borne to their ears the intelligence of other suffering which the indomitable apostle and martyr had undergone. But such was his hope of reward, he says, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18.

With such noble examples before us, in those who flinched not at the grim heads-man, hugged the stake and stretched out their arms to welcome the devouring flames, shall any one among us do otherwise than think it *our* greatest privilege to sacrifice all we have and are, and give up ourselves wholly and unreservedly unto the Lord, "Looking for that blessed hope, and glorious appearing of the great God and our Lord Jesus Christ?"

Another of the privileges of christians is to endure opprobrium. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. 5: 11. There is perhaps nothing more difficult to endure with patience, than slander. The stoicism of the tortured Indian arises from the knowledge that he will be spoken well of, even among his enemies, when dead. The warrior who "seeks the bubble reputation in the cannon's mouth," endures the dangers and toil of a bloody campaign, solely that a good and honorable name may be handed down to his posterity and a marble slab in some honored aisle may chronicle his chivalry and his mighty deeds. But touch his *character*, and his suffering and glory vanish. And yet even this, if need be, the christian is called upon to endure. For, shall the servant be above his master? If we would be like Christ in the fulness of his glory, we must be like him in patience under revilings. How much deeper does the dagger pierce when thrust by the hand of a friend. Cæsar defended himself gallantly against his assasins until he saw the deadly poinard raised by his cherished comrade. "And you too Brutus!" he exclaimed, and

"Ingratitude more strong than traitors arms,
Quite vanquished him."

Among the perils enumerated by Paul is one from "false brethren." This is a fearful thing. It is our duty as well as privilege on being thus traduced to take it *patiently*. We shall triumph then, while on the slanderer's head falls burning coals. *Verbum sapienti.*

Jno. F. Cotton.

For the Crisis.

The Blessed Hope.—A Balm.

While dark the mystery,
Our Father and our God,
Trusting the promise of Thy grace,
We bow beneath the rod.

We thank Thee for a balm,
Which hath a power to heal—
The resurrection morn we wait,
Our risen Lord the seal.

Such hope may well sustain
Those who in Him abide—
The promised land, and death no more,
When Christ shall claim his bride.

Come, great Physician, heal
The wounds which sin hath made,
How long thus shall Creation groan,—
In mourning be arrayed?

It comes, that day of days,
The blessed dead awake;
Immortal loved ones we shall join,
Meet, but no parting take. S. B.

Rutland, Vt.

For the Crisis.

Pen Pictures of Bible Scenes—No. 3.

BY ORRIN P. ALLEN.

MAN'S TRANSGRESSION.

The Almighty Architect had created the world, adorned and beautified it by his loving hand, when Adam and Eve were introduced into the delightful haunts of Paradise. They were beautiful and perfect in form, innocent in their nature, with capacities suited to enjoy the felicity which every where surrounded them. No corroding fears marred their happiness, no dreadful danger lurked in their path, as they wandered over the elysian fields of their Eden home, happy in each other's love; for guile, as yet, had not stained their angelic purity. All around was radiant with the smiles of innocence and love, for peace and harmony reigned over all. How long they continued in this state of bliss, we are unable to determine, but infer that it was of comparatively short duration. For by transgressing the law of their Creator by partaking of the forbidden fruit, they forfeited all claim to their blissful abode, as well as to life and happiness. Thus in the bright morn of their existence, was their azure sky of joy overspread with gloom and bitter sorrow.

Let us wander back in imagination thro' the lapse of circling ages, and contemplate the scene of that eventful morn, which brought sin and its attendant evils into the world.

The gentle shades of night had disappeared before the rosy light of glorious morn. The bright orb of day had risen above the gentle slopes of the eastern hills, and was shedding his golden radiance upon the enchanting vales of Eden. All around was joy and gladness; the groves were vocal with the sweet hymnings of gay plumaged songsters, and the beasts of the forest, innocent and harmless were roving together in their quiet retreats without fear. Gorgeous flowers distilling their fragrance on the balmy zephyrs, and delicious fruits bending in tempting clusters on every side. Every object was full of beauty, shadowing forth the tender love and goodness of the Creator.

As the bright beams of the morning sun danced over the boughs of the garden, the human pair came forth from their bower of sweet repose, to regale amid the spicy groves of ambrosial fruits or mingle their voices of love in praise to their Maker. With joyous hearts they engaged in their morning avocations, for no irksome task or disagreeable toil was theirs. On that lovely morn, as Eve with her modest beauty and innocence, wandered from bower to bower, training the creeping vines and opening flowers, she little dreamed that an enemy was concealed in those shades who sought her ruin; yet so it was, even in Paradise, and has ever been in this world of sorrow; the tempter is lurking in the path of the innocent, ever seeking to allure them into the path of vice by his fascinating promises. Thus it was with Eve, for when at length she stood beneath the wide spreading branches of the prohibited tree, she presented a fit opportunity for the tempter to accomplish his evil designs, by placing herself within the range of temptation. At first he caused her to doubt the certainty of the execution of the penalty attached to the command, then by creating a desire in the mind of Eve for the fruit, he so operated on her mind, that in an unguarded moment she ate of the forbidden fruit, and being pleased with its taste, persuaded her husband, who also partook with her. Thus the command of Jehovah was broken, and the first sin committed, which brought death and its multiplied woes into the world. Ah! methinks angels shed tears of sorrow, if ever they weep over the follies of sinful man, when they beheld that sad scene which deprived man of his innocence, and sent him forth a lone exile from the bliss-haunted bowers of Paradise.

When our first parents had become guilty by disobedience, their eyes were opened, and they saw their deplorable condition; so that when they heard the voice of God in the garden, they shrank from his presence, fearful of the result that would follow. Each vainly endeavored to hide their sin by the faults of the other; but the law of God was imperative, and no reprieve could be granted. Ah! how sadly fell the sentence of condemnation from the lips of the Supreme Judge, that was to deprive man of the pleasures which he enjoyed and doom him to a life of toil and care. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; for in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Sad sentence! and sad, too, were their emotions as they prepared to bid adieu forever to Paradise and its joys. Well might Eve in the pathetic language of Milton thus exclaim:—

"O unexpected stroke, worse than death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil, these happy walks and shades,
Fit haunt of gods? where I had hoped to spend,
Quiet, though sad, the respite of that day
That must be mortal to us both? O flowers,
That never will in other climate grow,
My early visitation and my last
At even, which I bred up with tender hand,
From the first opening bud, and gave ye names,
Who now shall rear ye to the sun, or rank
Your tribes, and water from the ambrosial fount?
Thee lastly, nuptial bower, by me adorned
With what to sight or smell was sweet! from thee
How shall I part, and whither wander down
Into a lower world, to this obscure
And wild? How shall we breathe in other air
Less pure, accustomed to immortal fruits?"

With sorrowing hearts and lingering footsteps they bent their course into the untrod solitudes which stretched out before them; long and wistfully they gazed upon the delightful scenes which they were never more to behold, till at length they stood without the bounds of Paradise, then turning back again, they beheld the flaming cherubim guarding the entrance to the tree of life, forever precluding their return to taste of its immortal fruit.

A great change had now passed over man's moral nature; he had descended from his high position to that of a transgressor, which resulted in producing a still greater change in the physical world. The seeds of decay, though imperceptible at first, were sown amid the beauties of the young world, which, in the shades of coming centuries would spread gloom and desolation amid the fairest scenes of earth. Noxious plants soon began to appear, requiring the patient labor of man to extirpate them. The beasts of the fields began to grow fierce and untameable, the stronger overpowering the weak, subjecting man to constant fear and dread. Thus sad and mournful changes were introduced into the physical world, and death and suffering entailed upon man on account of sin. And now after the revolution of nearly sixty centuries, in their untiring course, scarce a vestige remains of the beauties that man beheld when he first awoke to life amid the vine-wreathed bowers of Paradise.

But still the earth is destined to bloom again with more than its primeval loveliness, notwithstanding the mighty changes that have passed over it. It will be created anew by the same hand that first brought it into existence, and made a fit abode for his people to inhabit, who then will no longer be subject to the scenes of woe and distress that now spread sadness and mourning on every side. For then every tear will be wiped away, and the unclouded sunshine of joy will shed its sweet radiance over all, without a shadow of gloom to obscure its brilliancy.

"O Eden, fair Eden! where now is thy bloom?
And where are the pure ones that wept o'er thy doom?
Their plumes never brighten our shadowy skies,
Their voices no more on earth's breezes arise.

But joy for the faith that is strong in its powers,
A fairer and better land yet shall be ours;
Where sin shall be vanquished, and death seals its prey,
And earth with her nations Jehovah obey.

Thus nobler than Adam—more charming than Eve,
The Son of the Highest his palace shall leave,
While the saints who adored Him arise from the tomb
At the triumph-strain, telling "His Kingdom has come."

☞ A mother teaching her child to pray, is an object at once the most sublime and tender the imagination can conceive. Elevated above earthly things, she seems like one of those guardian angels, the companion of our earthly pilgrimage, through whose ministrations we are inclined to do good and turn from evil.

☞ The choicest pleasures of life lie within the range of moderation, a [illegible]

Selections.

"Too Big to Pray."

I tarried for a night with an old friend, who had always seemed indifferent on the subject of religion. His wife was pious, and endeavored to impress the minds of her children with proper views of God and eternity. Her little boy of two or three years when about to retire to rest, knelt down by his mother, and reverently repeated a child's prayer. When he rose from his knees, he turned to his father, with a seeming consciousness that he had performed a duty, and addressed him, "Father, I have said my prayers: have you said yours? or are you too big to pray?" I thought it was a question that would reach that father's heart, and it might yet be said of him, "Behold he prayeth."

I have since noticed many who were too big to pray. I knew a young man, a student of brilliant talents and fascinating manners; yet he would sneer at pious men. He was considered a model by a certain class around him. In a revival meeting it was supposed that the Spirit of God had reached his heart. He professed to see his danger and resolved to reform. Then he thought of his companions who had witnessed his past life. They would say he was weak-minded and fickle. He would lose their respect. He could not come down from his high position. He could not take up the cross through good and evil report, and his serious impressions passed away, perhaps forever. *He was too big to pray.*

I knew a man who had passed the middle age of life. His children had grown up around him, while he had been careless and unconcerned about their eternal welfare. A change seemed to have come over him, and he felt that duty called on him to pray in his family. But how could he assume such a task before his household, which would be astonished at such a strange event? He shrank from the effort, and finally relaxed into his former coldness and indifference. *He was too big to pray.*

I knew a physician who held a high rank in his profession. The urbanity of his deportment, joined with an intelligent mind, made him a pleasant companion. But he was skeptical in regard to the doctrines of the Bible. He witnessed the happy death of one who triumphed in the last trying hour, and his infidel opinions were shaken. "Almost he was persuaded to become a Christian." But the pride of his heart was not subdued. He could not humble himself at the foot of the cross. *He was too big to pray.*

How many thousands there are around us, who have been elevated to high places in our land, who would not dare to be seen upon their knees, supplicating the Majesty of heaven. *They are too big to pray.*

Now, in all such cases, there is something wrong. The heart once fairly pierced by the sword of the Spirit, there will soon be prayer. The fear of God will speedily overcome the fear of man. This is proved by all history and all experience. Where the Spirit descends in power, men in multitudes, with the royal psalmist, will on all sides be crying out, "Come all ye that fear God, and I will tell you what he hath done for my soul."

The Prayer of Habbakkuk.

It is said of Dr. Franklin, that during his long residence in Paris, being invited to a party of the nobility, where most of the court and the courtiers were present, he produced a great sensation by one of his bold movements, and gained great applause for its ingenuity.

According to the custom of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free and promiscuous conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible was treated with unsparing severity. Growing warmer and warmer in their sarcastic remarks, one great lord commanded for a moment universal attention, by his asserting, in a round voice, that the Bible was not only a piece of arrant deception, but totally devoid of literary merit. Although the entire company of Frenchmen nodded a heavy assent to the sentence, Franklin gave no signs of approval.—Being at that time a court favorite, his companions could not bear even a tacit reproof from a man of his weight of influence. They all appealed to him for his opinion. Franklin, in one of his peculiar ways, replied, that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new book, of rare excellency, which he had just happened to fall in with at one of the city bookstores; and as they had pleased to make allusion to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so, he would read them a short section. All were eager to have the Doctor read a portion of his rare book. In a very grave and sincere manner, he took an old book from his coat pocket, and with propriety of utterance read to them a poem.

The poem had its effect. The admiring listeners pronounced it the best they had ever heard or read. "That is pretty," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion. They all wished to know the name of the new work, and whether that was a specimen of its contents.

"Certainly, gentlemen," said the Doctor, smiling at his triumph, "my book is full of such passages.—It is no other than your good-for-nothing Bible; and I have read you the prayer of the prophet Habbakkuk."

Let every reader learn wisdom from this incident, and learn to appreciate the unequalled sublimities of the Bible.—*Ladies' Repository.*

The Man of Honor.

The man of true honor ever forgets an insult; or, if remembered, it is only with the kindness of a superior mind looking above the shafts of envy. True honor gains nothing by feeding the spirit of contention; for if once that evil is harbored, it is sustained by the sacrifice of every just and manly principle. The gentle rivulet becomes a torrent when the elements contend; but when the tempest is past, the waters contract to their former limits, flowing with more freshness and adding new beauty to their progress. So the elevated mind, if ever disturbed by the malice of ignorance and envy, like that little stream, soon regains its wonted gentleness and feels the happier for the test. True honor acknowledges itself in rags as well as in costly raiment—it needs no covering—most beautiful when undisguised. It exalts itself in all conditions, for it is of its own creating. The world would be its arbiter, and false distinctions of society would restrict it to high station, but the world would have been made to worship it when clothed in the garb of the lowly. Detraction has no blemish for it—it abides all worldly tears.

Selected for the Crisis.

Bro. Grant:—I select and send the following beautiful lines, which I very much desire to see in the *Crisis*. They may prove interesting to some tried, trusting heart. They exhibit, in my estimation, the true christian position, and a state of grace which is the true *perfection* of faith's attainments.

Yours, praying Thy kingdom come,
P. Campbell.

New Britain, Ct.

"I Hold Still."

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow:
And yet I whisper, As God will!
And in his hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow:
And yet I whisper, As God will!
And at his heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow:
And yet I whisper, As God will!
And, in his mighty hand, hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will, to-morrow,
When God has done his work in me:
So I say trusting, As God will!
And, trusting to the end, hold still.

He kindles for my profit purely
Affliction's glowing, fiery brand,
And all his heaviest blows are surely
Inflicted by a Master-hand:
So I say praying, As God will!
And hope in him, and suffer still.

From the German of Julius Sturm.

Hygiene.

"This is for your Health."—*Paul.*

For the Crisis.

Water Cure.

Invalids who are seeking rest, kind treatment, good company, air, food and exercise, will have to go far before they find a pleasanter place, take it all in all, than "Our Home" at Dansville, Livingston Co., N. Y. I have shared the pleasures of the home for a few brief days—would that they had been longer—and so speak from experience.

Our Home is not a *Cold Water Cure*, where poor mortals sit in ice water, their teeth chattering like so many frighted spectres, nor is it a *hot water* cure, where you are steamed and scalded and parboiled; but it is a place where men are fed on good wholesome vegetable food, and then by exercise and the use of good soft water are relieved of some of the "evil diseases" that are induced by dirt, laziness, hog-eating, and worse than all, by taking huge doses of vile compound from murdering M. D.'s, who give to cure a sick man poison enough to kill two well ones.

I saw persons there from whose bodies the hidden poison and scrofula had been brought out till they were covered for several square feet with an eruptive skin, (and to tell the truth, a wet bandage has done about the same thing for *me* in the last month) and in one case I saw a bandage which had been worn three weeks, *eaten* in large *holes* through several thicknesses of cloth by poisons which had thus been drawn out of the wearer, which he had taken of one of the leading Boston M. D.'s.

The proprietors of the establishment, F. Wilson Hurd & Co., and the corps of physicians, with Dr. J. C. Jackson and Miss H. N. Austin, M. D., at their head, do all they can to make the stay of patients profitable and agreeable. Persons seeking health will do well to send to them for a circular, and consider the propriety of visiting "*Our Home.*" Terms for examination, $5. Board and treatment from $7 to $10 per week. Thanks to the proprietors of the "Home" for their kindness to a *Pilgrim* there.

H. L. B.

Providence, R. I., June 13, '59.

[From reports, we have formed a very high opinion of "Our Home" at Dansville.—Ed.]

Cultivation of the Voice.

It has already been observed that the relative strength or weakness of the voice depends partly on the capacity of the lungs, and the general condition of the vocal apparatus, and partly on the number of muscles thrown into action. Experience has also proved that the respiratory organs and the vocal muscles are not only as susceptible of a high degree of development as other portions of our frame, but even to a higher degree. The cultivation of the voice is, however, required on grounds altogether irrespective of the art of singing or public speaking. It is indirectly, perhaps, the most important branch of physical education; for the amount of vital power depends chiefly on the health and vigor of the respiratory process, the regulation of which must be the first step in the cultivation of the voice.

Parents are not generally aware how much might be effected by a proper mode of physical training in those constitutions where the chest is narrow, indicating a predisposition to pulmonary disease. In all such cases, regularly repeated, deep inspirations are of paramount value. On account of the elasticity of all the parts concerned, the expansion of the chest is in early childhood easily effected; the capacity of the lungs is increased, and the tendency to disease is counteracted.

There should be a sufficient pause between the acts of inspiration and expiration. In order that children should perform these chest exercises slowly, regularly, and effectually, they require to be carefully watched, guided, and encouraged; for they soon get tired of them when left to themselves. Even adults will derive considerable benefit if, immediately after rising, they regularly, for some time, take deep inspirations, in order that the whole lungs may be properly inflated; and then retain the breath as long as possible. The body must be in an erect position, and the shoulders thrown back. It may also be observed that these exercises are best performed in the open air, or, at least, in a well-ventilated room, the windows being open for the time.—*The Philosophy of Voice and Speech.*

Summer Sours.

Physiological research has fully established the fact that acids promote the separation of the bile from the blood, which is then passed from the system, thus preventing fevers, the prevailing diseases of summer. All fevers are "billious," that is, the bile is in the blood. Whatever is antagonistic of fever, is cooling. It is a common saying that fruits are "cooling," and also berries of every description; it is because the acidity which they contain aids in separating the bile from the blood, that is, aids in purifying the blood. Hence the great yearning for greens and lettuce, and salads in the early spring, these being eaten with vinegar; hence also the taste for something sour, for lemonades, on an attack of fever.

But this being the case, it is easy to see, that we nullify the good effects of fruits and berries, in proportion as we eat them with sugar, or even sweet milk, or cream. If we eat them in their natural state, fresh, ripe, perfect, it is almost impossible to eat too many, to eat enough to hurt us, especially if we eat them alone, not taking any liquid with them whatever. Hence also is buttermilk or even common sour milk promotive of health in summer time. Sweet milk tends to billiousness in sedentary people, sour milk is antagonistic. The Greeks and Turks are passionately fond of sour milk. The shepherds use rennet, and the milk dealers alum to make it sour the sooner. Buttermilk acts like watermelons on the system.—*Hall.*

Noises in a Sick Room.

It is extraordinary how many persons, unused to the sick room, mistake certain noises for quiet. When such people have to walk across the room, they do so with a balancing sort of movement, that makes every plank creak uneasily. Their very dress rattles in a way that would make the fortune of a rattle-snake. If anything has to be said, it is spoken in a loud whirring whisper, that conceals the words but makes the most irritating of noises. Now the silence of a sick room must not be labored, it must be natural. Shoes that do not creak must be worn, and in walking, the foot must be put down carefully, of course, but with a firm step, that come, gently, yet steadily on the floor. This will not make the creaking sound caused by the toe-pointed, gingerly mode of movement so much adopted by those whose experience of sick rooms is small. The dress must be made of some noiseless material, wool or cotton: silk must be avoided, for it squeaks with every movement. In speaking, the pitch of the voice must be slightly raised, and the words, instead of being hissed, as in whispering, should be clipped short, and cut distinctly. By this means the person spoken to can hear what is said, while the least possible sound accompanies the word.—*Barwell's Cure of the Sick.*

An Important Fact.

Exercise for the body, occupation for the mind—these are the grand constituents of health and happiness; the cardinal points upon which everything turns. Motion seems to be a great preserving principle of nature, to which even inanimate things are subject; for the winds, waves, the earth itself are restless, and the waving of trees, shrubs, and flowers, is known to be an essential part of their economy. A fixed rule of taking several hours' exercise every day, if possible, in the open air, if not, under cover, will be almost certain to secure one exemption from disease, as well as from the attack of low spirits, or ennui, that monster who is ever waylaying the rich and indolent.

"Throw but a stone, the giant dies."

Low spirits cannot exist in the atmosphere of bodily and mental activity.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER IV.

THE HISTORICAL ARGUMENT.

In the words and by the work of Christ "Life and Immortality were brought to light." But that light, either for its original obscurity, or by its passage through the clouds and shadows of eighteen centuries, has come to have three widely different interpretations, of which one only can be true. How shall we select this and correct the errors of the remaining two?

Besides the examination of the Scriptures themselves, another method is perfectly legitimate. We may also inquire, What light was *needed* when Christ came? What light seemed to be immediately contributed by his coming? or, How did the early Christians understand his words? and again, What effect had philosophy when afterwards added to the gospel? In reply to these questions I propose to show,

1. That Christ came at a time of general despondency and despair respecting all future life.

2. That the early Christians understood his words as assuring immortal life to be received by faith in him.

3. That the subsequently added doctrine of the soul's proper immortality was the common occasion, first of the orthodox and then of the restorationist view.

§ 1. *There was deplorable need of light on the subject of immortality when Christ came.*

Because man was made *for* immortality, there had ever been, both among Jews and Gentiles, many thoughts about it. There could not have been any welcome of the coming light, if there had been no thoughts—even anxious thoughts—on the subject. But notwithstanding the natural thinking respecting a future life, and even the strong desire for it, the opinions of men just before Christ came indicate a growing, often an utter despair. Among the Hebrews, it has been questioned whether the Scriptures taught, or were designed to teach, any thing clear on the subject. Certain it is that the Sadducees, denying all resurrection and spiritual existence, formed a most respectable party among the Jews, being sometimes represented in the Sanhedrim and in the priesthood. They to whom were intrusted the oracles of God, in which some "thought they had eternal life" (John v. 29,) were in need of light.

Much more the Gentiles. If among the Jews, by various culture and intercourse with other peoples and influence from their opinions, there had been *progress* in the doctrine of an after life, on the other hand there was among the Greeks and the Romans a great and manifest decline of faith. The immortality of the soul was as old as Homer. It was older. Herodotus said that the Egyptians were "the first of mankind who defended the immortality of the soul." But the Hindoos probably had it quite as old, and the Persians not much younger. Yet in the very form in which it was held by the Hindoos, and afterwards by the Pythagoreans and the Platonists, we discover the need of a revelation, and some cause of the doubts that followed. The Bhagavad Gita, which contained the essence of the Brahminical philosophy, asserted that the soul is not only immortal but eternal. This was the doctrine of Pherecydes the Assyrian, the hearing of which converted Pythagoras from a wrestler into a philosopher. I need not follow the Greek philosophy on this subject through its forms and changes. The decline of faith which I [illegible] is apparent in Socrates [illegible]. He calls the soul's immortality an [illegible] doctrine, long ago shadowed forth by the [illegible] [illegible] [illegible] spiritual, undying nature of the soul, against the scepticism of his age. "Can the soul," he asks, "which goes to the presence of a good and wise God, (whither, if God will, my soul will shortly go,) can this soul of ours, when separated from the body, be immediately dispersed and destroyed, *as most men assert?*" Aristotle, it is now generally, conceded, neither taught nor held an after life, but the opposite. The famous argument of Cicero, who so greatly admired Plato, does *not even pretend* to prove the doctrine in question, as its very name imports ("De Contemnenda Morte," on the Contempt of Death.) He labors to show that death is not an evil because if it is an eternal sleep we shall not suffer during its continuance. This explains the passage in which his pupil wishes that if the birds of prey should come for his body, he might have a stick to drive them away. And all are familiar with the expression about the Phædo of Plato: "I have read it, over and over again; but, I know not why it is, while I read, I give my assent: but when I have laid the book down and begin to think on the subject myself, all that persuasion glides away." And this is said by one who "would rather err with Plato, than think the truth with those contemptible philosophers" who denied a future life. And the familiar letters of Cicero, in which he would most naturally express his real sentiments, show no hope beyond the grave. To one friend he says: "Even we who are happy should despise death, since we shall have no sense nor feeling beyond it." And Seneca, whose "morals" are thought by modern pantheists about as good as those of the Bible, writes to one bereaved: "Death is the release and end of all pain, beyond which our evils do not pass. It restores us to the same tranquillity in which we were before our birth." And in one of his poems he says:

> "Chaos and hungry Time devour us all.
> Inevitable death the body kills,
> Nor spares the soul."

Epictetus is another moralist of that age for whom some would dispense with the gospel light. "Whither do you go?" he asks. "Nowhere to your hurt; you return from whence you came,—to a friendly consociation with your kindred elements. What there was of the nature of fire in your compositon returns to the element of fire; what there was of earth, to earth; what of air, to air; and of water to water." And the older Pliny: "The vanity of man, and his insatiable longing after existence, have led him to dream of a life after death. A being full of contradictions, he is the most wretched of creatures, since the other creatures have no wants transcending the bounds of their nature. Man is full of desires and wants that reach to infinity, and can never be satisfied. His nature is a lie,—uniting the greatest poverty with the greatest pride. Among these so great evils the best thing God has bestowed on man is the power of taking his own life."

Such were the doubts and despair of men, waiting in the gloom of the shadow of death for the true life and light. And when the Life-giver came, how natural, if all mankind were the appointed subjects of immortal life, that this should appear in the ordinary speech of him who "had the words of eternal life."—How strange that he and the Apostles who heralded all through the Roman Empire what they called a Gospel, should only speak of a certain "aionian" life, and even of that ambiguous duration as if it were the prerogative of a special class, to be had by striving for it; leaving the great and long debated question of immortality in as great obscurity as it was before. Truly, if man is at all immortal, his immortality was not then at all brought to light. It was not revealed in that phrase, "the resurrection, both of the just and of the unjust;" for this was a tenet of the Pharisees, to which Paul made appeal on a certain occasion of self-defence. If this was the revelation, it came not so much from Christ as by those of whom he said, Beware! For the doubts which Christ found prevailing, there were, as I have intimated, various causes. The philosophers had tried to prove too much; not only that all souls are immortal, but that the soul is eternal. And the new revelations on the subject would have to encounter men's philosophy. How natural, if man has immortality in any form, that he who contributed the great light on the subject should have somehow recognized the essential fact; so that one thing at least should be settled.

Does the objector anticipate the varying opinions of the second century, and say that nothing was settled by Christ's revelation? I answer, one thing was settled, so as to be never since disputed as a Christian truth. And that is, Whoever shall [illegible] [illegible] accept and receive the life.

If this is a Universalist formula, I yield the argument. Whether anything else was settled on the side of universal immortality, we are next to examine.

§ 2. *As the early Christians were not "orthodox," so they were not Universalists.*

An orthodox writer, in a late work, says "it is to be lamented that they [the apostolical fathers] either wrote very little, or else their writings have, for the most part, perished."—(Hovey, State of the Impenitent Dead, p. 131.) I think I have elsewhere shown that there is reason for such regret as respects the orthodox argument; or that the early Christian writings do not support that view, but rather the view I offer. I will now cite a few expressions to show that they were not Universalists.

The so-called Apostolical Fathers were Barnabas, Clement of Rome, Ignatius, Polycarp, and Hermas. The epistle ascribed to Barnabas is probably not genuine, though of a very early date. The writings now extant under the other names are partly genuine and partly spurious. I will quote from the former, making allusion to the latter only as indicating the sentiment of the age in which they were written.

Bunsen assigns the so-called epistle of Barnabas to the reign of Domitian, in the first century. The phrase "eternal death," not occurring in the Scriptures, is here found in the following passage: "The way of darkness is crooked and full of cursing (or, wholly accursed.) For it is the way of eternal death, with punishment; in which they that walk meet those things that destroy their own souls" (c. 20.)

The whole expression, "eternal death, with punishment," which some might take as supporting the orthodox view, seems to be otherwise explained by the following expressions in the Homilies ascribed to Clement; "They wholly perish after punishment" (Hom. 3 c. 59.) "By the greatest punishment they shall be utterly extinguished" (Hom. 7 c. 7. See also Hom. 16 c. 10.)

In the same chapter of the epistle it is said; "He that chooses the other part shall be destroyed, together with his works. For this cause there shall be both a resurrection and a retribution." Again: "They that put their trust in him shall live for ever" (*eis ton aiona*, c. 8.) "Who is there that would live for ever (*eis ton aiona*,) let him hear the voice of thy Son" (c. 9.)

The phrase *eis ton aiona* is rendered in the Latin *in aeternum* and *in perpetuum*, by Cotelerius. It was undoubtedly used by the early Christians to denote an eternal duration, and we shall therefore accept the common rendering, "for ever."

One epistle of Clement to the Corinthians was publicly used in many of the churches. Mosheim and Neander think it interpolated in some passages; yet Bunsen regards it as of great importance, "historically, constitutionally, and doctrinally." The author, speaking of the "condemnation to come," asks, "What world shall receive any of those who run away from Him?" (c 28.) Again: "Wherefore we being the portion of the Holy One, let us do all those things that pertain unto holiness" (c. 30.) "How blessed and wonderful, beloved, are the gifts of God! life in immortality! brightness in righteousness! truth in full assurance! faith in confidence! temperance in holiness!" (c. 35) "By him would God have us taste the knowledge of immortality" (36.)

Of the eight epistles ascribed to Ignatius, three are deemed genuine. The following expressions fairly indicate his views: "Be vigilant as God's athlete. The meed is incorruptibility, and life eternal" (Polycarp, c. 2.) "Those that corrupt families by adultery shall not inherit the kingdom of God" (Ephesians, c. 16.) "For this cause the Lord suffered the ointment to be poured upon his head, that he might breathe immortality into his church" (Ib. c. 17.) "I seek the bread of God, which is the body of Christ; and his blood, which is love, incorruptible and perpetual life" (Romans, c. 7.)

The views of Polycarp appear in the following passages of his epistle to the Philippians: "To whom [Christ] all things are made subject, both that are in heaven, and that are in the earth; whom every living creature shall worship; who shall come to be the judge of the quick and dead; whose blood God shall require of them that believe not in him. But he that raised up Christ from the dead, shall also raise up us in like manner, if we do his will and walk according to his commandments, and love those things which he loved" (c. 2.) "Whom if we please in this present world (*aion*,) we shall also be made partakers of that which is to come; according as he has promised, us, that he will raise us from the dead; and that if we shall walk worthy of him, we shall also [illegible] [illegible] if we believe." And neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God; nor they who do such things as are unbecoming" (c. 5.) The Lord "grant you a lot and portion among his saints; and us with you, and to all that are under the heavens who shall believe in our Lord Jesus Christ, and in his Father who raised him from the dead" (c. 12.) This epistle was read in some of the churches as late as Jerome's time.

The "Shepherd" of Hermas has been already cited for the phrase "to live unto God." I will here add the following expressions: "They who are of this kind shall prevail against all impiety, and continue unto life eternal. Happy are they that do righteousness; they shall not perish forever" (Vision ii. 3.) "Fear God and thou shalt live; and whosoever shall fear him, and keep his commands, their life is with the Lord; [they shall live forever. *Dressel*;] but they who keep them not, there is no life in them" (Command vii.) "They that are subject unto evil desires shall die forever" (Command xii. 2.) "The trees which are green and righteous, shall possess the world to come. . . . . The wicked, like the trees which thou sawest dry, shall as such be found dry and without fruit in that other world. And like dry wood they shall be burned." (Similitude iv.) "They who have known the Lord, and have seen his wonderful works, if they shall live wickedly, shall be doubly punished, and shall die forever" (Similitude ix. 18.)

I might cite another document belonging to this age, a part of the so-called "Apostolical Constitutions," which Bunsen calls the "Church and the House Book," as further showing that there were as yet no traces or indications of Universalist faith. But I do not know that I need have cited a single word. I do not know that any Universalist expressions or writers are claimed before Clement of Alexandria, about A. D. 200, with one exception to be noticed presently. I find some traces of such views also in Athenagoras, who preceded Clement by a few years, and will grant him to the Universalists, though they have not claimed him.

Here, then, we come to a very critical question.

§ 3. *Whence did Universalist views take their rise?*

And I propose to show that not the Scriptures alone, but Platonic additions to Scriptural doctrine, were the occasion, first of Orthodoxy, and then of Universalism.

The orthodox view requires three conditions: a doctrine of indefeasible immortality; a doctrine of salvation conditioned within certain limits of time; and such fiery heat as shall fuse these together into the faith of men. They can never be first combined in calm deliberation, however coldly they may be received as a tradition.

The conditions I have named were brought together in Rome, about the year 138. The bloody hand of the imperial power was invoked to revenge the lust of a heathen husband upon a Christian wife. Her teacher in the faith of Christ is accused, and martyred. Two other persons, remonstrating against such flagrant wrong, are devoted to death.

The fierce fire of such persecution offered to combine the requisite doctrinal elements, and the materials were not wanting. Justin, surnamed "the Philosopher" and afterwards "Martyr," was a recent convert from Platonism to Christianity. Of a warm and generous nature, he was moved to address to the Emperor his first "Apology" or defence of the proscribed faith. That Apology I believe to be the oldest "orthodox" book. Justin brought with him both the name of Philosopher, and much Platonic faith. He claimed for many doctrines of philosophy and Christianity a common origin in an original revelation. The philosophers, he thought, had borrowed some things from the Hebrew prophets. And though he never speaks distinctly terms of the soul as immortal, there is very little in this book to indicate any opinion that the soul can die, but much to suggest the contrary.

On the other side, there is nothing in his book or in our history thus far, to indicate any opinion among the Christians of the final salvation of all. He regarded man as on probation during life, awaiting a judgment after the resurrection. "Plato," he says, "held that the wicked will stand before Minos and Rhadamanthus, to be punished by them. We hold the same event, but before Christ as judge; that they may be punished in their re-embodied souls, not a thousand years, as Plato said, but eternally. If any one thinks this incredible or impossible, the error is of little account so long as we are not convicted of any evil conduct" (c. 8.)

This is very thinly said, and, with a [illegible] of the paramount importance of [illegible] [illegible]. The [illegible] was a burden to Justin's own mind. Yet the opinion being once expressed, in an hour of darkness and in a book of philosophy to make it respectable, was able to hold its way in the church.

Justin, I said, does not put the soul's immortality into a formula. He uses one expression in this very book which might indicate an acquaintance with another view. "We have learned," he says, "that they only are made immortal who live piously and virtuously before God" (c. 21). Other passages will hardly allow this to be strictly taken. But as I have shown this to be the prevailing faith until his time, I may here add a very important fact confirmatory of my history.

One of the earliest questions in Christian philosophy was that respecting the nature of the soul. Is it naturally mortal, or immortal? All the Gentile philosophers who had at all asserted a future life,—excepting a few of the Stoic school,—and all the native pride of man, had said, "immortal." But the Christians said otherwise. And their almost uniform view on this question of nature is the most remarkable because it is given by those who differed most widely in the question of fact whether the soul would die. The following quotations will show their opinion.

Tatian, a disciple of Justin Martyr, says "The soul is not in its own nature immortal, O Greeks, but mortal. Yet it is able not to die. For it does die, and is dissolved with the body, if ignorant of the truth; but it rises again with the body at the end of the world, receiving death in immortality for its punishment.* Whereas the soul that receives the knowledge of God, though dissolved for a time, does not die." (Oratio and Graecos, c. 13.)

Theophilus of Antioch, who also belonged to the school of Justin, says: "Some one will ask, Was Adam by nature mortal? By no means. Immortal? Not thus, either. What then—nothing at all? I answer, neither mortal nor immortal; for if the Creator had made him from the first immortal, He would have made him a god. If mortal, then God would appear as the author of death. He made him, then, capable of becoming either; so that by keeping the command of God he might attain immortality as his reward, and become a god. But if he should turn to mortal things, and disobey God, he would be himself the author of his own death. For God made man free and with power of self-control." (Ad. Autolycum, 1. 2, c. 37.) He elsewhere calls man *mesos*, "intermediate." He seems to have held the orthodox view.

Lactantius, "the Christian Cicero," (about A. D. 300,) was doubtless orthodox. But he says: "There would be no difference between the just and the unjust, if every man that is born were made immortal. Immortality, therefore, is not a law of our own nature, but the wages and reward of virtue. . . . For this reason God seeks to be worshipped by man as Father, that he may attain virtue and wisdom, which alone impart immortality." (Instt. Div. l. 7, c. 5.)

* Prof. Hovey (p. 140) speaks of Tatian as teaching "the *final* extinction of the wicked." That the above expression gives his real view—of *temporary* extinction followed by eternal suffering—is believed by Morell, Ducæus, Oporinus, Tellier, Dodwell, Daniel, and Redepenning, cited by Otto in his edition. The notion of a temporary extinction was the heresy of the sect of Arabians.

For the Crisis.

Money.

Money is the Lord's. The silver and the gold are *mine, saith the Lord.* Be careful how you spend it. Don't waste God's wealth. Be diligent, prudent, faithful, economical and energetic, but don't get rich. Mercy! a rich man is too often like a poor beast, back-broken under bags of gold. What's the difference between a bag of gold and one of sand, if both break the back? What is the difference between poison and wealth, if both run you into disease and death? What is the difference between a big farm and a halter, if both kill you? More have been killed by wealth than by poison. They have pierced themselves through with *many sorrows.* O man of God, flee these things! Lay up in store a good foundation against the time to come, and so lay hold on eternal life.

Be careful. The world is full of seduction. The love of money is the root of all evil. Let your conduct be without money-loving, and be content with such things as you have. Lay up treasures in heaven. Pile the glorious hoards *there.* No *thief* nor moth nor rust can find it. Then sing,

> "There is my house and portion fair,
> My treasure and my heart are there,
> And my abiding home."

H. L. H.

N. Y., June 8th, '59.

☞ If you would have a sweet and pleasant, [illegible] you must speak sweetly and pleasantly yourself. This [illegible] [illegible] [illegible] [illegible] generally has the greatest idea of himself.

For the Crisis.

"The Better Land."

> The storm-clouds arising far, far o'er the sea,
> Denote our approach to the land of the free!
> Ere long we shall anchor in Eden's broad bay,
> Where reigns one eternal and unclouded day.
>
> Though sad are these tokens, we hail them with joy,
> For they speak of a land where nought will annoy;
> 'Tis the land of sweet rest, the home of the meek,
> Once promised to Abram, who for it did seek.
>
> No sickness is there, neither sorrow nor pain,
> Eternal the life its inhabitants gain,—
> Immortal their joys, and unending their bliss,
> O who would not sigh for an Eden like this?
>
> To talk of this land is our greatest delight,
> 'Tis our watchword by day, our vision by night;
> Possessing the earnest, we joy in the thought,
> Jesus hath for us this inheritance bought.
>
> Though troubles assail us, we'll press on our way,
> Endure to the end and continue to pray,
> That the kingdom may come when Jesus shall reign
> As King everlasting o'er earth's wide domain.

M. D. W.

For the Crisis.

"Let Us Pray."

> "And Satan trembles when he sees
> The weakest saint upon his knees."

PRAYER is defined—a petition, entreaty, supplication, earnest desire, etc. It is a pleasant sound in the ear of the weary man of God,—"Let us unite in prayer!"—words falling from the lips of a brother pilgrim.

Prayer is a duty that cannot be too strongly enforced. It is a privilege of which the christian is very apt to think too little. It is the natural spirit and life of piety. When Paul was converted, it was said of him, "Behold he prayeth."—Acts 9: 11. So it is with all who are "born of the Spirit;" for religion begun leads to prayer; and unless prayer is continued, religion soon becomes only a name.

Says the Rev. A. Joy, A. M., in his "Outlines of Christian Duty:" "Each person with whom we are frequently associated, contributes largely to our own formation of character; so it is with God, as an object of worship, and as a being with whom we associate frequently, in private and public communion. Our intercourse with him impresses his image on our minds, and moulds our characters into a likeness of his. It expands and corrects our views, sanctifies our feelings, holds us back from sin, and urges us to virtue."

It cannot be otherwise. Let a man have correct ideas of the Supreme Being, and often come into his presence by earnest supplication, and he will "grow in grace," 2 Pet. 3: 18, and in all things that can adorn the christian name. His character will be moulded into conformity with the Divine image, and he will fast ripen for the kingdom. And, as in the instance of Moses when he came down from the Mount, the brightness of his countenance will show with whom he has conversed. Exod. 34: 29–35; 2 Cor. 3: 7–18. Or, as it was with the early disciples, from his very appearance, men will "take knowledge of him that he has been with Jesus," Acts 4: 13, and he will be an "epistle," "known and read of all men." 2 Cor. 3: 2.

Prayer is one of the plainest and most prominent sentiments of the Sacred Word. It is taught in the Old Testament, and re-enjoined in the New. Even those blessings which God has designed to give, he will give only in answer to prayer. Matt. 6: 8; Jas. 4: 2. And beyond this, he has never said unto us, "Seek ye my face in vain." Our Savior, the God Anointed, asked his Father favors by prayer; and if he prayed, should not we? And he "spake a parable unto this end, that men ought always to pray, and not faint."—Lk. 18: 1–14. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. 7: 7; Lk. 11: 9. "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4: 16.

But let us remember, that to be successful in prayer, it must be sincere, and offered in faith, Jas. 1: 5, 6, expecting to receive; and then, unless we "ask amiss," our requests will be granted.—Matt. 21: 22; John 14: 14; 15: 7, 16; Jas. 4: 3. Therefore the supplication must arise from a good heart; it must be for objects that God could consistently bless; 1 John 5: 14, 15; and it must be with corresponding conduct.—1 John 3: 22; Jas. 5: 16.

Says the Psalmist: "If I regard iniquity in my heart, the Lord will not hear me." So if we ask aright, and not "amiss," we may have occasion to exclaim with him; "Blessed be God, who hath not turned away my prayer, nor his mercy from me. But verily God hath heard: he hath attended to the voice of my supplication." "For thou, Lord, art good, and ready to forgive; plenteous in mercy unto all who call upon thee." Ps. 86: 5.

Therefore "let us pray," and "pray without ceasing."—1 Thess. 5: 17.

S. D. [illegible]

Portsmouth, N. H.

For the Crisis.

Contentment.

To be content one must be resigned to his lot, although it may not answer the ends of his ambition. We often set our mark so high that we feel it deeply when we are brought low by disappointment. Every man should have his plan of operations and endeavor to accomplish what he is able. But in our short-sightedness we are not apt to count the cost nor allow for contingences. So that our plans for the future, either for profit or for pleasure, are continually being overturned.

The things of this life are very unstable and so complicated is its machinery, a jar or break in one part of it, renders the other part useless, or disconcerts those who are dependent upon its workings for the accomplishment of their purposes. On account of sin and its consequences, it will not do for some men to be always prosperous; for then would they forget the future and dote too much on the present. For their best good, God lets them sometimes be disappointed, in order that they may learn wisdom, and lay up their treasures above, and not on the earth. For the day shall come when all these things shall be dissolved. He that sets his heart too much upon the pleasures and things of this world, is doomed to have his anticipations and his hopes frustrated. With him there is no refuge from the storm which desolates his pathway, and he goes wandering through the mazes of discontent. But he whose trust is in God, can stand the storm which may blast all his earthly hopes, as "in heaven he has a more enduring substance." He has just begun to live who has learnt not to be disappointed. It is the disappointed heart that is always grumbling. Nothing with him goes right, for his will has not yet been sanctified.

To be content, then, is to be sanctified, to be consecrated, and to be resigned to the will of God. If our wills work in unison with his, there will always be peace, happiness, contentment.

It has been well said that "humility is the mother of contentment;" but humility is the daughter of godliness, and "godliness with contentment is great gain." Pride, the opposite of humility, is ever breeding discontent; for not only is it not satisfied with its own exaltation, but is continually making others dissatisfied. Humility lets one see himself as he is, while pride puts him all out of proportion, so that he imagines he is what he is not, and when the truth is revealed to his consciousness, then comes his shame.

A contented heart is ready to take things as they are, and make the best of them. They may not be what he may desire, but he is thankful for a few favors. He feels himself unworthy of these, and consequently more happy than he who expects more than he ought. Contentment blesses God for what we have, and trusts him for what we need. Our supposed wants are multiform, but humility prevents our asking for any but what our Heavenly Father sees we need and is pleased to grant. So completely does it bring our carnal appetites into subjection, that we murmur not at little disappointments. Our all is committed to his keeping, to be disposed of according to his infinite wisdom. Obeying his revealed will, we are resigned to his providential will, and in all of the concerns of life we look to him for guidance. We seldom know what is for our best good. God knows. His Spirit and providence is a sure guide. If followed, they will lead to joys here and blessedness hereafter.

It is best to make all our plans in this life conditional, so if we fail we may have the courage to try again, in some other manner or in some other sphere. Let us bring our minds into subjection, and then we shall not be troubled about our outward condition. Make the best of the present and prepare for the future. If you are not content with present blessings, you will never be in a condition to enjoy those in the future. God has shown his abundant goodness to us now, and he who is so blind as not to see it, will fail to appreciate the gift of righteousness, and lose eternal life, if not soon cured of his blindness.

It is sin which breeds discontent; to it may be traced all our present ills. All things were made for our best good, but it is their perversion which [illegible] evil upon us. The fault is in ourselves, not in God, nor the things which he has made, for all things naturally are conducive to our comfort. Even those things which afflict us are found to be true blessings when we come to consider [illegible] [illegible] "Jesus Christ."

CHARLES H. P[illegible]

The World's Crisis.
BOSTON, JULY 6, 1859.

For the Crisis.

Literal Fulfillment of Prophecy. No. 8.

BABYLON AS IT WAS AND AS IT IS.

We see by this striking and literal accomplishment of these prophecies of Babylon's overthrow, how easy it is for God to accomplish his purposes, when the time therefor fully arrives. Utterly futile would have been all the attempts of man its overthrow the mighty city before God's time had fully come; even Cyrus, who had been called by name as the chosen agency for the accomplishment of this work, more than a century before he was born, vainly sought for two years to take the city; the kingdom was numbered by God; and not until that number was complete, could it pass into the hands of the Medo-Persian king and be "finished." *Time*, as well as events, is marked, and exactly fulfilled by that All-wise Being who sees the end from the beginning. To all events, there is "*time*" and "*judgment*;" and the execution of the "judgment" perfectly accords with the "time" appointed. Israel could not go out of Egypt until the full term of their predicted bondage was complete; and then, that "*self-same night*," they left their oppressors, and started for the land of Canaan. Seventy years had been designated for the period of Israel's captivity in Babylon; and not until the last day had come of that appointed time, could the yoke of the king of Babylon be broken from off the neck of the Jewish captive, who hung his harp silently and mournfully upon the willows, and wept as he remembered his beloved Zion.

And thus exact will be the accomplishment of these *events* which mark the overthrow of all earthly kingdoms, and governments, and the *time* when this work is to be performed: for not more accurately has God marked the events connected with ancient Babylon, nor more definitely appointed the time for her fall, than he has those events associated with the end of the world, and the time when it would be accomplished; and those who mark with interest the exact fulfillment of the jots and tittles of prophecy in relation to Babylon, which are in the *past*, ought to regard with still greater interest those predictions which are receiving their accomplishment in this *present time*, and those which are on *the eve of being accomplished*. We ought the more especially to regard them, for connected with these predictions are events of a most startling character, involving not the destiny of *one* kingdom, *one* city, *one* nation; but the destiny of *all* the kingdoms of earth—the overthrow of *all* the cities of the world, and the dashing in pieces of all the corrupt nations which inhabit the globe!

It will not be left for historians who follow *after*, to record with minute exactness the fulfillment of those predictions which are about to be accomplished. The "*Omega*" will come, and with that same all-powerful word with which as the "*Alpha*" he spake, and the world was *created*, will he again utter his voice, and "*the earth shall reel to and fro like a drunkard, and it shall be removed like a cottage*," and all who dwell upon the face of the whole earth shall, like Babylon of old, be ensnared and taken, and none of *them* shall escape. But, as it was when Cyrus was about to utterly destroy all who were found in the *streets of the city*, the command was given for those who desired to escape the impending destruction to *remain in their dwellings*, so will the King of kings, ere he engages in the mortal strife, issue the proclamation, "Come, my people, enter into thy chambers, and hide thee as it were for a little moment, until the indignation be overpast!" And all who are thus "hid in the day of the Lord's anger," will obtain eternal life. But we have wandered far away from our subject in this personal application.

The predictions relative to the successful siege of Babylon were most remarkably fulfilled, but many ages were to pass away before all the utter desolations pronounced upon that city would be accomplished. Cyrus did not destroy its beauty, nor diminish its greatness; but, on the contrary, sought to perpetuate its excellency and magnificence.

After a time the Babylonian's rebelled against Darius the Mede, and bade defiance to the whole Persian empire. Fearing lest famine might compel them to submit, we are informed by historians that they formed the cruel purpose to put to death every woman in the city, except the mothers, and the best beloved in every family; these were reserved to bake their bread. All the rest were strangled. What says the prophet? "These two things shall come upon thee in one day, the loss of children and widowhood. They shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thy enchantments." So general was [illegible] says the historian, that [illegible] were afterward taken [illegible] had been slain.

[illegible]

War Clouds.

The war-clouds of Europe look more and more threatening. All Italy seems to be arousing to sustain the cause of the Allies, and oppose the Austrians, notwithstanding the blessings of the Pope to the contrary. Most hearty demonstrations in favor of the liberation of Italy have been given at Florence, Bologna, Ravenna, Acona, Naples, and even in *Rome*. The Pope is like a tory in the midst of a republican jubilee. The enthusiasm of the Italians is unbounded. They seem like prisoners loosed from long and oppressive bondage. The tide of liberty bids fair to deluge the Vatican itself and wash away the last vestige of the Pope's temporal power. No barriers he can raise, appear to have any effect towards checking the sweeping, fiery deluge. Rome may soon be as Sodom.

Affairs in Northern Europe appear more threatening. Prussia is prancing like a war horse just before an engagement, and is scarcely restrained from the onset, knowing as she does, that if she aids Austria, she may expect her neighbor Russia will unite with France. The German States are in a similar condition, and seem unwilling to be idle spectators, while their own territory is in danger, if continued success attends the French army associated with the Italians.

It is rumored in Paris that Buonaparte intends to return to France soon, and organize the "Army of the Rhine." This shows he has no expectation of a speedy close of the war. It is said he had an interview at Alessandria with Garibaldi, the great republican leader, who will make no compromise with Napoleon, but is determined Italy shall be *free* in the fullest sense. As the beasts of the forest tremble when the huge lion roars, so do the enemies of freedom dread the approach of Garibaldi. A close observer, writing from Paris, says:—"Louis Napoleon dreads like death the interference of Garibaldi. It is thought that this is one reason why he talks of returning to France, to organize the "Army of the Rhine," allowing Victor Emanuel and the Italian chief to arrange as they think best. We may expect new developments *soon*.

"Great Moment."

Charles Sumner is at Paris. After looking over the state of the nations and the war aspects, he says:—"This is a *great moment* in history—nothing like it since 1815." Observing politicians are satisfied that the present war will produce most important results, especially to the Roman Catholic power. It is pretty well understood that Napoleon intends, at least, to take away the civil power of the Pope.

It may not be uninteresting to our readers to know that the present Emperor of France was a member of the Carbonari, a secret society formed to liberate Italy and propagate the principles of liberty. They have been the prime movers in every effort made to overthrow despotism in Italy during the present century. In 1820 they numbered 642,000 members, and about four hundred lodges. It is said that Buonaparte and his brother joined the Carbonari in 1830. The *present Pope* was also a member. The members are called "Good Cousins." They were instrumental in expelling the first Napolean from the Italian Peninsula.

The following is the first oath taken:

"I, A. B., promise and swear upon the general statues of the order and upon this steel, the avenging instrument of the perjured, scrupulously to keep the secrets of Carbonarism; and neither to write, engrave nor paint, anything concerning it, without having obtained a written permission. I swear to help my good cousins in case of need, as much as in me lies, and not to attempt anything against the honor of their families. I consent and wish, if I perjure myself, that my body may be cut in pieces, then burnt, and my ashes scattered to the wind, in order that my name may be held up to the execration of the Good Cousins throughout the earth. So help me God."

It will be seen that the career of the present Buonaparte has not been in harmony with the republican principles of this society, for he has been sustaining the Pope and despotism; hence the Carbonari have endeavored to take his life. Orsini, who was beheaded in France in 1858 for an attempt to assassinate Napoleon, was one of the Carbonari, from one of the noblest families in Italy. In this act, he was only keeping his oath. It is said Buonaparte had a private interview with Orsini after his condemnation, before his execution, during which, he stated to Napoleon that he would certainly be assassinated for his perjured oaths to the Carbonari. It is also stated that he assured Orsini that he would at once commence the work of liberating Italy if they would spare him, and entreated the condemned conspirator to inform his brother in Italy of his resolution. This may account for the fact that no further attempts have been made upon his life. There is no hope for Napoleon only in keeping his oath to this secret society, and doing all he can to make Italy free. If he swerves from this purpose, death is his portion. While all wonder at his movements and success, thousands would glory in his death, should he betray Italy and leave her in the hands of the Pope. The Carbonari, and the masses in Italy, will stand by him till they have shed their last drop of blood, if he will only prove true to them, and sever the Pope forever from all connection with civil power, and liberate them from ecclesiastical thralldom, worse than Egyptian bondage. "*Mene, mene, tekel*" is emblazoned upon the very front of Papacy, in characters so plain, that all may see that her dying struggle is at hand, and the King of kings about to take the throne of empires, and rule in peace. "*Come and reign*."

Religious Aspect of the War.

As important as may be the political and financial aspects of the European war, the religious is still more interesting from the fact that the entire papal system, or power of the Pope, is involved. If the Italian States are freed from the Austrian and papal yoke of bondage, then where is the assumed temporal power of the Pope? Gone! ended forever! Since 1815 he has exercised civil power only over those states which are now determined to wear the galling yoke no longer; and when rebellion arises in his own family, and his homestead is taken away, what is there left?—Destruction and perdition. A writer on Catholic interests says:—

Catholic interests find obstacles in tory resistance, but they are elastic in their character, and can be made to yield under a proper degree of pressure. Not so the danger with which the Papal system is threatened at the present moment. This comes from the bosom of the church itself, and is daily assuming more formidable proportions.

This looks like beginning to hate the harlot. The time seems at hand for her to drink "her double" draught of "sorrow;" and for "the smoke of her burning" to darken the faithful sun that has so long illumined that religious cess-pool of "abominations," and slaughter house of the church of God. The Lord has borne long with her corruptions, while she has polluted with "her fornication" one of the fairest portions of the earth, situated beneath the far-famed, beautiful Italian skies, that have so often reverberated with the groans of God's tortured children, who are about to be raised to honor, glory, and immortality, and take "the kingdom under the whole heaven."

"Come and reign; come and reign,
Jesus, on thy throne;
And, O, it fills my heart with joy,
To know we're almost home."

Armageddon.

It will be recollected that we remarked, a few weeks since, that Dr. Samuel H Cox, Leroy, N. Y., is publishing a series of articles in the *Amer. Presbyterian*, showing that the present war would probably result in the battle of "ARMAGEDDON." Some extracts from his writings may be interesting to our readers. He says:—

"War is raging; and like a mighty whirlpool in mid ocean, it threatens, in the sweep of its extending circles, to ingorge all those apostate monarchies that have *agreed and given* their kingdoms to the Beast."

In speaking of the meaning of ARMAGEDDON, he says:

"Arma, harma, hor, is supposed to refer to an eminence or mountain; and joined with megiddo, as Hor-megiddo, to import an elevated or conspicuous place, as it were, a great mountain, made eminent by the sacrificial destruction there, of all the hosts combined, directly or indirectly, to oppose the gospel and uphold popery."

"I am sure its *locale* is occidental, not oriental; European, not Asian."

"'The Kings of the East' are historically Darius and Cyrus; prophetically and allegorically, they are all those collectively—they will be personally produced in their time, who act against Rome and take it; to the subversion of its popery, its tyranny, and its manifold abomination. Darius and Cyrus were from the East, in respect to literal Babylon which they captured; as from Media and Persia, which were situated, generally, to the East, from Chaldea and Babylon."

"Now, in respect to Armageddon, the historical name is used for a war in Europe, not in Palestine; because they are to resemble each other, the ancient illustrating the modern, that of history this of prophecy. On this idea of resemblance, real or imaginary, is founded all tropical language, metaphor, allegory, simile, apologue, and every other. Rome, in all its various growths, changes, and developments, much resembles that ancient metropolis; which had in its glory no peer since the flood; as since the destruction of Babylon, Rome has been its modern equivalent; unsurpassed, nay, unequalled, from the beginning till the present time, in its four great successive forms, as regal, consular, imperial, papal; more than twenty-six hundred years ir all."

"How then did Cyrus accomplish the capture of that great city and empire? Answer—by drying the bed of Euphrates; making their resource to become their ruin!"

"There is a great resemblance here to modern MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, 17:5. What then is the Euphrates of this Babylon? that is, what the grand and special and trusted resource of Rome, which must fail her, before her capture and destruction? If we all knew, as some do, it would be most manifest, at once lucid and splendid. History shows as well as prophecy; both combine, and are mutually, and at once, supported and illustrated. Her great and trusted resource, her Euphrates, we surely know.

In chapter 17: 12—16, we see the river that nourishes Babylon the Great. It is [illegible] the European monarchies, the Holy Alliance, to support the religion of the devil, POPERY."

"The very powers of her confidence and support will become her accusers, her enemies, her vengeful destroyers. So it is written; 'And the ten horns which thou sawest on the Beast, these [illegible] shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.' This is plain and must be soon fulfilled. Nor is there *any* ambiguity about it. No wonder Rome and Pusey dislike the book of *Revelation*, the greatest document of PROTESTANTISM that ever was written! See the next verse—'For God hath put in their hearts to fulfill his will;' a bad translation! To do his will is the last thing they can do or intend! 1 John 2: 17. I render it thus; 'for God hath given it to their hearts to execute his policy, and that a united policy, 13, even to give their kingdom to the Beast, until the *written* words of God shall be accomplished.' If we ask who is she—who is Rome? The next verse determines it to a demonstration—more INFALLIBLE than anything the sorceress of nations ever assumed to be, or think, or say:—'And the woman, which thou sawest, is that great city, which has dominion over the monarchs of the earth;' as I render it. 17: 12—18. Compare 13 and 17. God's holy providence, knowing their policy, says, 'Well, I have a policy too; since you only refuse and transgress my will, I will so order it, as to secure my ends of judgment by your agency of sin.'"

"Think of the identity, the blazing truth of prophecy! It would require the spectacles of a Jesuit to dim or pervert the evidence of who is meant by that great city, so dominant in the time of John, who wrote so graphically of Rome."

In speaking of the "*time of the great battle*," he says:—"In all the symmetries of prophetic time, this scene of ARMAGEDDON must be near. Whether the war now initiated in Europe, is THE WAR, or only that which is preliminary to it, the event will show. I would shun the temerity of one word presumptuous, or beyond evidence. God sees it all and reigns.

God's providence is in it all. He uses these small potatoes of royalty there, with cocked hats and proud stars, as completely as he used 'the stars in their courses,' when he overthrew the troops of Sisera. Happy, who knows God and trusts in Him! He reigns forever." . . . . .

"The sixth vial refers to the exhaustion of the resources of the papacy, previous to the invasion and destruction of its power. We pause not here to explain its symbolism. This vial is now running not only, but it is nearly ended, approaching its finish, before the seventh begins. This sixth vial is to conclude with that great catastrophe of the Mount of Destruction, the battle of Armageddon.

That battle is to be sprung suddenly on the nations. It is so intimated for our warning. Men will not generally expect it, when—suddenly, its advent occurs unheralded. Hence is it said, importing that not all will be surprised; some will be expecting it; 'Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.' . . . .

"The symmetry of prophetic announcement must require, that this terrific yet glorious war is near—cannot be far off. When therefore we see two imperial romanistic powers, and the papal HEAD himself, about to be complicated in an internecine war; this in the locality, the proper 'place,' it looks like the thing itself! that is, one of the initial skirmishings of the fatal battle. The scale of things, which the Author of Prophecy adopts for his own providence in this great affair, is itself also great. At least it is not ours. We are apt to give our little scale in that of his magnificence, and they are not commensurate. Ours is small and short-sighted. Still, there is reason for 'watching,' if there is hope for the 'blessing.' Papacy is at a discount. The bids for it, in the world's auction, are faint, few, fallacious; and destiny will soon 'knock it off,' to the joy of the universe. Satan is then the purchaser. It is all his own. If the signs of the times can be read at all, are they not portentious? Can Europe, and her Potentates, and her 'balance of power,' remain long where they are? I think not. More hereafter."

Catholics and the War.

The following extracts from "*The Catholic*" a Roman Catholic paper, published at Pittsburgh, show the feelings of the Romanists on the war. It refers to the opinion of Louis Veuillot, the Editor of the *Univers*, a leading Catholic paper in France, and says:—

"One of the best ways of judging of the real state of affairs in the present contest in Europe, is to consider the opinions of those whose position as leaders enables them to see, perhaps more clearly than others, the interests which the cause they have espoused has at stake. For this reason we attach more than usual importance to an article on the war by Louis Veuillot, one of the most influential leaders of French Catholic sentiment. Not indeed that we suppose the able editor of the *Univers* to have the interests of the Catholic cause so much under his control, as to be able to decide by his mere *fiat* the course all Catholics are to follow; but we believe him to be a man of more than ordinary sagacity, who, from his position, and from the fact of his possessing the confidence of the greater part of his co-religionists in France, is able to form a pretty accurate idea of the influence present complications may have on Catholic interests. Especially when we consider that he has been and is an upholder of the Second Empire, his disapproval of its present foreign policy must be the result of a deep conviction produced by very cogent reasons.

In answer to some of the Government papers that accused the *Univers* of want of patriotism, Louis Veuillot makes a public declaration of his principles in regard to the war. He declares that he is not in favor of the present contest.

'The Church,' he continues to say, 'prays God to preserve peace between Christian, and especially Catholic nations. Now this war breaks out between two great Catholic nations, it is laying waste a Catholic soil, and threatens to reach even the Vatican. He knows only two enemies of France, [illegible] sees [illegible] with one of the most terrible catastrophes it has ever undergone. She aspires to the Empire of the world, both at Constantinople and at Rome. The duty of France is to be the 'heart and the arm' of Latin civilization, the protecting shield of Rome, the hand that assists and raises up all Catholic nations, pushing them on to the conquest of the world, not to destroy it, but to spread the true liberty; and the true light which comes from the cross of Christ.

England and Russia keep the world shut to the Gospel. The ships of other nations cannot make their voyages without the permission of England. When England will no longer be the one who gives the permission, Russia will take her place. By their preponderance in the East, England and Russia reduce the States of Europe to the condition of menaced provinces. The hope that France would have diminished this preponderance and freed Europe, is destroyed by the present war."

The War.

The war storm still increases and becomes daily more complex in its nature. England, Russia, Prussia and the German States are preparing for the terrible conflict as fast as possible. We apprehend that all their efforts to remain *neutral* will not keep them from the awful whirlpool of bloody carnage, which they are now fast approaching. The coming scenes in the war drama, viewed prospectively, look frightful indeed; yet, when anticipated in its most thrilling and awful imagery, and compared with the terrors of the great day of the Lord, now about to burst upon us in all its grandeur, it is no more than a faint scuffle between two school boys compared to the battle of Borodino or Waterloo. The time is evidently at hand when all the wicked nations now preparing to slaughter their fellow beings, will be dashed "in pieces like a potter's vessel." Revolution seems coming in heaps. People stand aghast at the prospect, and are so *distressed* and *perplexed*, they know not what to do. A writer on the war says:—"The present condition of Europen affairs is that of the *greatest perplexity and uncertainty*. . . Politically, as well as commercially, this state of things is the *most annoying* and *anxious* that can well be *conceived*. The realities of a *general war* could hardly create more *bewilderment* than does this waiting upon events to which there exists *no clue*."

Another correspondent says:—"*Embarrassments thicken* absolutely so close on the Italian question, that nothing short of an Austerlitz or a Marengo will dissipate them."

Russian troops are concentrating towards the Danube and in Sebastopol. Kossuth has gone to the seat of war, to co-operate with Napoleon and his allies.

Another writer, when speaking of the sad financial state of most of the powers of Europe, says:—

"France is prosperous; at Paris is a strong and united administration; the Empress and her child concentrate in themselves the loyalty and enthusiasm of the people; the army at home is well provided, and the one in Italy merely exercising. In fact, the most powerful military nation of Europe is creating an advance guard and a great revolutionary army in Italy, which will soon be increased by recruits from Hungary and other places, and this revolutionary army will then make the grand tour of the Continent before all is over. Strictly speaking, the French army may not cross into Austria. Strictly speaking, France may not go beyond her pledged word to Europe. But again and again recurs the question, who can stay the storm of popular revolution? How beats the heart of Poland, as each wind bears on its wings the sound of arms in Italy? How the blood of Hungary flows hot and fast; how the women who were lashed in the market places by Austrian soldiery now turn their faces to husbands and brothers and hope for revenge. How the ten millions of christians in European Turkey who have worshiped God in hiding places, and erected the cross as the sacred emblem of their faith in the caves of mountains, now dream of temples in the open air and church spires gleaming in the sun. How modern Greece chants the songs of her ancient glory, and which, finding an echo in the Ionian Isles, swells the chorus of freedom which now comes up from the lips of thirty millions of people. Napoleon can no more stay this storm, than could Louis Philippe the destiny of the Buonaparte family."

The Brussels correspondent, in speaking of Prussia, says:—

"I regret to say the Austrian policy has at last triumphed over the prudent neutrality of Prussia. The Vienna correspondent of the London *Times* was right. We shall shortly see near 400,000 men on the banks of the Rhine, and a conflict which will convulse all Northern Europe. But I must still adhere to the opinion that it is not Prussia who is to blame. She goes into the war against her protest, against her judgment, and against her interest."

The world seems surrounded at present by a revolutionary spirit, which, like the atmosphere, is inhaled by all mankind. It appears in church as well as state. Division, discord, and war, seem to be the order of the day. Aye, Paul's "perilous times" have come, which were to characterize the "*last days*." "Blessed is he that watcheth."

The following describes the state of Utah:

"Great excitement exists in this city, and a collision is anticipated. The mormons have been drilling for weeks and have got bodies of armed men out in various directions through the country; the mountain heights are prepared with signal fires, to telegraph at any moment. The governor, yesterday, issued a proclamation for them to disperse, and in case they should not do it, the troops will [illegible] the only news in fact it is the all-absorbing topic."

Texas is also threatened with trouble from the Indians. They have caught some of the war spirit. Accounts state,—

"That the excitement on the northern frontier, about the anticipated conflict between the armed settlers, and the United States troops and the reserve Indians, was *intense*. Judge Bradford had declined holding court at Belknap and Jacksboro', in consequence of this state of affairs. The women and children of the settlers were fast leaving the country, whilst the settlers were congregating, arms in hand, with the determined purpose of driving the reserve Indians out of the state. The whole frontier, it is thought, will soon be in arms and united for this purpose."

From South America we hear echoes of war and revolution. A writer from Valparaiso says:—

"Unfortunate Chile is still convulsed with all the horrors of civil war. The spirit of opposition to the present government seems inextinguishable, and although death, exile and the dungeon have thinned the ranks of the opposition, there are indomitable spirits among them that are pressing onward, resolved to win either a hero's laurel or a felon's grave."

The following shows the state of the moral atmosphere and the condition of justice in our land:—

"The criminal who has money or friends stands very little chance of punishment, for he can stave off the execution of the law to an indefinite period, until, in the excitement of some new tale of horror, his case is forgotten, and he glides quietly out of the hands of justice into his old haunts and practices. To such a pass has this state of things come now that the administration of criminal law has become a mockery, and has ceased to be any longer a terror to evil doers."

The news from Turkey is indicative of revolution at hand.

A Constantinople letter asserts positively that a general insurrectionary movement is being organized throughout all the slave provinces in the Turkish Empire. It is supposed to be favored by foreign influence. The Turkish government is doing all in its power to prevent the danger.

A correspondent from St. Petersburg writes:—

"The warlike preparations announced in my last despatch have now actually commenced, and are being pushed forward with the utmost diligence. . . .

The reserves are called in, all officers who had received leave of absence have been ordered to return to their regiments, the generals of divisions and their assistants (the divisions of infantry and cavalry are no longer divided into brigades) have been summoned to their posts, and the greatest activity begins in all our military departments, especially in the commissariat.

No little sensation has been excited here by rumors of a secret alliance having been concluded between Austria and the Porte, in which the former engages to oppose any rising of the Christian population of Turkey, and to assist the Sultan to suppress it, if necessary, by force of arms. This would at once call Russia into the field, as she could never tolerate such an intervention, which would moreover be a direct violation of the treaty of Paris, according to which no action is to be taken in the affairs of the Ottoman."

Another writer says:—

"There is no doubt that all Germany will soon be in arms against France, the Germans being determined never to again fail, as they once did, in detail, but will all conquer to die with arms in their hands. The war will be a long one, and the most terrible this century has known, and will be general in Europe, ending in the Russians placing the cross on Greek churches of Constantinople.

To reinstate those crosses, to drive the Islamites out of Europe, has been the prayer of Christians throughout the world for many centuries, and in this, to offer up these prayers, we, the citizens of the United States, were taught by our parents, the English people. When those prayers were about to be granted by heaven; when the Russians, as the agents thus delegated, were to redeem this sacred trust, under Nicholas the great of Russia; when he was about to rescue the religion of his fathers and the churches of its origin in Constantinople from the pollution, the Christian nations, who have for ages prayed for its accomplishment, made a deadly war, slaughtering more than three hundred thousand Christians, and arrested the conquest of the Russian arms.

But it has been only like damming the waters of Niagara. The marshalled hosts are on their march, and the Russians will drive the Turks, with all their seraglios, out of Europe, and the cross will again rest on the churches of Constantinople where the crescent now is. All the money lent by England, and all the Christian blood shed, will not save the Turks; they with the Mormons, who alike degrade noble woman, must and will be driven beyond the limits of Christian rulers and civilization."

Careful observers say; "What a *terrible condition* of things the present war is bringing about. . . . Some of the great financial houses are sure to be involved in the *general wreck*. That of the *Rothschild's* appears to be one of these doomed establishments." The Rothschilds are said to "hold the purse strings of the world." It is thought the death of the King of Naples will cause a *revolution* in the kingdom of the two Sicilies.

The news from Persia shows that this *eastern kingdom* is waking up. A letter from Teheran says:—

"The complications of European politics have begun to attract particular attention on the part of the Emperor Nasr Eddin. The usual torpidity of the Persian government seems to have disappeared under present circumstances, and there is some rumor of an approaching difference between Persia and Turkey, for which the ostensible cause would be the delimitation of the frontiers. Considerable armaments are now in progress, and would certainly be much more extensive if the Shah was not apprehensive of offending England and Russia. [illegible] His Majesty has determined to pass the summer season at the camp of Sultanieh, which already contains 100,000 men under arms, and far superior to any other body of Asiatic troops. The infantry, especially, is well organised, and having been drilled by French officers, would make no contemptible figure in conflict with European troops. . . . French influence is in the ascendant at Teheran, while England is losing ground. The English are not liked here, and the French, if they set about it in earnest, might soon supplant English commerce in Persia. All French manufactures are eagerly sought after, and the French name is held in great respect by the people."

"*Prepare war, wake up the mighty men*."—Joel.

"The Iron Crown."

We apprehend that Napoleon III. will not rest satisfied till he wears the Iron Crown, which has become an object of much interest. It is now at Mantua. The following extract will give some idea of the importance of this crown.

"Now that Napoleon has gone far towards "fleshing his maiden sword," and that visions of the "Iron Crown of Italy" begin to dazzle the eyes of the denizens of the Second Empire, a *petit mot* on the subject of the Iron Crown itself may not be inappropriate. after all, the said famous crown is not an iron one; it is chiefly of gold, and set with very precious stones. Some time back it was deposited by the Austrians in one of the strongest citadels of Lombardy, from which Napoleon III. must win it if he is to wear it. According to tradition' within the interior there is a ring fabricated from one of the nails which served to nail the Savior to the cross, and hence its "iron" name.

In 774 Pope Adrian I placed the crown on the head of Charlemagne. In 1452 it was sent to Rome, and was used in the coronation of Frederick IV., and in 1530 in that of Charles V. at Bologna. In 1805 Napoleon I. put it on his own head, and as he did so, exclaimed, as, according to tradition Agilaph did twelve centuries before, "God hath given it me; woe to him that touches it!" Until lately this historical relic was placed at the summit of a large gilt cross in the Cathedral of Monza, near Milan, and was exhibited on certain days, with special service. It was placed in a case of rock crystal, and, in order to examine it closely, the authorisation of the military authorities of Milan was required; but the ecclesiastics of Monza had an imitation of it made for the inspection of the curious."

For the Crisis.

The Tract Fund Again.

A brother, who works week days and preaches Sundays, besides aiding others in the work of God, writes—"I guess you may mark me down for about twenty-five dollars for the Western Tract business. I will try and send it before a great while." He was as good as his word, and has sent the money since I wrote the above.

Yesterday morning, as I had received but few letters, and was rather discouraged, I lay in bed thinking that I would just get up and write a letter, counselling those that were stingy and covetous to *keep* their money, if they *would*, till they should get frightened and think the Lord was coming in a few days, and then they could throw it "*every which way*;" and I would go on and publish what tracts I could pay for myself, and scatter them as far as they would go, and then wait on God for further help and guidance. Well, in this mood I arose, and coming out found several letters that a brother had brought from the office. One was on this wise:

"*Bro. Hastings*: I see by the Crisis your noble purpose to send the good tidings into the far West. May God bless you and help you forward with your good work. Will you please accept this mite? It looks very small when compared with the amount you wish to make out. But I often think of what I once read, that in order to have the machine run, *all* the *little wheels* must work. So I feel I want to be one of the little wheels in this great machine. I would be glad to be a larger one if I could.

From a sister who hopes for immortality when Jesus comes."

There was no name attached, but there was a good dollar *in it*. Well, the Lord knows the name, and may he reward the giver! By the way, I think that "little wheel" is in running order, and if the other "wheels" *all* work as well, the machine will surely move.

Then there was another letter from Bro. H., with sad news in it. When I saw him a few weeks ago, there was a sunny smile on his face when he told me of his *two* babes, that had come to bless his household and his heart; but now he writes: "Since you was in N. Y., we lost our little ones, but we mourn not as those without hope; for they shall come again from the land of the enemy. . . .

P. S. My wife subscribes $5 towards raising $1000 for the tracts."

May God comfort the sorrowing ones, and make his gospel more precious than ever to their hearts.

Well, by this time I felt somewhat encouraged, and after breakfast I started for the post office. There I found a letter, with $1, from Bro. R. J., with an envelope to return an acknowledgment in; and then another letter, without date or signature, and only a R—— postmark to assist me in guessing the source of it. It ran thus:—

"*Dear Bro. Hastings*: Enclosed are $5 for the West, in response to your appeals as published in the *Crisis*. I shall not give you my name, lest by some [illegible] trumpet be sounded [illegible] I should like to know if you receive this. The Lord helping [illegible]

saints—'the truth as it is in Jesus,' whose name be ever blessed! May the Lord strengthen you and help you to work on till the Master appears, which I believe will be very soon. Amen. So let it be. Yours for Bible truth. One who loves the coming and kingdom of Jesus."

Well, brother, you have done your part to keep your right hand from knowing what your left has done. I haven't the faintest idea who you are. There are several folks in that region who might do like this and not surprise me at all; but who does this the Lord knows, and he will measure it back again, good measure pressed down; shaken together and running over.

Along with this came another letter, from a relative and her husband, who myself and wife went some miles in a rain storm last spring to visit. She was not a christian, and he was a Universalist. We stayed at the tavern and had them come and see us, and we talked and prayed with them, and left them books and tracts to read. And now she writes a second time, to tell of peace and joy and salvation found through Christ—of a family altar in their new home, and a hope of glory everlasting in the world to come. The books had given them such insight into the Scriptures as they never had before. They want to hear and learn more, and wish the *Crisis* sent to them. So much for God's blessing upon a single evening's visit, and upon a few books and tracts.

By this time I felt quite encouraged, and turned my feet homewards. On my way I met Bro. J. Hemenway, and found he had brought me a letter from New Bedford, which is worth, I think, $50 to the tract enterprise *besides* the amount which it enclosed. You shall read it and judge for yourselves.

"NEW BEDFORD, June 25, '59.

"The church in Kempton street to our well beloved Bro. Hastings send greeting:—Your proposition in the *Crisis* of the 15th inst. has been read by us, prayed over, and responded to. It had no uncertain sound to us, but was an unmistakable call to duty, and earnestly and lovingly the brethren and sisters commenced *doing*. Bro. Hemenway, who was with us, took hold heartily and helped not a little in the good work. We enclose you the amount already received, with a pledge to make it *fifty dollars* in three weeks. There is among it the young apprentice's dollar, the 'widow's mite,' and the three cent piece of the 'least among us.'

Perhaps some of our young sisters will wear a ribbon less, but they count with new joy the number of pages of tracts their quarter will send to the West. And now, Bro. Hastings, don't you worry any more about the poor lambs, nor write to them through the *Crisis* 'not to do too much.' Let them give their cup of cold water to the brethren at the West; you know the blessed promises about giving are made just as surely to the poor as to the rich. *Whosoever* giveth a cup of cold water in the name of a disciple,—does n't that take them all? Some of the lambs in New Bedford have got into that pasture by faith, and they do feed and grow wonderfully thereby. Bless the living God! they that trust in him shall never be confounded.

I had almost forgotten that bundle of tracts you spoke of; please write and let us know how much it will cost to send them. It was my husband's place, as clerk, to write you, but as he was very busy to-day, he delegated me, and this must account for so many more words than the business required; but you know that women have a great propensity to talk it out. Our love and sympathy to Sr. Hastings."

"I accept the *delegate*, and though the *clerk's* letters are always welcome, yet I am quite glad he was very busy," and so our good sister has "talked it out." Don't be alarmed when you find you have "spoken in meeting," where there are from ten to twenty thousand hearers, for your letter came like a spring of cold water to *one* soul, and it may to some others.

This encouraged me more. Do you know that after I wrote out that plan for the *Crisis*, and gave it to Bro. Grant, I took it back again when he had got it all ready for the printer, and kept it another week, because I feared that it was too great an effort to undertake to raise $1000 without some exciting topic to start men up with. Well, after praying over it, I handed it in; and now, after being discouraged and doubting awhile, my faith begins to grow somewhat, and I really think it quite likely that we will scatter from one to two million pages of tracts this season.

God bless the New Bedford church! I mean to come and see you when the Lord will, and see how some of that tract seed grows which you have been sowing *there* for the past few years. The $23 contained in the letter and the $27 more pledged within three weeks, show that you still have a mind to work. May God bless the "young apprentices," and give to the "widows" who have cast their "mites" into his treasury, an abundant sustenance in the hour of their need. I shall look, when I visit New Bedford, for those young sisters who "wear a ribbon less." I shall expect to see on their countenances a better ornament than all the trinkets that worldlings, hypocrites, Hottentots and heathens wear, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; and that grace and intelligence, or, as the Scripture expresses it, that "wisdom" that "maketh the face to shine." They may miss the attentions of some perfumed sapheads who measure character by the amount of "ribbon" worn, but they will grow in favor with the good and true in earth and heaven. And, by the way, there is nothing that so takes off the superfluous rubbish of tinsel from christians as putting them into the harness, and showing them how to use their money for something better than "peacock's feathers" and other fooleries of that sort.

As to the "lambs," God bless them; I did not intend to exclude them, but I know more of them than *you* do; and when a poor cripple writes, "I wish I had two or three hundred dollars, not for myself, but for you," and when others work themselves sick to earn money to give away, I feel that is well to caution them a little not to do too much. Be not righteous overmuch; why shouldest thou destroy thyself? But I am willing to have them give their portion, and put their "*cup of cold water*" to the Western brethren's lips. God bless them all.

As to those tracts I wrote about, I will make the following proposal: All churches or persons who order tracts, and send cash in advance, can have about *sixteen thousand pages for* $10, if sent by express. If sent by mail, post paid, they will be about 12,000 pages for $10, and in that proportion. So let all who wish send in orders for them, with cash accompanying. Free for the poor, as usual. I intend to cut the prices of tracts down just about one half. Should have done it *before* if I could have seen my way clear, and could have got pay for what I sold. As it was, the few that were sold and paid for, had to pay for others from which I received no returns.

But what a long letter! Hold on a little; here is another one that has just come in, from a preacher away West of the Mississippi river. Let us hear him and close.

"DEAR BRO. H.,—I was glad to read that piece from you about our wants here in the West. I have been praying for this a long time. What books I can get out do as much for the cause of truth as I can. It is what we need; a great many would read if it did not cost any thing, and by it get their eyes opened. Now, Bro., I tell you what I want. If that plan goes into operation, take in that debt of books I owe you, and I will make of them a *library*, or add them to the small one that I have now in operation, and see that they are kept moving. They can be used like Sabbath school books to a good deal of profit, and will do more than I can in spreading light. Some books have got some persons interested that would n't come to hear me preach. O how I would like to see you. Come out here if you can. *Next*, I want you to remember, Bro. P.———, of Iowa, whether mine is paid or not. He is poor, and suffering for the comforts of life—goes on foot fifteen miles to preach, gets 'a God bless you' from a few, and curses from the rest. Do send him tracts—he needs them very much; and also Bro. C., of Iowa. Truth is gaining ground here. Pray for us. Farewell."

I *will* remember them, if the Lord will. Please keep sending in your cries for help, and pray, oh, pray! This work must prosper by *prayer*. Brethren, shall we have that THOUSAND DOLLARS? Come, 50 cents each from the subscribers of the *Crisis* would raise it. Ten cents each from those who read it would raise it. We have got $50 from Bro. Grant, $50 from H. L. H., $50 pledged from New Bedford, $25 from Bro. J., $6 to-day from Portsmouth and Greenland, N. H., and about $30 or $40 more pledged or paid. Who hands in the rest? Send cash or pledges to the *Crisis* office, or to me. Bro. C. F. Hudson offers a few hundred tracts. Let us keep the ball rolling. Your Bro. in Christ Jesus,

H. L. HASTINGS.

Address Providence, R. I.

Correspondence.

From M. P. Lamprey.

BRO. GRANT:—Perhaps it would interest some of the readers of the Crisis to relate to them, through your most excellent paper, some of my experience for nearly a year past. As I have told you before, I professed religion when but fifteen years of age. In June 1st, 1858, we consigned to earth a loved sister. She was a few months more than twenty-three years of age when we laid her away. She was our youngest, our darling. During her sickness, which was six months and three days, she talked much of heaven. She would sometimes ask me if I thought heaven was a local place, and if so, where situated. I tried to explain to her what John saw when on the Isle of Patmos. She would say, *Come to me soon!* She died in the triumphs of faith. On a starry night, the 31st of May, when the leaves and flowers were bursting forth in all their loveliness, she fell asleep; but I then, at that time, thought her soul was wafted, by a convoy of angels, ten thousand leagues beyond the sun into infinite space, an inconceivable distance, up to the throne of God. About thirty minutes before she expired, she asked a sister present to sing. During the singing she lay quiet; her countenance was angelic; when the singing ceased, said she, "I see angels! Farewell, mother, I am going—good bye, Eliza,—tell Mary good bye; good bye all," (meaning those in her room;) "come, Lord Jesus, come quickly!" and fell asleep. The first day of June, at 5 P. M., we buried her in the cemetery at Concord, N. H., under the boughs of a large spreading tree—a spot selected by herself. She selected the minister to attend her funeral; he was a white-haired man, of the Methodist denomination, who had lived to see seventy winters. The distance being very short, we walked to the cemetery. At the entrance of the gate, in front of the coffin, the aged minister uncovered his head, (his white locks streaming in the wind,) and began to read from an open book,—"I am the resurrection and the life; he that believeth in *me*, though he were dead, yet shall he live." As we proceeded up the avenue to the open grave, that was yawning to receive its lovely occupant, the beauties of the saints' resurrection came to my mind in a different light from what it ever had appeared to me before. On our arrival at the grave, after the coffin was lowered into it, the choir sang the hymn—

"Unveil thy bosom, faithful tomb."

As I have already said, after we entered the cemetery, the impression came to my mind that the christian's hope was entirely founded in the resurrection; that the last enemy which is to be destroyed is death, (after Christ shall come to reign with his saints on this earth.) The good minister, during the services at the house, in speaking of her peaceful death said, she had triumphed over death and the grave, and that her happy soul was in heaven. *I*, for the first time in my life, felt the conviction that it might not be so. As I stood by the grave of that dear sister, my heart bled with anguish; the impression came—is the soul, the ennobling part, in heaven, ranging the fields of endless bliss, the companions of angels, allowed to travel through all immensity? or is it in the coffin, there to sleep till Gabriel shall stand with one foot upon the sea and the other upon the land, and swear by Him that liveth forever and ever, that *time* shall be no more? And when the last loud trump shall sound, and earth's slumbering millions shall burst the bars of death and come forth from their graves, will the body of this dear sister come forth from this grave, and the soul be wafted back, attended by a convoy of angels, to be reunited with its once lovely tenement, never to be separated through all eternity? I tried in vain not to indulge, for one moment, in such a belief as this, and consequently said nothing about it to any one; but at last I thought so much about it, that I began to search the Bible to see if I could there find any thing that would substantiate such a theory. I found two or three places that I thought did a little; but I firmly made up my mind that I would not believe such a doctrine, and therefore would think no more about it.

One night in January I dreamed of standing beside the grave of that dear sister. I knew in my dream that none but God saw me. I began to soliloquize; Would that I knew whether all that made her so lovely in life is in that grave, or a part in heaven. I heard a voice above my head say, "she is all in the grave, soul and body." I looked upward and saw an angel; it was *he* that spoke to me thus. I then awoke from my sleep. I told this to my friends, and that I could not, nor did not mean to believe in the unconscious state of the dead; and certainly I did not, in any case whatever, believe in dreams.

I read the Bible, I think, with a stronger desire than ever for the truth; I several times made it a subject of prayer, and in so doing I was greatly blest, for I was converted clearly to the truth as soon as I was willing to believe it. My mind has been very clear upon this point for about two months.

From Eld. W. S. C.

BRO. GRANT:—Even in the old "Valley," the ground is not entirely barren. At Hartford, where Bro. E. Burnham is now preaching, a new interest is awakened, and several have been baptized. Bro. Turner baptized six at Scittico, and the church is in a flourishing state. I baptized several at Southington recently. At other points in that part of Connecticut are living, faithful souls. At Springfield, the brethren who worship on Maine street have taken a new hall, and there is a firmness in their adhesion to the truth, which promises good and lasting results. It is said that those who worship on the Hill have good meetings and are flourishing. An impetus is felt, and a stand being taken not entirely dependent on the "*war news*," or other extraneous exciting topics. Certainly, some little prosperity is apparent.

Work should end with Life.

We remember to have seen somewhere an account of an interview between an aged disciple and her pastor, in which this subject was forcibly illustrated. She had for some time been, through infirmity, unable to attend the public ministrations of the Gospel, or be in any way, as was thought, actively useful. In the course of conversation he made the observation that her work was done. She replied, "It is not done so long as my Master leaves me here." "He leaves his children here to glorify him in laboring for him." And how can you labor? She then modestly related the fact that for a long time she had been in the habit of selecting some unconverted one among her friends, and making him or her the special object of daily prayer; and in no case had the Lord refused her request. She could count many whom the Lord had given her in answer to her prayer. When the names of some of them were given, they were among those whom that pastor thought had been converted through his own instrumentality. These were jewels which would be set in the crown which the Lord would give to her. In this, both the aged christians and the pastors in the church may learn a profitable lesson. The former may learn their responsibility. They have a work to do, in the performance of which they are a blessing to the church. If they have strengthened in faith as they have increased in years, they have power with God, and will prevail wherever they have his promise to plead. Let all such realize that they are left here because it is more needful for the church.

Summary of News.

FOREIGN.

By the arrival of the Steamer Arabia, we have news from Liverpool to the 18th inst

The war news is generally of an unimportant character, no new battles having been reported.

The Austrians were retreating from the Oglio, and the Allies were advancing in force.

The French troops were being concentrated by Napoleon for another decisive attack upon the Austrian army, and a great battle, it was anticipated, would take place within a week.

A naval demonstration was expected to take place soon in the Adriatic Sea.

Lord Palmerston has formed a strong Cabinet, including Lord John Russel, Gladstone, Elgin, Cobden, Gibson, and Lord Granville.

A dispatch from Vienna, dated 16th, says General Count Schlick has taken command of the second army, instead of Gyulai; and that the French had established a depot at Antivari, on the Albanian coast, and disembarked large quantities of gold coin there.

The last accounts from Napoleon's head-quarters say that he was concentrating his forces, in order to attack the Austrians with an overwhelming force.

It was believed in Paris that a decisive battle would be fought in the course of a week.

The following bulletins have been received via Turin:

TURIN, June 15. The Austrians are retreating from the Oglio, and the allied armies continue to advance. The Austrian corps d'armee which had left Ancona for Pissaro has been directed towards the lower Po, to be joined to the troops in the provinces of Venice. It is at present uncertain whether Ancona has been entirely evacuated by the Austrians.

Modena and Brescella are free.

Numerous municipalities of the Romagna have pronounced for the national cause.

TURIN, June 16. The allied army passed the S r o on the 13th, marching towards the river Oglio. The advanced guard is at Coccaglio.

The head-quarters of the King of Sardinia are at Pallazzuolo.

Garibaldi's corps is represented as becoming daily more formidable, and was threatening the Southern Tyrol, where the people were getting extremely impatient of Austrian rule.

It is reported via Vienna, that preparations were making at Mantua for attacking the allies.

The French fleet in the Adriatic received powerful reinforcements, and it was expected that a landing would shortly be attempted between Venice and Trieste. The first detachment of siege flotilla had left Toulon for the Adriatic. It is asserted that the French were about to occupy Ancona.

The Nord says "A second series of operations by the Allies will be simultaneously commenced by sea and land. The allied troops are all to be put in movement to invest the Austrian fortresses.

Prince Napoleon, with his force, will proceed without delay towards Lessapo, to support the right wing of the French army.

A Polish legion is said to be forming in Italy, and a Hungarian corps at Genoa.

It is reported that Generals under Pelissier are forthwith to repair to their respective stations, and it was considered not improbable that the army now called the army of the East will soon be denominated the army of the Rhine.

The Emperor it is said has demanded 100,000 more men for Italy to besiege Austrian fortresses.

The French army of observation on the Rhine frontiers numbers 71,000.

AUSTRIA.

Commercial letters from Vienna describe the financial condition of Austria as one of complete bankruptcy.

GERMANY.

A dispatch from Darmstadt says that, at the opening of the Chambers there, the Presidents of both branches of the Legislature declared in favor of war against Louis Napoleon.

PRUSSIA.

A letter from St. Petersburg says if Prussia allows herself to be goaded into a menacing step, Russia will concentrate troops on the Gallician frontiers, and send a detachment of her fleet to Prussian Baltic ports.

TURKEY.

It is said the 12th of June was the day appointed for the rising in European Turkey.

The political ferment in Servia was increasing.

GREECE.

Demonstrations in honor of the French victories have taken place in Greece.

LATEST.

Kossuth left London for Paris, with French passports, on Monday he will arrive at Genoa, where a becoming reception awaits him. He will have an audience of Napoleon, but no grounds exist for the report in circulation as to his plans.

FOUR DAYS LATER.

NEW YORK, July 3d. Steamship Vanderbilt, from Southampton, evening of Wednesday, 22d ult., arrived at this port at five o'clock this morning.

THE WAR.

TURIN, June 21. (Official bulletin, published to-day.) The Sardinian army preserves its position before Brescia. The French army occupy Brescia and its environs, in line with the Sardinians. Fano, Urbino, Fossombrone, Sesi and Ancona have pronounced for the national cause.

TURIN, June 21. Garibaldi marched yesterday from Salo towards Desenzano, but meeting the enemy in considerable force, withdrew.

BERNE, June 21. Garibaldi has at present pushed his outposts as far as Balladore, in the direction of Bordio, which is occupied by 400 Austrians.

VERONA, June 21, via Vienna. His Imperial Austrian Majesty yesterday transferred his head-quarters to Villa Franca.

MARSEILLES, June 21. Kossuth embarked here this morning for Genoa.

Letters from Rome to the 18th, announce that 2000 Papal troops have been sent to Perugia to restore order.

A collision had taken place at Cernia between a detachment of Papal troops and the inhabitants.

TURIN, June 18th. The Emperor has entered Brescia, with the King, who had gone to meet him. Popular enthusiasm accompanied the march of the allied troops, who all through Lombardy received one continual ovation.

The districts on the right of the Tiber, and also Litto de Castello have pronounced in favor of the national cause.

PARIS, June 18. The Patrie of this evening publishes the King of Sardinia's speech to the commissioners from Bologna. His Majesty refused the dictatorship offered him, and will disapprove every act subversive of, or contrary to equity, and prejudicial to the cause of national independence.

MANTUA, June 18. The declaration has been published that the town is in a state of siege, and the provisioning of the place has been ordered.

King Victor Emanuel has officially declared that he will not consent to the annexation of any part of the Roman States to Sardinia.

"M. Kossuth will be employed at once in action on the Hungarian regiments, in the Austrian service, and, if possible, produce a revolt in Hungary itself. At the same time, we receive a proclamation from Gen. Klapka, published at the French head-quarters. The meaning of these proceedings is not doubtful. The Austrian empire is to be attacked beyond the limits of Italy. The war is to be carried into the other hereditary dominions of Francis Joseph; not indeed by a French army, at least for the present, but by a revolutionary propaganda, supported by the whole strength of the French, and perhaps the Russian Court. The consequence may be of the very greatest importance. In the present state of Germany on the one side, and the Danubian populations on the other, a second revolutionary outbreak in Hungary may light up a war from the Baltic to the Black Sea. If Kossuth and Klapka be seriously combining to kindle the flame of the remote province of Austria, the Germans may have that *casus belli* which the more hot-headed among them desire. Should Napoleon persist in the scheme which the proclamation of Klapka and Kossuth's departure from England indicate, it will be a sign that he is ready to wade into the deepest waters of European commotion."

TURIN, June 17th.—The official bulletin published to-day, announces from Tuscany that Prince Napoleon has commenced the movement of his troops. Ten thousand Tuscan troops, with eight hundred horses, are ready to start with him.

ROME, June 14.—It is asserted that the French are about to occupy Ancona. The first Swiss regiment has left for Perugia.

The Russian Ambassador has given a banquet in honor of the French Commander-in-Chief, General Goyon.

DOMESTIC.

Terrible Accident on the Michigan Southern Railroad.

Thirty-three Bodies taken from the Ruins, and fifty or sixty wounded.

CINCINNATI, June 28. The accident on the Michigan Southern Railroad, last night, occurred near South Bend, Indiana. The stream where it took place is naturally a small rivulet, but was much swollen by heavy rains the previous afternoon and evening, and the flood of wood probably choked the culvert, converting the embankment into a dam, and the great weight of water, with the concussion of the crossing train, caused the sad calamity. There were about 150 passengers on the train, 33 persons were taken from the ruins dead, and 50 to 60 others were wounded.

FATHER DAYMAN.—Rev. Father Dayman, who has come under the ban of Bishop Hughes, has opened an oratory in Lexington avenue, New York, and is preaching to crowded houses of recusant Catholics and sympathizing Protestants. He takes the position that the Bishop and prelates must be obeyed, but within the limits of conscience, reserving the right of private judgment, just as the child should obey the parent, but not to the extent of disobeying God. This is essentially Protestantism.

Notices, &c.

Notice.

The Lord willing, our campmeeting near Collinsville, Ct., on land of Bro. Johnson, occupied by us last year, will commence Aug. 22d. Particulars hereafter.

S. G. MATHEWSON.

Notice.

There will be a series of meetings held at the Hall in Blackstone, Mass., commencing Wednesday eve., July 13th, to continue evenings, through the week and over the following Sabbath. J. HEMENWAY.

Grove Meeting.

Elder Miles Grant will hold a grove Meeting, between the villages of Fort Edward and Sandy Hill, N. Y., commencing at 3 o'clock, P. M., on Friday the 29th of July, and closing the following Sunday, after the afternoon services. Brethren from abroad are invited to attend, and take part in the services.

J. PARRY.

July 2d. 1859.

Notice.

There will be a Grove Meeting in Chichester, at Bean Hill, about six miles from Concord, next Sunday, July 10th.

There will be a meeting at Pittsfield, Sunday, July 17th, at the Town House.

JOHN G. HOOK.

TIME OF THE WILBRAHAM CAMPMEETING CHANGED TO AUGUST 29.—This change will accommodate two other campmeetings and not discommode us as much as it will accommodate either of them. To be good neighbors is the way to have good neighbors. Our Methodist brethren, that hold their annual campmeeting in the same place, very much wish to commence their meeting the 22d of August, on account of their other arrangements. After consulting Bro. Ladd and others, I think it best to commence our meeting August 29th. HIRAM MUNGER,

For the Committee.

Notice to Western Brethren.

Those Brethren in Iowa, Wis., and Minn., who have solicited my labors, are informed that I cannot comply with their wishes before fall—then I hope to be at liberty. Those who still desire my services can see me at our Conference in Iowa in the fall, and arrange with me. The notice of the *time* and *place* of Conference will soon be given.

W. SHELDON.

☞ Meetings every Sabbath, at the house formerly occupied by the F. W. Baptists, on the corner of Centre and Green Sts., Concord, N. H. T. M. PREBLE.

Notice.

The Advent Society in Lawrence, Mass., have hired the house formerly occupied by the Christian Baptists on Common St., where they will hold their meetings for the future. I would say to our preaching brethren, come in the name of the Lord, and help us. In behalf of the church,

R. F. CRAM.

THE PROPHETIC CHART.—Brethren are informed that I have had a prophetic chart of the visions of Daniel and John engraved on stone. It is a beautiful engraving, 11 by 14 inches. Price 10 cts., postage included. Address BARTHOLOMEW BURKE, Philadelphia, Pa.

Notice.

Eld. Wm. Shepherd would say to churches [illegible] his labors, that he will visit them, [illegible] the Lord willing. [illegible] Newark, N. J.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday,......July 10th

Providence permitting, I will preach in Poultney, Vt., Lord's days July 17th and 24th, and during the intervening week, where Brn. may appoint.

MILES GRANT.

Bro. Couch appoints to preach in Portsmouth, N. H., July 3d. Bro. J. S. White July 10th and 17th.

Bro. P. H. Lawrence appoints to preach in Melbourn, C. East, at 10 o'clock, July 17th.

At 3 o'clock, of the same day, at the Lawrence School House, Melbourn Ridge.

Bro. George Champlin will preach in the Grove, near Bro. Hector Smith's, in Wolcott, Ct., the second Sabbath in July.

HENRY L. BRADLEY.

C. H. Perkins appoints to preach at

Lynn Dye House ......July 17th

South Reading ......July 24th

Eld. William Shepherd appoints to preach at

Newfield, Ct., ...Sunday, July 10th

Providence permitting, I will preach at Vernon, Vt., where Bro. Allen may appoint, ...July 10th

E. D. C. WHEELER.

P. S.—Will Bro. Allen meet me at the Vernon Depot on Saturday morning, 9th, first train down from Chester.

Providence permitting, I will preach in

Worcester, ...July 10th

H. PRATT.

Bro. B. P. Manning appoints to preach in

Warner, Robie's Corner, (school house) July 10th

Danbury, where Bro. C. Ford may appoint, July 17th

Bro. D. R. & Sr. M. S. Mansfield appoint to preach at

Orrington, Me., ...July 17th

I will hold a meeting in Southampton, L. I., at the Indian settlement, July 10th to the 12th.

Peace Dale and vicinity, R. I., from Thursday 14th to Tuesday following, where Bro. John Dixon directs. The week following, where a door opens to do good.—Letters, after July 8th, direct to Peacedale, R. I., care of John Dixon.

HIRAM MUNGER.

I will preach as follows:—

Lawrence, Mass., ...Sunday, July 10th

Vernon, Vt., ...Sunday, July 17th

Northfield, Mass. ......July 20th

as Bro. Gage may arrange.

Goshen, Mass., ...Sunday, July 24th

Springfield, Mass., ...July 27th

as Bro. S. F. Otis may arrange.

Palmer, Mass., (eve.) ......July 28th

Worcester, Mass., (eve.) ......July 29th

Holden, Mass., ...Sunday, July 31st

Auburn, N. H., ...Sunday, Aug. 7th

I shall look for letters at all of the above places, consequently if these appointments conflict with previous arrangements, brethren will please notify me.

S. W. BISHOP.

Eld. T. Smith appoints to preach in

Holden, Me., (Conf. Sat.) ......July 10th

Orrington, Me., (Advent Chapel) ......July 17th

Surrey, Me., (school house) ......July 24th

Carmel, Me., (meeting house) ......Aug. 7th

Eld J. G. Smith appoints to preach in

Milton Mills, N. H. ......July 3d

Manchester, N. H. ......July 10th

Warner, ...July 17th

APPOINTMENTS FOR CHESHIRE ST., CT.

Daniel A. Jones ......July 10th

GEORGE MORGAN, for the Brethren.

Business Matters.

To Correspondents.

C. B. Walker—All right.

A. N. White—paid to No. 109.

T. E. Teeple—All right—paid to 221.

S. D. Munn's P. O. address is Pawlings, N. Y.

Cash Receipts.

W B Taylor 220, $2.00, S J Parsons 224, $1.25.

J Currier 211, I W Haskins 211, J Taylor 211, L G Humphreville 211, E Cottle 211,—50 cts. each.

G S Manning 223, J T Dawley 223, J Spencer 223, W W Wheeler 223, S E Teeple 221, H Williams 220, D Q Kent 223, S F Hammond 223, Mrs. C Staples 224. W Tinkum 224, M B Lyons 224, L Hall 182, J T Howland 247, A Freeman 208, W Hand 218, D Hogarth 218, W Ongley, H C Webster 224, C Cottle 234, S Rogers 169, I A Lawton 224,—$1.00 each.

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My Bible, map of life unrolled,
The Shepherd's call unto the fold,
The balm for every wounded breast,
That tells us of a holy rest,
Life's rule, and passion's high control,
The comfort of the dying soul,
The knowledge of love!

My Bible, Sinai's broken law,
The visions that the prophets saw,
The sinner's warning from above,
The promise of abiding love;
O Father, open thou our eyes,
That we may see with glad surprise
The wonders of thy law!

FANNIE PARRY.

For the Crisis.

Words of Christ.

Our Lord Jesus Christ on one occasion said, as is recorded in Luke 9: 26, "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in *his* Father's, and of the holy angels." Substantially the same is said in Mark 8: 38.

What are some of the words of Jesus? In John 14: 2, 3, are these words, addressed to the disciples just before the crucifixion—"I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself:" and in verse 28,—"Ye have heard how I said unto you, I go away, and come again unto you." How well this corresponds with the words of the "two men in white apparel," who were present when Jesus ascended to heaven!—Acts 1: 11. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What a perfect harmony is there, between the words of Jesus and the words of the two men in white apparel! He said he would go, and they saw him go up; he said he would *come again*; the two men in white apparel said he would "*so come in like manner* as ye have seen him go."

In harmony with this are other words of Jesus about his coming again, which, to all who love Jesus, ought to be very precious. Matt. 25: 31.—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory," etc.; and we might quote a great many more such words of Jesus about the coming again; and we might also quote from the writings of prophets and apostles, in perfect harmony with them. In Rev. 1: 7.—"Behold he cometh with clouds and every eye shall see him," etc.; and Jesus' own words to John, Rev. 22: 12: "Behold, I come quickly, and my reward is with me." It does seem to me that *whosoever* is ashamed of these words of Jesus, of such an one he may well be ashamed when he comes. Any person would be ashamed of a *professed friend* in circumstances analogous to this.

As we ought not to be ashamed of the words of Jesus, so we ought not to be ashamed of the words of Peter, Acts 3: 20, 21; "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets," etc.; so all things of which the prophets have spoken, as being restored, will be, and no others. What have the prophets said should be restored? Isa. 65: 17.—"For behold I create new heaven and a new earth; and the former shall not be remembered nor come into mind;" or, as the margin reads, "upon the heart." Thus the restored earth will be so glorious that the former, (this present earth) will have no place in our hearts. This looks like Paradise restored; and Isa. 66: 22 looks like the restoration being permanent." —"For as the new heavens, and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." The earth, then, is one of the things which will be restored; and also the seed of Abraham, to live forever on the restored earth. This is clearly intimated in the last quotation from Isa. 66: 22, but more fully brought out in Ps. 37: 9-11.—"For evil doers shall be cut off: but those that wait upon the Lord, they shall (future tense) "INHERIT THE EARTH." Ver. 10: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. Ver. 11. But the meek shall (future tense) "INHERIT THE EARTH," and shall delight themselves in the abundance of peace." [illegible] (future tense) "INHERIT THE EARTH." How much alike are the words of David and the words of Jesus! And in the same Psalm (37) the promise is so explicit that it would seem there could be no mistake that the land and the righteous seed are to be restored. Read verses 22, 29, 34.—"For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Ver. 29; "The righteous shall inherit the LAND, and DWELL THEREIN FOREVER." Vers. 34: "Wait on the LORD and keep his way, and he shall exalt thee to inherit the LAND: when the wicked are cut off thou shalt see it." Prov. 2: 21, 22 is very much like the above. "For the upright shall dwell in the land and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be *rooted* out of it." Malachi 4: 1, says, in reference to the wicked, "it shall leave them neither *root* nor branch."

All this looks very much like carrying out the promise which was made to Abram in Gen. 13: 14, 15; "And the LORD said to Abram, after Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward and westward: for all the LAND which thou seest, to thee will I give it, and to thy seed forever." If his seed are to be confined to Palestine, as some say, the land would be very much crowded with people, for in the next verse he says, "And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." What were the dimensions of the land which the Lord here promised to Abram? Paul tells us in Rom. 4: 13, that he was "THE HEIR OF THE WORLD." Who was the seed of Abraham? Gal. 3: 16; "Now to Abraham and his seed were the promises made. He saith not to seeds, as of many, but as of one, and to thy seed, *which is Christ*." And in Rom. 8: 17, there is something said about "joint heirs with Christ;" and in Gal. 3: 29, Paul tells us who these joint heirs are. "If ye be Christ's, then are ye ABRAHAM'S SEED and heirs according to THE PROMISE," viz., the promise made to Abraham. Can we find any inheritance promised but LAND? I think not—that is *the* promise. Well, we see that the children of the promise who are counted for the seed are those who have the same faith that Abraham had, and are not exclusively the literal descendants of Abraham—the Jews. There will be a remnant of these; but the great multitude, whom no man can number, will be from out of every kindred, and people, and tribe, under heaven.

Has Abraham ever come into possession of the promised inheritance? No. Acts 7: 5.—"And he gave him none inheritance in it, no, not so much as to set his foot on."

Did Christ, who is Abraham's seed and heir, ever come into possession of it? No. 2 Cor. 8: 9,—"Though he was rich, yet for your sakes he became poor;" he was poorer than Abraham. Abraham was rich in cattle, etc., and he purchased a burial place; but Christ says of himself—"The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He had not a burial place, for Joseph of Arimathea begged his body to bury in his own new tomb.

Have any of the "joint heirs" come in possession of the promised inheritance? No; for Paul in the 11th chapter of the Hebrews, speaking of a long line of worthies from before Abraham down to Christ, says, ver. 13,—"These all died in faith, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Ver. 39; "And these all having obtained a good report through faith, received not the promise."

I do not think that any of this great cloud of witnesses were ashamed of their hope, or of the words of Jesus; for we have their testimony on record in the Old Testament Scriptures, as Paul tells us in Heb. 12: 1,—"We are compassed about with so great a cloud of witnesses." He does not say that they are *spectators*, but WITNESSES. Now a witness in a court of justice, or any where else, is one who testifies, or witnesses to any thing; and Paul says these are witnesses; and in the 11th chapter he gives us the names of a great many of them, and says time would fail to tell them all. Turn to the record in the Old Testament, and you will find the testimony of these witnesses, whose honorable names he has recorded. And yet men say that they are spectators, who are now looking down on us to see how we run the race. If Paul had intended to have it understood as spectators, I think it would have read thus,—"Seeing we are compassed about with so great a cloud of" SPECTATORS; but as I do not wish to add to, or take from, the word, I think it is best to let it read as it now is—WITNESSES. Prov. 30: 6; "Add thou not unto his words, lest he reprove thee and thou be found a liar."

Jesus having come the first time, and having gone away, is history now and every body assents to [illegible] there is no cross in that; history is popular; but there are many [illegible] popular—there is a cross in it; hence such do not love *all* the words of Jesus; just as it was when Noah preached to the inhabitants of "the world that then was," and told them, that a flood would come and destroy the wicked. It was unpopular then, and there was a cross in it; but to preach now about the flood having destroyed the wicked race away back there in the history of this world, is not unpopular. And so it always has been; present prophetic truth has been and ever will be unpopular in its day and time.

A part of Jesus' words are in Luke 9: 23; "And he said unto them, if any man will come after me, let him deny himself and TAKE UP HIS CROSS daily and follow me." And this we are required to do, even at the peril of the loss of this present life, as we well see in verse 24; "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it." The cross, then, is in the confession of Christ in the present prophetic truth, as well as that which has become history. The present prophetic truth, which is now about due, most manifestly is embraced in those prophecies which relate to his second coming. Events in the present condition of the world and of the nations harmonize with the prophecies of Christ's speedy second coming; and to stand up for this is the present unpopular truth, and constitutes the cross; and I would say, therefore, with the apostle Paul, Gal. 6: 14,—"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Probably in no period of this world's history has a belief and confession of present truth been so calculated to kill a man to worldly plans and schemes as in this our day, for never before could we so confidently as now put our finger on the declaration of Jesus; "Behold, I come quickly," and say as did Peter on the day of Pentecost, "*this is that* which was spoken of by the prophet." The last prophetic events seem to be fulfilling, and Rev. 17th chapter is rapidly becoming history. Of what use then to form plans for this life, when all the streams of prophecy seem to be pouring into one in these last days of "the time of the end?"

From the foregoing considerations, it would seem that God's original plan of having a perfect earth and a perfect race of men to live on it, will ultimately be carried out and consummated, notwithstanding the terrible effects of sin upon the race. He is preparing, and all along has been preparing, a "seed to serve him." A mighty host, now sleeping in the dust of the earth, will awake when the last trumpet sounds; and thus will wisdom, goodness and mercy triumph over the powers of darkness. Can we suppose that the original plan of God in the creation will be frustrated by the triumph of evil? To suppose this, will be to concede that, after all, the Devil will have the victory, and God's original plan and purpose in regard to the earth be defeated, especially if he (Satan) is, as some say, to have the largest part of the race, in a place of eternal torment. But, thanks be to God, evil is not to finally triumph. "The seed of the woman shall bruise the serpent's head;" Christ will be "manifested to destroy the works of the devil." Dan. 7: 27; "And the kingdom and dominion and the greatness of the kingdom, UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Let us not be ashamed of Jesus and his words, but let our hearts respond—"Even so, come, Lord Jesus, and come quickly."

W. S. O.

Hartford, June 20th, 1859.

For the Crisis.

The Pattern Preacher.—Acts 2.

HIS MODEL SERMON'S SPECIAL SANCTION.

The apostle Peter was the special minister of the circumcision, to whom "the keys" were committed. He opened the door of faith to both Jew and Gentile. His first discourse at the Pentecost, therefore, may be regarded as the Model Sermon; and he, under Christ, as the Pattern Preacher.

The occasion that called out his audience was worthy of the special mission given him from heaven. His apostolic commission, and this occasion, the Spirit's advent, which attested the acceptance of Christ's work within the veil, demanded that this sermon should be the model of sermons—acceptable with God.

The notes of this sermon were noted by Inspiration. They are authoritative—"authorized to be read in all the churches." This sermon is the embodiment of the whole Gospel; and by consequence it is, for each and all of these reasons, the Model Sermon.

I. In its outline and application; for it begins with that day of the Spirit's advent in power. It opens the Gospel's full proclamation. It begins the gathering of a people to the name of our ascended Lord, and which is there first called his "church;" and thence it glances at the Gospel's power to save, and its course quite on to "the great and notable day of the Lord."

II. It is *the Gospel* in all its most distinctive features—its most marked and salient points—the "Alpha and Omega" [illegible] in his fulfillment of the promise by his personal presence—in "signs and wonders, and gifts of the Holy Ghost according to his will." His resurrection is demonstrated by the word of God, and by the facts they saw and heard, which crowned his ascension with acceptance at the right hand of God. Then the whole series of Gospel wonders is crowned and consummated by his foes becoming "his footstool;" and he established on the throne of David—"both Lord and Christ"—in the Melchizedek kingdom. Those points fill the outline. Surely this is the Model Sermon—this the Pattern Preacher.

III. This discourse comes to us with authority. It has more than mere apostolic sanction. It was the great commission of Christ—"Go ye . . preach the Gospel"—in its incipient accomplishment. It was "the Gospel preached with the Holy Ghost, sent down from heaven." Nay, it was Peter, the prince of apostles, with the whole apostolic commission (save Paul) "in full bench." No sermon can come to us with, or be confirmed by, higher sanctions.

IV. This divinely sanctioned sermon is commended to us further by the consideration that it was attested by "the *three* that bear witness in earth—"the Spirit, the water and the blood"—agreeing "in one."

The Spirit was seen, heard and *felt*—convincing thousands "of sin, righteousness and judgment;" and constraining them to cry, "Men, brethren, what shall we do!"

The water witnessed also, in the three-thousand-fold baptism of believers, who were *buried* in the likeness of Christ's death, and raised up in hope of "the resurrection of life."

The blood bore witness also, as it was embodied and expressed in the Lord's Supper then observed. They "broke bread from house to house," to commemorate the broken body of Christ; and, "the cup is the New Testament in my blood," saith Jesus. Thus these "three witnesses" of life immortal, by Jesus and the resurrection, agree in "one testimony;" and demonstrate that this sermon is the model for all who would partake of Peter's crown in glory, "when the chief Shepherd shall appear." 1 Pet. 5: 1-4.

V. The great Apostle of the Gentiles, Paul, speaking by the same spirit, preached precisely after this model. Acts. 13. It embraces the same outline—the same filling up of the outline, by the grand features of the Gospel, from the commencement to the consummation.

Conclusion. How meagre, how lean and *lifeless* are our popular sermons. Preach! Preach after this God-honored pattern. Reader, prepare for the great and terrible day of the Lord. "Repent and be baptized, every one of you." Amen.

J. B. C.

For the Crisis.

[The following lines were composed by our friend F. S. Woodford, on the night following the death of his wife, and were read at the funeral services by the Rev. Geo. W. Woodruff.]

Lines.

Night throws funeral shadows o'er my doom,
And wildering sorrow wraps my soul in gloom;
My loved companion sleeps in silent death,
To God has just resigned her fleeting breath;
Around my desolation reigns supreme,
No earthly hope to thwart its lurid gleam;
The morrow's sun may gild with tintings bright
Each scene! yet all to me is wrapped in night;
O! who, if I should pine with sickness now,
Will wipe the damps from off my burning brow?
Who watch for my return with tender care,
And meet me with a wife's devotion there?
The sunny vale of life is wrapped in gloom,
And all that made life joyous waits the tomb.

Who now will all my wants anticipate,
And as a wife share every changing fate?
Who like a wife my lonely hours beguile,
Devotedly 'mid fortune's frown or smile?
O! who can soothe the sorrows of my fever'd brow,
And with a wife's devotion smooth my pillow now?
Once happy home, what shadows round thee flit,
How can I to the grave's demands submit?
For refuge from the storm, whose arm can save,
Whose hand sustain me from its swelling wave?
Death holds enshrouded in his marble grasp
That once loved form, still lovely to the last;
My Savior passed the portals of the tomb,
His arm alone can guide me through the gloom;
I bow submissive to his will to-day,
His own soft hand can wipe my tears away.

Selections.

Preachings upon Popular Proverbs.

BY TIMOTHY TITCOMB.

"A full vessel must be carried carefully."

"He is so full of himself that he is quite empty."

"If you had had fewer friends and more enemies, you had been a better man."

"That is often lost in an hour which costs a life time."

An observing man is never without sources of amusement, and it is certain that among these sources the unconscious devices resorted to for the creation and preservation of character in the eye of the world deserve a prominent place. We meet in every town men who feel that they have filled up the measure of their character, and have nothing further to do in life but to bear that character, like a full vessel, to their graves, without spilling a drop. They walk the streets as if they were bearing it upon their heads. They bow to their acquaintances with the consciousness of their precious burden constantly uppermost. They refrain from all complication with the stirring questions of the times through fear of a fatal jostle. They speak guardedly, as if a word might jar their precious vase from the point of equilibrium. There is nothing so important to them as what they are pleased to consider their character; consequently that is always to be consulted before any course of action can be determined upon. All questions of morality and reform, all matters of public or political interest, all personal associations, are considered primarily with reference to this character. If they prove to be consistent with it, and seem calculated to reveal something more of its glory, they are entered upon, or adopted; otherwise, they are discarded.

When a man arrives at a point where the preservation of his character becomes the prime object of his life, he may be considered a harmless man, but one upon whom no further dependence can be placed in carrying on the work of the world. As a member of society, he becomes strictly ornamental. We point to him as one of the ripe fruits of our civilization. We bring him out on great occasions, and show him. We make him president of conventions and benevolent associations. We introduce strangers to him that they may be interested. We chronicle his arrival at the hotels. We burn incense before him, because we know it will please him, and because we know that he rather expects it. Small children regard him in respectful silence as he passes. He becomes one of our institutions, like a City Hall or an old Church. We always know where to find him, as we do a well-established town-line. But one thing we never do: we never go to him in an emergency that demands risk and self-sacrifice, because we know that those things are not in his line. His character is the first thing, and that is to be taken care of. When we want anything of this kind done, we go to men who have no character, or, having one, are not uncomfortably conscious of it.

Good and harmless as these people usually are, sources as they are of amusement to those who understand the secret springs of their life, fine as they are when regarded as specimens, they are, nevertheless, the victims of a mistake. Personal character with them has come to be the grand object of life—personal character as a thing of popular repute, when it should always be a resultant of true action, instituted for unselfish purposes. The meanest and the most illegitimate of all human pursuits is the direct pursuit of a reputation. It is supremely selfish and contemptible; and there is no man who really deserves a good reputation who does not make its acquisition subordinate, as an aim in all his actions. A man whose action with relation to the questions that come before him is regulated by its pre-conceived effect upon his character with the public, is entirely untrustworthy, and will be trusted by the public no further than his interest is seen to coincide with the wishes of the public.

Character is a thing that will take care of itself; and all character that does not take care of itself is either very weak, or utterly fictitious. A man who does as nearly right as possible, according to the dictates of his judgment and his conscience, will achieve a character without giving a thought to it, so that all attention bestowed upon the direct acquisition of character before the public is so much attention wasted and so much time thrown away. By their works are we to know men; and we have no other standard by which to measure them. We tolerate a harmless, selfish man, but we do not trust him with our interests. The most of those whom we find supremely devoted to the preservation of their character won their character honestly enough, originally. They struck out boldly at the beginning of life, did nobly, succeeded, won the praise of the people, and then, like men grown rich, became suddenly conservative and timid. Finding themselves in possession of a character, and realizing something of the preciousness of the possession, they immediately began to nurse it, and arrange all their action with relation to it. Then they ceased to grow and retired essentially from business.

Much better would it have been for all of this class had they had fewer friends and more enemies. In fact, there is a fault in the reputation of every man who has no enemies, for no man can be a positive power in the world, moving in right lines through evils and abuses and wrongs, without treading upon the toes of somebody. As this world is constituted, no man can be without enemies unless he be without power, or unless he adapt himself to the evils and the evil men encountered in his course. Consequently no man has a reputation which is really significant and valuable that is not won in about equal measure from the blessings of one class and the curses of another. The praises of the good are no better testimonials of a sound and valuable character than the maledictions of the bad. In fact, reputation and character are widely different things, though they are so closely coupled in the minds of those whom we are discussing that they see no difference between them. Character lives in a man; reputation outside of him. A man may have a good character and no reputation, or he may have a good reputation and no character; but with self-worshipers they are nearly identical.

Of all the bondage in the world I know of none more senseless and useless than bondage to one's character or reputation. The "fogyism" and "hunkerism" of politics, and the rigid conservatism of religious opinion grow mainly out of this bondage. Consistency is clung to with almost an insane tenacity. It is more important in this bondage that a course of action should be consistent with a man's past life than with truth and justice. A man's past is elevated as the highest standard of his present and his future. He pledges himself against progress by making his present character and his past course the law of his life. He clings to the institutions, the opinions, the policy and the sentiments in which he has cast his life; and when these are gone, or are superseded, he clings to their names, and so "walks in vain show." If a party dies, it does not die to him; because, if he were to admit the fact, or the idea, of its death, he would doubt his own infallibility. If an institution falls, he will not acknowledge it, for it will make a hole in a reputation which he considers compacted and complete. No man who progresses can be consistent with himself. Maturity cannot be consistent with immaturity. All the consistency God requires of any man, or approves in any man, is consistency with the best light of the present. Let the dead bury its dead. It is only God himself who has even the right to be consistent with His past life.

The worthy young men who read these words are dreaming of the attainment of a character which shall give them not only reputation—not only praise—but weight in the world. If this be your prime object, young man, you are very likely to take the wrong course and make wreck of yourself. Let me tell you that if you do right, your character will take care of itself, no less than your reputation. Serve God and your generation well, leave the consideration of your character and yourself behind, seek to be consistent with the highest life you have, be not afraid to change your opinions or your course on anything if you think you are wrong, and God and your generation will take care of you. As soon as it is seen that you are unselfish, and that you are free to act rightly and justly with relation to whatever comes before you, a place in the world will be made for you, and work will be given you to do. Do not be disheartened if you make enemies, for if you are really a good power in the world you will be sure to make them. I do not say that a man who has enemies is necessarily a good man, but I do say that no man can be a good power in the world without making them.

There are a hundred things that I could mention, more valuable than reputation. Self respect is one of these; a conscience void of offence is another; the reformation and the progress of those around you are others; and God's approval is another. Maintain your self-respect; keep a spotless conscience; and do good to all around you with supreme reference to Him in whom you live, and your character will grow healthfully, without a thought given to it. The moment the preservation of your character and reputation becomes the great object of your life,—the moment that you begin to arrange your life with reference to a character already achieved—that moment you will cease to grow, and pass to your place among the harmless fossils that occupy the ornamental niches of society.

The influence of enemies upon a really sound character is always healthful. A certain degree of recognition and praise does any man good; but the usual effect of a great deal of it is debilitating. It spoils the child, and weakens the preacher, and enervates the orator. It injures the character of almost every man. Praise is very sweet, but the soul cannot thrive upon a diet of sugar any more than the body. A man who receives a great deal of praise, and drinks it in with genuine appetite, soon comes to regard it with an unhealthy greed. He wants it from everybody, wants it all the time, labors to get it, and is disappointed and uneasy if he does not get it. It is well for every man, therefore, to have enemies, to hear what they say about him, and to experience the weight of their opposition. Enemies drive the soul home to its motives, rouse its finest energies, compact its character, render it watchful of the issues of its life, keep it strained up to its work, and help to eliminate from it selfish considerations. There hardly ever lived a reformer who might not have been strangled and silenced at the outset of his career by praise. Thank God for the enmity that developed into giants the reformers of our own and of past times. May He in mercy forbid that any of the young and noble hearts now yearning for the good work of the world be spoiled by too much praise and too few enemies!

A character once worthily won is to be preserved in precisely the same way that it is won. A character is easily tarnished, and a good name easily lost; but neither is to be preserved by making it the supreme object of attention. Here it becomes necessary to keep a broad distinction between reputation and character, for one may be destroyed by slander, while the other can never be harmed save by its possessor. The malice of others may tarnish a good name—may load it with suspicions—may associate it with gross scandal—may blacken it even beyond the reach of total recovery, but the character can receive no injury save by the voluntary act and choice of its owner. A man in order to retain his reputation may be required, not unfrequently, to compromise his character; and in order to keep his character pure may be obliged to compromise his reputation. Character is as much more valuable than reputation as it is more valuable than its own name.

Reputation is in no man's keeping. You and I cannot determine what other men shall think of us and say about us. We can only determine what they ought to think of us and say about us; and we can only do this by acting squarely up to our convictions of duty, without the slightest reference to its effect upon ourselves. There are two ways in which men lose their character and their reputation with it. The selfish means instituted for the direct purpose of preserving character and reputation are damaging to any man. How many statesmen and politicians have "fixed themselves up" with a character which every one sees is intended for a market, and how few of all the number ever arrive at the goal of their ambition! Many of them become the laughing stock of the country; and when the great conventions meet, their names are passed by, and new ones elevated, of those who have been employed in minding their business, and letting their character and reputation take care of themselves. One great reason why so few of the truly great men of the nation have failed to be placed in the presidential office is that they spoiled their reputation in the selfish desire to preserve it for the purpose of winning office.

Another way of losing character and reputation is by yielding to some sudden temptation to sin, or by the secret entertainment of a vice that with certainty undermines both. A single deed of shame, ah! how it blackens beyond all cleansing the character that has been builded in the struggles and toils of half a century! There is no wealth under the sun so precious as a good name worthily won, and there is no calamity so great as such a name shamefully lost. Far be it from me to depreciate the value of character, or to deprecate pride in its maintenance. While it should be the natural, unsought consequent of a life controlled by the purest and noblest motives, it doubtless may be entertained as a choice possession, always subordinate as a motive of action to Christian principle and duty.—*Springfield Republican.*

No Time for Devotion.

If you had an earthly friend upon whom you depended for all your living, who watched over your interests both when you waked and when you slept, and had never withdrawn his care and kindness from you, could you not find at least one hour in twenty-four to go into his presence and enjoy intercourse and communion with him? Nay, if you knew such was his will, would you not feel yourself to be exceedingly ungrateful and base not thus to demonstrate your respect for and confidence in him? Reader, you have such a friend—only he is infinitely higher and better than the best earthly friend you ever knew or can know; he is your heavenly Father, and your God. Can you not find *one* hour in every day to cultivate communion with him? If not—ask yourself—where is my heart set?—on the world, or on God?

Reading for Youth.

A Word to Youth.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.—Matt. 18: 3.

No wise or good, how just soe'er they seem,
Can saved be, unless the Lord redeem;
No blood can flow from veins of man or beast,
Sin's stains to cleanse, that can blot out the least.
'Tis Christ alone, by whom we live,
Who can the vilest sins forgive.

The best, the worst, most stubborn or profane,
May hope in various ways this heaven to gain;
But never one shall reach that heavenly land,
Until a penitent, child-like he stand.
'Tis then the Lord his pardon gives,
And joy the purest in him lives.

H. MOSS.

The Boy who Conquered.

Some few years ago, a lad who was left without father or mother, of good natural abilities, went to New York, alone and friendless, to get a situation in a store as errand-boy, or otherwise, till he could command a higher position; but this boy had got into bad company, and had got in the habit of calling for his "bitters" occasionally, because he thought it looked manly. He smoked cheap cigars also.

He had a pretty good education, and on looking over the papers, he noticed that a merchant in Pearl-street wanted a lad of his age, and he called there, and made his business known.

"Walk into the office, my lad," said the merchant. "I'll attend to you soon."

When he had waited on his customer, he took a seat near the lad, and he espied a cigar in his hat. This was enough. "My boy," said he, "I want a smart, honest, faithful lad; but I see that you smoke cigars, and in my experience of many years, I have ever found cigar-smoking in lads to be connected with various other evil habits, and if I am not mistaken, your breath is an evidence that you are not an exception. You can leave; you will not suit me."

John—for this was his name—held down his head, and left the store; and as he walked along the street a stranger and friendless, the counsel of his poor mother came forcibly to his mind, who, upon her death-bed, called him to her side, and placing her emaciated hand upon his head, said, "Johnny, my dear boy, I'm going to leave you. You well know what disgrace and misery your father brought on us before his death, and I want you to promise me before I die that you will never taste one drop of the accursed poison that killed your father. Promise me this and be a good boy, Johnny, and I shall die in peace."

The scalding tears trickled down Johnny's cheeks, and he promised ever to remember the dying words of his mother, and never to drink any spirituous liquors; but he soon forgot his promise, and when he received the rebuke from the merchant he remembered what his mother said, and what he had promised her, and he cried aloud, and people gazed at him as he passed along, and boys railed at him. He went to his lodgings, and throwing himself upon the bed, gave vent to his feelings in sobs that were heard all over the house.

But John had moral courage. He had energy and determination, and ere an hour had passed he made up his mind never to taste another drop of liquor, nor smoke another cigar as long as he lived. He went straight back to the merchant. Said he, "Sir, you very properly sent me away this morning for habits that I have been guilty of; but, sir, I have neither father nor mother, and though I have occasionally done what I ought not to do, and have not followed the good advice of my poor mother on her death-bed, nor done as I promised her I would do, yet I have now made a solemn vow never to drink another drop of liquor, nor smoke another cigar; and if you, sir, will only try me, it is all I ask."

The merchant was struck with the decision and energy of the boy, and at once employed him. At the expiration of five years, this lad was a partner in the business, and now worth ten thousand dollars. He has faithfully kept his pledge, to which he owes his elevation.

Boys, think of this circumstance, as you enter upon the duties of life, and remember upon what points of character your destiny for good or for evil depends.—*Northern Farmer.*

☞ A boy was once asked what meekness was. He thought a moment and said, "Meekness gives smooth answers to rough questions."

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER IV.—(*Concluded.*)

These expressions of three different writers, and the last remark cited from Justin, are obviously inconsistent with their doctrine of immortal misery. And I have sometimes raised the question in my own mind whether their orthodox expressions are not corruptions or interpolations of the text. Indeed Cotelerius, the editor of the Apostolic Fathers including the Clementine Homilies, remarks on those passages that plainly teach the immortality of the righteous only, that they disagree with other passages asserting the eternal suffering of the wicked, so that "the Pseudo-Clement must have written inconsistently, or must have been *here* interpolated." I find but one passage plainly asserting immortal woe; hence I should suspect the interpolation to be not "here" but *there*. But waving this question of genuineness to the profounder critics, I proceed with my citations.

Augustine, the great light of orthodoxy, applies the same view to man's bodily nature; "Before man's sin the body might be called mortal in one respect and immortal in another; that is, mortal because it was capable of dying; immortal because it was able not to die." (De Genesi ad literam, l. 6, c. 25.) His view of the *soul's* immortality is Platonic enough, and his arguments for it are worthy of the Schoolmen and of Samuel Drew.

And Justin Martyr himself, in his later work, the Dialogue with the Jew Trypho, says: "I neither regard Plato nor Pythagoras, nor any of their way of thinking. . . . The soul either has life in itself, or it receives it from something else. . . . But the soul partakes of life, because God wills it to live; and just so too it will no longer partake of life, whenever He does not desire it to live. For it cannot live of itself, as God does. But as the personal man does not always exist, and body and soul are not ever conjoined; but, whenever this harmony must be dissolved, the soul leaves the body and the man is no more; so likewise whenever it is necessary that the soul should no longer be, the vital spirit leaves it, and the soul is no more, but itself returns again thither whence it was taken." (c. 4.) He never spoke of the soul as absolutely immortal, and in one or two expressions of this Dialogue he distinctly withholds such an adjective.*

The settled opinion of Athanasius, the "Father of Orthodoxy," on the main question, I think cannot be proven. On the question of man's *nature*, he says: "God desired man to continue in incorruption. But man, neglecting and departing from the knowledge of God, and devising and regarding that which was evil, incurred the threatened condemnation of death. . . . By transgression they reverted to their native condition; so that, as from non-existence they began to be, they must now in due time suffer the loss and destruction of their being. . . For man is by nature mortal, seeing he was created from non-being. Yet, as made in the likeness of the true Being, to be preserved by the knowledge of him, he might have escaped the force of corruption and remained immortal." (De, Inbarnotione Verbi, c. 4.)

In the fifth century Nemesius, a Neoplatonist, became a Christian and bishop of Emesa. He is a Restorationist. But he says: "Since the soul is not yet known in its essence, it is not suitable to determine respecting its energy. The Hebrews say that originally man was made evidently neither mortal, nor immortal; but on the confines of either nature; so that if he should yield to the bodily affections, he would share also the changes of the body; but if he should prefer the nobler affections of the soul, he should be deemed worthy of immortality." (De Natura Hominis c. 1.)

I would call special attention to this passage, both as testimony of Hebrew doctrine needing special explanation in the New Testament if it was not to be strictly taken, and also as coming from a Restorationist.

Nicholas of Methone, of the twelfth century, is regarded by Neander as the most learned theologian of his age. He says: "It is not every soul that neither perishes nor dies, but only the rational, truly spiritual and divine soul, which is made perfect through virtue by participating in the grace of God." (See Hagenbach, History of Doc., § 174.) I do not know his opinion on the main question.

Deferring the opinions of Irenæus and of Arnobius for a moment, I come back to Athenagoras, the first of the Post-apostolic Fathers who does *not* recognize the intermediate nature of man. We know little of his history; but we are told he was a catechist at Alexandria, before Clement. In the strength of his expressions, though not in their frequency, he makes very free of immortality, and he presses his argument for the resurrection as completing the being of man whose soul is immortal. The body, he says, was made originally immortal, yet continuing by the sole will of the Creator. But man has an unchangeable continuance in respect to the soul. (De Resur. Mort. c. 16.) I cannot give all my reasons for calling him a Restorationist. Some of his expressions might be taken as orthodox. Professor Hovey claims him as such. But he cites no expression strong enough, I think, to overrule the general tenor of his doctrine of man, and especially his argument that as man is an end in and to himself, no reason can ever occur why he should cease to be. (c. 12.) No orthodox view of the economy of eternal woe is at all admissable by the side of this statement. It is all that any Universalist can ask, unqualified as it is left. Hence I conclude that if Athenagoras was not consciously a Restorationist, he at least laid broad the foundations for the restorationism of the Alexandrian School.

I have spoken of a claim made by Universalists that there was restorationism before the time of Clement. This is done by Dr. Ballou in the *Expositor*, May 1834, p. 189, where he cites a passage in the second book of the Sibylline Oracles, of which, however, he makes little account. Dr. B. relies upon the date which had been usually assigned to this work, namely, the middle of the second century. But the critical labors of Friedlieb, who has edited the work, give the following results: Of the twelve books of these Oracles, the oldest was written about the year 160 before Christ; the latest towards the year 300 of the Christian era. The *second* is assigned to the beginning of the third century. Alexandre, another editor, agrees with Friedlieb in the main. My information is derived from a very able article on the subject in the Methodist Quarterly, 1855, pp. 510, 512..

The restorationism of Clement is not very explicit, though indubitable. He does not call the soul immortal, perhaps because this was a Gnostic style of speech, of which the Christians were somewhat shy. In one instance he speaks of the soul as saved, by present grief, from "eternal death;" but he uses the word "eternal" much as Maurice takes it,—as referring not to duration, but to kind; death in sin and ignorance. He held all punishment to be chastening and reformatory, and speaks of a certain "discreet fire," or *ignis sapiens*, in a style suggesting the notion of purgatory, which was now taking its rise.

I need not tell my Universalist friends that Origen, "the Adamantine," was one of themselves. And I freely concede he was as adamantine for his virtues as for the power of his learning. I only ask that some regard should be had to all his opinions bearing on the question in hand. Neander speaks of him as attaching great importance to the natural immortality of the soul, as related to God. He is well known also to have held its pre-existence. He made much of the doctrine of free will, supposing that not only the lost, including Satan, might be saved, but that the saved might be lost [illegible] worlds [illegible] eternal vicissitude. A passage cited by Tholuck on Rom. v. 18 confirms the common belief that he regarded the doctrine of universal salvation as an arcanum, not to be generally published. And a passage in what may be called his Confession of Faith is remarkable for two reasons; it is the first in which the nature and destiny of the soul are told in extra-scriptural language, and it is hypothetically orthodox. He says: "Now that the soul hath its own substance and life, it shall receive according to its merits when it departs from this world; to possess eternal life and blessedness, if its deeds have secured this inheritance, or to be given over to eternal fire and punishments, if the guilt of its sins shall bring it to this doom." (De Principiis, Praef. apud Rufinum.)

Of his allegorical method of interpretation I shall say nothing. He thought and spoke very much as I might have done, holding in one hand the doctrine of an indefeasible immortality, and in the other a Bible very infallibly true, and as of very elastic interpretation.

Origen lived about A. D. 225. His Universalism, with all its modifications, was obviously a late and incomplete development of the doctrine if true. I think the history shows what I proposed,—that it was due more to Platonic philosophy than to exegesis; or to the doctrine of the soul's immortality superadded to the Scriptures.

I need not trace its history further. Some of my orthodox friends may need to know that more than half the fathers of the Eastern church were Restorationists; Gieseler tells us that "the belief in the unalienable power of amendment in all intelligent beings, and in the limited duration of future punishment, was so general even in the West, and among the opponents of Origen, that it seemed entirely independent of his system, to which, doubtless, its origin must be traced." I need only show, in conclusion, that besides the orthodox opposition, two strong protests were made from the position I hold; one during the process of the change, and the other at a later date.

Irenæus, bishop of Lyons, was a disciple of Polycarp, who had personally known the beloved disciple, John. He suffered martyrdom in A. D 202. His principle work is a refutation of existing heresies, principally the Gnostic; and with Gnostic views the soul's strict immortality is associated in his book. Of his general merits of character the restorationist Eusebius shall be our witness. Irenæus says: The scripture "saith of the salvation of man, 'He asked of thee life, and thou gavest him length of days for ever and ever;' the Father of all making a grant of continuance for ever and ever to those who are saved. For life is not of ourselves, nor of our own nature, but a gift of God's favor. And therefore he who preserves the grant of life and renders thanks to him who bestows it, shall receive length of days for ever and ever. But he who rejects it and proves unthankful to his Maker for creating him, and will not know him who bestows it, deprives himself of the gift of duration to all eternity. And therefore the Lord speaks thus to such ungrateful persons: 'If you have not been faithful in that which is least, who will commit much unto you?' Signifying that they who are unthankful to him for this short temporal life, which is His gift, shall justly fail to receive from Him length of days for ever and ever. . . . Souls therefore receive their life and their perpetual duration as a donative from God, continuing in being from non-existence because God wills them to exist and to subsist. For the will of God should have rule and lordship in all things, all else should yield and be subservient thereto. And of the creation and duration of the soul let so much be said." (Adv. Hær. l. 2, c. 34, §§ 3, 4.)*

The second protestant was Arnobius, A. D. 303. He had been a rhetorician of Sicca, in Numidia, and so bitterly opposed to the Christian faith that the sincerity of his conversion was at first doubted. He therefore prepared his book which ended the doubt. Neander says: "His work does not show the novice, who was a catechumen, but a man already mature in his convictions, if he was not orthodox according to the views of the church. The same historian speaks of the "free, independent manner in which he seems to have come to Christianity, through the reading of the New Testament, especially the Gospels."

Arnobius argues very fully the intermediate nature of man. His rhetoric is strong, but he shows a warm heart. He says: "Souls were found not far from the yawning jaws of death, yet such that they might become loved by the gift and beneficence of the Sovereign Ruler, if they but endeavor and strive to know Him. For the knowledge of Him is, as it were, the leaven of life, preservative against dissolution." (Adv. Gentes, l. 2, c. 32) Wherefore we should not be [illegible] with vain hopes, by that which a new class of men, elated with an extravagant opinion of themselves, tell us; that souls are immortal, next in rank of dignity to the supreme God, derived from him as Creator and Father, divine, wise, inspired with knowledge, and free from stain of gross matter." (l. 2, cc. 14, 15.) "This we do hold and know; on this one clear and manifest truth do we take our stand,—that all the gifts of God are for the benefit and happiness of all; most full of delight, love, joy, and gladness; yielding pleasures incorruptible and ever-during; freely offered to the wishes and earnest efforts of all; and to be excluded from them is destruction and death." (l. 2. c. 55.)

* Professor Hovey, in his "State of the Impenitent Dead," quoting a passage from Justin's Exhortation to the Greeks," says: "Mr. Hudson refers to the above in proof, it would seem, of the following statement: 'In the same treatise he names as truths held *in common* by the philosophers and the christians, the doctrines of the divine origin of the world and creation of man, of the soul's immortality, and of judgment after this life.'" (p. 137.) Again he remarks: "'In the system of Athenagoras,'" says Mr. Hudson, "'the immortality of the soul is certainly of nature.'" (p. 139.)

I am much surprised that my learned friend should cite me thus, as if these were either concessions, or indications of the christian doctrine of the age; making no allusion to my many quotations showing that the single expression of Justin about immortality did not represent the common sentiment, nor the maturer opinion of Justin himself; and giving his reader no intimation that I regard Athenagoras as leading off a dissent from the common opinion, and preparing the way for the Restorationism of the Alexandrian school.

* Prof Hovey (p. 141) raises a doubt whether Irenæus really held the opinion for which this passage is offered, and cites two authorities. I have not in my book ignored this doubt. But I have found the same doubt respecting Arnobius by one of his editors, which is as plausible as if he had said that daylight is green. I have found one editor of Irenæus remarking that such a passage favors "the error of Arnobius." Cotelerius also encountering the same "error" in the Clementines, says it is best explained by the passages in Justin, Irenæus and Arnobius. And I have met a very intelligent member of the Catholic clergy who remarked that Irenæus had been criticised for the view.

Prof. H. closes his "survey" with the following italicised statement: "*The records of the primitive church, prior to A. D., afford no evidence that a belief in the endless existence of the soul was brought over from pagan philosophy into the creed of the church.*" In his "survey" he ignores the entire history of opinion respecting man's intermediate nature, which Athenagoras alone did not hold. He ignores the suspicions of Justin's orthodoxy. He regards Tatian, whom nobody wants, as the first and only annihilationist; though I must think his orthodox expression, even without note or comment, stronger than that of Athenagoras, which he quotes. And he says nothing of the third century, in which was ripened the seed sown in the second.

Here I am tempted to add a word from Hagenbach, who, after stating the opinions of the soul's intermediate nature in the second century, says: "On the contrary, *Tertullian* and *Origen*, whose views differed on other subjects, agreed in this one point, that they, in accordance with their peculiar notions concerning the nature of the soul, looked upon immortality as essential to it." (Hist. of Doctrines, § 58.) Tertullian was the great defender of the orthodox view, as Origen was distinguished for the restorationist view.

For the Crisis.

I Would Not Live Alway.

O let me die in manhood's prime,
Ere age has broke life's golden chime;
I would not travel life's dark, lonely road,
When age has bent me with its weary load;
When all my usefulness on earth is past,
And lurid clouds my sky with gloom o'ercast;
O, let me sleep ere life's bright halcyon dreams
Are all o'erwhelm'd by age's dark rolling streams.
O, I would welcome to my fond embrace
Death, ere I walk the earth with tottering pace;
Yes, I would kneel with joy at death's wild shrine,
Ere age distort each pulsing breath of mine;
With joy the king of terrors would I meet,
Nor from his cold, unfeeling frown retreat;
I would not live to see old age
With changeless sorrow dim life's page.
Why plead for life, when its [illegible] bloom has fled?
When friends and hopes are numbered with the dead?
And when I sleep in death, O make my grave
Beneath some palm, where breaks the ocean wave
In some fair clime, where flowers perennial bloom,
Sheltered for aye from winter's wildering gloom.

E. S. W.

West Winsted, May 20, 1859.

For the Crisis.

Literal Fulfillment of Prophecy. No. 9.

BABYLON AS IT WAS AND AS IT IS.

It was after Darius had for twenty months unsuccessfully besieged the city, that a single Persian deserted from the army and joined the Babylonians. He was one of the chief nobles of Persia. He presented himself at one of the gates of the city in a most deplorable condition; his nose and ears cut off, and his body covered with blood from his wounds and severe lacerations. He represented to the Babylonians that it was in consequence of the advice he had given to Darius to raise the siege, as the taking of the city was impossible, that he had received this sore punishment, and that he now burned for revenge against the cruel tyrant, and had come to them to benefit them, and avenge himself on the Persians.

This story of Zophirus was so evidently true, from the marks which he bore upon his body, that his request was very readily granted, even to have the command of troops, with which to fight against his enemy. On the tenth day after his entrance into the city he sallied forth, and, by an unexpected attack, destroyed a thousand of the Persian army. Seven days after, he in like manner slew two thousand. This greatly animated the Babylonians, and they exalted him to a higher post of honor and command. Again he manifested great exploit by killing, on one spot, four thousand of the enemy. This so inspired the Babylonians with confidence in his military skill, and so filled them with admiration of his courage, that they not only appointed him to the chief command of the city, but also assigned him the exalted and most responsible office in Babylon, viz., guardian of the walls. This was just what he wanted; and there being a [illegible] understanding between him and Darius, the latter approached the walls, when Zophirus, who had the keeping of the gates, opened them to Darius, and thus Babylon was the second time ensnared and taken. The whole plot was devised by Zophirus, who suffered his body to be thus mutilated, in order to deceive the Babylonians, and betray their city into the hands of the Persians. For this glorious achievement he received the greatest gifts, and was appointed governor of Babylon.

The next monarch who conquered Babylon was Alexander the Great. It was surrendered into his hands by a Persian general, and he entered it, says one historian, "as if they were marching to battle." The Lord had said, "*none shall return in vain.*" Every besieger of Babylon was successful from the time of its first subjugation by Cyrus. It was successively taken by Antigonus, by Demetrius, by Antiochus the Great, and by the Parthians.

After the Babylonians rebelled against Darius, the walls were reduced in height, and all the gates were destroyed. Says the prophet, "*I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up . . . . I will do judgment upon the graven images of Babylon.*" I have somewhere read (whether it be tradition or not I cannot say,) that Bel, the great idol of the Babylonians, was broken by a soldier; when, lo! a vast quantity of gold, silver, and precious stones, rolled forth upon the floor. Thus Bel was made to vomit up what he had swallowed down. Whether this be true, or false, it is certain that the costly gifts offered to this great idol became a spoil to the conqueror.—"Xerxes, after his retreat from Greece, rifled the temples of Babylon, and the golden images alone were estimated at £20,000,000, beside treasures of vast amount."

Thus was judgment executed upon the graven images according to the word of the Lord. The glory of the golden city began to wane, and her beauty to depart. "Humerus, a Parthian governor, who lived one hundred and thirty years before Christ, burned the forum, and some of the temples, and destroyed the fairest portions of the city." Says the prophet, "*They shall remove, they shall depart.*" Humerus sent away many of the inhabitants into Media. In speaking of those who should destroy Babylon, the Lord said that they should "*come from a far country, from the end of heaven, even the Lord, ... to destroy the whole land.*" *Many nations and great kings shall serve themselves of thee.*"

The historian furnishes us with the names of nations and kings who have been engaged in the work of subjugation. "The Persians, the Macedonians, the Parthians, the Romans, and the Turks, are the chief of the many nations who spoiled Babylon, and made desolate the land of the Chaldees. Cyrus and Darius, kings of Persia, Alexander the Great; Seleucas, king of Assyria; Demetrius, and Antiochus the Great, Trajan, Severus, Julian and Heraclius, emperors of Rome, the victorious Omar, the successor of Mahomet," etc., etc. W.

For the Crisis.

Sunday Thoughts.

Individual responsibility to God is frequently a subject of remark in the Scriptures of divine truth, although thousands perhaps do not feel that responsibility as deeply as they ought. The Bible represents a man as standing or falling for himself. He believes the gospel for himself, he repents and obeys for himself, and lives for God, and there is no provision made by which man can employ a substitute and thereby screen himself. Ministers may preach the gospel, and beseech sinners to be reconciled to God, but still the gospel is only the power of God unto salvation to those that believe.

Great, indeed, are the responsibilities devolving upon those who preach the gospel and labor for man's salvation; but with all their toil and labor they can only discharge their own duties, accomplish their own work, and bear their own responsibilities, and will do exceedingly well if they escape the fearful danger of being cast away. But where shall we look for those whose ears are saluted with the joyful sound of the gospel week after week, month after month, and year after year, and yet, indiscreetly and carelessly reject all its blessings? In the language of Paul we may ask, "how shall we escape if we neglect so great salvation?" And we may canvass the volume of inspired truth from Genesis to Revelation, with all the eagerness and avidity of a dying man who is just beginning to feel his responsibility to God, and the answer comes home, either to our joy or sorrow, not only from the thousands of examples where every transgression received a just recompense of reward, [illegible] who spake as never man spake, saying, "he that climbeth up some other way, the same is a thief and a robber;" and such can never enter the kingdom of God.

There is, therefore, no escape, no other way but the broad one that leads to destruction, no other salvation if the present one is neglected, no other Savior to rescue man from the grave; only one kingdom, the subject matter of the gospel, in which man can be saved, and his original allegiance restored. How important, therefore, that both saint and sinner should guard against that monster evil—the forgetfulness of our responsibility to God. It is one of the greatest evils of the age, and if there is anything that will prove to us the destruction of thousands who profess religion, it will be this one evil; for wherever it is permitted to exist, even for a moment, there is at once an amazing, in fact, an overwhelming increase of selfishness and worldly mindedness, unlike the spirit of true piety, and sincere devotion begins to wane, and will sooner or later become extinguished.

O that we may ever keep in mind our responsibility to God, and not eat, drink, sleep and sport our lives away, and thereby fail to fulfill the great and noble purpose for which God gave us an existence.

Geo. Moyer.

Chemung, Ill.

(To be continued.)

For the Crisis.

Trust in Christ.

Jesus! Thy presence with me
Brightens my way,—
Trustingly I lean on thee,
Thou art my stay.
When my heart is aching,
And with grief is breaking,
Thou not me forsaking,
Doth grief allay.

Tossed on the foaming ocean,
In thee I trust,
Else 'mid the wild commotion,
Perish I must.
I seek the land of rest,
Where weary ones are blest,
O grant me this request,
There let me dwell.

Where the crystal river
Peacefully glides,
Flowers bloom forever,
And joy abides.
Where are no tears of grief
Poured forth to give relief,
That only can be brief
Where woe betides.

No foe with hellish art
Doth there prevail,
Satan with fiery dart
Cannot assail.
For he is foiled at last,
The conflict overpast,
And anchor safely cast
Within the veil.

M. D. W.

For the Crisis.

On Coming to Christ.

In the volume of our Father's love, the great and glorious charter of Immortality, there is no truth more plainly revealed than the ability and willingness of Jesus Christ his Son to save every sinner that will come unto him. What a spectacle, demanding the admiration of men and angels, was that when "Jesus stood and cried, if any man thirst, let him come unto me and drink!"

But what, dear reader, is this coming? What is this important act, on which depends eternal life in the kingdom of God, the neglect of which consigns to everlasting death? Who can estimate the vast importance of answering this question aright? How has a deceived heart, yielding to the lies of the adversary, turned many aside from the truth on this momentous point, who are going down to perdition with a lie in their right hand! "Teach (us) oh Lord, the way of thy statutes."

Leaving every human theory, let us humbly seek, at the feet of Jesus, the truth he has taught us on this most interesting question. What is it to come to Christ as God requires, in order to be saved?

When the Savior freely invited sinners to come to him, did he ever tell them that *they had nothing to do*? Did he say this to the young man, who came to him desirous of inheriting eternal life?—Matt. 19: 16–22. Did he tell him that he must come to him, or believe in him, *just as he was*? Did "the faithful Witness" of the truth of the eternal God, ever tell impenitent sinners to come to him *just as they are*? Why, reader, this very thing was the ruin of the young man. He came to Christ *just as he was*, loving his "great possessions" more than God. How plain is the Savior's teaching on this great subject. "If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16: 24; Heb. 11: 6. He solemnly assures us, that unless we do so, we cannot be his disciples.—Luke 14: 26. This self-denial is "repentance towards God." The animal man gratifies his carnal mind, which "is enmity against God." Repentance is a change of mind or disposition. A change from the [illegible] of sin to the love of holiness; from the love of the world to the love of God. While Jesus invited all to come unto him for life, he plainly told them that except they repented they should perish." Luke 13: 3. Never, for a single moment, does God yield his righteous claim to the supreme love of his intelligent creatures. "Do we make void the law through faith? (asks the apostle) God forbid: yea, we establish the law."—Rom. 3: 31.

There is no more virtue or religion in impenitent sinners coming to Christ for salvation from eternal death, than there was in the impenitent Jews coming to him for the loaves and fishes. It is mere selfishness. In vain do we "seek to be justified by Christ" while "we ourselves are found sinners." "Christ (is not) the minister of sin." He came to save us *from* our sins, not *in* them. Gal. 2: 17.

It may be said that Jesus told the young man to "keep the commandments," and yet, that "by the deeds of the law there shall no flesh be justified" before God.—Rom. 3: 20. True, but Jesus Christ did not request the young man to "keep the commandments" *to cancel his past sins, or in order to justification*. The young man, with all his morality towards his fellow man, had robbed God of his heart, and placed it on his earthly "possessions." Christ required him to sell these, as proof of true repentance. Repentance is a work of *propriety*, not of *merit*. It is indeed written, that "He that confesseth and forsaketh his sin, shall find mercy;" but this is not all that is written. "Without shedding of blood, is no remission."—Heb. 9: 22. Repentance is simply present duty; it cancels no past sin, either according to the laws of God or man. We are "justified freely by his (God's) grace, through the redemption that is in Christ Jesus."—Rom. 3: 24. "Christ is the end of the law for righteousness (justification) to every one that believeth."—Rom. 10: 4.

It is a moral impossibility for an impenitent sinner to come to Christ, in any true and available sense, *just as he is*. "Turn ye, turn ye." "Thus saith the Lord God; repent and turn yourselves from your idols." —Ezek. 14: 6. Like Simon we may believe in the name of Jesus Christ; be baptized, and join a christian church; while our "heart is not right in the sight of God," and we have no "part nor lot in this matter."—Acts 8: 13–21. Alas! are there not many in our churches, who, like Demas, love "this present world" more than God? What awful disappointments the last solemn judgments will disclose! Members of christian churches hearing the dreadful mandate, "Depart," in answer to their cry, "Lord, Lord, open unto us."—"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all (the) things are of God," to whom be the glory of salvation forever.

Dear reader, let us now "judge ourselves," that we may not at last "be condemned with the world,"—1 Cor. 11: 31, 32.

Henry Grew.

For the Crisis.

Saved from going to Heaven.

What a thought! Who, that thinks religiously, dare attempt to save a child from going to heaven? But if the theory commonly taught be true, then the effort above named is being made by multitudes every day. Here is one instance publicly confessed, which is going the rounds in the papers. It is worthy of more contemplation than it probably receives. Here it is:

"At Indianapolis, a few days since, a little girl 'wanted to go to heaven,' and in order to accomplish her desire, she procured a vial containing laudanum, of which she drank. She was, however, found before the narcotic draught had caused the child's death. The little creature was, with some difficulty, restored to her consciousness and the embrace of her loving parents." The question will arise in my mind, [illegible] think it should in others, who was [illegible] ble for teaching that child a notion, which legitimately tended to lead her to the rash act she committed? Surely there was a cause.

I. C. W[illegible].

Sins Exposed.—A certain king, who had been conquered by another, was made to kneel before him. He begged that it might be done in private; a tent was erected for the purpose, but, the moment the conquered king bowed on his knees, the tent was removed, and he was exposed to the gaze of the whole army. We may now conceal our deeds of iniquity, [illegible] a moment, we little suspect, they will be exposed to the universe, and we stand confounded.—Ex.

☞ All men who do anything, must endure a depreciation of their labors. It is the [illegible]

For the Crisis.

Persecution.

Persecution is doing injury to a man, negatively or positively, by withholding good or inflicting evil,—who differs from us in religious matters, and because he does so. Now this treatment is wrong as a penalty, and as a means of his reformation. Is the man responsible to us? What right have we to take the judgment seat, and deal out retribution? Conscience is a domain on which no human foot may tread. We are no more responsible to one another for our faith, than for the size of our stature or the color of our eyes.

Suffering inflicted only hardens the patient against conviction. Beat him and you produce heat as in iron; but it is not the warmth of love, rather the glow of burning indignation at your cruelty. By curses threats and pains you can no more put heresy out of a man than by Morison's pills, or Spanish fly blisters. When men chop off the head of a martyr, they do not decapitate his arguments. Truth, if he has it, is immortal; drown it you cannot, neither will it yield up its vitality to the flames.

The persecutor in the inquisition, or the parlor, is insane; we cannot approach him by reason, for his worst passions are raging like a volcano. Ice, ice! is needed to cool his brain. The nature that can persecute is essentially low, or, like Calvin's when he approved the burning of Servetus, hideously distorted. Adieu, O persecutor! thy road is that way, mine is this. In God's name, adieu!

How often the beautiful and the brave have fallen by the hand of cruelty!—Rome is drunk with the blood of the saints; its relentless agents have been often so ferocious that the name of man was degraded when applied to them. Talk of devils! They beat all the devils that ever spread a wing, or stirred the torturing hell.

Love alone unlocks the human heart. When the Samaritans did not on one occasion receive Jesus, James and John addressed him thus,—no doubt expecting to have their ardor commended:—"Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" How divine was the reply! "But he turned and rebuked them, and said, ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives; but to save them." Even love and winning persuasiveness may all be resisted: but we need try no other means to attract men to truth and righteousness. My brother, have faith in love.

Persecution has a direct tendency to hypocrisy. But what is a confession without conviction? What is kneeling without homage? You cannot bend the mind; as well attempt to evaporate Niagara, or hush its thunder. Let all judge for themselves; encourage every man to be sincere; we must in the end answer for ourselves alone.

Assert your liberty of thinking for yourself; advise every man to do the same. In this solemn business say, stand aside, O friend, O father, O husband, O church, and let me hear God! Trust no one; trust to yourself, and reason, and nature and the inspired oracles. You may flee to pious persons; but piety is no guarantee of sense. The pious man's heart may be large, and his reason weak. He may be clever in making mistakes; quick in coming to false conclusions. When fanning mills for winnowing grain were first introduced, pious people agreed that "winds were raised by God alone, and it was irreligious in man to raise the wind for himself, and by efforts of his own." But as the irreverent mills moved round, the chaff was not only separated from the wheat, but superstition was blown out of many nervous souls.

Be thankful for every suggestion, and every counsel. But let no one exercise dominion over your reason, or faith, or conscience; and never dream of tyrannizing over others, be they relatives or strangers. Be glad when you see others living out their convictions, though they may be different from yours; give them credit for the same sincerity that you claim for yourself. Take care lest while you bewail their errors and delusions, it may turn out in the end that you were the person needing the "fanning mill!"

Wm. Glen Moncrieff.

For the Crisis.

Books and Tracts.—Extracts.

"Canada, June 5th.

The books came safe to hand, and were received with joy. I never can be thankful enough to you and Bro. Grant. They were great helps to me. I am entirely alone in my special work, and have no access to books or other aids, and therefore they were peculiarly valuable. 'Fables of Infidelity' is a rich work. I have just finished it to-day. I like your little 'Songs (Pilgrim Harp) much. I am doing what I can, amid trials and wearisome labors, to preach 'the Word' in different places around me, and the good Lord blesses too, but O for more of the Spirit of my Master! It is a solemn thing to know [illegible] step of the [illegible]. How we need to be 'filled with the Spirit.' How glad I should be to have you come to C—— if it was right."

Don't know as I can come at present, [illegible] can send you some tracts to scatter [illegible] the Lord provides a way. Grace be with you. Amen. [illegible]

For the Crisis.

The Fourth.

Another anniversary of a nation's declaration to the world, of the inalienable rights of humanity, and appeal to the God of Justice against the tyranny of oppression, has passed.

We have heard the high praises of Liberty, and the acknowledgement that the inestimable boon was graciously granted by the Almighty Arbiter of the destinies of all the nations of the earth. With these praises our hearts have mingled. But alas! what discordant notes have interrupted the melody of our jubilee songs. The southern breeze has wafted to our ears the wail of millions, deprived, by our own injustice, of the very liberty we have celebrated! Their cry has entered into the ears of Jehovah of Sabbaoth. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them" that oppress us?

We have heard a voice from heaven, saying, "Is not this the (celebration) which I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy reward." Isa. 58: 6–8.

This mandate of righteousness and love, in perfect harmony with our own avowal to the world of the inalienable rights of the entire human brotherhood, we have rejected for more than fourscore long years, and turned a deaf ear to the sufferings and woes of the wretched victims of our oppression. Thus have we practically given the lie to the very principles on which we rested our vindication in taking up the sword to destroy thousands of our fellow men.

And yet we disobey; abusing the long-suffering of a merciful God, who is holding back the merited thunderbolts of his righteous wrath. We know too that his justice will not always sleep. He is even now giving the nation's blood to drink, which have shed the blood of his saints. Shall he not be avenged on such a nation as this? Let his peculiar goodness—his distinguishing goodness to the nation, aggravating our base ingratitude, answer this serious question. Surely our condemnation slumbereth not. The day of retribution hasteneth. Let those who sigh and cry for the abominations of the land, earnestly pray that God will grant a guilty nation repentance to the PRACTICE of the truth *acknowledged*.

Henry Grew.

Phila., July 5th, 1859.

For the Crisis.

A Suggestion.

Bro. Grant:—I wish to suggest to those brethren and sisters who receive the Crisis, and do not intend to preserve it for future reference, that something may be done towards furnishing reading matter for the *West*, and consummating the plan of Bro. Hastings and others, by sending the Crisis by mail to some of the preachers West, or to those who are engaged in this enterprise in this section. It contains much that would, no doubt, be read with profit by those interested in the cause we love; and, if it has been published months, or years, would be new and interesting to those who receive it.

I wish to relate one incident in my own experience relative to this subject. In 1835, I went with some machinery into the interior of Pa., in the region of the Alleghany mountains. I took with me a box of papers and tracts, and while walking out one morning early, I left one upon the door step of a log house, and passed along. A few days after, in passing the house, I called in for a drink of water; and, having a paper in my hand, the woman of the house said it looked just like the one she found upon the door step one morning. She said she was much pleased with it, and read it over and over again, and then sent it up the river three hundred miles to a friend of hers. This is the history of one old Sunday School Journal, that had lain in a lady's closet in Worcester for years. She remarked, on giving them to me, that she considered such kind of papers too sacred to be destroyed; and when I see them used for wrapping paper, I conclude those who use them thus, have not the cause they advocate very much at heart. The *World's Crisis* ought to have a hundred thousand subscribers and a million readers.

D. N. Smith.

☞ "Who struck Billy Patterson?" has long been a question. But there is'nt much question as to who *got struck* by *Robert* Patterson. If any body doubts whether "Scepticism, Atheism, and Pantheism" have been "*struck*," and pretty severely too, let them read his "Fables of Infidelity and Facts of Faith." For sale at this office, and by H. L. Hastings, Providence, R. I. Sent by mail for 75 cts. $6 per dozen.

H. L. H.

☞ Misfortunes are moral bitters, which frequently restore a healthy tone of the mind which has been cloyed and sickened by the sweets of prosperity.

☞ Insults are like counterfeit money; we can't help their being offered, but we should not take them.

The World's Crisis.

BOSTON, JULY 13, 1859.

☞ Will the Bro. who sent $2.00 for an English Bible, with instruction to use the surplus as we should think best, send us his address, and we will forward the book.

"Breath of Life."

There are four words in the Heb. O. T. which are rendered *breath* in the common English Bible; to wit, *nephesh*, *ruakh*, *n'shahmah* and *nishmah*.

There is but one word in the N. T. rendered *breath*—*pnoee*. The word occurs but twice, as in the following passages:—"And suddenly there came a sound from heaven, as of a rushing mighty (*pnoee*) *wind*, and it filled all the house where they were sitting." Acts 2: 2. "He giveth to all life, and (*pnoee*) *breath*, and all things." Acts 17: 25. *Pnoee* is from *pneo*, "to breathe; to blow." *Pneuma*, the word rendered *spirit* and *wind* in the N. T., is from the same root.

Nephesh occurs seven hundred and fifty-two times, and is rendered *breath* once. The passage is in Job 41: 21, in the description of the Leviathan.—"His (*nephesh*) *breath* kindleth coals, and a flame goeth out of his mouth."

Ruakh, the word corresponding with *pneuma* in the N. T., occurs four hundred times, and is rendered *breath* twenty-eight times. All these examples have been examined in former articles, and need no further remarks.

N'shahmah is found twenty-four times, and is rendered *breath*, *breatheth* and *breathed*, seventeen times. The root of this noun signifies, "*to breathe*," "to breathe strongly," or "breathe out."—[Parkhurst and Gesenius.] Like *ruakh*, *n'shahmah* represents "the breath of life" in our nostrils, but we find no intimation that it is an intelligent agent or being, which lived, as such, before man was formed of the dust of the ground, or after he has returned to dust again. From its use in the Bible, it appears evident that it denotes the life-sustaining principle in the atmosphere, without which, as Job says, "All flesh shall perish together, and *man* shall turn *again* unto dust."—Job 34: 15.

The word is first used in the account of the creation of man, in Gen. 2: 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the (*n'shahmah*) *breath* of life, and *man* became a living soul." Observe the location of this *breath*—in "his nostrils," which, without doubt, were in wisdom made, in connection with the lungs, to receive and emit the *n'shahmah* or breath of life. Hence we read in Isa. 2: 22,—"Cease ye from man, whose (*n'shahmah*) *breath* is in his *nostrils*." If, as some of our opponents claim, this represents the "*real man*," it appears that he lives in the *nostrils* of him whom the Lord calls man. And, by the way, we can not find that the Creator ever called any thing else *man*, but a being whom he made "of the dust of the ground," with a tangible body having flesh and bones; and we have yet to learn from the *Bible*, or any other reliable source of information, that man can, or ever will have a conscious existence without this material organism.

When the *n'shahmah* or *breath* ceases to enter the nostrils and inflate the lungs, death immediately follows. Hence, in declaring the death of the widow's son, in whose family Elijah was entertained for a season, it is said, "His sickness was so sore, that there was no (*n'shahmah*) *breath* left in him." 1 Kin. 17: 17. The *child* was not gone, but when his *breath* left him he died. The *life*, or breath of life, was restored in answer to the prayer of Elijah, and he "took the child, and brought him down out of the *chamber* [not out of heaven, *hades* or *sheol*,] into the house, and delivered him unto his mother; and Elijah said, see, thy son *liveth*." What does all this mean, if the *son* did not *die*?

In Gen. 7: 22, we learn that all the living beings that died at the time of the flood, including men, had this same breath of life.—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every *man*; all in whom nostrils was the (*n'shahmah*) *breath* of life." Gen. 7: 21–22. In the Hebrew, both *n'shahmah* and *ruakh* occur in verse 22, but only the former is translated. Both are placed in the marginal reading of the English Bible.

In this account of the flood, it is made very plain that both men and animals have the same breath of life in their nostrils, and when removed, death immediately succeeds. This is in perfect harmony with the words of the wise man, when he says of men and beasts:—"As the one dieth, so dieth the other; yea, they have *all one breath*." Eccl. 3: 19. Shall we not positively deny Scripture, if we assert that the antediluvian men and animals were alive during the flood? The Bible declares that "Noah *only* remained *alive*, and they that were with him in the ark." Gen. 7: 23. If people will still hold that dead men and animals are alive after reading such plain Scripture, it would seem that they had more confidence in heathen mythology than the word of the Lord; in fables than sober facts and sound philosophy. We have but little hope of benefitting that class, and pray that none of our readers may so far depart from the faith and hope of the gospel, as to embrace such a demoniacal doctrine. The *truth* is so plain and simple on this point, that we need not adduce further examples to show that the *n'shahmah*, or the *breath* of life, is *common* to man and beast, and essential to sustain their lives. It surrounds the entire earth, and is inhaled by every living thing upon the planet. It is a material substance made to sustain material beings. When the new earth is possessed by the righteous, we may expect a pure atmosphere, free from all the poisonous miasmata that are now so often inhaled to the destruction of life and health. Let the time *speedily come*.

We will now give *all* the passages where the word *n'shahmah* occurs. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* of life and man became a living soul." Gen. 2: 7. "All in whose nostrils was the *breath* of life, of all that was in the dry land died." Gen. 7: 22. "Thou shalt save alive nothing that *breatheth*." Deut. 20: 16. "He left none remaining, but utterly destroyed all that *breathed*." Josh. 10: 40. "There was not any left to *breathe*." Josh. 11: 11. "Neither left they any to *breathe*." Josh. 11: 14. "The *blast* of the breath (ruakh) of his nostrils." 2 Sam. 22: 16. "He left not to Jeroboam any that *breathed*." 1 Kin. 15: 29. "His sickness was so sore, that there was no *breath* left in him." 1 Kin. 17: 17. "By the *blast* of God they perish." Job 4: 9. "To whom hast thou uttered words? and whose *spirit* came from thee?" Job 26: 4. "While my *breath* is in me." Job 27: 3. "The *inspiration* of the Almighty giveth them understanding." Job 32: 8. "The *breath* of the Almighty hath given me life." Job 33: 4. "If he set his heart upon man, if he gather unto himself his spirit (ruakh) and his *breath*, all flesh shall perish together, and man shall turn again unto dust." Job. 34: 14–15.* "By the *breath* of God frost is given." Job 37: 10. "At the *blast* of the breath of thy nostrils." Ps. 18: 15. "Let every thing that hath *breath* praise the Lord." Ps. 150: 6. "The *spirit* of man is the candle of the Lord." Prov. 20: 27. "Cease ye from man whose *breath* is in his nostrils." Isa. 2: 22. "The *breath* of the Lord . . . doth kindle it." Isa. 30: 33. "Thus saith God the Lord, he that created the heavens and stretched them out, he that spread forth the earth, and that which cometh out of it; he that giveth *breath* unto the people upon it, and spirit (ruakh) to them that walk therein." Isa. 42: 5. "I will not contend forever, neither will I be always wroth; for the spirit (ruakh) should fail before me, and the *souls* which I have made." Isa. 57: 16.† "There remained no strength in me, neither is there *breath* left in me." Dan. 10: 17.

The fourth word rendered *breath*—*nishmah*—occurs but once. When the prophet Daniel was addressing Belshazzar, at his impious feast, he says:—"The God in whose hand thy *breath* is, and whose are all thy ways, hast thou not glorified." Dan. 5: 23. *Nishmah* is a Chaldee word, from the same root as the Hebrew word *n'shahmah*, and represents the same thing.

We find no intimation that any thing but the breath of life was added to man after his creation, and this breath was not *another* man put into the first; but a portion of the same atmosphere that was previously given to all the other created beings.

* The Septuagint reads:—"For were it his pleasure to confine, and keep to himself, the (ruakh) *wind*, all flesh would expire together and every mortal would return to earth, of which they were formed."

† We see no reason for rendering *n'shahmah*, *souls* in this passage, or *spirit* in Job 26: 4 and Prov. 20: 27.

The Storm Increases.

When we look out upon the political horizon of this world, the signs indicate a terrible struggle among the nations—a *tornado*. No morning star appears for the wicked rulers of earth, but darkness more profound. We see no prospect of peace or better times till the King of kings comes. Another great battle has been fought on the banks of the river Mincio, in Lombardy, about midway between the Ticino, where the great battle of Magenta was fought, and the Adriatic sea. Napoleon's telegram to the Empress says:—"Great battle, great victory. Whole Austrian army formed line of battle, extending five leagues in length. We have taken all the enemy's positions, cannon, etc. Battle lasted from four in the morning till eight in the evening."

This battle must have been a bloody scene, but we shall not be able to give particulars till the arrival of the next steamer. This battle has been anticipated with great interest, on account of the two vast armies to be engaged, and the important results that must follow. The Austrians were determined that Napoleon should not cross the Mincio, and the French are equally resolved to succeed and take Mantua, a strongly fortified city, on the left bank of the river, where the [illegible] is said to be deposited for safe keeping.

A Berlin official says:—"The Italian conflict is assuming ever increasing dimensions. *England and Russia are arming on the greatest scale.*"

The trouble is increasing in the Pontifical States. In Perugia, one of the states of the church, an insurrection has broken out, in favor of Victor Emmanuel and Napoleon, and the Pope sent some Swiss troops to quell the rising of the people, when a bloody conflict ensued, and was in progress at the close of the latest intelligence. This looks still more like hating the harlot, preparatory for her destruction. The account says:—

"The bloody conflict at Perugia between the Pope's Swiss Guards and the people, is considered a deplorable event, and tends to increase the difficulty of preserving the temporary dominion of the Pope. The Romans claim the benefit of Emperor Napoleon's Milan proclamation, that the French army shall not interfere with the manifestation of their legitimate wishes. Unless the Swiss shall be be supported by French troops, nothing is more likely than that they will be driven out of Perugia by an overwhelming national force."

"The Swiss trampled down and killed every woman and defenceless person. The next day the outrages, arrests and firing on the people recommenced. The town is in a state of siege."

It is said great resistance was made. Perugia, the capital of the delegation, is a walled city containing about 18,000 inhabitants. It has upwards of a hundred churches, besides a large cathedral and a library of rare manuscripts.

We think the strife will not end in Perugia, but increase till all Italy rises in open rebellion to the Papal power, rending it in pieces, and trampling it in ruins.

Feeling in Tuscany.

The Grand Duchy of Tuscany is an important division of Italy, bounded north by the Duchies of Parma and Modena and the Papal States; east and south by the Papal States; west by the Mediterranean sea, containing about 8,586 square miles. The government is an absolute monarchy; religion, Roman Catholic. Florence is its capital. The Florence correspondent of the Providence *Journal* writes, June 4th, and says:—

"Tuscany is full of French soldiers. For ten days past they have been landing at Leghorn, and up to the present time the number has reached nearly 30,000. About half of these have come to Florence and others have gone to Pistola, a town about eighteen miles distant from here. Several batteries of artillery have arrived. Some of the guns are the new pieces which are said to be so terribly destructive. The troops arrived at the rate of one or two thousand a day. They march from Leghorn instead of taking the railway, and when they reach here are pretty well covered with dust and worn with fatigue. The distance is little less than sixty miles, and two days are necessary for the transit. The thousands of the population are waiting for them in the streets, and the poor fellows are nearly overwhelmed with garlands and vivas and all sorts of caresses. The ladies pelt them with flowers, and with their handkerchiefs and hands wave and beat them a welcome. The soldiers are encamped just outside the town, on the meadows of the Cascine. With the shelter of their tents and the groves of the fine park, they are nearly as comfortable as they would be if they were lodged in the city. They and the Tuscan soldiers and citizens fraternize admirably. They may be seen going about arm in arm; those of one nation making the most amusing efforts to be understood in the language of the other.

Three days ago Prince Napoleon arrived in Florence. He had remained so long at Leghorn after his landing that the people here had sufficient time given them to make up their minds what sort of a reception it was becoming in them to offer him. It was sufficiently enthusiastic. We have not witnessed during our residence here a spectacle so brilliant and animated. From the railway station to the palace where the Prince is lodged, is a distance of more than two miles. The whole population filled the streets, windows, and balconies, and door terraces, and the air rung with shouts, *Viva l'Imperatore! viva l'allianza Francese! viva il Principe Napoleone! viva! la guerra! viva l'independenza d'Italia* were the cries which rose on every side. The ladies from their balconies poured down a perfect shower of wreaths and flowers, until the carriage in which the Prince rode—hired from a public stable—was converted into a bower of verdure and bloom. Out of this mass four Frenchmen were stretching their heads, the most conspicuous being the very Bonaparte visage of him who was the object of so much honor.

The escort extended nearly half a mile. It was led by three or four hundred men, bearing the flags of France and Italy mingled in very friendly confusion. Thousands of Italian and French banners were flying from windows and house tops in every part of the city. A flower garden in full May bloom could not be gayer with vivid hues than were the streets with tapestries and waving flags. Several companies of Tuscan cavalry and infantry formed a part of the escort. Long lines of French soldiery were stationed in some of the streets and squares. In the evening the Prince went to one of the theatres. On his appearance in the box, the long continued shouts seemed to threaten to bring down the walls of the house. After the play was over, the people escorted him with torches to his lodgings. Here he exhibited himself to them upon a balcony, and with a few words thanked them for the warm manner in which he had been received—which he accepted as a testimony of their friendship for the Emperor—and urging them to continue in every manner united, declared to them that the independence of Italy was a thing sure to be accomplished. Judging by what has recently been witnessed, one must be satisfied that the Tuscans are making up their minds that a Bonaparte, and *this* Bonaparte, is to be their next sovereign.

Volunteers continue to pour into Florence on their way to the seat of war. Five, six and seven hundred a day are the total numbers now. Many of them are fine-looking fellows, full of health and pluck, and give assurance of being able to do something for the country, to be hereafter spoken of with praise. There are 900 now lodged in the old convent of San Spirito, waiting for their equipment. They will form a regiment of 1200, which will in a few days be filled up, and then they will be ready to set off. It is said that the Tuscan army will be raised to a permanent force of 30,000 men. When operations are to be commenced against the enemy, from this side, cannot be very distinctly ascertained. The chiefs seem to keep their own counsel until just before they are ready to strike."

For the Crisis.

Report of the Maine Conference.

The Maine Annual Conference of Adventists assembled according to appointment, at Lincolnville Centre, Thursday, P.M., at 2 o'clock, June 23d. The meeting was commenced by singing an appropriate hymn, after which prayer was offered by Elder A. Ross, of Lowell, Mass. It was thought best to devote the afternoon to prayer and conference. Several spoke upon the object which had brought us together, and the power and excellence of the blessed hope of the coming of the Lord. Our first interview was interesting and profitable. We were glad to see and associate with the few pilgrims from various places, who for years have been resisting the opposing elements and surmounting the difficulties of these perilous times, pursuing the narrow way to the kingdom of God. But we regretted that no more could be with us. Heavy storms of rain for several days previous, had, doubtless prevented a goodly number who intended to come. Something detained several ministers who purposed to be present.

Evening. Elder R. R. York preached a very instructive discourse from John 8:31, 32.

Friday, 24th, 9 o'clock A.M., met in conference. The chairman, brother N. Smith, being in a feeble state of health, was not able to be present, and Elder T. Smith was chosen to fill the vacancy. A committee of three, to prepare business for the conference, was recommended, and it was decided that they should be appointed by the chair. I. Wright, S. K. Partridge, and I. C. Wellcome were chosen. The time was then occupied in social conference till 10 1-2 o'clock, when Elder A. Ross, who was providentially with us, preached a valuable sermon from Luke 18:18, which was listened to with much interest and we trust also with profit. A 6 1-2 o'clock, Elder L. L. Howard gave a short and good discourse from Rom. 2:6, 7, and others followed with remarks.

Saturday, 25th. At 8 o'clock A. M., the committee met, in company with all the preachers, for consultation in regard to the propriety of drafting a plan to raise funds and send out unembarrassed, one or more evangelists "to labor in word and doctrine," in the many new fields now open to us. A plan was suggested to meet the object desired, but it was seen that most of the brethren feared system, yet wished to obtain the same results by "common consent" efforts, without vote or system. At 9 o'clock the conference was called to order, and prayer was offered by Elder R. R. York. The report of the committee was then called for, when the following was presented:

Bro. Chairman:—The committee chosen by this conference, after consulting the ministering brethren generally, and finding such a want of concert of action between them and us; conclude to refrain from reporting any business to be acted upon by this conference, and beg leave to be discharged. This was accepted and the committee discharged, and a request made by Bro. York that, when we adjourn, we do so to meet again in an extra session in September next, to see if we could not unite in a plan to effect what we fail to do here. The remainder of the forenoon was spent in reporting the condition of the churches in various parts of the state.

REPORTS.

Elder L. L. Howard, Poland, said: I have not been able to preach the last year as much as formerly. I visited *Berlin Falls*. The brethren are prosperous; there is a good company of about 60, who are determined to walk in the truth, and who I trust will stand until the end. *Poland.* I labor here but little. There are some circumstances which have transpired to dishearten some. Yet others are living and mean to gain the kingdom. At *Mayberry Hill*, I have labored some. There is a good company of faithful brethren. I have been at *Livermore* and at *Hartford*; found them prospering and laboring faithfully in the midst of the strongest enemies. At *Casco*, I have labored some. About twenty-five were converted last winter. Some had been very degraded. There is an open door in *Albany*, for the word, and also in many other western towns in Maine. In *Portland* there are a few tried and faithful brethren. Experience has taught them much, and they stand firm. Several were converted last winter, and have been baptized. I think the cause is in a better state there, than for the last five years. They need your sympathies and help. They have preaching part of the time.

Elder R. R. York, Yarmouth: My time is improved [illegible] principally [illegible] I have been confined at store-keeping. One and a half years ago, we established meetings. I have worked and preached. Something has been accomplished. Some fifteen or twenty have been converted since our last annual conference. I have baptized ten. Others will go forward soon. My heart is in the work, and I hope to gain the kingdom. I am glad in God, I am with this company.

Elder J. Partridge, Poland. Last year, until June, I labored in *Raymond*, where some twelve have been baptized. In *Glouscester*, some few are faithful, and are intending to hold fast until the end. I have done laboring there. I now labor a portion of the time in *Richmond*. The last time I was there, they had out a larger congregation than I had ever seen there before, and there is some prospect of good being done. New doors are constantly opening, but we are not able to go and do what we would.

Bro. Hyde, of Biddeford, said:—The state of the cause is very low in B. We have a prayer-meeting, but no place for preaching meetings. We act as sappers and miners, preparing the way for others. There have been some things among us detrimental to the cause. Sometimes we go to Portland to meeting, and sometimes preachers come among us. We want the preachers to visit us, and we will try to help them on their way.

Elder T. J. Dudley, Augusta, There are a few in this place who believe in Christ and look for his appearing. The last two months, I have not been able to preach much. I am doing what I can. The other societies are having some prosperity. I have labored some at *Sydney*. Some twelve have been converted. We have some opposition, and are without a suitable place to hold meetings. I baptized there recently, and am to baptize more soon. A new place is opened at *Sydney Corner* for meetings. At *East Augusta* I have held meetings and the Lord is blessing. Some have been converted. I am sorry we could not have hit upon some plan to unitedly labor more efficiently in this cause.

Elder I. C. Wellcome said:—I have been obliged to spend the most of the last year to earn my bread, and have preached but little to what I could wish; yet I have preached nearly every Sunday, and many times more. I have preached at the *Reed Meeting-house* one quarter of the time until last April, when I released myself from there, after preaching nearly five years. There are a few good, faithful christians, who have endured the trials and opposition all the way since '43. Some have been converted amongst them, and are holding on their way. I have preached occasionally with the brethren at *Brunswick*. They are doing well. Several were converted and reclaimed last year. In February I organized the church, and their prospects are good. At *B. Village*, a new interest has started under the labors of Bro. E. Burnham, who preached in the Baptist house four weeks. It was a great meeting. Some fifty or sixty were converted, or reclaimed. Some are marked with the gospel hope. I have preached some at *Belgrade* and *Rome* where the truth was planted by the labors of Bro. Seavey. There is a growing interest and good societies are springing up. Bro. Seavey's labors have been much blessed in several towns. He has lately had a revival in *Mt. Vernon Village* and vicinity. I have preached some in *Whitefield*. There are a few in that place who still look for the Lord, and are striving to live ready to meet him. I have preached some with Brn. Haggett and Hanscomb, in *Livermore* and *Hartford*. In *South Livermore*, there is a devoted church laboring for Christ, and looking for his return. They took the Bible course. As soon as the truth was received and converts multiplied, they organized the church at once on the New Testament plan, and there they stand against all the opposing elements, still prospering, while every effort has been made to destroy them. We had a good meeting there in the winter. We also preached at *East Livermore* several days, where a new interest is awakened and a good prospect of a society of faithful ones. At *Hartford*, I preached several times. There is a growing society. They have lately organised a church of some seventeen members. I have lately been in those places, and find them doing well. They go among other churches and work with all the liberty they can get. I have spent one Sabbath at *Palermo, Branch Mills*, and preached. There is a good work going on among them, under the labors of a Christian preacher. Many gladly received the word on our blessed hope. I have preached at *Richmond Corner*, one fourth of the time since April—have a good hearing. By request, I went to *South Waterford*, in June, and preached in the Universalist house. The Lord seems to have opened an effectual door there for the word, if it will now be occupied. A good number of the community desire me to come among them frequently and statedly. The door is opening in many places where we are unable to go, and urgent requests for the word to be preached concerning the coming and kingdom of Christ. I have been at *Augusta* and preached to a little church lately collected under the labors of Bro. [illegible]. They have recently been divided and distracted by [illegible] and their public [illegible]

Bro. J. Dudley, East Augusta, said:—There is a better interest at *Sand Hill, Augusta*, than two months ago—a better prospect of good. I have labored some in *West Gardiner*, where there is an interest to know whether these things are so. Their is some opposition. At *East Augusta*, I have labored some. There are all classes. An interest commenced and has increased constantly, so that they now hold there meetings when there is no preacher. I have been at *Ouf's Corner*, Waldoboro' There is an open door for the word. Found one Adventist.

Elder S. K. Partridge, said:—I live in *North Whitefield*—am confined mostly to my vicinity. Preach in *East Pittston* one fourth of the time, have large congregations and a good hearing. I preach in *Jefferson* one fourth. A good reformation is going on now under the labors of a Christian preacher. We labor in perfect union. Six were baptised there last Sunday. A new door is open at the *Head of the Pond*. I have preached there some. At the place where I live, there are a few living ones. We have organized a church. I preach some at *Church Hill*, Augusta, some at *South Hope*, where there is a devoted company and good union.

Bro. J. Carr, South Albion, said—I suppose two are worth reporting. There are only myself and wife, who are full believers, in my place. I am talking and laboring as I can, and intend to go on to the end. I attend meetings some at *Branch Mills*. There is a great reformation there. Some sympathize with our views.

Bro. Harrison Hemenway said:—I don't come here to represent any church. I belong to no organized church, but meet with the brethren at *South Hope*. We try to serve the Lord and be ready for the kingdom.

Bro. Stone, Camden, said:—I am out of health, and not able to go among the brethren much. Brethren and sisters in Camden frequently call on me. They seem to be holding on to the word, and doing as well as ever, some of them at least. We seldom have any preaching.

Dr. H. B. Eaton, Rockport, said:—I did not come here to report, but will say, many there have the theory of the truth in them, some can eat milk, when they can eat nothing else. We are in a whirl of the end. Men are thinking, and must be made to feel the truth.

Bro. Edgecomb, of Belmont, said:—There is no church in our place, other than as Paul spoke of a church in one's house. A few are interested in looking for the Lord. Some fifteen or twenty. I could not say there is union and harmony as I could wish, to worship God truly.

Bro. Cousens, Prospect, said:—I am a stranger in Israel, have not much to report. We have a small church, three members united by faith, hope and love. When myself and wife are absent we are not afraid of division, only one being left. We hope to go through to the end. Some can't serve because there are so many wicked around them,—a scolding wife, bad children, bad sailors, &c. But we can serve God under all these circumstances, only have the mind to obey God.

Elder A. Ross, here made some interesting references to his former labors in Maine and his recent work in Massachusetts. I have been engaged in preaching some fifteen years, and formed many happy associations in Maine. I trust, I thankfully received whatever was given to sustain me. But only one year, 1854, did I receive a supply. Every other year, I was obliged to devote a part of the time, with these hands, to supply my necessities. I finally sold my team and traveled on foot. The way opened, and I took it to be the leadings of Providence, for me to go Mass., where I have since labored. I am glad to meet these brethren again.

Elder T. Smith, Brewer. In Brewer and Holden are some twenty or thirty living, active members. I think the most consistent and active of any I know of in the vicinity of the Penobscot. They were formerly opposed to order, but have since seen its necessity, and organized a church of some ten or twelve members. In *Old Town*, there are a few professed Adventists, but they make no efforts. There are two or three living brethren in *Bradley*. In *Orrington* a few brethren are striving to live. In *Bangor*, there are a few brethren who hold meetings every Sunday, and have occasional preaching. In *Hermon* a few still live and have some meetings. In *Carmel*, also, some are still pursuing and looking for the Lord. In *North Searsport* they have meetings twice a week, and the truth is spreading. I have also preached at *Round Pond*. There are some faithful and devoted brethren and sisters, who mean to gain the kingdom of God.

Adjourned to meet Sunday morning at 8 1-2 o'clock.

P.M. 2 1-2 o'clock, assembled and listened to a very lucid and able discourse from Dan. 8:14, by Elder L. L. Howard. It is worth publishing. Evening, 7 1-2 o'clock, preaching by Elder I. C. Wellcome, from Matt. 18:11. The subject was an important one and listened to with much attention. We wish it could have been more ably presented.

Sunday, 26th, A.M. 8 1-2 o'clock, conference was called to order by the chairman, and prayer offered by Elder L. L. Howard, after which reports of the Quarterly Conferences were given. Elder I. C. Wellcome gave a brief account of the recommendation, at the last year's session, of the annual conference, to divide the territory of Maine into several parts, and to hold quarterly conferences in each part, in pursuance of which, they had so done. We organized our first Quarterly Conference in the Western Central part of Maine, at Belgrade, in September last, and had an excellent meeting. There was a large attendance, and a deep impression made on the community, by the great and glorious truth of the coming kingdom of God. Our second session was held in Livermore, at the time of the great storm in January, and but few were present from abroad. But the Lord was with us and blessed his people. One was converted. We did not think best to hold one in April, but intend to have one next autumn.

Elder J. Partridge said:—We could not easily find a place to hold our Quarter Conference in Western Maine. We, however, had one in September, in *Raymond*, which resulted in good. Ministers were present, who were able to preach the word and bring our views out clearly before the people. God blessed the word. We now have two places where they wish it to be held.

Elder S. K. Partridge said:—We had our first Quarterly conference at South Hope in September. It was a good meeting indeed. God blessed our efforts. Our second was held at Round Pond, in January. It was an heavenly time—not so many preaching brethren as we wished. It was down in one corner on the sea-board. We design to hold another soon somewhere.

ADJOURNMENT.

Elder L. L. Howard moved that this conference adjourn to meet in September next, at the call of the secretary, pledging himself and Elder R. R. York to obtain a suitable place to convene. Seconded by I. Wright. The motion being put, Elder I. C. Welcome objected to such an adjournment to call an extra session of the conference, unless there was a possibility of some plan of operation being adopted, for concert of action, to promote the great work of promulgating the gospel of the kingdom. He would gladly aid conferences, campmeetings and general gatherings for such a work, but did not wish to embarrass the brethren to call an extra session of the State Conference, merely to meet and propose to do something by common consent, without some rule or system of action; but with a prospect of this, he would go for it. The prospect seemed to assume the form that a plan would be sought for and agreed on. The adjournment was made to meet in September next, at the call of the Secretary, after correspondence with Elders Howard and York.

The meeting then assumed the character of a love-feast, and the time was spent from 9 to 10 1-2 o'clock in speaking. It was a good season, and many warm testimonies for Christ and his truth were received. But it was evident that many of the once living children were far away from Christ, and had no good hope. Some were revived and strengthened, and others troubled about their backslidings, while others were fed by the way.

At 10 1-2 o'clock, Elder R. R. York preached a good sermon from Matt. 24:14, on the gospel of the kingdom, which was to be preached in all the world as a witness to all nations, and the end to follow.

P.M. Elder A. Ross preached a sermon from Luke 21:24, on Gentile times, and the kingdom of God. It was the most able discourse I ever heard on that subject. The congregations were very large and attentive, and we can but hope that the great Head of the church used it for the good of the people.

At 5 o'clock, Elder A. Ross preached again from Col. 2:15. This also was forcible and good, proving a blessing to those who heard. During the conference, Bro. Smiley, of Augusta, was baptized by Bro. T. Smith. Two meetings were also held at Youngtown, two miles distant. The spirit and good will of all who attended seemed to be one for the advancement of the truth, and the salvation of sinners; although some are yet fearful of forms and regulations. This discourages some. But let us be of good courage. The brethren and friends at Lincolnville treated us with great kindness and hospitality, and we pray that God may reward them with an abundant blessing.

One important item to our poor preachers connected with the meeting was overlooked. The expenses of their attending the meeting must have been nearly $40 out of their scanty pockets, and the congregations of the last day might have cheerfully contributed half that sum, had they had a hat to put in. We will not blame any of them for this. But it is the fruit of "common consent" principle. We will do better next time, brethren.

THOMAS SMITH, Chairman.
I. C. WELLCOME, Sec.

Lincolnville, Me., June 27, 1859.

☞ Slander is a reptile, whose venom is a thousand times more dangerous to society than the most poisonous serpent of an Asiatic jungle.

☞ Money, as a passion, should be treated like kettles: when they boil over, they should be taken off.

Correspondence.

From Bro. and Sr. D. R. and M. S. Mansfield.

BRO. GRANT:—The prayer meeting at the Crisis office on Monday evening, June 27th, was one of interest to us. We met with quite a number that we had seen before. How rejoicing to any one who has been absent a long time, on returning to their old friends, to find them still interested in prayer and conference meetings. In what better way could an hour and a half possibly be spent by the church, once or twice a week, than to meet and pray one for another—singing songs of praise to God, and speaking of his love, power and goodness, long suffering and tender mercy, toward us? It is our humble opinion that every church that numbers three or four, ought to meet once a week in prayer meeting for their own good. It is possible that too many churches, who are surrounded with plenty of preaching, lightly esteem the privilege of prayer meeting, and by so doing, bring leanness upon their own souls.

This fact ought to be remembered by all our brethren visiting Boston, that a prayer meeting is held every Monday and Thursday evening at the Crisis office.

Sunday, July 3d, at Lincolnville. Here we found a crowded house full of old friends and brethren from different places. We enjoyed a good season with them. Our meeting on the 10th is to be at the same place. We learn that the conference held here by Bro. T. Smith, Welcome, Howard, and others, left a good impression on the minds of many. We visit a week more among our friends and brethren here, then leave for the Penobscot river, to attend an appointment on the 17th.

D. R. & M. S. MANSFIELD.

Camden, July 6th, '59.

From Eld. J. Blain.

BRO. GRANT:—I have spent a month in R. I., and been much cheered and encouraged, but have only time to inform friends that I expect to be in Boston again this week, and brethren wishing me to visit them can write me, for a month to come, at the Crisis office. JACOB BLAIN.

Fair Haven, Mass., July 4, '59.

Obituary Notices.

Died, in Richmond, N. B., March 28th, 1859, of consumption, SUSANNAH S. RAYMOND, youngest daughter of Samuel and Magdalene Raymond, aged twenty-two years, nine months and thirteen days.

She professed religion in 1854, and was baptized in the spring of 1855, by Eld. A. Ross.

While struggling with the grim monster, she spoke words of warning to the unconverted portion of the family, requesting them to refrain from weeping for her, but to prepare to meet her, while to the rest she spoke words of consolation, saying the separation would not be long—soon the trumpet would sound and the dead be raised, and she would meet them.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Also, in Woodstock, N. B., May 31st, 1859, of scarlet fever, ANNE E. RAYMOND, third daughter of George L. and Lydia Raymond, aged four years and two months.

"A rose has fallen, and withered lies
Beneath the cold, cold ground,
But it will rise and bloom again
When the last trump shall sound.

MARY J. RAYMOND.

My beloved husband, LAMBERT A. FELTON, of Marlboro, Mass., fell asleep in Jesus, June 10th, 1859, aged thirty-seven years, three months and two days.

His disease was consumption. He was a great sufferer much of the time for the past two years; yet he bore all without a murmur, and with such patience as is rarely witnessed. He often spoke of death with great composure, saying he should sleep in Jesus, and, on seeing me weep, he said, "don't weep, we shall meet again in the morning of the resurrection."

He gave directions concerning his funeral, and requested Eld. O. R. Fassett to preach a discourse on the resurrection, which he did, to a full house in the Methodist Episcopal church in this place.

He was a firm believer in the unconscious state of the dead, and the immediate coming of Christ. He wished these words inscribed on his gravestone "Them also which sleep in Jesus will God bring with him."

The following lines were sung around his grave.

Dearest husband, thou hast left us
Here in this dark world to mourn,
Yet one joy we still have left us,
Though thou never wilt return:
In the resurrection morning
We again thy face shall see;
Then our sorrow will be ended,
When we meet again with thee.

Now our hearts are filled with anguish,
Now we miss thy gentle voice,
But when Jesus shall awake thee,
That will make our hearts rejoice.
Now in Jesus thou art sleeping,
All thy sufferings now are o'er;
Angels now their watch are keeping
Till we meet to part no more.

Farewell, then, my dearest husband,
Till the last loud trump shall sound;
Then with joy we shall behold thee,
Though thou sleepest in the ground.
Farewell! though we're sad and lonely,
And our hearts with grief must swell;
But in Jesus thou art sleeping,
Farewell, husband, now farewell!

H. E. FELTON.

Died, in Chichester, June 20th, ANNIE S., daughter of Peter and Sarah V. Seavey, aged eight months. Also HIRAM, son of Peter Seavey, died April 26th, of consumption, aged 21 years and 7 months.

Bro. Hiram experienced the good religion of Jesus Christ, some months previous to his falling asleep. He was baptized by the writer of this notice when it was necessary to go through the ice to find the liquid tomb. It seemed to the many spectators who beheld the solemn scene, that it would be hardly possible for him to endure the ordinance, he was so feeble; but in waiting on the Lord, his strength was renewed according to the promise. He came out of the cold, icy grave rejoicing in God his Savior, with the assurance that he would be redeemed in a little while from death and the tomb, where he expected to rest in hope. While our afflicted Bro. and his family have been called to part with the eldest and youngest of their family, they sorrow not as others that have no hope.

JOHN G. HOOK.

Summary of News.

FOREIGN.

The War in Europe.—The great Battle Fought.—Victory claimed by the Allies!

By the Steamer Vigo we have news from the seat of war to the 24th ult.

Russia was about to mobilize four corps d'armee.

A treaty is reported as having been concluded between Russia and Turkey. Russian influence was becoming strongly felt in Constantinople.

Prussia was about to move an army to the Rhine.

The Emperor of Austria had removed his head quarters to Valleido. It was believed that he had 280,000 troops on the Mincio.

The entire French force had passed the Montechiaro, and pushed a reconnaissance as far as Goito.

The Piedmontese had advanced towards Peschiera.

Napoleon had joined the camp.

It was believed that the basis proposed by Prussia for peace would not be acceptable to France, thereby involving Prussia in the war.

It is reported that Russia will unite with the "States" against the raising of a Hungarian Legion, and that Prussia threatens to assist in suppressing any insurrection in Hungary.

Prince Napoleon was on the borders of Modena.

Parliamentary proceedings are suspended until the Ministers of the new government are re-elected.

It is rumored that the new ministry will curtail naval expenditures.

Russia is reported to have concluded a treaty with Turkey, which strikes a blow at French and Austrian influence.

THE POSITION OF PRUSSIA.

BERLIN, Thursday. Prussia has demanded permission to march thirty-one thousand troops through Hanover to the Rhine between the first and fifth of July.

After remarking that the part which Prussia has to play just now is very complex, owing to her European and Germanic interests crossing each other at several points, the Daily News shows the meaning of the advance of Prussian troops to the Rhine. The Prussian government has announced its intention to interfere diplomatically for the restoration of peace, but it has not yet thought it time to propose a basis for pacification to France.

The advance of a Prussian army to the Rhine after a grave disagreement with France, such as the rejection of an offer of mediation, would have a seriousness which would be incontestible; but that is not the question. Much remains to be done before a case for the employment of Prussian troops can arise. Prussia arms in order that when the time for mediation comes she may interfere with effect.

THE WAR.

The following telegrams contain all that is known in regard to the great battle on the 24th of June.

NAPOLEON TO THE EMPRESS.

CARRIANA, June 25. It is impossible as yet to obtain the details of the battle of yesterday. The enemy withdrew last night. I have passed the night in the room occupied in the morning by the Emperor of Austria.

Gen. Niel has been appointed a Marshal of France.

June 26—11.30, A. M. The Austrians who had crossed the Mincio for the purpose of attacking us with their whole body, have been obliged to abandon their positions, and withdrew to the left bank of the river. They had blown up the bridge of Goito.

The loss of the enemy is very considerable, but ours is much less.

We have taken 30 cannon, more than 7000 prisoners, and 3 flags.

Gen. Niel and his corps d'armee have covered themselves with glory, as well as the whole army.

The Sardinian army inflicted great loss on the enemy, after having contended with great fury against superior forces.

It was inferred from the telegrams that the French army suffered so severely, that two days after the battle it was still unable to resume the offensive.

There were vague rumors of 10,000 to 12,000 French troops having been killed and wounded.

A message from Carriana announces that Napoleon on the day of the battle, was constantly in the hottest of the fire. Gen. Larrey, who accompanied him, had his horse killed under him.

The Moniteur says the battle will take the name of the Battle of Solferino.

The official Austrian *Correspondence* of the 27th of June, contains the following: The Emperor of Austria will soon return to Vienna on account of important business. The command-in-chief of the army, which is preparing for battle, is given to Gen. Hess.

Prince Napoleon arrived at Parma on the 25th, and was enthusiastically received.

Forty thousand men were embarking in Algeria for the Adriatic, and at Paris news was expected of the occupation of Venice by the French.

A dispatch from Berne says, that 3000 Piedmontese, with 700 volunteers had arrived at Tirano, and advanced towards Bormio, at the foot of the Stelvio Pass.

The Paris correspondent of the London Times says it was expected that another battle would be fought before the siege operations would come on.

Patriotic demonstrations by the working classes in Paris were universal.

Large reinforcements for the French army were constantly quitting France for Italy.

A dispatch from Vienna says that the attack of the French on Venice and Taglimento, about forty-five miles northeast of Venice, was expected to take place on the 28th of June.

The Austrian reserves, numbering 175,000, were on their way to Italy. They are considered the flower of the Austrian army. Not a man of them has served less than eight years.

The Austrians have sunk five small vessels, a large frigate and three steamers in the port of Malmocco, to prevent the passage of the French squadron.

LATEST.

PARIS, Tuesday. Generals Auger, Forlez, Dieu and L'Admirault, were wounded slightly at Solferino. There will be a Te Deum next Sunday in all the churches of France, in celebration of the victory. The Empress and all the great bodies of State attend the Te Deum at Notre Dame.

TURIN, Tuesday. An official bulletin today contains some details of the battle of the 24th. The Piedmontese were principally engaged at San Martino—performed prodigies of valor, and took formidable positions, but could not hold them, owing to a fearful tempest. The Piedmontese drove the Austrians from San Martino, retaining five of their cannon. Serious loss is admitted.

An English fleet of 20 sail, is said to be cruising off Venice.

The Gazette de France says that preparations are making to get together within two months a force of 450,000 men.

Great naval preparations are said to be going on at Cherbourg.

PARIS, Wednesday. The Moniteur of this morning contains the following:

CARRIANA, June 28. Our troops have passed the Mincio without hesitation, the enemy having withdrawn.

PAPAL STATES.

A dispatch from Rome announces that Ferrara, Ravenna, Forli, Ancona and other towns have been replaced under the authority of the Pope, by intervention of the Pontifical troops.

The officers who commanded the Swiss troops in the affair at Perugia, it is said, are to be promoted.

AUSTRIA.

The Vienna correspondent of the London Times asserts that for the last ten years matters have been so terribly mismanaged in Austria, that it will be almost miraculous if the empire escapes dissolution.

STILL LATER.

By the arrival of the Steamers City of Baltimore and Adelaide we have London and Liverpool dates to the 30th ult.

There is nothing of importance from the seat of war.

France was preparing to move an army on the Rhine.

The Zouaves are said to be much cut up, and the 1st Chasseurs of Algeria terribly treated. Four Generals were wounded and one killed. Fourteen thousand beds have been commanded at Milan for the wounded.

DOMESTIC.

YELLOW FEVER IN RIO JANEIRO.—The yellow fever is worse in Rio Janeiro than it has ever been known. People are dying by the thousand; its devastations among the shipping are unparalleled. One English brig has buried five captains. The sixth was down and not expected to survive.

AWFUL STORM ON THE COAST OF BRAZIL.—A letter from Pernambuco of April 30th says, a most fearful storm swept the southern coast of Brazil on the 13th inst. It is represented to have been terrible in the extreme. The whole coast from Bahia southward, is lined with wrecks. The damage is enormous, and the loss of life is frightful. A Brazilian frigate went down with over 400 souls on board—only 40 were saved.

☞ Late letters from Ireland state that revivals of religion are now in progress in the North of Ireland, remarkably resembling in their main features, the great work of grace in this country. Two eloquent Irish Presbyterian preachers, Rev. Drs. Cooke and Edgar, are coming to this country to secure aid for the missions among the Roman Catholics of Ireland. Late letters from France also mention the commencement of extended revivals in various parts of that country.

ARREST OF BIBLE DISTRIBUTERS IN SPAIN.—The *Correspondancia Autocrafa* of the 14th announces a fact which will probably create some sensation in England. Two agents of the English Protestant Bible Society have been arrested at Chichana, and lodged in prison. A Number of Bibles in their possession have been seized.

Notices, &c.

Notice.

The Lord willing, a Grove Meeting will be held in Auburn, July 24th, near the residence of Mr. Norris L. Robie. Bro John G. Hook will be present to preach the word. The grove is about three miles from Willson's Crossing, between Derry and Londonderry depot, and about two miles from Bro. A. H. Welsh, on the stage road between Manchester, N. H., and Haverhill, Mass.

N. L. ROBIE.

The Lord willing, Bro Bishop will hold a Grove Meeting at the same place, the first Sunday in August. N. L. ROBIE.

Campmeeting.

There will be a campmeeting in Savoy, on the same ground that was occupied last year for that purpose, commencing Sept. 5th and continuing one week. Particulars hereafter.

J. C. HEALY,
Committee, R. STARKS,
E. M'CULLOCK.

☞ Providence permitting, there will be a grove meeting in Southbridge, Sunday, July 17, near the brick shool house, in the District of Bro. Almond Streeter. H. PRATT.

Notice.

A meeting is expected to commence at North Searsport, Maine, on Saturday the sixth day of August next, at ten o'clock, A. M., and continue over the Sabbath. Eld. John Billings is expected to attend.

W. NICHOLS.

Notice.

The Lord willing, our campmeeting near Collinsville, Ct., on land of Bro Johnson, occupied by us last year, will commence Aug. 22d. Particulars hereafter.

S. G. MATHEWSON.

Grove Meeting.

Elder Miles Grant will hold a grove Meeting, between the villages of Fort Edward and Sandy Hill, N. Y., commencing at 3 o'clock, P. M., on Friday the 29th of July, and closing the following Sunday, after the afternoon services. Brethren from abroad are invited to attend, and take part in the services.

J. PARRY.

July 2d, 1859.

TIME OF THE WILBRAHAM CAMPMEETING CHANGED TO AUGUST 29.—This change will accommodate two other campmeetings and not discommode us as much as it will accommodate either of them. To be good neighbors is the way to have good neighbors. Our Methodist brethren, that hold their annual campmeeting in the same place, very much wish to commence their meeting the 22d of August, on account of their other arrangements. After consulting Bro. Ladd and others, I think it best to commence our meeting August 29th.

HIRAM MUNGER,
For the Committee.

☞ Meetings every Sabbath, at the house formerly occupied by the F. W. Baptists, on the corner of Centre and Green Sts., Concord, N. H. T. M. PREBLE.

"THE PROPHETIC CHART."—Brethren are informed that I have had a prophetic chart of the visions of Daniel and John engraved on stone. It is a beautiful engraving, 11 by 14 inches. Folded 10 cts., postage [illegible]. Address [illegible], Philadelphia, Pa.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday,..... July 17th

Providence permitting, I will commence a series of meetings at Seneca Falls, N. Y., Tuesday evening, Aug. 2nd, to continue every evening through the week and over the Lord's day, and as much longer as may be thought best.

MILES GRANT.

P. S.—Those who wish my labors between Rochester and Boston, subsequent to the above appointment, can address me at Poultney, Vt., till July 22d, Seneca Falls, N. Y., till Aug. 6th; after that, at Boston, Mass., as usual. M. G.

By invitation, the Lord willing, I will preach the gospel as follows:—

Bristol, Ct........................ July 17th
Wallingford........................ July 24th
Cheshire........................... July 31st
Fairhaven.......................... Aug 7th
Southington........................ Aug. 14th
Cheshire........................... Aug. 21st

S. S. BREWER.

D. R. & M. S. Mansfield appoint to preach at North Herman, Me., July 31st.

Providence permitting, I will preach in Poultney, Vt., Lord's days July 17th and 24th, and during the intervening week, where Brn. may appoint.

MILES GRANT.

Bro. P. H. Lawrence appoints to preach in Melbourn, C. East, at 10 o'clock, July 17th.

At 3 o'clock, of the same day, at the Lawrence School House, Melbourn Ridge.

C. H. Perkins appoints to preach at
Lynn Dye House.................... July 17th
South Reading..................... July 24th

Bro. B. P. Manning appoints to preach in Danbury, where Bro. C. Ford may appoint, July 17th

Bro. D. R. & Sr. M.S. Mansfield appoint to preach at Orrington, Me.................... July 17th

I will preach as follows:—
Vernon, Vt.,...................... Sunday, July 17th
Northfield, Mass.................. July 20th
as Bro. Gage may arrange.
Goshen, Mass...................... Sunday, July 24th
Springfield, Mass................. July 27th
as Bro. S. F. Otis may arrange.
Palmer, Mass., (eve.)............. July 29th
Worcester, Mass., (eve.).......... July 20th
Holden, Mass...................... Sunday, July 31st
Auburn, N. H...................... Sunday, Aug. 7th

I shall look for letters at all of the above places, consequently if these appointments conflict with previous arrangements, brethren will please notify me.

S. W. BISHOP.

Eld. T. Smith appoints to preach in
Orrington, Me., (Advent Chapel)... July 17th
Surrey, Me., (school house)....... July 24th
Carmel, Me., (meeting house)...... Aug. 7th

Eld. J. G. Smith appoints to preach in
Warner,........................... July 17th

Business Matters.

To Correspondents.

D. Coggswell—All right—pays to 246.

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JOHN S. WHITE.

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For the Crisis.

"Light Ahead!"

[illegible] pil, praise to Jesus,
Darkness cannot always reign;
Light is sown for all the righteous,
For the upright joy remains.

Cold neglect may chill life's fountain,
Causing bitter tears to flow;
Waves of sorrow, care and trouble,
Leave their furrows on the brow.

Ways unknown thy feet may travel—
Paths of darkness so obscure,
That with reason's light to guide thee,
Ye can find no open door.

Providence may frown upon thee,
Health may fail and fears oppress;
Lonely, weary, sad, desponding,
Vainly ye may sigh for rest.

But amid the gloom and darkness
Ye have yet a work to do!
Sit not idle, still press onward,
In faith and hope thy way pursue.

Turn thine eye from earth to heaven,
Brood not over present woes:
Prayer will open heaven's portals,
Prayer will bring thee sweet repose.

Light ahead will soon be given,
To repay thy anxious toil:
Light ahead! yes, trust in heaven,
Trust and labor, weary soul.

Look to Christ, the light of mortals,
He will give thee words of cheer:
Ask of him the Spirit's guidance,
Till in glory ye appear.

M. J. M.

For the Crisis.

Familiar Advice to a Christian Friend.

MARRIAGE.—(BY REQUEST.)

* * * Marriage is honorable in all. It is man's natural and happiest condition. It is about the only relic of Paradise which we have left to us here. It is used to illustrate the most precious relations, such as that between God and his ancient people, and between Christ and his church. Marriage scenes have consequently ever been regarded as occasions of joy; and hence the full fruition of blessing reserved for the weary and tearful bride of Christ, is represented as being introduced by the marriage supper of the Lamb, when all separations and absences shall be concluded—when the heavenly Bridegroom shall come again, and they that are ready shall go in to the marriage, and the door be shut.

But what *is* marriage, which is so honorable and so delightful? Is it the mere pronouncing, in the presence of witnesses, the vows of affection and faithfulness to each other? Is it the mere dwelling in one habitation, the bearing of one name, the enjoyment of mutual rights and privileges? Is it a mere mercenary union, prompted by ambition, covetousness, or lust? Is it a silken tie, that shortly becomes an iron fetter,—a wedlock for a month, and then a padlock for a lifetime? Nay, if it were any or all of these, God had never ordained it, nor used it as the symbol of the holy, the illustration of the pure.

There is a class of persons now quite numerous, who speak much of "affinities," "passional attraction," "sympathy," etc., and who denounce the marriage institution as in opposition to their instincts and impulses. Now this is but an illustration of the old truth that fallen human nature can see wrongs, but cannot make them *right*. These persons are usually those who, from intercourse with familiar spirits, have given to their "sympathies" and "affinities" an unnatural delicacy and susceptibility, and hence they are inclined to be led by them.

But, after all, affinities may be only momentary. Grasping a bubble always breaks it. And mere magnetic "affinities" are but a bubble. And when these tender sympathies are outraged or satiated by animal gratification, then there comes in a loathing that sometimes is tenfold stronger than the former love. Hence a large portion of these "affinity" matches will ultimately result in misery and torment, as much more intense than ordinary matrimonial infelicity as this affection and sympathy is more sensitive and susceptible than are healthy affections.

The same remarks apply to what are usually termed "love matches," and which are proverbial for soon growing cold. They are frequently simply matches of blind *animal affinities*. The parties confound *love with desire*. They are essentially different. Desire may be gratified, satiated and turned to loathing by the possession of the desired object. When the repulsion will be proportioned to the intensity of the previous attraction, they will hate more than they loved. But *love* is only *fed* by the possession of its object. It is not satiated like desire, and it suffereth, if need be, long, and yet is *kind*.

True marriage, then, though it includes all proper "passional attractions," must rest upon a broader basis, and rise to a loftier height than is known to the mere votaries of "affinity." I may imagine myself to feel a perfect "affinity" for any one who could cast over me a magnetic [illegible] any foolish girl who has been [illegible] by the strong will and serpent-[illegible] of a [illegible] villain will [illegible] "attractions" until the bubble breaks in shame and misery at last. Can two walk together except they be agreed. This is the great question that, when properly applied and answered, will regulate all matrimonial affairs. * * * * *

In contemplating marriage, my friend, you need to elevate yourself by God's grace above the spheres of interest, of base motive, and of transitory impulse. You need to look at the matter from a point where *self* will be silent, and right and *duty* will be paramount. Do not understand me that self is not to be *regarded*, or that affection is to be rudely cast aside. You are to get so far above self that you can view *self* properly, and estimate its importance, its value, and its necessities calmly and truly, and by weighing every passion, desire and disposition, you are faithfully and deliberately to decide as to what is *best* and what is *right*. You are also, in your survey and choice of a partner, to view *him* from the same point of observation. Unblinded by the hallucinations of sympathy and magnetic attraction, you are first to consider, "Is it right, is it prudent, is it *safe* for me to love this person?" You are to answer all these questions carefully before you venture to unbar the heart's deep recesses, or enkindle the fires of affection within its inner shrine.

Starting thus in the calm light of reason, you are to inquire, "What am I? What are my tastes, my desires, my ambitions, my aspirations? What do I need, what do I want? What do I desire to be? What will be my best course to attain my ends? What will be right?" Again, "What is he? Do I know him? His character, disposition, tastes, inclinations and pursuits? Is he sincere? Is his character transparent? Shall I learn all his excellencies before marriage, and his faults afterwards? Is he trying to put the best side out? Is he as anxious, yea, *more* anxious to *be* good and right and *true*, than he is to have me *think* him so? Has he higher thoughts than those of interest and inclination? Is *duty* above all? Can I respect him? His *acts*, his head, his heart? The wife must reverence her husband? Can I reverence him? Is there any thing about his character which inspires respect? The husband is the head of the family, and of the wife. Can he be *my* head? Can I yield my judgment to *his*? Is his superior to my own? Is he a person to whom I can *safely* confide the direction of my course in life? Will he love me when pain and feebleness and infirmity come upon me? Will he bear with my faults that I know I have? Would he worry me if *he* knew them *all* as *I* know them? Is he deceived in *me*? Does he think more of me than my more intimate friends do? Does he think more of me *now* than he will by and by, when he sees my faults, knows my habits, and is acquainted with my failings? Would my union with him be for *his* good, for *mine*, for *ours*? Will it be *right*?

These questions should be calmly and reasonably answered. Evasion is useless. Deception is worse than useless, as it can only be temporary. Blindness will not avail. These questions must be answered in the calmness of self-examination and deliberation, else, if forgotten now, they may come up again for an answer when the eyes are dimmed with bitter tears of sorrow, and the heart is filled with useless regrets and self-reproaches. If in this spirit you seek to know the way of duty, you will feel the need of divine direction.

Marriage is a momentous matter. It involves the destinies of ourselves and of others. It bears upon the events of time and of eternity. Our likeness to Christ, our mental, moral and physical development, are all to a greater or less extent involved. Hence we should look well to it.

With a few, celibacy is a matter of choice. To such, if right motives rule the mind, and right affections sway the heart, it may be, indeed, a state of "single *blessedness*." There are fields of usefulness open. There are abundant opportunities for doing good. And such persons need never lack for friends among the true and good. There is also a kind of *independence* connected with this state, which, when joined with unobtrusive good nature, is pleasant to its possessor and to others. But yet to most, this is not the happiest, and would not be the most useful life. The unmarried careth for the things of the Lord, i. e., she *may* if she *will*. The married has often cares and trials, and pains and sorrows, which are unknown to others. Still there is one thing that compensates for them all. That is *love*. Love, deep, steady, strong, pure, unchanging.

"Some one to *love*," is the desire of most hearts. Some tower of strength around which the heart's affections may entwine themselves, never to be removed; but there to send forth their green leaves and fair flowers, amid all the storms and sunshine of life; ever clinging about the one object, whether in the stateliness of its strength, or in the prostration of its decay, being planted once for all, and covering the wreck and desolateness of the ruined structure with the same fair foliage that adorned its pristine strength. And when there gushes up in the heart this deep well-spring of affection; when there rises in the soul this unutterable yearning [illegible] and holy sympathy; when the heart longs to have its love requited, and can only rest when its longings are gratified,—then, when providence opens the door, and duty points the way, I am not one who would forbid to marry. Nevertheless, I should then counsel prudence, else heedless haste may defeat the object, and the heart's love be turned to wormwood; and so the indiscretion of an hour become the mistake of a lifetime, and the haste of youth fill up maturer years with vain regrets.

With these general considerations, let me for awhile direct your thoughts to the special problem of married life—"Can two walk together except they be agreed?"

When married, you chose a companion to travel with you to your journey's end. And though poor company may be *sometimes* better than none, yet *bad* company is certainly *worse*. Your lives are thenceforth to run in one *channel*. Will they run smoothly? Can they mingle? Can you grow *to each* other, and that without turning aside from *rectitude* and holiness? The question is not whether you can enjoy yourselves together for an evening's chat? For who cannot? Nor is it whether, by putting the best qualities out and the others inside, you *can* seem agreeable to each other? For this is *easy* till the mask falls off, and the *real* character is developed, as it most certainly *will be*. Nor is the question whether you are miserable when separated; for nothing is more common than for those who are miserable when separated to be wretched when united, because some persons will be miserable any way in a little while. Nor is the question whether you can so correct some of your faults that you can live together, maintaining the proprieties and decencies of life, and abstaining from open and foolish outbreaks; for many do this to whom wedlock is still only padlock. But the question is, whether your two courses are so similar, your tastes so much alike, your purposes so nearly allied and matured, that they can be readily accommodated to each other, and made to harmonize for future life. I say *matured*, for the choice of eighteen is often the plaything of twenty-five, and the plaything of twenty-five sinks into contempt at thirty. Our minds *should progress*, and if we start *even*, *both* must *progress*, or *one* will be left behind. So there should be a sort of *maturity* of desire and taste, that we may know what we want.

* * * Let me call your attention to some few points on which I think it exceedingly essential that christians when marrying should consider. I will call them points of union, because persons united in these will rarely differ essentially in other things.

1. They should both be christians; not *professors* merely, but children of God. You start to travel life's journey with a husband. Your are purposing to gain eternal glory, no matter what else you lose. You have promised to love some one else more than father, mother, husband or friend. Your mightiest energies are to be devoted to laying hold on eternal life. You cannot, then, well travel the journey with one whose feet are on the downward road to death. Suppose him to be moral, kind, and indulgent. The most you can say then is, he will not hinder me. Aye, but you need *help*. Some one to bear your burdens—some one to wipe your tears—some one to point you from the shades of adversity to the hills of hope, and from the valley of sighs to the mountain of singing. You *need* this—can you marry a man who will not be to you a helper in the heavenly way? Besides they who do not help often hinder unconsciously. He that gathereth not with us scattereth abroad. There is the example telling all the time in the wrong direction. Then you are to reverence your husband; can you do it if he does not reverence God? He is to be your head; but can you submit to his headship if he refuses that of Christ? Could you feel free in such a state? Would there not be a constant diffidence and reserve about those deeper secrets of the heart, which of all others concern our spiritual progress most, and should be especially matters of free and sympathetic mutual conversation. Besides, can you live in a prayerless home—in a prayerless family? Would it be right to do so? An unconverted husband would not erect a family altar; would he be willing for you to do it? Would you dare to do it? Would you not feel it a cross too great to be borne?

There is, however, another thought: "I may convert him." This is an old plea. When put in by a suitor, I think it an evidence of hypocrisy. When urged by the affection that pleads within, I can only regard it as a pleasing hallucination of love. I *may* convert him—true, but I *may* not, and he *may* lead me astray. This is the case, I think, at least in eight instances in ten. The fact is, it is right for a man to serve God. This duty comes before marriage or any thing else. God has always frowned upon those of his people who have turned aside to marry strangers. I could relate instances of this kind that would chill your heart. I know of no instance recorded in all the Bible where a godly person marrying an ungodly one ever led them to the right path. There are multitudes of cases where an ungodly partner has seduced the godly one away into secret or open rebellion against God. If you can [illegible] usually better on shore than in the water; be careful then how you plunge in.

The thought of marriage contracted between heirs of life and death is to me sad in the extreme. Together they walk, and yet not together. One is a stranger here, the other a dweller in earth. One is bound for the city of God, the other for the lake of fire. One is a child of God the other a child of Satan. What fellowship can there be between the two? their hearts are disunited, their hopes and aims are divergent, their destinies are as far asunder as heaven and hell. Two persons united while in sin, one afterwards brought to Christ seem different; the band must not then be broken—it is sacred; henceforth the believer must bear the cross and seek to save the other, though often in bondage, and through much tribulation, must still struggle on towards the promised rest. This is a trying scene; but to see persons deliberately join themselves to those who are bound to destruction, tie their boats to a sinking ship, and so henceforth wear out their lives in ineffectual regrets and useless endeavors—this is sad in the extreme. And this is the usual result of such unions; hence the injunction of Paul to marry "Only in the LORD,"—would that it were seasonably heeded and obeyed by christians.

The close of such a course as I have alluded to is separation. Two shall be in one bed, the one shall be taken the other left. Unequal yokings are not forever; at the judgment seat some must take the right hand and some the left. Must we part? Must I bid my friends an eternal adieu? Let it be *now* and not *then*, let no bond grow strong about me now if it must be rudely sundered in that day. Nay, let the separation be here rather than there. Let my friends be friends for eternity. True it is that they that shall attain the world to come and the resurrection from the dead neither marry nor are given in marriage. Sexual relations and earthly attachments shall cease, but shall the sympathies and loves that have been begotten in the heart by the Holy Ghost then expire? Shall those who have not only been husbands and wives—being thus "one flesh," but who also have been joined to the Lord as brothers and sisters in "one spirit," ever forget their mutual toils, conflicts and blessings? Shall they not look back over their path which was as a shining light, shining more and more until the perfect day, and bless the God that gave them to be each other's companions in tribulation, and to walk hand in hand along the brightening way? Would such an association and such a retrospect be so far preferable to the one afforded by an opposite course as to furnish an abundant reward for all the sorrows and trials that might result from a strict adherence to the words of the apostle—"Only in the Lord?"

I need not allude to the minor trials incident to this unequal yoking—the going to meeting and the staying at home—the different classes of company and friends, both of whom are sometimes disquieted; and a thousand other little vexations that attend a dissimilarity of purpose in this respect. Enough has been said, I think, to show that the husband of a christian should be a christian himself.

2. The husband and wife should both steadfastly determine to do *right*. There should be no uncertainty, or trickery in either. First of *all* they should be honest with each other,—they should have full confidence in each other's integrity and uprightness. Marriage is regarded by many as a sharp bargain, in which that one is the most fortunate who gets the best end of it. This is very absurd. And yet it is exceedingly common. There is many a young foolish girl who would marry if they could, to-day, the most intelligent and learned man that they could find. The only result would be mutual infelicity. Minds should be matched. So another with the manners of clowns, and the tastes of boors and loafers would be glad to obtain the hand and heart of the most refined, and intellectual lady in the land. But such an union could only bring about *disgust* and misery. And this would soon be mutual, and both would bitterly rue the rash and fatal act. All deception in these matters is grievous sin against ourselves and others. However another may be deceived by us, the whole will eventually recoil upon our own heads. Honesty, then, a fair looking of all difficulties and faults in the face, a weighing of all the questions involved in the whole case, is an absolute duty, from which we cannot at all excuse ourselves. Honesty with each other will beget honesty towards all; honesty in business, in friendship, and in everything. Then, and only then, can a husband and a wife respect each other as they should. They should have good grounds for firm faith in each other's honest integrity of purpose, and this will often excuse many a seeming fault in those we love.

3. The husband and wife should have similar views of the great ends of life. What is this? With one it is money,—with another fame; with another fashion; with another luxury; with another ease and selfish enjoyment; with another all these things combined. Could you join your hand with one who lived for such purposes as these? A profession of religion is no security against the existence of these motives. Indeed, in some cases that profession is merely a veil to hide them. Many a profession of religion has been made, the sole object of which, as evidenced by the individuals subsequent course, was to secure the heart, hand and fortune of some young christian who was ignorant of these wiles of the devil. Life has a wondrous object.

"Life is real,—Life is earnest,
And the grave is not its goal."

Nay, the end of life is life eternal. This is but the straight and narrow gateway—that, the lofty and glorious temple.

You have started to run the race for eternal life. This is more to you than all the world beside. This more than anything else is the object of your life. To receive the gift of God, to obtain the grace of Christ, to have eternal fellowship with the father of spirits, and to have him command upon you "the blessing, even life forever more." Now if you ever have a companion of your heart and soul, it must be one whose views are in all these things like your own. Often have you traveled with a stranger sitting by your side, and though on the same seat you had different destinations, objects and hopes, and you were strangers still. So many a wife and husband are strangers, and perhaps always will be. They have some common interests, but the deep, hallowed and glorious joys and hopes of eternal life are to one the idlest of baubles, and to the other more precious than all the treasures of the Orient. To walk together we must be agreed and press steadily to the one great and glorious goal.

4. The husband and wife should have such established principles, and such reasons for them that, however they may differ, they may have a disposition to respect each other's judgment, and especially is this true in matters of religion. There may be honest differences of opinion, and then persons may agree to differ till they can see alike. But if their differences be those of partizan prejudice or sectarian bigotry, or shallow-pated scepticism, then discords will be perpetual and unendurable. There should be from the first a full, frank and honest understanding regarding these things, and thus endless bickerings and strifes may be avoided. For if the differences are serious and radical, it is far better to remain asunder than to be forever tugging at the opposite ends of a galling chain.

5. Worldly prudence in pecuniary matters is not to be forgotten in such an alliance as this. It may be I am prejudiced in regard to this subject, but my own enjoyments in the paths of lowliness, sometimes verging close upon the margin of poverty, have convinced me that no one who loves and serves God need be unhappy for want of riches. Nevertheless, we must live, and the order of divine appointment is to work and then to eat. You are to calculate with reference to this arrangement. Love is very pleasant,—food and raiment are quite as needful to complete the sum of happiness. * * * *

One thing more in this connection. Can you, and can he live *within* your income, however small? Or is it a rule with one or both to spend all you can get? If you must have luxury, fine raiment, and gay style whether you have money or not,—you will soon have neither cash nor credit. And if he is of this disposition you will have constant trouble. If you can both economize and plan, and be dilligent, then there is food and raiment for you, no doubt.

Besides, there is also the opposite extreme of penury. Few husbands are happy whose wives grudge them the food they eat, and few wives are happy whose husbands grudge them the clothes they wear, the pence they spend or the charities they bestow. You feel for the poor. You wish to relieve the destitute. You desire to exemplify that pure religion and undefiled before God and the father, which is to visit the fatherless and the widows in their affliction, and to keep yourself unspotted from the world. Now, to do this will be the joy of your life, and God's blessing will be upon you while you do it. But with an unsympathizing and niggardly husband, you will be perpetually in trouble and vexation on this score. You must restrict your sympathies and your efforts, and live only for him. Be sure your marriage will materially cripple your usefulness and restrict your ability to do good; or else strengthened by the supporting arm of a generous and noble husband, emboldened by his confidence and his love, you will go forth mighty in divine strength to do good in a wider sphere, and serve God in a fuller sense than ever before. You will have new trials and cares, but with them will come new joys and blessings. Over your path shall shine the radiant light of love, and for you shall beam at last the glories of an unsetting sun. * * *

The time is short. It remaineth that those that rejoice should be as though they rejoiced not, and those that weep as though they wept not, and those that marry as though they married not, for the fashion of this world passeth away. There is a higher end before our minds. Earthly attachments are temporal; that is eternal. If we keep the eternal full in view the temporal will be in its proper place. If the eternal is forgotten, the temporal is all wrong.

I commend you, then, to God. In all your ways acknowledge him, and he shall direct your steps. I pray God that whatever your lot may be, it may be full of [illegible] [illegible] your path shall shine more and more until the perfect day.

And so, when all the toils and tears of earth are done, may you and I, with all those that we have taken near our hearts and made to dwell in the sanctuaries of our affections, be brought at last to dwell in an unbroken circle among the pure and the holy in the better land.

Your brother in Christ,

H. L. HASTINGS.

New York, Dec. '58.

Selections.

[Translated from the Greek, for the Register, by N. S. F.]

Morning Hymn.

Glory to God in the highest,
And on earth peace,
Good will among men!

We praise Thee,
We sing hymns to Thee,
We bless Thee,
We glorify Thee,
We worship Thee,
By the Great High Priest,—
Thee the very God,
The unbegotten One,
The alone Unapproachable,—
For Thy great glory!

O Lord, heavenly King,
God, Father Almighty,
O Lord God,
The Father of Christ,—
Of the Lamb without spot,
That taketh away the sin of the world,—
Receive our prayer,
[Thou] who sittest upon the cherubim,
For thou alone art holy!

Thou art the only Lord,
O Jesus, the Christ of the God
Of every creature that is born—
[The Christ] of our King!
Through whom unto thee be glory,
Honor and reverence!

Evening Hymn.

We praise Thee,
We sing hymns to Thee,
We bless Thee
For Thy great glory,
O Lord King,
The Father of Christ,—
Of the Lamb without spot,
That taketh away the sin of the world!

Praise becometh Thee,
The hymn becometh Thee,
Glory becometh Thee,
O God and Father,
By the Son,
In the all-holy Spirit,
For ever and ever! Amen.

I Can't.

Now that is a mighty small word, yet it is bigger than a mountain, in the way of a great many folks. Why don't you do something? O, I *can't*! Why not! I *can't*. Now, you poor mortal, the great giant of a "Can't" isn't much after all. He looks now, higher than Haman's gallows, and bigger than ten Goliaths, but then, come to face him with a little sling and a smooth stone, called "I *will*," and he drops headlong on the ground. And as you come up where he is, he grows small until he isn't bigger than Tom Thumb.

O, you poor faint-hearted soul, just kick that miserable little, sneaking, contemptible "*can't* out of doors. Then keep that good fellow "I *can*" in his place, and another little fellow called "TRY" to help him, and you'll get along finely. Come hustle him out of doors. He's a moth and a curse, worse than a drone bee. A good for nothing lazy little vagabond. He makes you feel like a sneak, mope like a dunce, and act like a fool. "I can't," "I can't," out with you, you whining, canting little reptile, and make room for your betters. Come in "TRY," "WILL," make yourselves at home and help this poor soul along.

H. L. H.—*Christian Messenger.*

Simplicity of Dress.

Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels, if they would make good their title to that name, should carefully avoid ornaments which properly belong to Indian squaws and African princes. These tinselries may serve to give effect on the stage or upon a ball room floor; but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised with gold or diamonds. The absence of a true taste and refinement of delicacy, cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. Through dress the mind may be read, as through the delicate tissue the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste.—*Exchange.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Consumption.

As all admit that consumption is a general disease involving the whole body, it would seem that every element was needed, and that to get a full supply of every element in a natural way, in a safe way, and in due proportion, the best plan is to get up a good appetite and a good digestion; then eat, and drink, and breathe the best of every thing, meat, bread, water, air. That this has proved happily efficient in multitudes of cases, there is various proof, strong as of any fact in nature, but the folly of man is such, that in nine cases out of ten, he will "take" any thing else, every thing else, how horrible soever it may be, sooner than meat, and bread, and water, and air.

The ignorance or the perversity of the human mind is such, that in consumptive diseases, the intelligent physician has to ransack all nature to find arguments to induce his patient to expose himself sufficiently to out door [illegible] of ten, there is such an insane dread of "taking cold," that the patient hugs the stove, and—death at the same time, or hurries off to a southern climate, where the atmosphere is loaded with dampness, and the more deadly miasm, the emanations from rotting leaves and wood which cover every inch of soil, instead of going where the air is too cold for decay or for holding moisture, hence must be the purest, and most nutritious in all nature.

There must be something in consumptive disease which infatuates the mind with error, or warps it by delusions. It would seem that any man at a small remove from idiocy, might know that pure air was the best for breathing, in all forms of sickness; and yet within two or three years, a large number of newspaper editors lent themselves to the advocacy of "medicated inhalation" for the cure of consumption, and other diseases of the lungs and throat; the convincing argument on the part of the *Herald*, *Tribune*, and *Times*, being advertisements at the rate of two or three hundred dollars a piece. Against printing a mere advertisement, we say nothing; but we do reprobate the recklessness and the folly of any editor who lends himself to be the tool of design or ignorance. Even so staid and respectable a paper as the *Commercial Advertiser*, lent itself to the propagation of the delusion, by certificates and otherwise, of the wonderful efficacy of medicated inhalation in diseases of the throat and lungs; the result was, to send their confiding readers, in crowds, to breathe impure air, at the rate of twenty-five dollars a month for the privilege. Day after day, and week after week, the city was flooded with advertisements in the penny press, five columns long, in laudations of the treatment, until "every body went there for every thing;" and finally, as we personally know, some men were set to breathing medicated air for diarrhœa and dysentery. And what is the history of to-day? The Boanerges of inhalation has long since left the city. The very name of "medicated inhalation" had become such a stench in the nostrils of the people, that for sometime previous to his departure, the silver sign had been removed from the door, and the occasional advertisement of five lines long, instead of five columns, never mentioned the once cabalistic words.

Let it be remembered, in conclusion, that "consumption," in the usual acceptation of the term, is a destruction of the substance of the lungs, and in proportion as they are destroyed, is less air consumed, hence the great need, that what air is breathed, should be the purest possible, just as if a man has less food given him than the system needs, the most certain plan of protracting life, is for him to arrange that the food which he does consume, should be of the most nutritious kind that can be had.—*Hall's Journal of Health.*

Ways of Shortening Life.

Wearing of thin shoes and cotton stockings on damp nights, and in cool, rainy weather.

Sleeping on feather beds in seven-by-nine rooms, without ventilation at the top of the windows, and especially with two or more persons in the same unventilated bedroom.

Surfeiting on hot and very stimulating dinners. Eating in a hurry, without half masticating your food, and eating heartily before going to bed every night, when the mind and body are exhausted by the toils of the day and the evening.

Marrying in haste, and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction. Cultivating jealousy and domestic broils, and being always in a mental ferment.

Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health. Following an unhealthy occupation because money can be made by it.

Contriving to keep in a continual hurry about something or nothing. Giving way to fits of anger.

Being irregular in all your habits of eating and sleeping; going to bed at midnight, and getting up at noon. Eating too much and too many kinds of food, and that which is too highly seasoned.

THE EFFECTS OF TOBACCO.—The Dublin Medical Press asserts that the pupils of the Polytechnic School in Paris, have recently furnished some curious statistics bearing on tobacco. Dividing the young gentlemen of that college into two groups—the smokers and non-smokers—it shows that the smokers have proved themselves in the various competitive examinations far inferior to the others. Not only in the examinations on entering the school are the smokers in a lower rank, but in the various ordeals that they have to pass through in the year, the average rank of the smokers had constantly fallen, and not inconsiderably, while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER V.

Does the doctrine of the immortality of a class accord with a just philosophy, and with the sentiments of humanity?

The present and concluding chapter of my prolonged argument must be somewhat miscellaneous. I must touch briefly the supposed metaphysical proofs of man's immortality; a theological argument, or the doctrine of salvation; the supposed reformatory design of all punishment; and the questions, What is benevolent to man? and, What is worthy of God?

§ 1. *The ontological proof of a future life.*

The metaphysical argument for the soul's immortality is the lineal descendant of the Grecian philosophy, particularly the Platonic; though it is older than Grecian thought, as appears from Cicero's statements, and from some of the Hindoo books. It is found most at length and in the most scholastic form in the early Christian literature, in Augustine. In modern times it is considerably broken down under the subtleties which the Schoolmen have heaped upon it, and generally abandoned as unsatisfactory. Yet there is a very frequent presumption that the Scriptures teach or imply it, and that therefore we do well to prop it up, for the benefits of sceptics, by the supports of pure reason.

The commonest rational argument is based on the immaterial nature of the soul. It is uncompounded,—not made up of parts and so can not fall to pieces. Or it is a spiritual substance, suffering no change or decay from physical causes and agencies. And, in obscure agreement with the latter view, it is often remarked that *moral* causes can not change or affect the substance or being of the soul.

I grant the immaterial nature of the soul. For I do not make the mind out of the brain, however dependent it may be, in the present economy, on cerebral action; rather, I regard the brain, and all organism, as produced by vital forces. And all life, animal and vegetable as well as spiritual, seems a higher sort of life than the mechanical or chemical properties of atoms, or even the so-called imponderable agents,—heat, light, and the electric, magnetic, and galvanic currents. When we have passed these limits, we find ourselves in a world of myriad forms of life, some of which trench very close upon the human, so that the higher examples of brute life compete with the lower examples of human life, and even bear away the palm. For dignity of nature perhaps Bucephalus *was* as worthy of a city for a monument, and as worthy of immortality, as a good many men have been. The rational distinction between the human soul and the brute soul is not very well settled yet; and the fact reflects no great credit on our sagacity, or boasted superiority. And in the question of moral capacity, some dogs seem to have as tender a conscience as some men ever had.

I say these things, not to jostle the human race into rank with the brutes,—for I am as proud as any one of my humanity, though sometimes very much ashamed of it;—but to raise the question whether differences of character may not be even more important than differences of race, in this question of the immortality of souls, whereof the Scriptures say naught. Many good men—Duns Scotus, Ramsay, Dean, Wesley, Clarke, Tennyson, Theodore Parker, Agassiz—have held or allowed the immortality of brutes. And Bishop Butler and Isaac Taylor have remarked that the metaphysical arguments for our immortality are about as good for the immortal life of our four footed and our footless neighbors. There is something in them besides atomic pieces of matter. And that something else, it seems to me, may be vital, spiritual substance; a great deal more manifold in its kind than atoms are, of which we have found about seventy sorts,—gold, silver, copper, nickel, and so on down. There is a common notion that all spiritual substance is homogeneous; whence it is inferred that God and, we are made of the same stuff. So the Platonists believed, with inevitable consistency, that the soul is immortal because eternal and divine. I reject the conclusion because I deny the premise; and I reject the premise also because I deny the conclusion. And if we once admit that spiritual substance is heterogeneous, we may, perhaps we must, allow that no kind of created spirit is absolutely imperishable, and the greater frailty of one kind may denote at least a measure of frailty in another kind. In *God* we live, and move, and have our being,—not in ourselves. And whether we shall live in him and with him eternally, may depend on our observance of the precept, "Be strong; quit you like men."

If I am asked *how* the soul, as a spiritual substance, can perish from being, I will reply by asking how it comes into being. Or rather—not to debate the question whether it is created or propagated—does the soul grow? and if so, how? Is the substance of the infant soul as entire and complete as that of the matured and full grown intellect, master of a hundred arts and sciences? Is the quantity of being the same in the one case as in the other? I do not ask if the one weighs as many ounces or measures as many inches; but is there, for substance and amount, as much soul in the one case as in the other? If so, then are all souls equal in quantity of being? and if thus equal, whence the manifest and striking differences in their original and native power and capacity? If the brain and the material organism make all these differences, then do disembodied souls *retain* any of these differences, or any differences of constitutional habit or quality, intellectual or moral? If two souls in very different bodies should make an exchange, would they at once exchange characters? and if not, why? Again, if there is acquired power or habit of the soul, is that a *development* of what was in the soul at the outset, or is it something superadded to its nature or being?

I ask these questions for information. I can not answer them myself. And until they are answered, I think we should not hold, with any dogmatism, that idea of the soul which makes it a pure entelechy, a logical entity or substance, imperishable as truth itself, and which must be precisely similar in all individuals. But if there are real differences in human souls, and real processes of growth, however unlike the growths of matter, then all argument for its proper immortality is at an end. Aside from revelation, we might suppose that the soul has a certain and fixed period of growth, maturity, and decay; and period much longer, possibly, than the 3000 years of the cedar, yet strictly a period, beyond which it could not live. And with the Revelation, I find nothing to oppose this view, viz: that even without a natural and necessary period of life, the soul may suffer in its very being by all that wars against its well-being. The disregarded laws of its life may become the laws of its death. If it may thrive, it may languish, if it may wax stronger, it may grow weaker; if it may become more, it may become less. If the true, the beautiful, and the good, are for "the soul's health," the false, the gross, and the evil, may give it ill health. If purity may adorn it, vice may contaminate it. If virtue and love may give it power, sin may give it disease. Sin is the transgression of law; and if the "wages of sin is death," that death may be something more than a metaphor, and the disease which causes it may be mortal disease—a sin unto death. I have already remarked that death "in trespasses and sins" probably signifies a sentence of death yet future. And I find nothing in the proper nature of the soul to rescue it from the analogies which make disease the system of decay and the pathway of death.

Here I meet the objection that moral causes do not directly produce physical effects. But I am not so sure of this. The *indirect* physical effects of moral causes are legion. The world is full of the produce of mind. We can not glance amiss to see what thought has done. But by what intermediate stages has all the work of the human race grown out of its mind? It has not been done by magic, as if we had the lamp of Aladdin. Nor has it been done by Liebnitz's rule of pre-established harmony, which grew out of the notion that spiritual forces could not be harnessed to work in matter. Pyramids, temples, cities, steam ships, and rail-roads have not sprung into existence because men have dreamed or wished them, nor merely because men thought them out. They are all the product of thought applied; and applied with many zealous passions of the human soul, and with much labor of brain and muscle, with sweat and toil. At every inch of surface the spiritual force has touched and shaped the material effect.

And has the spiritual force itself been unaffected, unchanged? Many a human body has been killed by a blow of joy or grief struck through the human soul. The pang was first felt within. The outward death came of the inward agony. There are, indeed, trials by which "though the outward man perish, yet the inner man is renewed day by day." But this is because the soul is wrought into harmony with a higher nature, or is made more completely a "partaker of the divine nature;" or is regenerated of an "incorruptible seed, which liveth and abideth forever." And by the same reason, if worse and baser passions sway the soul, they may bring it down toward a real death. The decay of the faculties by vicious habits of thoughts, the deterioration and mental and moral disease so often observed—who shall say, in the assumption of an unrevealed immortal nature, that these are not incipient stages of dissolution in which, unarrested, the soul itself may become extinct?

The argument may be more plainly stated in its stronger form. The *material* produce of mind is the effect of an unlike cause. This is the marvel and the inscrutable mystery. But mind is like itself, and though the soul's substance is not itself thought, feeling and purpose, yet it is far more like them than matter is. The soul's substance is the physical medium, as it were, by which thought, feeling, and purpose, have reached the outer world. The material produce is both unlike, and at second hand. So much the more may these spiritual agencies work changes in the being of spirit, its kindred substance, close at hand as substance to its attribute.

Another form of the metaphysical or psychological argument should be glanced at. I often hear persons say that they are *conscious* of immortality. Well, they have a higher power of consciousness than I have; yet I will confess no inferiority to them. To be *conscious* of immortality is to be conscious of being alive to-morrow, and a billion years hence, and every moment between. My friends do not mean that. They simply mean that they are conscious of a *longing* and *aspiration* after immortality; and so am I. And this proves—indirectly, as we presume that God is too good to tantalize and trifle with us—that we were made for immortality. But then the argument comes to the same footing with other longings and aspirations, which are valid according as they are noble and good. It is strictly a *moral* argument; and its value is settled, I believe, by St. Paul, thus: "To those who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life."

For the Crisis.

Material and Immaterial.

These terms are directly opposite to each other. The word material has two important definitions.

1st. That which is composed of substance, or which is substance.

2d. That which is of some importance. Besides these, there is a theological definition with which we have nothing to do in coming at the meaning of the word. The theological definition of words depends on a person's religious belief. Hence, the word *hell*, with the Catholic is one thing, with the Universalist another, and with the orthodox still another. We may chase after *this* definition of words and never know when we have found it.

Immaterial is opposed to material. It is the very opposite in meaning. When used to distinguish one thing from another its meaning is, that which is of no importance. As when we say that such a circumstance, or such a thing is immaterial, we mean, that it might as well be out of the way, as in the way, out of being as in being. When used in its first and literal sense, as by way of contrast, the meaning of it is—*nothing*. Or, thus: Material, that which has substance, or that which is of some importance. Immaterial, that which has no substance, or that which is of no consequence. Hence a material thing is that which has substance, or that is of some moment. An immaterial thing is that which has no substance, or it is a thing of no importance. If you say that a thing cannot exist without substance, we say, very well; then what is *called* an immaterial thing is *nothing;* for it is the opposite of *something*.

It therefore follows, that an *immaterial man* is a man of no substance; or, taking the second definition, he is a man of no importance. A *material man* is a man of substance, or he is a man of some importance, compared with the other things. Hence a material man, literally speaking, is somebody, and an immaterial man is *nobody*. Or, in short, material is something; immaterial is nothing.

The revelation concerning man is, that God made him of substance, made him a material man. So he was made, so he lived, so he died, so will he be raised from the dead, and if found worthy to obtain that world, so will he live forever.

Whatever may be said of the different parts of man when analyzed, it is to be remembered, that these parts are either material or immaterial; and if the former, they are something; but if the latter, they are nothing. Or, they are important to the existence of the man, if material. But if immaterial, they are of no importance, consequently, man can be as well off without them as with them. We may as well talk of an immaterial Savior, immaterial resurrection, and kingdom, including the water of life, tree of life, the new city, and Christ's reign on the throne of David, as to talk of an immaterial man. The idea of an immaterial man is in perfect keeping with the idea of a spiritual resurrection, spiritual kingdom, and spiritual everything else. How do we know that these things are material? Because they are so revealed. For the same reason, do we know that man is *material*.

I am not saying that man is not composed of parts, but that the parts which enter into the composition of man are *material*. They are *essential* to his manhood. An immaterial man is not a subject of revelation. To prove the existence of man, we must appeal to his materiality; and so of the existence of any thing else. When our Savior appeared to his disciples, and they thought they saw a spirit, to prove to them that it was *he* whom they saw, he directed them to see his flesh and bones. He proved his presence by his material existence. He has not required us to believe in him as a Savior and the seed of David, outside of his materiality. We are to discern, "the Lord's body" in his being. So of man; he was made material, and outside of this we have no proof of his existence. We see man in the past a material being, so do we see him in the present, and through all the revelation of his future, we see him the same. Why then talk of the immaterial? Let us look at man as he was, is, and is to be, in redemption—Somebody.

J. S. W.

For the Crisis.

Pagan and Papal Rome Contrasted.

BY ELDER S. S. BREWER.

In the first epistle of Paul to the church at Thessalonica, he had instructed the church to look forward to the coming of Jesus as the consummation of their hope.

In the second epistle, he very manifestly exhorts the church to an unlimited confidence in the doctrine he had before taught, and predicts the rise of a wicked one—THE MAN OF SIN, concerning whom it is written, "*Who opposeth and exalteth himself above all that is called God.*" This man of sin was to be made manifest by the taking *out of the way* a power then in the way, called "the mystery of iniquity." At the time the apostle wrote, Rome was the ruling government on earth. Her religious belief consisted in a plurality of gods or invisible beings, superior to man and having an agency in the government of the world. And so rigid was their faith in these principles, they would give their own and take the lives of others.

Their entire system was *mysterious* and *iniquitous*. The Pagan Roman government unsheathed the sword of political vengeance, and tortured, tormented, burnt, drowned, and fed to wild beasts, millions of the early disciples, in order, on one hand, to perpetuate their religion, and on the other, destroy the religion of Jesus and his apostles. But this "mystery of iniquity" was to be taken out of the way, *and* THEN shall that wicked be revealed. *When?* Hear the apostle: "And now ye know what withholdeth that he might be revealed in his time." 2 Thess. 2: 6. His time had been specified. See Dan. 7: 25; 12: 11. It will be necessary to read the apostle's language in the 7th and 8th verses of the 2d chapter, before referring to the successor of Pagan Rome, in the manifestation of the Roman Pontiffs. "For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Permit me, dear reader, to introduce an extract from Marsh's Eccl. Hist., pp. 193–4.

"In the beginning of the fourth century, she (the church) passed through a furnace seven times heated. For eight years a persecution raged, which spared neither age nor sex, in any part of the Roman world; which was unparalleled for its tortures and horrors; and which, to all human appearance, would root christianity from the earth."

Again, the same historian remarks: "The persecution began at the feast of the Terminalia, in Nicomedia, A. D. 302, by pulling down all the churches of the christians; burning their sacred books and writings, taking from them their civil rights and privileges, and rendering them incapable of any civil promotion. Soon after, a fire broke out in the royal palace. The christians were accused as the incendiaries, and numbers were put to torture. Some tumults also arose in Armenia and Syria, which were by the heathen priests charged upon them. The clergy were cast into prison and given up to the most insupportable punishments, the rulers hoping that if the pastors renounced christianity, the people would follow them. Vast numbers of learned and excellent men fell a prey to this stratagem. In the year 304, a new edict was published, in which the magistrates throughout the Roman empire were directed to compel all christians, without distinction of rank or sex, to renounce christianity and sacrifice *to the gods*, and were authorized to employ the most cruel torments in their work. The church was now reduced to the last extremity; for the magistrates were like so many hungry tigers, let loose upon defenceless lambs. In France less ferocity was exhibited than in other places. . . .

A recital of their sufferings may appear to many almost incredible, but it is delivered to us by faithful eye witnesses, and confirmed by Pagan historians. It should make us grateful to God for the blessings we enjoy.

Some were thrown to wild beasts, inclosed in vast amphitheatres, for the entertainment of the people on great festal days, and instantly torn to pieces and devoured. Others, with their wives and children, were burned to death in their houses. Some were beaten with clubs, rods, thongs of leather, and ropes. Nails were driven into their sides, bellies, legs and cheeks. Some were suspended by one hand from a portico, suffering the most severe distention of all their joints. Others were bound to pillars, face to face, their feet being raised above the ground. They were hung about wooden engines, having every limb of their bodies distended by certain machines. Plates of heated brass were applied to their bodies. They were seated in red hot iron chairs. They were slain by the axe and the sword. They were suspended by their feet, with their head downward, over a slow fire. Sharp reeds were thrust under the nails into the fingers. Melted lead was poured on their backs, and into their bowels. Tongues were cut out."

Every conceivable method of punishment was inflicted on the poor disciples, by those merciless Pagan Roman tyrants. But "the mystery of iniquity" was taken out of the way, by the breaking up and dismembering of the Roman empire; and that power, spoken of in Luke 2: 1, that could issue his decree taxing *all the world*, was compelled to submit to the Greek Emperor Zeno, A. D. 476, when a gradual change came over the political and religious world, in order to make manifest the words where it is written, "*and then shall that wicked be revealed*,—in plain terms, the Roman Pontiff; or, as Paul denominates him, "the son of PERDITION." What language could possibly be employed to better convey an idea of the height, depth, length and breadth of the iniquity of the Popes of Rome, than the above? It is just such as inspiration alone saw fit to employ,—"*That man of Sin.*"

I will now quote from the notes of the Rev. A. Barnes.

"A very few references to the characters of the Popes will furnish an illustration of this point. Pope Vigilius waded to the pontifical throne through the blood of his predecessor. Pope Joan, (a female in disguise) the Roman Catholic writers tell us, was elected and confirmed Pope, as John VIII. Platina says, that 'she became with child by some of those that were round about her; that she miscarried, and died on her way from the Lateran to the Temple.' Pope Marcellinus sacrificed to idols. Concerning Pope Honorious, the council of Constantinople decreed, 'We have caused Honorious, the late Pope of old Rome, to be *accursed*; for that in all things he followed the mind of Sergius the heretic, and confirmed his wicked doctrines.' The council of Basil thus condemned Pope Eugenius. 'We condemn and depose Pope Eugenius, a despiser of the holy canons; a disturber of the peace and unity of the church of God; a notorious offender of the whole church universal; a Simonist; a perjurer; a man incorrigible; a schismatic; a man fallen from the faith, and a willful heretic.' Pope John II. was publicly charged at Rome with incest. Pope John XIII. usurped the pontificate, spent his time in hunting, in laciviousness, and monstrous forms of vice. He fled from the trial to which he was summoned, and was stabbed, being taken in the act of adultery. Pope Sixtus IV. licensed brothels at Rome. Pope Alexander VI. was, as a Roman historian says, 'one of the greatest and most horrible monsters in nature that could scandalize the holy chair. His beastly morals, his immense ambition, his insatiable avarice, his detestable cruelty, his furious lusts, and monstrous incest with his daughter Lucretia, are at large described by Guicciardini, Ciaconius, and other authentic Papal historians.' Of the popes, Platina, a Roman Catholic, says, 'The chair of St. Peter was usurped, *rather than possessed, by monsters of wickedness, ambition and bribery. They left no wickedness unpractised.*'"

Were these monsters of wickedness not entitled, in the most emphatic sense, to the inspired appellation—"*That man of Sin?*"

Again, he was to *exalt himself*. Hear the same author on this point.

"No one can reasonably doubt that all that is here affirmed may be found in the claims of the Pope of Rome. The assumptions of the Papacy have related to the following things:

"First—To authority above all the inferior orders of priesthood, above all pastors, bishops and primates. *Second.* Authority above all kings and emperors, deposing some and advancing others, obliging them to prostrate themselves before him, to kiss his toe, to hold his stirrup, to wait barefooted at his gate, treading even upon the neck and kicking off the imperial crown with his foot.

Newton says, "Thus Alexander III. trod upon Alexander I. Gregory VII. made Henry IV. wait barefoot at his gate. Thus Celestine kicked off the imperial crown of Henry VI. Thus the right was claimed, and asserted, of laying nations under interdict, of deposing kings and of absolving their subjects from their oaths of allegiance. And thus the Pope claimed the right over all unknown lands that might be discovered by Columbus, and apportioned the New World as he pleased. In all these things claiming prerogatives which can apply only to God."

Again, it is written concerning *The man of Sin*—"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." "And exalteth himself above all that is called God." In matters pertaining to the conscience, the Pope has claimed *infallibility*, and has forbidden what God has commanded, and the Pope has granted what God has forbidden, even *indulgence for sin*. When the Almighty has thundered his malediction against it, in this he has most emphatically exalted himself, above the God of the Bible, has he not?

Again, he shall sit "in the temple of God." The Roman Pontiff sat in the temple at Rome and claimed to be the legitimate successor of St. Peter, and viceregent of God on earth. His devotees have most clearly fulfilled the truth written—"And for this cause God shall send them strong delusion, that they should believe a lie." Millions have embraced the *delusion* and believed what inspiration declares to be a *lie*.

Again, it is written concerning him, "SHEWING HIMSELF THAT HE IS GOD." I have before me a work written by Dr. L. Giustiniani, D.D., formerly a Roman priest, now minister of the Evangelical Lutheran Church. In his work, "PAPAL ROME AS IT IS," pages 180, 181, he says: "Will Roman Catholics deny, that the Pope styles himself 'God on earth?' Let them go to Rome, and they will read on the gate of the city: '*Paulus III. Pontifex Opt. maximus, in terris Deus.*' (Paul III., *High Priest, the best, the greatest,* and GOD ON EARTH.)" He translates an ordination letter, thus: "Given in Rome from our palace, the first of February 1817, the XIV jurisdiction of *the most holy Father in Christ,* AND LORD OUR GOD, the Pope Leo XII., through the Divine Providence, the VI. year of his reign," &c.

Pope Martin V. wrote in the dispatches with which he furnished his ambassador to Constantinople,—"*The most holy and most happy, who is the arbiter of heaven and the Lord of earth, the successor of St. Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world.*" Is this not giving God a competitor, to call the Pope, "*The anointed of the Lord, the father of kings and the light of the world!*"

Thus, dear reader, the man of sin has shown himself to be a God, and received in a most heaven-daring and ostentatious manner, appellations that belong to God alone. And the Almighty has permitted them, because they received not the love of truth, that they might be saved. They now remain under the fearful condemnation of the 12th verse, where it is written, "*That they all might be damned who believed not the truht, but had pleasure in unrighteousness.*" I cannot for my own humble self, conceive how a prophecy can be fulfilled in a more positive, clear, and literal sense than the above. I must exclaim as one of old, this is that which was spoken by the Apostle Paul.

These powers, Pagan and Papal Rome, as predecessor and successor, are, in my humble opinion, set forth by the prophet Daniel 11:31,—"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall *take away the daily*, and they shall place the abomination that maketh desolate." Leaving out the inserted word *sacrifice*, and then we have a daily (abomination) to be *taken away*, until then the [illegible] to be set up; or as the margin reads: (*the abomination that astonisheth*). Thus Daniel, the man greatly beloved of God, hath written. And John, the beloved, beheld "the woman, drunken with the blood of the saints and with the blood of the martyrs of Jesus," seated on a scarlet colored beast." And is it not written, he wondered with great admiration?"

Thompson renders it thus: "*And when I saw her, I expressed my astonishment with great amaze, and the angel said to me, why art thou amazed?*" Murdock, Syriac Trans. "And I saw the woman was *intoxicated* with the blood of the saints and with the blood of the *witnesses* of Jesus. And when I saw her, I wondered with great *amazement*." Wakefield—thus: "I wondered at this sight with great *astonishment*. And the angel said unto me; why art thou astonished?" Thus, you perceive, this harlot was a matter of great astonishment. The angel beholding the amazement of John, exclaims, "Wherefore didst thou *marvel?* I will tell thee the mystery of the woman and of the beast that carrieth her." Sufficient has already been presented on this beastly power, in my previous articles. But permit me to suggest a few thoughts on the 8th verse. "Whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming;" or as Penn renders it, "*Whom the Lord shall destroy with the breath of his mouth and extinguish with the brightness of his presence.*"

I will endeavor to present my ideas in a simple manner. Did the Pagan Roman government bear rule and authority in the apostolic age?—Yes. Was that to be taken out of the way?—Yes. Was there a power to succeed, and bear rule and authority?—Yes. Was there time specified when he should be revealed?—Yes. What is said concerning this power? It is noted in the Scriptures of truth, that he, the horn power, as I understand the subject, will cause the saints to "fall by the sword, and by flame, by captivity, and by spoil, many days . . . even to the time of the end, because it is yet for a *time appointed*." Where is this power clearly specified? In Dan. 7. How long was he to cause them to be put to death? See 25th verse. How long was this power to continue? 21st verse. "*I beheld, and the same horn made war with the saints and prevailed against them,* UNTIL THE ANCIENT OF DAYS CAME." This, it seems to me, is conclusive that the ROMAN power is to continue until the declaration of the apostle is fulfilled—whom he "shall destroy with the brightness of his coming," and ignores the possibility of any other power ever bearing rule over the church of God to any extent.

Much might be written here concerning the manner the man of sin, or, in other words, the horn, is to prevail against the saints; as by Jesuitical intrigues, by burning the Scriptures, by destroying all Protestant influence, through his blasphemous claim to *infallibility*. Turn to the persecution of King Bomba, influenced by the Pope of Rome against the Madiai; also against Portuguese exiles. Yea, witness the efforts of the horn power through Archbishop Hughes, in the city and state of New York, to exclude the holy Scriptures from the public schools. Yea, further, strenuous efforts have been put forth to accomplish the same in the land of the Puritans, even in the city of Boston.

It is admitted on all sides, that the iron in the metalic image did symbolize Rome. And this being admitted, what follows? Hark! "And whereas thou sawest iron mixed with clay, they shall mingle themselves with the seed of men; *but they shall not cleave* one to another, even as iron is not mixed with clay." "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "*They shall not cleave one to another.*" Now I ask, can language be more definite? The iron is to exist *until the God of heaven* sets up the *Everlasting Kingdom*. Thus it is now plain to my mind, that the [illegible] of Revelation 17, is the last, the eighth *form of Rome, and he goeth to perdition*. Never will Rome, called the "old serpent" in the twelfth chapter, change its [illegible] of government to destroy and deceive. But *he*, the Roman Pontiff, the man of sin, goeth to perdition; whom the Lord will consume with the spirit of his mouth and destroy with the brightness of his coming. Thus it will be. "Even him, whose coming is after the workings of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." [illegible]

institution: "It has no head to think, no heart to feel, its prayers are curses, its God is a demon, its communion is death, its decalogue is written in the blood of saints. If it pauses in its infernal flight, for one moment, it is on some kindred rock to whet its vulture fangs, and replume its wings for more sanguary conflict."

I have considered it a duty as a watchman amid the perils of the last days, while some are crying "peace, peace, a good time coming, a golden era about to dawn,," and others are looking for certain powers to appear on the stage of prophecy, to fill up the mould; to show that they are manifestly in the past. Furthermore, tidings from the old world show that the last act of the drama on the Roman earth is rushing on to a final consummation. The ten petty kings, that have been of one mind and by agreement have given their power and strength *to the beast—the red beast*—that has carried the woman, by an associate power with the imperial governments, for 1260 days, are now manifesting the most deadly hatred, and there is now an approaching and manifest destiny in the elements, that will consummate the behest of Almighty God as it is written,—"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled."

Truly the clouds are beginning to break. Light is dawning. The harbinger of approaching day begins to assume the most tangible evidence, that God is about to give unto Babylon, the cup of the wine of the fierceness of his wrath. Hold yourselves in readiness, dear saints, the God of our fathers is about to take to himself his great power and reign. The prophetic page shines with transcendent splendor, it gathers beauty, strength, and glory; its brilliant rays dispel the mists of darkness that folds a sleepy church, and an unsuspecting world, in the sombre mantle of darkness. O, praise the Lord, it is written, "*But ye brethren are not in darkness that that day should overtake you as a thief.*" Amen.

Thy brother, S. S. Brewer.

Fairhaven, Mass.

Correspondence.

Castle Rock, Dakota Co., Minn., June 16, 1859.

Bro. Grant:—I am yet in the Master's vineyard, and still love the precious cause of Divine truth. Have just returned from a three days' meeting in Utica, Winona Co., Minn., whither I went by the request of Eld. C. L. Page. Though the meeting was held in a busy season of the year, the people felt disposed to listen in candor to the unpopular word of the Lord, and we hope that lasting good was done. A deep interest is felt by some intelligent men. The meeting was also attended by nearly or quite all of the brethren in the county, who are scattered through several townships. We organized a body of believers, composed of the scattered laity and two preachers, viz., Eld. W. Sweet of Utica, and Eld. C. L. Page of St. Charles. These are men of ability. May God make them a blessing to the cause in Minn. I freely scattered my publications among the people, and promised to visit them again in the fall. Our Brn. are poor, but would feel glad to receive a call from any defender of truth who may be passing through the town. W. Sheldon.

June 16th, 1859.

Extracts from Letters.

Bro. B. Spaulding writes from *Mt. Desert, Me.*, and says:—"I never felt better in my life. My appetite, health, and spirits are all good. I feel the praying spirit, the exhorting and laboring spirit, rests upon me. I am visiting families, as I used to, with encouraging success. God does give me access to minds wherever I go. I visit every house as they come along, talk with every individual I can get access to, old and young, but especially with the young. I spend much time with children, teaching them to be obedient to parents, to be kind to each other, to remember their Creator, etc. etc.

The mother listens, glad to hear her children taught obedience, even by a stranger; her heart grows soft while I am talking with them, then I turn to her, asking questions; thus,—do you love God and the blessed Jesus? do you serve him? Angels love him, and you ought to; he has done more for you than for the angels. I often see the tears flow while I exhort her to love Jesus and serve him, to train her children in the way they should go, to set good examples, and give good instruction. Then I propose to pray, and she calls her children around her, and I address them thus:—Now I am going to pray, and when we pray, we are talking with God, that great Being who made the sun, moon and stars. He is a great God; we can't see him, but he can see us; yes, and he will hear us pray, and he will hear a child pray as quick as a minister, and when we pray, we ought to be very still and quiet. The little children will cling to mother, as though they were afraid of that great Being I was about to pray to. Their eyes are strained open with amazement and wonder at the strange thing taking place. I then kneel and pray, using very simple language. While praying, I have had them come from behind and stand before me, to see who I was talking with, for they noticed I was talking with some one they could not see. O, it fills my whole soul with animation; yes, I enjoy the work. I own I love it. I had rather be a servant of God and his church and my fellow men, than to be a king on a throne.

O that more of the brethren, who feel the fire of God burning in their souls, would take their lives in their hand, and go forth, leaning upon God, without money, only a staff in hand, and a Bible in their pocket, and something would be accomplished. They would be sustained, and their labor would not be in vain. I find more here than I can possibly do.

A great interest is waking up in this region; what will be the result I do not know. I lecture on all the leading points of doctrine connected with the advent of Christ. The ideas are new here; they have not been held forth in this island to much extent, and they see it is Bible truth. They can't object to it, and yet they wonder why they have not seen things in this light before. O it is astonishing, sure enough, that the church has been so long in the dark in these blessed doctrines; such as the coming of Jesus to set up a literal kingdom, the literal resurrection of the body, the sleep of the dead, and destruction of the wicked.

I have scattered tracts on these subjects, and wish I had more. If any desire to do any thing to advance the cause, let them collect a bundle of such tracts as will enlighten the people, and direct them to Benjamin Spaulding, care of Miles Grant, Boston, Mass., and they will be forwarded."

Bro. S. F. Mathews, *St. John's, N. B.*, writes:—"I am thankful for the food, strength and encouragement I have received in this lonely region by reading the Crisis. Blessed be the name of the Lord for his goodness and mercy. We have had the privilege of meeting with a company calling themselves christians, or disciples. They are a very pious and devoted people, loving one another. They have preaching morning and evening on Sunday, and they partake of the Lord's Supper every Sunday afternoon. Their worship is very solemn and impressive. They rejoice in the Lord's soon coming, and the resurrection of the dead. It is encouraging to see them building one another up in the most holy faith of the gospel. Bro. Hews, the pastor, is a very devoted christian, and a profound thinker. He is now reading your discussion with Bro. Litch. He is a lover of truth as it is in Jesus. This is a church in which Bro. Lenfest preached once, some years ago. I wish he, or some other Bro., would come this way with the word of life. Let us pray the Lord of the harvest to send more laborers into the field.

Brethren and sisters, let us prove faithful to our high calling. Let us show to the world our hope by our walk and conversation. And may all be able to say, we have a sweet peace of mind (which only comes by doing our duty,) and may we ever keep the unity of the spirit in the bond of peace."

Bro. Y. Higgins, *Viroqua, Wis.*, writes:—"Much labor is needed in this part of the gospel field. Many are anxious to hear the truth. New doors are constantly opening, and calls for help are coming almost daily. Thus, while many are investigating the matter, searching the Scriptures, like the Bereans, to see if these things are so, others are despising and wondering, endeavoring to bring into disrepute the doctrines of the Bible."

The Viroqua Expositor, a weekly secular paper in this place, will publish articles on the "blessed hope." Brn. Storrs and Grew have improved the opportunity, and we hope others will avail themselves of the privilege. In this way the truth may be sent where we can not go ourselves. Let us spare no effort to spread the light and truth.

Bro. Joseph Gregory, *New Preston*, writes:—"I am sorry that I have not done more for God and his cause. It is high time to awake out of sleep and to let our light shine before men. The Lord is at hand.

I have received the Crisis from its commencement, and it has been a faithful messenger to me, for which I praise God. Oh, how thankful I am that we can communicate with each other through its columns. May God give it wings to fly east, west, north and south."

Sr. E. Garland, *Chester Factories, Mass.*, writes:—"The cause of God and the interests of his people lie near my heart. I am aware that we are in a very critical point of time. It appears to me the church is taking her last steps, and if she misses here, the kingdom is lost forever. Brn. and Srs., our *wills* must be brought into entire subjection to the will of God, and we must serve him because we *love* his service."

☞ No whitewashing can purify an act essentially bad, the effluvia arising from it vitiates the atmosphere, and no little art is requisite to cleanse those guilty of it.

The World's Crisis.

BOSTON, JULY 20, 1859.

War News.—We would say to our readers that we intend to spare no pains to keep them well posted in the news from the seat of war. The *London Times*, Boston and New York papers are carefully examined for the latest and most reliable information relative to the movements of the belligerent powers of the world.

Rome.

As evidences increase foreboding the destruction of Rome, the "most celebrated city of the world, either ancient or modern," we presume that a few words of description may be read with interest.

Rome is said to have been founded 753 B. C. It is situated on the Tiber, seventeen miles from its mouth. Its early history is very obscure. It was peopled by *robbers* at first. In the Douay (Catholic) Bible, it is said in a note on *Armageddon*, Rev. 16: 16, that it signifies, "Hill of robbers." When the prophet Daniel says, "The *robbers* (marg. children of robbers,) of thy people shall exalt themselves to establish the vision," we think he refers to the Romans. The historian says,—"Rome became filled with desperadoes and fugitives of all descriptions." As a natural consequence, they were feared and shunned by other nations, who were unwilling to give their daughters in marriage to such wicked men. These robbers then laid a plan to *rob* the fair daughters from the families in the surrounding towns. They proclaimed a great feast in honor of the god Neptune. Crowds came and filled Rome. Before they had proceeded far with their ceremonies, at a given signal, the young men rushed among the crowd and seized the most beautiful girls and carried them to their homes for wives.

The history of this city is one of blood and unparalleled cruelty. The city at one time contained over four million inhabitants. It has now five hundred and six streets, two hundred and seventy-five lanes, one hundred and forty-eight squares, and one hundred and fifty fountains. The climate is delightful and the sky beautiful. They have but little frost or snow. Rome has been renowned for men distinguished in the fine arts, classical learning, poetry and oratory. It has three hundred and sixty-four churches, most of which are noted for their architecture and splendid decorations. The Cathedral of St. Peter is not only the largest and most beautiful church that has ever been built on the earth, but is said to be "the noblest work of architecture ever produced by man." The height from the pavement to the cross is four hundred and fifty-eight feet. The floor covers an area of five acres. The cost is estimated from sixty to eighty million dollars. It is considered the "Mother church" of the "Eternal city."

The Vatican, or Pope's residence, is the largest and most splendid palace in Europe, or the world. It is situated on a hill of the same name, in the N. W. part of the city of Rome, connected at one point with the magnificent Cathedral of St. Peter. It was commenced about the time of Constantine, in the fourth century, and was occupied for the coronation of Charlemagne in the eighth century. The Popes began to reside in it in 1377, and from that time they vied with each other in embellishing it. It covers an immense space, the length being 1151 feet, and the breadth 767, containing 4,422 apartments. One of its halls, the Capella Sistini, or Sistine Chapel, is 150 feet long, and 50 feet broad, covered with frescoes by Michael Angelo, one of which is the Last Judgment, sixty by thirty feet. It has a picture gallery containing some of the most valuable paintings in the world. The museum contains the noblest treasures of art in the world, and the library some of the most valuable books and manuscripts.

Besides the Vatican, the Pope has a splendid summer palace, but we think the splendors of this vain world will dazzle his eyes but a short time longer. Stern realities begin to stare him in the face. The judgment is at hand, and he must give an account of his stewardship. The blood of martyrs crieth, and their day of glory is about to dawn. Let *us "stand up for Jesus."*

The Battle of Solferino.

The battle of Solferino, fought June 24th, was terrible. It is said there were 300,000 engaged in the bloody conflict. In some places, for considerable space, the ground was said to be hid from view by the heaps of the dead. Napoleon commanded in person, and was often in the hottest part of the battle. His troops, and the world, have great confidence in him as a general. Francis Joseph, Emperor of Austria, also commanded in person. The Austrians fought bravely but were obliged to recross the Mincio during a most terrific thunder storm.

It is said both parties act as if the war was but just begun. The Austrian reserves, numbering 175,000, the flower of the imperial army, each of whom has served eight years, are on the way to the battle-field. A writer on the war says:—"A 'battle summer', such as the world has not seen for forty years, is evidently before us, wherein human lives will be but as grass beneath the mower's scythe." The battle of Solferino is called "*the* great battle" of the century; but darker clouds seem to be still rising. The *Nord*, a Russian paper, speaks of the war as "a terrible game, without precedent in the military history of modern times." In the last battle, the Zouaves were terribly cut up. A correspondent from the field of blood says:—"At 1 o'clock I saw two cart loads of wounded men of this regiment, as they came off the field on their way to the Hospital at Castiglione, and they told me that at that moment not a single commissioned officer of their regiment was on the field."

The Austrians are now on the left bank of the Mincio, having been driven about two hundred miles since the war operations commenced in Sardinia. They are at the strong fortress of Mantua, situated on an island in the Mincio. Here they will probably make a stand and the siege operations of the French and the Allies will commence in earnest. Prince Napoleon is marching an army from Italy to attack the Austrians in their rear. This is probably the reason why they recrossed the Mincio to fight the French at Solferino. They evidently feared that the Emperor Napoleon would wait for the arrival of the Prince with his army, before he attempted to cross the Mincio, when they would have a double attack from the French, and run a greater risk than to do as they have done.

Mantua is one of four noted fortresses at the corners or a quadrangular section of Lombardy, from twenty to twenty-five miles on a side. Peschiera is at the N. W. corner, Mantua at the S. W., Verona the N. E. and Legnago at the S. E. corner. The first two are on the Mincio, and the last two on the Adige. When the Austrians are driven from these points, they will probably make no further resistance in Lombardy.

Kossuth, at last advices, had advanced as far as Turin, a place a little west of where the Austrians first commenced their operations in Sardinia, and which they evidently intended to capture, where he is raising a Hungarian legion to assist in driving the Austrians from Italy, and eventually from Hungary. It is expected that his comrades in Hungary will soon rise in open rebellion to the Austrian government and throw off their cruel yoke of bondage. Should this take place, the Austrians would be in the midst of enemies. Perhaps Russia will then interfere with Hungary. Prussia is preparing for the contest and will probably soon be marching her vast armies to the battle field.

The war is becoming more and more complex. The Pope and his friends are in much perplexity as to the results of the sanguinary contest. "The thunders of the Vatican" cease to terrify the priest ridden Italians, who are ready at the first opportunity to annihilate the power of the Pope, revenge their long injured rights and expel forever from the earth a covetous, oppressive, and lecherous priesthood, who have extorted and squandered their hard earned treasures in riotous living and beastly gratification of all their baser passions, and mingled their *Te Deums* with the groans of the tortured saints. She who is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" is about to reap her "reward"—"death and mourning and famine; and she shall be *utterly burned with fire.*"

For the Crisis.

Hades.

"A dark, obscure place—the receptacle of the dead—the place of the dead generally."—*Groves' Greek and English Dictionary.*

"According to the notion of the Jews, *sheol* or *hades* was a vast receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. . . . It is a doctrine received by a large portion of the nomical christian church; and it forms the foundation of the Roman Catholic doctrine of purgatory; for which there would be no ground but for this interpretation of *hades*. The question, therefore, rests entirely upon the interpretation of this word."

As the Septuagint gives this as the meaning of the word sheol, "the real question therefore is, what is the meaning which *sheol* bears in the Old Testament and *hades* in the New? A careful examination of the passages in which these words occur, will probably lead to the conclusion, that they afford no real sanction to the notion of an intermediate place of the kind indicated, but are used by the inspired writers to denote *the grave*—the resting place of the bodies both of the righteous and the wicked."—*Kittoe's Cyclopedia.*

He then says, there are instances in which it means more than the grave; as, Job 11: 8; Ps. 139: 8; Amos 5: 3; also Ps. 9: 17; Prov. 23: 9. He remarks, "The only case in which such passages could by any possibility be supposed to mean the grave, would be if the grave—that is, extinction—were the *final* doom of the unrighteous."

It has been said that *sheol* and *hades* do not mean the *literal* grave. The foregoing does not correspond with such an idea.

H. Pratt.

☞ Idleness is the mother of many wanton children.

Our Tract Column.

Tracts for the West Again.

June 30th. After finishing that long letter last night, I went to bed and slept so sound that a heavy thunder-storm didn't awake me; when the cool breezes of morning came floating in upon me, I awoke and started for the post office to deposit my letters. I found there a letter from Indiana, which is too good to be buried alive. I can only give a few paragraphs, omitting such as refer to circumstances of trial which are past and gone.

. . . "How precious it is thus to trace God's wonderful plan of training those whom he hath chosen to be heirs of salvation. *First* humiliation and then exaltation; first trial, and then triumph; first tears, then shouts; first sighs, then songs; first earth, then heaven. O, dear brother and sister, how happy I am that this is so; first the race, then the reward—a crown of life,—eternal life and glory in the kingdom of God, upon the earth. A hope like this may well endure trials. But, dear friends, let me exhort you not to be too much troubled about the opinions of your fellow men, whether those of a brother in high standing or of low, or those of the worldlings. Recollect that Paul was just as good a man when they called him "a murderer whom vengeance permitted not to live," as when they said that "the gods are come down to us, in the likeness of men," as he spake to them all the words of this life. He was the same man all the time. Sometimes such things are requisite to bring out character—if not that of the child of God, it may be to develop some other characters. . . . You will please accept the enclosed six dollars, which is your due from books distributed by us, left in our care by Dr. ——. I gave him $2 for you some time since, but he is in poor health and may have used it. I kept no account of the tracts I gave away, which I hope you will pardon. If I had it to do again, I would do it more accurately. But it was so tempting, as the good seed, to scatter it with open hand, that I did not spare. O, it did seem to me so providential that they were here. Two or three I sent to Ohio, and the blessed return is that thirteen precious souls have received the truth, and been baptized,—acknowledged to be entirely from reading those books, thus being induced to search the Scriptures. Please write soon.

In love, W."

So much for that letter from one whose face I never saw in the flesh. The $6 came safe, and was acceptable. Here, Harriet, take half of it and buy some loaves and fishes, etc., and I think I'll put the other half into *bread* to "cast upon the waters." I don't know who had those tracts of me, but I think they must be a lot that I sent to a brother, in '55, '56, and which I had not received but about a third of the pay for, leaving more than $50 due, and from which I had heard nothing for three years, save that the good brother, who was honest and punctual usually, had met with a severe accident, and with heavy losses, and so was poor and an invalid. Well, I did not worry much about the books and tracts, and as for taking a sick man "by the throat," and telling him to "pay me that thou owest," of course I couldn't; and besides, I think I told him when I sent the books that he might give part away and pay for the rest when he had sold them. A recent letter tells me that I shall probably receive something by and by, if the Lord prosper them. But now, while I have been waiting, the tracts have been working, and away in Ohio, far from where I sent them, they have led souls to Christ. To him be all the glory.

Sister W., your money was quite acceptable, but that great, long, rich letter, ending with this "good news from a far country," was worth more than the $6, I assure you. The books and tracts are paid for if I never get another cent for them. If "two or three" of them have done so much good, eternity alone can tell what the rest may effect. I pray God to water and give the increase. May God bless that little unknown flock in Ohio, and keep them from the power of the devil and the fury of "grievous wolves."

Brethren, I feel more and more inclined to scatter "the good seed" "with open hand." Yesterday brother B. was telling of a lot of books that he gave to the newsboys on the cars, for which, when sold, they were to pay a man in the city. He got no pay for the books, but he supposes he has *heard* from them. One of them wandered, ragged and dirty, into Southern Indiana, found its way into a preacher's house, converted him over, and several other ministers and brethren; and as one of the least of many results, the man who got that book has since had more than $50 worth of books and tracts, most of which he has scattered in all the region around him.

Brethren, the work to be done is great. The laborers are few. *Money* cannot create *men*. We must pray to the Lord of the harvest to send them forth. But *tracts*, such as contain the essence of human thought and the messages of divine truth, can be made for *money* and sent for *money*, and every cent contributed will send at *least* 16 pages of them on their way, if a large amount are paid for in advance. Who will help raise the $1000, that we wish for to push this matter? Let us hear from you speedily. H. L. H.

Tracts.—Extracts.

The greater part of the tracts are circulated, and I occasionally receive encouraging letters from persons to whom I have sent them, and in some instances accompanied with orders and money. One letter with $2 came from a lad of ten or twelve years of age, who wanted the worth for his *own distribution*. "I am happy in the privilege of doing something for Him who gave his life to purchase *life* for me. I am bound to circulate tracts while time lasts—and am glad to get hold of some which have the truth. I long since concluded that money spent for tracts of the American Tract Society had better go through some other channel—and it seems to me yours, especially the little ones of 4 pages, are adapted to the real wants of the people. May the Lord bless them and you abundantly as instruments in his hands of enlisting subjects for his kingdom which seems to be nigh at hand."

The writer of the above has occasion to write many letters, and he tucks the little four page tracts in and sends them out. Some send back for more of the same sort. So the work goes on. Who will go and do likewise? H. L. H.

For the Crisis.

"Ye are the Light of the World."

Brethren and Sisters:—We claim to belong to that class that are said to be "the light of the world." Let us prove it by our works. We are commanded to let our light *shine*. How shall we let it shine? By living out the truth we have received. By preaching the word, and by using our means to send the truth to those that have not seen the light. Let faith and works go together. Do you pray that God would save men from death? Then let your actions show that you are in earnest. Do you pray that men may receive the truth? Then let your prayer reach, at least, as far as your pocket, and have strength of faith enough to pull out some of those dimes and dollars, to send the truth to men that are destitute. Have you read the call in the Crisis for means to send tracts to the *West*, and other places? Come now, let the Lord answer your prayers by using a little of that money that you *can* spare, if you are in earnest; and if you cannot, then take back your petition, and tell the Lord you did not mean that he should call upon *you* to let your light shine. "But I am poor, and cannot give." Well, then, the Lord does not call upon you to give; he only requires of you according to your ability. The cry of poverty is a common one. The man with a large farm, well stocked, when he is worldly, cries out I am poor, I cannot do anything. But he can find from five to ten dollars a year for *tobacco*, fifty dollars for his family to spend for trinkets and gew-gaws, to keep up with fashion, ten dollars or more for pleasure, but one dollar to send the gospel to men—"Oh no! I am poor, and have hard work to make both ends meet; I cannot do any thing to send tracts to the poor; I calculate to give something to sustain preaching at our meeting." Yes, that is a very comfortable, selfish kind of religion. That plea of poverty may answer the conscience now, but when called to an account of your stewardship at the court of heaven, will both ends meet then? You may find that you are much in debt to the Lord. He required you to deny self, but you refused to do much only to make provision for self.

Let us see what we can do towards publishing tracts. We want one thousand dollars. How shall it be raised? If each subscriber of the Crisis would give fifty cents, we should have it at once; but some of them are not able. Well, suppose some put in a dollar, or five, ten, fifty, that will make up the sum. Then again, let each church take the matter in hand, take up collections monthly, call for penny contributions, set all the "little wheels" in motion, and the sum may be raised and the people would hardly feel it, unless it would be when some poor soul had been converted to God, and in giving their experience, should say their attention was first called up by a penny tract; then the people might feel good; yes, feel as though they were not blanks in the church of God. Think of it, Bro., one penny may save a soul.

"I don't believe," says one, "that tracts do much good." Let me say to such, your unbelief is founded upon ignorance, and that is the foundation of all unbelief of the truth. The doctrine of immortality through Christ, that is now stirring up christian community in this country, started from a little tract that fell into the hands of one of the servants of God. Luther made quite a stir in Europe by writing out a little gospel and posting it up in a conspicuous place. The little boiling spring at the foot of the mountain looks small, but it helps to swell the mighty roar of the Niagara. So the little tracts will help make up the innumerable company of the redeemed that will sing redemption's song in the day when Jesus shall gather his jewels.

Brethren and Sisters, put the wheels in motion, send in your dimes and dollars to the Crisis office, or to Bro. Hastings; let us keep up with Satan; he has the press at work sending out his filthy trash to poison the mind; let us counteract his influence, by sending out the gospel of Christ. One church has already pledged fifty dollars for this object. Let others follow and make up the sum. J. Hemenway.

[Thank you for this, Bro. Hemenway. It is time to *do* something.—Ed.]

☞ Our prayers and God's mercy are like two buckets in a well; while the one ascends the other descends.

For the Crisis.

Louis Napoleon.

THE PRESTIGE AND GENIUS OF REVULSION!

Wonderful, impenetrable, contradictory man! Strange, conflicting, revolutionary government! Born of change, and living by the impulsive will, the unrevealed sagacity of a bold usurper; with the blind attachment of a people loving a glorious, imperial slavery, dazzled by the brilliant victories of conquest, submissive under the gilded chains of an illegitimate despotism, which their own passive, political material has invited,—it must have a mission of retribution; it must follow its destiny of blood, and roll back on itself the tide of suicidal ruin, which seals its perdition. Upspringing from the abyss of oblivion to the alarm of the nations, it consolidates its forces, forms its alliances, perfects its relations and rushes with haste to the battle grounds of its youth, when guided by another leader, and for a similar purpose, against precisely the same power—despotic Austria.

It is now the general consent that Napoleon aims at the liberation of Italy, with whatever may offer, as work suitable to his army and the purposes of his ambition. His oath in the secret society of the Carbonari, requires him to labor for the republican liberty of Italy. It will now lead him on, in connection with Victor Emmanuel and the Italian leaders, to free that people from the Austrian and Papal yoke. The *penalty* is the fear, and the true secret of the attempts upon his life.

Let us look at the *mysterious man*, in whom contending elements have seemingly so long warred, but who has himself been ever true to his primary and absorbing ambition. His whole life has been a series of contradictions. When the empire fell, he was left, at the age of seven years, a wanderer with his mother. They sought a home in Switzerland; there he was raised and first obtained citizenship, in a *republican* country. After his first insurrectionary attempt, which was in favor of the Italians, and too diminutive to mention, he returned to Switzerland. After his attempt at Bologne he came to New York, where he was a *fast young man*. After his ineffectual and puerile efforts at Strasbourg, he was imprisoned, perpetually, in the fortress of Ham; the government of Louis Phillippe not judging him worthy of the honor of the *guillotine*, from the insignificance of the man, or the act; but most likely from the unpopularity of beheading a man bearing (whether honestly or not,) the name of Bonaparte. The tiger only showed his teeth then. The time came in which to seize upon the prey. After six years' imprisonment, he escaped to England, where he was a constable when Queen Victoria feared an insurrection of the Chartists. In 1848, the day of his long expectation arrived. He is called to the presidency of the republic of France. But the French are no people for a republic. He knew it, the world knew it, they must have monarchy or anarchy. Even a constitutional monarchy did not fit them, they must have imperialism, bordering on absolutstic domination. With audacity, unequalled by Cæsar—unparalled, except in Napoleon I.—he strides from the threshold to the summit of power, and guides the politics of a people whose very name imports revolution, disruption and terror; swearing to support republican institutions, imprecating curses on himself if he shall ever fail to defend democratic republicanism. Under the most solemn oaths and obligations to work against imperial power, one of his first important acts, as a comment on his oaths, is the occupying of Rome by a French army, and the consequent annihilation of the young Roman Republic. Garibaldi and Massini were leaders, who flung to the breeze their new national banner inscribed "*Italia*," (the people)—*he is with them now*. Impetuously Garibaldi throws his valiant Italians into Lombardy to liberate his country, most effectually serving the cause of the allied Emperors.

Napoleon has always regarded the French people as waiting for him. He has studied long and well the principles of government adopted by his uncle, who, after all the enconiums passed upon him, was a fearless, unscrupulous usurper, whose passport to the throne was only the sword, whose policy was tyrannical or liberal as he chose, whose fate was as marked as his success. He has studied well his uncle's doctrine of destiny, it is the doctrine of arbitrary power in the *will* and success of the conqueror. He has written well his "Napoleonic Ideas;" and written vastly more—ascended the throne of France by the decision of *his own will*, when the time which he had long bode was come—that was the time of the *coup d'etat*.

What has been done? France, mad with republicanism, has settled down under the yoke of Imperial despotism. England and France, ancient enemies, have been united. Russia, the natural ally of England in Europe, alienated. Italy, now freed from Austrian domination, is likely to throw off the papal yoke and enjoy a liberal government. The Austrian House, a usurpation like his own, and the most like him of any in Europe, humbled. All Germany is excited and ready to plunge madly in war against the approaching conqueror. A German gentleman, a friend of mine, at

New Britain, of extensive travels, and well versed in the politics and resources of Central Europe, assures me that Germany alone can bring an army of nearly half a million into the field, in six months. Prussia is mobilizing her entire army, and already negotiating with the German powers for the passage of troops to the battle plains of Lombardy, where the Imperial hordes continue the ensanguined strife. Russia is threatening to move an army of 300,000 soldiers into the Prussian territory, and thus support Napoleon. Hungary is hailing this war as the sunrise of deliverance. England, with naval armaments heretofore unequalled in the history of the world, is looking on, wondering whether she may not, when Russia and France shall have divided the possession of Turkey, lose the control of the Mediterranean and the Levant, with her now important and improved passage to the East Indies; and whether she must now second the decision of Prussia! All this comes from the *decision of a man* to free a depressed and outraged people, and resist the encroachments of a brother despot! Underlying the whole, we discover his own raging, engulphing ambition!

As the man is, so is his government. Louis Napoleon has been called *imbecile;* then, a dark man, man of destiny—not a statesman—then an inscentably wise dictator. Now the coronet of conquest blazes on his brow, and glory surrounds his path, all men wonder, and multitudes admire. This man's power, with the whole dynasty, looks very much like the great Apocalyptic monster, that "was and is not, *and yet is.*" The world wonders (save those who view it in the light of prophecy,) that such a man should have gained power, and that government thus gained should hold a position to shake nations in pieces—overwhelm thrones in ruin. It is the Napoleonic genius. It is the French, freed from Bourbon restraint, a nation warring its way to glory! It has never been dead—*only slumbered.* With its *parvenu* king, Europe can never be at peace. All Europe must fly to arms when this lion shakes his mane. It is in the prophecy. God's overruling, providential hand guides the undulations of the earthquake. "He is of the seven." He sits by Europe's consent. He moves all the continent trembles.

It is now suggested that he will separate the civil and ecclesiastical power in Italy, leaving the Pope only his spiritual position. Says one, "he has the audacity to do it if he will; and should he do it, he would receive the thanks of Christendom!" Better look for a war upon Protestantism at his hands. A Prussian writer at Berlin holds that the localizing of the war is impossible. It must assume "European proportions."

Is the continued neutrality of England and Prussia possible? It might be folly in us to attempt to speak definitely as to the course events will take; especially as to the time which may be consumed in effecting the gigantic work before the "*ten kings, with the Beast.*" Prophecy has its certainties and its uncertainties! Its certainties are facts. The *great fact*—history of nations beforehand. It is uncertain to us in its dates and time, together with the precise classification of the events! A peaceable kingdom is foretold for the world, which will be, in due time, installed. Thus far the prophecy of John seems to show the beginning of a fulfillment. This may be the inception of that war which shall not end till the angry nations are subdued by "the breath of his lips."

We hate dogmatism, in even the interpretation of prophecy; but each day brings us facts suggestive of the true position and the great final work. The Pope may not *run away yet*, but we see it stated that he has requested permission to reside at Ferrara, under Austrian protection. The French replied, that they should not consider His Holiness safe under Austrian protection; they would give him a passport to France or to Algeria if he chose. Even this characterizes the campaign. It Napoleonizes the French effort. The Pope's blessing Austrian arms, and invoking special prayers, can not be considered, even by Pius IX., as any very good security. The head British ministry will, it appears, decide in favor of neutrality, much to the grief of Prince Albert, whose *influence* is with the Tories. Napoleon declares he will not have *a Prussia* on the south of France. By which, we think he means that Upper Italy shall not receive a constitutional government. Prussia is governed by a constitutional monarchy, with a national Protestant church. Thus, already, we discover that the liberation of the Italians is, with him, the punishment of Austria. What can Italy hope from him in the end? Absolutely nothing. Can Protestantism hope at his hands? Nay. France is the embodiment of the atheistical *will* power, which acknowledges no authority of God in the rule of nations. Its war-god shrine rises at every point of its success.

A few months may compel a condition that cannot admit of alternative. The great Beast power, with some tones of dragonic voice, "*is*" alive, and is at work. The red torch of war lights up the towering sky of vengeance; empires tremble over the upheaving volcano; "the judgment" of the "great city," written in wrath, flames on the tablet of doom. God "controverts" the "thrones of iniquity" which "frame mischief by a law." W. S. C.

Book Notices.

The New Music Book.—In answer to the many inquiries concerning the new music and hymn book, we would say, it is being urged onward as fast as possible. An effort will be made to have it ready for the Wilbraham campmeeting, but the committee can not make a very strong promise. They will do their best. The work has been in the printer's hands for some weeks. The book will contain about three hundred pages, three hundred tunes and six hundred hymns, so compact as to be easily carried in the pocket. It will be a valuable book—just what is needed. Choice tunes or hymns might still be added, if forwarded immediately.

☞ A New Tract will be published on Saturday of this week, by Jewett & Co., entitled, *The Parable of the Rich Man and Lazarus; Does it imply future eternal misery?* By C. F. Hudson. Designed to show, 1st, That the passage in Luke 16: 19–31 is strictly a Parable; 2dly, Its Applications; 3dly, Its real and supposed Implications.

The various applications that have been made of it are given, especially that to the Jews and the Gentiles. But the burden of the argument is respecting what the parable *implies.* If there were no future state whatever, there would be no material out of which to create the parable. And now how much does it involve, in the question of a future state?

First, it does not of course describe and prove the active life of the disembodied soul. This *premise* in the orthodox argument is untenable. But, secondly, allowing the premise, the orthodox *conclusion* would not follow from it. The common argument fails in every link. They who are not refuted upon the first may be upon the second, or even the third, and so be led to re-examine their whole doctrine.

In 24 pages. Price, 3 cents single. $2.00 per hundred. For sale at this office.

Debt and Grace.—The *Presbyterian Quarterly* (Philadelphia) for July says:

"This book is learned and able. Mr. H. has carefully studied the literature of the controversy. The arguments are quiet, clear, and in general candid. It is, by far, the ablest book we have ever read on the subject.

"Of course, it does not convince us that the orthodox view is erroneous, but we can not believe the truth will suffer by fair and candid discussion. This theory has the immense advantage of maintaining the divinity of the Savior, the depravity of man, and the atonement. It differs from the received one only on the material point of the continued existence of the wicked. The book is worthy of a careful study and of a candid answer. The fact that, with all the natural feelings and sympathies of men in its favor, Universalism, in any form, makes so slow progress, is a very powerful argument against it. And we are compelled to say, though with deep sadness, that the plain sense of Scripture seems to leave no hope that a finally impenitent man can escape eternal conscious suffering. We can not at all explain how this terrible truth consists with God's infinite benevolence; we can only say that it appears to be taught, and that, if true, the All-Wise and All-Good has reasons of infinite validity for what He does. We bow in humble submission to a truth which passes understanding, and to the will of a Being who cannot err and who is infinitely more kind and good than we are."

Fables of Infidelity and Facts of Faith.—We have carefully examined this book, and unhesitatingly pronounce it a valuable work. . . . We are not aware of having noticed anything new in the material of the book, but we found what was far better—a condensation of a great variety of facts bearing against Infidelity and Pantheism, and conclusively establishing the leading truths assailed. Indeed, the arrangement and condensation of facts, constitute the great excellencies of the book, and must have cost the author a great amount of labor.—*United Presbyterian (Pittsburgh.)*

For sale at the Crisis office and by H. L. Hastings, Providence, R. I. Price 75 cts., postage paid. $6.00 per dozen.

The Great Controversy between God and Man. By H. L. Hastings.—"This book contains a history of God's dealings with individuals and nations, and shows how obstinately the natural heart has opposed the Sovereign Ruler of the world. The results of this rebellion against him are strangely described. The way of reconciliation between God and man is portrayed in a most touching and impressive form. Christ is pointed out as the way, the truth, the life, and the only medium of reconciliation between the parties at issue. The statements and discussions abound with truth and interest."—*Christian Chronicle, Philadelphia.*

For sale here and by H. L. H.

EXTRACT FROM A LETTER FROM ELD. H. GREW.

"I am reading '*Fables of Infidelity*' with much interest. They are ably written. It is delightful to a spiritual mind to have the cavils against God's word so triumphantly refuted. The harmony of the two Testaments is well set forth, clearly showing that the God of Abraham and of Moses is the God and Father of our Lord Jesus Christ, and that the same attributes of mercy and righteous vengeance have been revealed in his dealings with men in all dispensations.

'Should all the forms which men devise,
Assault our faith with treach'rous arts,
We'll call them vanities and lies,
And bind the Bible to our hearts.'"

Price, post paid, 75 cents. For sale at this office.

Obituary Notices.

DEATH OF ELDER CHARLES W. PERKINS.

Elder Charles W. Perkins, son of Philbrick Perkins, died at the residence of his father in Meredith, N.H., on Saturday night, June 4th, 1859, at the age of forty years and twenty-eight days

He has been declining for several years, during which he bore his sufferings with the patience and courage of a submissive christian, sometimes cherishing the hope that his health was improving, and at all times cheerfully submitting himself to the will of God.

Bro. Perkins first made a profession of religion at the age of twenty-one, and joined the Free Will Baptist Church. Within a few years he embraced the doctrine of the speedy coming of Christ, and sacrificed worldly pleasures and gain, and a large circle of friends for the truth's sake, which he never afterwards regretted.

During the first ten years of his profession he labored as an exhorter, and traveled with different preachers as he had opportunity. At the age of thirty-one he gave himself to the ministry and commenced preaching the gospel, freely, wherever a door opened; and most heartily and faithfully did he labor in his calling till disease had wasted his flesh and his strength, and then, privately, he ceased not to warn and instruct till his voice was silenced by the cruel enemy, death.

His parents had selected him to be a support and comfort to them in their old age and make joyful and pleasant the last days of this life, but when they saw that God had called him to preach His truth, they yielded to His will and bid their son God speed in sounding the gospel trump. And day and night did he travel with his message, through heat and cold, through storms and sunshine, through trials and privations, poor, and sometimes suffering for the comforts of life, despised, forsaken, and cast out by many, though loved, esteemed, and received by few, until now, at length, the parents who had once thought to have Charles smooth their passage to the tomb, are brought to stand around his death bed, and with the bereaved companion and their other children, select the spot for a new burying place near their house, in which Charles was the first to be buried, and where they by his side soon expect to be laid.

His mind was clear to the last, and his confidence in God unchanged. He did not have an accumulation of business to attend to, nor confessions or promises to make, that if he could live he would do so and so, as is too often the case, for he had discharged his duties day by day as time had passed; and now, when all emaciated and worn out with disease, and utterly unable to do anything, or scarcely even to speak, he had nothing to do but quietly and peaceably to fall asleep in Christ without a murmur.

I was with him the last week of his life, witnessed the death bed scene, and preached his funeral sermon to a large and attentive gathering of relatives, friends and neighbors, All felt that a worthy man had died. In that visit, I realized the force of this text—"It is better to go to the house of mourning than to go to the house of feasting."

Let us imitate the good examples, the godly life, and faithfulness of Bro. Charles, and finally, when our dead brother, with all that sleep in Jesus shall awake, be able to mingle our voices with that happy throng in joyful praise to Him that shall sit upon the throne in the kingdom of bright glory for ever and ever. J. Cummings.

Providence, July 12, 1859.

Died, in New York city, on the 15th and 19th of June, twins, infant son and daughter of Joseph T. and Jane A. M. Howland, aged 17 and 21 days.

"So fade the joys of earth away,
By time's rude blasts removed;
But in Eternity's bright day
We'll welcome those we've loved. H.

Summary of News.

FOREIGN.

PER STEAMSHIP INDIANA.

The following telegram show the course of events:

Verona, 20th. The Austrians have abandoned the line of the Mincio, and fallen back on Verona.

Vienna, 3d. The Piedmontese have surrounded Peschiera.

A French division has been sent to the South to join the corps of Prince Napoleon.

Private dispatches from the French headquarters, dated 3d, say—This morning, at 7 o'clock, the Emperor quitted Volta, in order to cross the Mincio and establish his headquarters at Vallegio. We are only four leagues from Peschiera, the siege of which was begun two days ago by the Sardinians. Cannons roar night and day in that direction. The Austrian advanced post is but a short distance from Villa Franca, which is occupied by the corps of Marshal Niel.

It is much doubted that the Austrian army will venture to accept battle in the condition of demoralization and stupor into which they have fallen since our victory at Solferino.

Vallegio, 4th. (Official.) The French army, increased by Prince Napoleon's corps, will operate against Verona, whilst the part of the Sardinians begins with the siege of Peschiera.

The Emperor, having sent back all wounded officers without exchange, and having requested an exchange of prisoners, an Austrian has arrived with the announcement that the Emperor of Austria will also send back without exchange the wounded prisoners of the Allies, and that his Majesty is equally anxious for the exchange of others.

There are great complaints of scarcity of provisions in the villages occupied by the Allies.

ATTITUDE OF GERMANY.

At Frankfort, 2d inst., in the Federal Diet, the proposals of Prussia to place a corps of Observation on the Upper Rhine was almost unanimously agreed to The Representatives of several governments were without instructions. On the 4th there was an extraordinary sitting of the Diet, when Prussia presented new and farther proposals respecting the establishment, extension, and command in chief of said corps of observation. Immediately after the sitting M. de Usedom left for Berlin.

A dispatch had been issued by the French government to representatives at foreign courts making known the opinion of the French government as to the policy and attitude of Germany. The dispatch fully endorses the circular sent by the Russian Cabinet to its agents in Germany, declaring the opinion of Russia that the Confederation had not only no grounds for interference in the present war, but Germany by mixing in the conflict, would depart from her treaties—and this opinion the French dispatch declares to be true and just.

The new Prussian military measures have not inspired the French government with uneasiness, as France cannot disagree with the views stated by Prussia for taking such steps. The dispatch concludes by stating that without being yet officially acquainted with the views of the English government, France is authorized to draw, from the circumstance of their coming into power, most favorable conclusions for Italy.

Prussia, it is said, has given tranquilizing assurances to the French government.

A Berlin correspondent of the Times says—The Prussian proposals were in the hands of Russia and England. The writer says that, by the end of the week, the Prussian army will be in full march. Two corps d'armee will be stationed on the Silesian frontier, in case of an unexpected attack on the part of Russia; on the lower and middle Rhine 140,000 Prussians will be stationed. When those preparations are completed, Prussia will probably make her proposals to France, and these will unquestionably be refused.

The same correspondent gives an outline of the propositions, which include the erection of Venice into a separate kingdom, with the Archduke Maximilian as king.

The Times correspondent says of the Prince of Prussia that although the Prince of Prussia has never given proof of strategic ability, he is nevertheless impressed with the idea so prevalent among crowned heads of being a great captain, and his utmost ambition is to command as Generalissimo the army of the Germanic Confederation

PAPAL STATES.

Enquiries into the late disturbances at Perugia have been ordered

An official condemnation, by the French government, of an article which appeared in the Paris Siecle, affirms that respect for Papacy forms part of the programme which the Emperor is carrying out in Italy. The responsibility of the conflict at Perugia is cast upon those who compelled the Pontifical government to make use of armed force for legitimate defence.

An official contradiction has been published of the reported liberation of criminals at Rome.

A circular publication of the temporal power of the Pope and address by his Holiness to the Cardinals in the Legations, have been issued, both expressing confidence in the Emperor of the French.

KOSSUTH IN ITALY.

Kossuth having arrived on the 22d of June at Geneva, proceeded next day to Turin. At every station on the road, crowds of Italians assembled to cheer him. After two long interviews with Cavour at Turin, Kossuth, in company with a confidential friend of the Sardinian Minister, set out for Parma, the headquarters of Prince Napoleon. The same scenes of enthusiasm were witnessed.—At Piacenza his carriage was drawn by the people. At Parma he had an interview with Prince Napoleon. On the 28th, Kossuth set out for the headquarters of the Emperor Napoleon, provided with letters from Cavour and Prince Napoleon to the Emperor.

GREAT BRITAIN.

Mr. Griffiths inquired whether the British Consul at Rio had exercised his authority to prevent a certain contract for the sale of slaves in Brazil by the British Mining Company from being carried into effect. Lord John Russell said the Company had been informed that they would be liable to penalty if slaves were sold.

Lord Paget said it was intended during the present session to bring in a bill to carry out the recommendations of the Commissioners for manning the Navy.

On the 5th, in the Lords, Lord Stratford de Redcliffe gave notice of a resolution approving the neutral attitude assumed by government, relying on the continuance of that policy, at the same time adopting measures for the completion of the national defences.

Lord Lyndhurst strongly advocated vigorous measures of defence, both on sea and land.—He thought that a regular militia force of 100,000 men ought to be maintained, and an equal force of disembodied trained militia. He regarded the assertion that France had no wish to invade England as undeserving of consideration. England ought to live in perfect independence of French forbearance, relying only on the vigor of the people.

FRANCE.

It is again currently reported in well-informed quarters, that the Emperor intends to return to Paris by the middle of July.

It is stated that naval preparations were never more actively carried on than at present, both at Toulon and at Brest.

Another division of the army at Lyons, is under orders for Italy

The vintage is expected to be superior in quality, but not abundant.

The harvest in Algeria is completed. The crops were good

Flour was dull and nominal in Paris. Wheat had declined 50c. on the week.

The Corps d'armee of Pelissier, was to be completed and established in the cantonments by 13th of July. It consists of 160,000 Infantry, 12,000 cavalry, 400 cannons.

RUSSIA.

Schamyl has recently captured the stronghold of Vidino, of the Russian garrison, of which only ten men escaped. Several hundred killed and wounded, about 40 of whom were officers. It is added that Schamyl had ordered the decapitation of his own son—who, it will be remembered, after a detention of several years in Russia, where he became an officer in the army, was not long ago sent back to his father. He was suspected of complicity with the enemy on this occasion.

Four Russian Corps d' armee are already placed on a war footing. All officers on limited leave have been ordered to join their regiments.

A levy of recruits is shortly expected.

STILL LATER.

London, July 6 The Paris correspondent of the London Times says—The Minister of War and Marshal Pellissier have had another conference for the purpose of concerting measures for the complete organization of the army of the East. An Eighth Division, in course of organization at Lyons, is to reinforce the army of Italy.

A telegram from Trieste, dated 7th, says—that legal proceedings have been taken against a secret political society at Messina, and several arrests have been made.

Advices have also been received from Ancona to the 30th of June. Gen. Caitermatten had taken command of the town, and declared it in a state of siege. A general disarming of the citizens had been ordered.

An address of the Sardinian Admiral to the people of Messina had been issued.

Trieste, Tuesday. An Austrian Prize Court has been established at Varna, the appeal from which is to be the Court at Trieste.

Gen. Clara Gallas, commander of a corps d' armee, has arrived here from Verona.

The Paris correspondent of the London Times says, letters from the headquarters of Prince Napoleon state that another battle is expected on the banks of the Adige, and the Austrians are believed to have 200,000 men in line. Fresh battalions are organizing at Paris.

Kossuth has issued a proclamation, calling the Hungarian nation to arms to struggle for liberty, and announces that he would soon be among them.

Berne, July 6. News has been received from Bormio that a corps of 3000 to 5000 Tyrolese Chasseurs had been threatening the Val Telline, but the several columns of Garibaldi and Cialdini's corps had repulsed them from Bormio, and driven them as far as the first Canton of the Stelvio Pass. The Austrians suffered severely. Garibaldi's loss was ten severely wounded, and Cialdini's three killed and four wounded.

The Hungarians.

The following is the material portion of General Klapka's proclamation to the Hungarian soldiers in the Austrian ranks:

"The hour of vengeance has struck. Already the storm gathers over the fraudulent house of Austria. Its friends abandon it. The Czar of Russia himself now arms in a different sense from ten years ago, and will break its pride.

"Already the Italians, our brethren in misfortune, brandish arms to conquer independence. And you, Magyar warriors, how could you remain in the enemy's ranks? How could you fight against those who have risen to shake off the yoke of servitude?

"O, it cannot be that you are the mercenaries of the oppressors! Hasten hither, O warriors—hither, where the holy cause of your country summons you!

"You cannot have forgotten how many times the Austrians were put to flight by your bayonets. You cannot have forgotten the glorious days of Isaszeg, Pisti, Snolnok, Nagy-Sarlo, and Komorn. Nor will you have forgotten that Hungary has been free and great.

"Behold the time arrived to reacquire that which has been lost, and to revenge the sanguinary banquets of Pesth and Arad, which raised throughout the world a cry of horror.

"Now we are no longer alone and abandoned. The heroic King of Piedmont stands at the head of the Italian army, and by his side is the powerful Emperor of the French. The flags of the two nations combine: France and Italy—that is the signal of attack. They already reckon upon us, they expect us; how should we be the last to take part in a war on the result of which our liberation depends?

"Unite yourselves, courageously and with confidence, to the French and Italian armies; for none but the vile can doubt of a successful result—none but a traitor fight under the banner of Austria.

"Hasten then to the Hungarian standard, which we have raised for you. At the same time war will also break out in Hungary, the Emperor of the French and the King of Piedmont have recognized the holiness of our cause, we possess their sympathy, the Italian soldiers will join us, and so do you join yourselves to them.

"Let us form in Italy an Hungarian army, with which, after fighting on Italian ground, we may return to our own country to take part, we also, in the war of independence and honor of the Magyar nation."

Hungarian Revolution.—The New York Herald has information, by private letters received from Genoa, that an insurrectionary movement in respect to Hungary, under leadership of Kiss, has been organized in Wallachia, and that a corps was, at last accounts, marching towards the Austrian frontier, and was about to enter Transylvania by one of the mountain passes by which the Russians entered in 1849. If this revolution should assume any formidable proportions, it will greatly increase the extent of the political imbroglio in Europe.

☞ Rev. Dr. Stearns of Newark, N. J., writes from Sweden:

"I am assured there is not a parish in Sweden where the religious awakening is not taking place, and persons of every grade and position in life are coming under its influence. Instances of sudden conversions, sudden and remarkable as some of those in the New Testament, have been related to me, and attended with circumstances of which we have no experience in our country; and there is a freshness and simplicity in the new religious life here, which contrasts strangely with the old fixed and conventional forms in which we are accustomed to see it. It charms and wins upon your affections like the smile of an infant."

The Florence correspondent of the Providence Journal remarks:

"There has recently arrived here a Swiss Protestant clergyman, who is preaching religious liberty to the Italians in their own language. This privilege is one of the first fruits which the admirable Tuscan revolution Would it not be worth while for some of our American Protestant missionary Societies to take steps for the establishment of a chapel here? Without taking into account the probability of converting some Italians—and many are in a good state of preparation for something more reasonable than the established religion of the country—the number of Americans permanently resident here ought to be sufficient to form a congregation."

Notices, &c.

Just published, the Cottage Testament, by W. Patton, D. D., with Notes, Polyglott References, and Marginal Readings, also Maps, Tables, etc., Geographical descriptions of all the principal places in the New Testament alphabetically arranged. Complete in one volume, morocco, flexible binding. Price 75 cents. Sent by mail free, on receiving price. Address J. Babcock, Natick Post Office, R. I.

Campmeeting.

There will be a campmeeting in Savoy, on the same ground that was occupied last year for that purpose, commencing Sept. 5th and continuing one week. Particulars hereafter.

J. C. Healy,
Committee, R. Starks,
E. M'Cullock.

Notice.

A meeting is expected to commence at North Searsport, Maine, on Saturday the sixth day of August next, at ten o'clock, A.M. and continue over the Sabbath. Eld. John Billings is expected to attend.

W. Nichols.

Notice.

The Lord willing, our campmeeting near Collinsville, Ct., on land of Bro. Johnson, occupied by us last year, will commence Aug. 22d. Particulars hereafter.

S. G. Mathewson.

Grove Meeting.

Elder Miles Grant will hold a grove Meeting, between the villages of Fort Edward and Sandy Hill, N. Y., commencing at 3 o'clock, P. M., on Friday the 29th of July, and closing the following Sunday, after the afternoon services. Brethren from abroad are invited to attend, and take part in the services.

J. Parry.

July 2d, 1859.

☞ Meetings every Sabbath, at the house formerly occupied by the F. W. Baptists, on the corner of Centre and Green Sts., Concord, N. H. T. M. Preble.

The Prophetic Chart.—Brethren are informed that I have had a prophetic chart of the visions of Daniel and John engraved on stone. It is a beautiful engraving, 11 by 14 inches. Price 10 cts, postage included. Address Bartholomew Bosser, Philadelphia, Pa.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday, ... July 24th

Providence permitting, I will hold meetings as follows:—
Appanaug Plains, R. I., July 23d and Sunday 24th
River Point, or vicinity .... July 25th and 26th
Arnold's Bridge, Wednesday evening, ... July 27th
Providence, (where Bro. Hastings appoints,) Thursday evening .... July 28th
Newfield, Ct., Sunday .... July 31st
Winsted, Tuesday .... Aug. 2nd
Pleasant Valley, Wednesday .... Aug. 3d
Bakerville, (if Bro. Mathewson appoints) .. Aug. 4th
Collinsville, Friday .... Aug. 5th
North Canton, Sunday .... Aug. 7th
HIRAM MUNGER.

The Lord willing, I will preach at Exeter, N. H., on Lord's day, July 24th, as brethren may appoint.
JACOB BLAIN.

I propose to preach, the Lord willing, at
Scitico (chapel) .... Aug. 7th
New Britain, Ct., Thursday evening ...... Aug. 11th
Bristol, Ct., Sunday .... Aug. 14th
Collinsville, Ct., Sunday .... July 31st
If these proposals conflict with previous arrangements, please notify immediately. Address H. F. Carpenter, Worcester, Mass.

Providence permitting, I will commence a series of meetings at Seneca Falls, N. Y., Tuesday evening, Aug. 2nd, to continue every evening through the week and over the Lord's day, and as much longer as may be thought best.
MILES GRANT.

P. S.—Those who wish my labors between Rochester and Boston, subsequent to the above appointment, can address me at Poultney, Vt., till July 23d, Seneca Falls, N. Y., till Aug. 4th; after that, at Boston, Mass., as usual. M. G.

By invitation, the Lord willing, I will preach the gospel as follows:—
Wallingford .... July 24th
Cheshire .... July 31st
Fairhaven .... Aug. 7th
Southington .... Aug. 14th
Cheshire .... Aug. 21st
S. S. BREWER.

D. R. & M. S. Mansfield appoint to preach at North Herman, Me., July 31st.

C. H. Perkins appoints to preach at
South Reading .... July 24th

I will preach as follows:—
Goshen, Mass., ... Sunday, July 24th
Springfield, Mass., ... July 27th
as Bro. S. F. Otis may arrange.
Palmer, Mass., (eve.) .... July 28th
Worcester, Mass., (eve.) .... July 29th
Holden, Mass., ... Sunday, July 31st
Auburn, N. H., ... Sunday, Aug. 7th
I shall look for letters at all of the above places, consequently if these appointments conflict with previous arrangements, brethren will please notify me. S. W. BISHOP.

Eld. T. Smith appoints to preach in
Surrey, Me., (school house) .... July 24th
Carmel, Me., (meeting house) .... Aug. 7th

Business Matters.

To Correspondents.

G. L. Teeple—From $2.50 to $3.50.

J. P. Babcock—All right.

Eld. Y. Higgins—$3.17.

Will Bro. Benj Spaulding please send us his present address.

C. G. Baker—See cash receipts No. 196.

Cash Receipts.

W H Shackford 211, 40 cts, L T Moses 226 99 cts, J Hale 213 51 cts, And. Johnson 211 50 cts.

J Calder 226, S Gault 182, J Gregory 325, G H White 226, P Alling 195, A Bellows 199, W A Fenn 226, B Corliss 226, M A Clement 218, M Hobart 221, Abm. Johnson 223, E Griffin 234, N W Riley 213, A C Chandler 226, J O Bocker 219, I Richards 226, J Graham 196, A Dodgson 222, W A Morse 222, Mrs. A Davis 226, C F Horn 226,—$1.00 each.

O Lewis 252, J N Babb 250, M Whitaker 226, W McCulloch 236,—$2.00 each.

S S Rogers 212, R E Ladd 212,—$3.00 each.

For Books and Tracts.—J Calder 3 cents, Mrs. M M French 51 cts, W L Stroud 21 cts, H E Felton 31 cts, J P Babcock $12.91, Eld. F Barr $1.00, Eld. W Pratt $1.00, M S Chambers $2.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1–4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 5 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single, 5 copies for 20 cts. Mailed post paid. $3.50 per hundred. Sold by G. W. Young, 138 William St., New York; Truman and Spafford, Cincinnati; and S. C. Griggs & Co, Chicago.

The Harp: a selection of sacred hymns, designed for public and private worship. Published by J. V. Himes. Price 60 cts.; postage 9 cts. 1–4 off per dozen. Pocket edition, gilt, $1.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.50.

Bible meaning of the word Hell. Price 2 cts. single; [illegible]

Words of Warning. 3 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought [illegible]

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work, and will be read with interest by all. Price [illegible]—postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological [illegible] of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $6.00 per hundred, 8 cts. single. Postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove *endless* misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

We also have the following Works, published and for sale by H. L. Hastings, 49 Arcade, *Rochester*, N. Y.

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 5 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity; by a converted Infidel. 1 vol. 18 mo. pp. 175, cloth gilt, 25 cents—post-paid.

5.—Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 322, price 75 cents—postage 16 cents.

6.—Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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8.—The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 15 cts. single, $12 per hundred—post. 1c.

Important Questions—3 Nos., 4 pp. each. Price, per sett, 3 cts. single; $1.50 per hundred.

Fables of Infidelity, and Facts of Faith. By R. Patterson. 12mo. Price, postpaid, 75 cts; $6 per dozen.

Tracts on Prophecy, (bound,) 224 pp. Price, postpaid, 60 cts.

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Original Contributions.

For the Crisis.

Early Hopes.

Hopes of my youthful days, where have ye sped?
And thoughts, gone down, where sleep my buried [illegible]
The very [illegible] e'er to my bosom press'd,
Sleep side by side in yon lone vale of rest.
But O! I would not wake them from their slumbers then,
Again life's pains and toils and sorrows here to share;
For soon, ah! soon will close this fitful dream of tears,
And I shall sleep beside the loved of early years.
And when with trembling steps I near the tomb,
Faith only lights me onward through its gloom,
To its asylum'd fortress, strong and high,
Where the poor wounded heart secure can fly.

E. S. W.

West Winsted, June, 1859.

For the Crisis.

Pen Pictures of Bible Scenes—No. 4.

BY ORRIN F. ALLEN.

THE FIRST FRATRICIDE.

We turn from scenes of Paradise,
To see a brother die,
By bloody hands of violence,
With none to succor nigh.

Fearful, indeed, was the tragedy with which the drama of human frailty opened, after the expulsion of man from Paradise. The first pair had no sooner become accustomed to their changed condition, and began to be surrounded by the sweets of domestic life, and the happy voices of offspring, than an event transpired which must have embittered all their remaining joys. The enactment of this tragedy was the more glaring, because it was one of the very first resultants of that trangression, which has filled our world with woe. And it happened, too, on the very confines of that Paradise which so late had been the happy abode of our fallen parents. So true it is, that but a pace may separate us from guilt, and that the perpetration of one wrong act may often lead us into the path of deepest crimes.

Our first parents, on account of sin, had lost their original exalted position in the scale of being. The earth also, partaking of the curse which had fallen on man, began early to exhibit signs of permature decay. So that, thus early mankind were doomed to gain a livlihood by constant toil, either as tillers of the soil or as tenders of the flocks which fed upon the broad pastures of the unsurveyed hills and valleys. To Cain, the first born of Adam and Eve, was allotted the former of the above employments, and to Abel, his brother, the latter. Although the account of these two brothers is very brief, yet their respective characters are presented to us in a very strong light. In Cain, we readily discover a harsh, unfeeling spirit. He was selfish and devoid of those pure and noble feelings which should characterize a brother. Abel was the very opposite of all this. He was all gentleness; and from his heart there welled up a pure affection for all around him, and a holy reverence for his Creator. It may seem strange that there should be such a difference, thus early, between two brothers; but perhaps it was permitted to be so, that we might see by strong contrasts, the unseemly effects of sin.

It appears from Divine record, that Cain, desiring to seem righteous before God, brought an offering from the fruits of the ground. But upon his altar, reared by the hand of insincerity, there descended no fire from heaven, as a token of God's acceptance and favor. His offering was not presented with that heart willingness which is so acceptable to Heaven; therefore he was rejected, for God never accepted any but free will offerings. But when the gentle Abel presented his slain lamb for sacrifice, the heaven-descending fire soon told his confiding heart that he was in favor with God.

The envious Cain saw all this and was angry. He complained to God of this seeming partiality, but not heeding the answer which was made to him,—"If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door,"—he sought the first opportunity to rid himself of his brother. Such an opportunity soon presented itself, and the righteous Abel fell a martyr to truth and holy religion. His innocent heart little suspected the plot which was laid against him, till he read in the last menacing act of Cain that his life was sought after. His tender tones and beseeching looks had no effect to turn aside the uplifted club of his cruel brother. His heart had ceased to pulsate, when the blow fell upon his devoted head, for the whole force of his brother's unholy ingratitude fell upon him at once and crushed out the life from his prostrate form. Thus fell the first victim to cruel envy, that monster which has filled many a home with woe, and blighted many a joyous hope.

Forth from the perpetration of this horrid act went the cruel Cain, an exile from home, and the curse of offended Heaven resting upon him. His must have been an [illegible] life of troubled visions, whenever the scene of his brother's murder came up before him, for which no penance of his could ever atone, or drive from him.

But ah! how must have bled the tender heart of Eve, when first she saw the bloody [illegible] of her dear son, slain by the hand of her first born! How must her heart have [illegible] with contending emotions, [illegible] all the feelings of the mother were with in her bosom! [illegible] must have been her sorrow for the rashness of the one, and anguish for the sad death of the other. And the noble Adam, too, how he bowed his lofty head in sorrow, when he vainly endeavored to counsel the sinking heart of Eve. Then they both together wept anew over that transgression which had been the cause of all this woe. Death to them was new, and violence before unknown, so that this stroke was doubly severe to them. Sad were the rites performed at this first funeral which darkened the calender of earth's history. Rude was the bier, ruder still the sepulchre, and few were the mourners there at the burial of Abel. Yet fonder hearts never followed the dead than those who followed the martyred one to his last resting place. Long they lingered there after the green turf had been placed upon the breast of the sleeper. And, methinks, in after years, the sons and daughters of Adam often gathered there, when the sweet stars looked gently down from heaven, and listened with tearful attention to their father's recital of the fearful end of their brother.

Thus opened and closed the scene that filled the first grave with its victim. Ah! dare we attempt to think of the like crimes that have since filled the world with mourning? No, no, the great book alone can disclose them at the last day, and also how fearful will be its developments, as the crimes of the ages are unfolded before the assembled universe.

For the Crisis.

Salvation of Infants.

"Suffer little children to come unto me,
And forbid them not,
For of such is the kingdom of heaven."—CHRIST

Certain persons of our day are disposed to contend that infants will not be saved in the kingdom of our Lord; but as there are some passages of scripture that seem to prove to the contrary, I feel somewhat desirous to have those "certain persons" become acquainted with them; and, as it looks honest, and really is honest to examine both affirmative and negative, I would advise them so to do on this question.

First, Isaiah, in speaking of the coming kingdom of the Messiah, says: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed."—Isa. 65:20.

"The child shall die an hundred years old," he says. What is meant by that? Is it not that the child being resurrected from the dead, or translated at Christ's second advent, and "clothed upon with immortality," becomes as mature and vigorous in mind, as if it had died an hundred years old?

The prophet also says of those in the kingdom, that they are the "blessed of the Lord, and their *offspring* with them." (chap. 65:23.) So then, there will be children in the kingdom; and as we have no evidence that births will then occur, the question then arises, how does it happen that "offspring" have a place there? Can we account for it in any other light than that they will be redeemed from this world—the "land of the enemy?" And Isaiah says in the 20th verse, "There shall be no more thence an *infant of days*," which shows conclusively, I think, that *no births will occur there*. Then, to make Isaiah consistent with himself, we must conclude that the "offspring" spoken of, are the "redeemed from among men," from *this* world; "For of such is the kingdom of God," or "heaven," says the Savior. (Matt. 19:14; Mark 10:14; Luke 18:16.)

Christ said, (Matt. 18:3,) that unless we "become as little children," in humbleness, etc., we cannot attain to that world. Now, we may try as hard as we please to become like little children, in the respects which Christ had reference to, and we cannot become *more* innocent and confiding than they; so then, if little children are more innocent, pure, confiding, and pleasing to our Savior, than adults, why should they be left out of the kingdom, while we, sinful mortals, in whose mouths God might, perhaps, find "guile," be allowed to enter that "world of delight?" Christ first came as the "Lamb of God" to take away the sin of the world, but where there is no sin, as in the infant, there is none to take away. Why did Christ declare we should become as little children, unless they are looked upon by him as worthy examples; and also, worthy of an inheritance in the promised land? It proves that they are his favorites. And, said he, "whoso shall receive one such little child, in my name, receiveth me." (Matt. 18:5.) Now, if we do not receive the little ones in Jesus' name, by the same word, we do not receive Christ himself. Take heed, therefore, you who cast off little children as not inheritors of the kingdom, for you cast off Jesus Christ by so doing.

In the Apocalypse we find described several classes of persons that "were redeemed" from the enemy. See Rev. 6: 9–11; 7: 2–9; 7: 9–17; 14: 1–5, etc. Judging from these characters, how manifest is the fact, that those who have arrived at the years of accountability, cannot enter into the "kingdom prepared from the foundation of the world."

[illegible] On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

The great company described in Rev. 14: 1–5, is of a different character from all the others. Take notice.

"A Lamb stood on the Mount Zion,
And with him
An hundred and forty-four thousand,
Having his Father's name
Written in their foreheads. . . .
Which were redeemed from the earth.
These are they which *were not defiled* with women;
For they are *virgins*.
These are they who follow the Lamb
Whithersoever he goeth.
These were redeemed from among men,
Being the FIRST FRUITS unto God
And to the Lamb.
And in their mouth was found NO GUILE:
For they are WITHOUT FAULT
Before the throne of God."

What great company is this? A company that never sinned, which were *without sin!* "For they are *virgins*"—signifying purity, innocency—and "in their mouth was found *no guile*:" "for they are *without fault*—before the throne of God." What class of humanity will bear that description? Can you think of any other than "little children?" What other class could be the "FIRST FRUITS unto God and to the Lamb?" The gross thousand does not signify precisely the number, but probably a perfect, or full number, a perfect company, a multitude, without regard to a precise number; for, of course, if "little children" are saved—being without sin, there will be more than 144,000 "redeemed from the land of the enemy." This description will not apply to idiots, insane persons, nor deaf, dumb, or blind persons, for they would not be "*first fruits*;" and they undoubtedly are included in the "great multitude which no man could number."

Again. We read that Herod, being mad, and desirous of taking the life of the young Prince upon whose shoulders it was prophesied the government should be, and because he could not find the young "Lion of the tribe of Judah," caused all the children of two years old and under, that were in "Bethlehem and all the coasts thereof" to be slain, (Matt. 2: 16,) thinking that possibly he might thus slay the object of his jealousy—Prince Immanual. And so we read in Matt. 2: 17, 18, "Then was fulfilled that which was spoken by Jeremy the prophet, saying—

In Rama was there a voice heard,
Lamentation and weeping,
And great mourning,
Rachel weeping for her children,
And would not be comforted
Because they are not."

Matthew refers to "Jeremy the prophet," (*Gr.* Jeremy, *Heb.* Jeremiah,) and by turning to Jer. 31: 15, we find the passage Matthew quotes; and by reading on through the 16th and 17th verses, we find God gives Rachel a glorious hope, etc.,

"Thus saith the Lord:
Refrain thy voice from weeping,
And thine eyes from tears:
FOR THY WORK SHALL BE REWARDED,
Saith the Lord;
AND THEY SHALL COME AGAIN
FROM the LAND OF THE ENEMY!
And there is hope in thine end,
Saith the Lord,
That thy children SHALL COME AGAIN
TO THEIR OWN BORDER!"

Unless God is a promise-breaker, *those* children which Herod slew will come again from the land of the enemy to their own borders. And if *they* shall rise to life and immortality in the resurrection morn, why not all other "little children,"—all, at least, "two years old and under?" Now, why should they be saved, just because Herod slew them, and all other children be lost? Were they any better than good children now-a-days? If not, then God would show partiality in saving them, and casting off all others. We read that we must "*seek* for glory, honor, immortality," etc., and must "work out our own salvation," in order to obtain life eternal, as those who doubt the salvation of infants contend, and as children do not do it, they think they must be lost. What chance had those that Herod slew of working out their own salvation? None. Then why are they to be saved and none others? "There is no difference between the Jew and the Greek," says Paul, (Rom. 10: 12); so, because of their being the children of Jews, there is no gain to them over the Gentile children. Therefore, ALL "little children" will be saved, or lost—one or the other.

But I have shown proof enough to convince any one who believes the Bible, that salvation extends to little children as a natural consequence, for they are without sin; and Christ says, "of such is the kingdom of heaven;" therefore we should not make such assertions as would seem to show that we doubt the word of God. "THUS SAITH THE LORD: Thy children shall come again to their own border." Is there a passage in God's holy Bible that says, *Thus saith the Lord:* Thy children shall *not* come again to their own border? When I find in the Bible a "Thus saith the Lord," to that effect, then I shall begin to distrust the authenticity of that book. But, *Humanum est errare*, and may this effort, with God's blessing, give the light for which it was intended.

S. D. BERRY.

Portsmouth, N. H.

☞ The vanity of the world appears in this, that a little cross will embitter great comforts. One dead fly is enough to convert a whole box of the world's most fragrant ointment into a stench. There are so many ingredients required to make up worldly felicity,—as riches, health, honor, friends, good name, and the like,—that if any of these be wanting, the whole composition is spoiled. You may as soon grasp a bundle of dreams, or take up an armful of your shadow, as fill the boundless desire of your soul with earthly enjoyments.—*Bishop Hopkins.*

For the Crisis.

Literal Fulfillment of Prophecy. No. 10.

BABYLON AS IT WAS AND AS IT IS.

The decline of Babylon was gradual. "Sit on the dust, there is no throne, O daughter of the Chaldeans." Babylon, after ceasing to be the seat of government, was for a long time a tributary city.

The prophet, scanning with prophetic eye the distant future, beholds the efforts put forth to *restore* the fallen city to its former glory and excellency, and thus exclaimed: "*Take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed.*" Alexander the Great sought to restore Babylon, and make it the metropolis of a universal empire. He employed ten thousand men in repairing the embankments of the Euphrates, and the temple of Belus. But the fiat had gone forth from the Almighty—"His device was against Babylon to destroy it."

"Her cities are a desolation, a dry land, and a wilderness; a land wherein no man dwelleth." "Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant." "Wild beasts of the desert shall lie there, . . . and owls shall dwell there." "It shall never be inhabited."

Alexander would have healed Babylon, but God had forbidden—"she was not healed." The death of Alexander when in the prime and strength of manhood, terminated the work. After the commencement of the christian era, Babylon was but partially inhabited and the neighboring city of Seleucia drew off a great part of the inhabitants, while many of them removed into Media." The wild beasts of the desert," with "the wild beasts of the islands," afterward occupied that illustrious city. In the fourth century, the walls formed an enclosure for wild beasts, and the place where gorgeous palaces reared their stately forms became a hunting ground where Persian monarch's enjoyed the hilarity of the chase.

Read the following predictions uttered by Isaiah the prophet, more than a hundred years before the birth of the first conqueror of Babylon, and then in connection, the account given of its ruinous condition, by an eye-witness,—"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God over throw Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces."—Isaiah 13:19–22. "I will also make it a possession for the bittern, and pools of water."—14:23. Compare with the graphic description given by Sir Robert Ker Porter in his book of travels:—

"The name and remnant are cut off from Babylon. There the Arab pitches not his tent; there the shepherds make not their folds; but wild beasts of the desert lie there, and there houses are full of doleful creatures, etc. It is a possession for the bittern, and the dwelling place for dragons—a wilderness, a dry land, and a desert—a burnt mountain—empty—wholly desolate—pools of water—heaps—and utterly destroyed—a land where no man dwelleth—every one that goeth by it is astonished." "The superstitious dread of evil spirits, and the natural terror at the wild beasts which dwell among the ruins of Babylon, restrain the Arabs from pitching his tent, or shepherds from making their fold there. The princely palaces and habitations of Babylon, utterly destroyed, are now nothing but unshapely heaps of brick and rubbish; along the sides and on the summits of which, instead of the stately chambers which once they formed, are now caverns where porcupines creep, and owls and bats nestle; where 'lions' find a den, and 'jackals, hyænas, and other noxious animals, an unmolested retreat,' from which 'issues a loathsome smell' and the entrances to which are strewed with bones of sheep and goats. Though utterly destroyed, 'their houses are full of doleful creatures, and owls dwell there, and satyrs dance there. The wild beasts lie there and cry in their desolate houses. On the one side of the Euphrates, the canals being dry, and the crumbled bricks on an elevated surface, exposed to the scorching rays of the sun, these sun-burnt ruins cover an 'arid plain,' and Babylon is a wilderness, a dry land, and a desert. On the other, the embankments of the river, and with them the vestiges of ruins over a large space, have been swept away; the plain is in general 'marshy, and in many places inaccessible, especially after the annual overflowing of the Euphrates: 'no son of man doth pass thereby: the sea, or river is come upon Babylon, she is covered with the multitude of the waves thereof.' At that season also, 'large deposits of the waters are left stagnant between the ruins,' again verifying the threat denounced against it,—'I will make thee a possession for the bittern and pools of water.'"

Thus all the particulars specified, are literally fulfilled. "The sea, (the river Euphrates is evidently here meant) is come upon Babylon," yet is "her land dry, and a wilderness," with "pools of water."

"*I will make thee a burnt mountain.*"—Jer. 51:25. "There are on the ruins of Birs Nimrod, or temple of Belus, which was standing after the beginning of the Christian era, large fragments of brick work, that have been 'completely molten,' and that ring like glass, which must not only have been subjected to a heat 'equal to that of the strongest furnace,' but which, being vitrified all around, 'bear evident proof' as Mr. Buckinham remarks, 'Of the operation having continued on them as well after they were broken down as before,' and bear as evident proof that the ruin resembles, to use in justice the words of Major Keppel, what the Scripture prophesied it should become, a burnt mountain. It is still worthy from its mere immensity, of being a relic of Babylon the great, for though a mass of ruins it is still two hundred and thirty-five feet high."

"*The broad walls of Babylon shall be utterly broken.*" These were so broad, that six chariots could be driven on them abreast. They were numbered among the seven wonders of the world. They existed for more than a thousand years after the uttering of that prophecy. But now it cannot be determined with certainty, that any vestige of them remains.

Thus particular is God in fulfilling every jot and tittle of prophecy. *Vanity* is written on every earthly object. The glory of earthly kingdoms passes away, but there is to be established an imperishable kingdom, the glory of which will never fade away.

W.

Selections.

The Eliot School Trouble.

We pity these deluded ones, who think their priestly rules
Can ever drive the Bible out from the New England schools,
Where, when the Pilgrims founded them, they first with pious care,
Made altars at the throne of grace and placed the Bible there.

We're children of the Puritans, and love our Father's name;
And love the Holy Book with which they over ocean came,
Would have its holy precepts taught here on the soil they trod,
Nor once the blessing cease to flow, by our forsaking God.

These strangers we have welcomed here from dark oppression's land,
Have made them freemen, and to-day 'mong ours their children stand;
To them we've opened wide our schools, but Rome, *of dark renown*,
Shall never drive our Bible out, nor tear our altar down.

M. D. E.
—*Boston Recorder.*

My Wife is the Cause of it.

It is not more than forty years ago that Mr. L. called at the house of Dr. B. one very cold morning, on his way to H——t. "Sir," said the doctor, "the weather is very frosty—will you not take something to drink before you start?"

In that day liquor was deemed indispensable to warmth for winter. When commencing a journey, and at every stopping-place along the road, the traveler always used intoxicating drinks to keep him warm.

"No," said Mr. L., "I never touch anything of the kind, and I will tell you the reason—my wife is the cause of it. I had been in the habit of meeting some of my neighbors every evening for the purpose of playing cards. We assembled at each other's shop, and liquors were introduced after a while. We met not so much for drinking, though I used to return home late in the evening more or less intoxicated. My wife always met me at the door affectionately, and when I chided her for sitting up so late for me, she kindly replied:

"I prefer doing so, for I cannot sleep when you are out."

This always troubled me. I wished in my heart she would begin to scold me, for then I could have retorted, and relieved my conscience. But she always met me with the same gentle and loving spirit.

Things passed on thus for some time, when I at once resolved that I would by remaining late and returning much intoxicated, provoke her so much as to cause her to lecture me, when I meant to answer her with severity, and thus, by creating another issue between us, unburden my bosom of its present trouble.

I returned in such a plight about four o'clock in the morning. She met me at the door with her usual tenderness, and said—

"Come in, husband, I have just been making a warm fire for you, because I knew you would be cold. Take off your boots and warm your feet, and here is a cup of hot coffee."

"Doctor, that was too much. I could endure it no longer, and I resolved from that moment that I would never touch another drop as long as I lived, and I never will."

He never did. He lived and died practicing total abstinence from all intoxicating drinks, in a village where intemperance has raged as much as any other in the State.

"Will it Pay?"

"Be honest, and frugal, and kind-hearted too;
And *do* to your neighbor as you'd have *him* do;
No matter what 'Shylocks' or 'Sharpers' may say,
Be OBNOXIOUS AND JUST;—it will certainly pay."

Illustrative of Human Nature.

In a little story, "The Boy and the Bricks," which we find in the papers, there is so good an illustration of human nature, that we must copy it:

A boy hearing his father say, "'Tis a poor rule that won't work both ways," said: "If father applied this rule in his work, I will test it in my play."

So, setting up a row of bricks, three or four inches apart, he tipped over the first, which, striking the second, caused it to fall upon the third, and so on throughout the whole row, until the bricks all lay prostrate.

"Well," said the boy, "each brick has knocked down the neighbor which stood next to itself; yet I only tipped one. Now, I will raise one, and try if it will raise its neighbors. I will see if this rule works both ways."

He looked in vain to see them rise.

"Here, father," said the boy, "it is a poor rule that will not work both ways. They knock each other down, but are not disposed to help each other up."

"My son," said the father, "bricks and mankind are alike—made of clay, active in knocking each other down, but not disposed to help each other up. When men fall they love company; but when they rise, they prefer to stand alone, like yonder brick, and see others prostrate and below them."

Sound Advice to Young Men.

Keep good company, or none. If your hands can not be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character can not be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency, with tranquillity of mind. Never play at any game of chance. Avoid temptation, through fear you may not be able to withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out of it. Never borrow if you possibly can avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young, that you may spend when you are old. Read over the above maxims at least once a week.

Don't be too Hasty.

1. Because you will be likely to treat quite lightly two very good friends of yours, Reason and Conscience, who will not have a chance to speak.

2. Because you will have to travel over the same ground in company with one sober second thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.

3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore, to be severely judged.

4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called "the Prince of the World," and who has caught more people than can be counted in this very trap.

5. Because in so doing you are likely to be a fellow-traveler in such company as follows: "He that is hasty with his feet sinneth." "He that is hasty of spirit exalteth folly." "Seest thou a man hasty in words? there is more hope of a fool than of him." "The thoughts of every one that is hasty tend only to want."

6. Because such a fire may be kindled that it cannot be put out even by all the water a whole engine company can throw, with Second Thought for their captain.—*Adv. Herald.*

Speak a Good Word, or say Nothing at all.

There is a species of slander abroad in the world,
Against a good neighbor, Oh! frequently hurled;
Not always with malice, with envy, or spite,
Yet fatal to friendship, good feelings and right.
Remember—and fail not your trust to fulfill—
Your brother, though absent, your brother is still;
Whatever you be, or whate'er may befall,
Oh! speak a good word, or say nothing at all.

—*Aaron Smith.*

☞ Yes—trust. What is the preparation for lying down? It is to lie down. What is the preparation for getting up? It is to get up. There is no preparation for trusting God, but to trust God. All you have to do is to lay your head upon his bosom—to rely upon his providence.—*Beecher.*

☞ He who does most, has the least time to talk about what he does.

Reading for Youth.

Obedience.

Obedience is the first duty for a child to learn.

You all know that obedience means doing as you are told to do. Why should a child be bound to obey, and not to follow, as we all like to, the dictates of his own will? Why, my boy, the case is plain enough. Ignorance must always yield to wisdom. The child comes into the world knowing nothing of its ways and wiles; his parents and teachers have been over the road, on which, if he lives, he must travel; they know every crook and turn, and if the child would have a safe and easy journey he must heed well their counsels and commands. Ah! but John thinks he knows as well how to take care of himself as his father or mother. Perhaps not; let us see.

"Don't get on the sleighs, John; you will get hurt."

These were his mothers's last words, as he stood ready for an afternoon excursion. "No, I shan't; I can hold on," was his answer, as he scampered down the yard.

At the first corner he met a horse-sled. On he jumped; it was a most capital place for a ride, thought he. The next corner was on a hill side. Round went the sled with a fine slew, and poor Johnny's foot caught between the runner and a post, and was most piteously mashed.

They picked him up and caried him home, for wise boy that he was, so well able to hold on, he could not walk or hardly speak. He could disobey his mother, but, when he had, in doing it, smashed his ankle, he was very glad to have her tell him how to cure it, nay, she must herself apply the bandages.

Always obey the commands of those who have the care of you; I have never seen any harm from obedience, but much from disobedience.

And how must you obey? Promptly, cheerfully, implicitly. Don't stop to ask "Why?" or say, "I don't want to."

"Come out of that field, boys," says Mr. Dodge. Over the fence goes William.

"Yes, sir," says John, quite leisurely. And so he did go out, but the black bull assisted him with his horns.

How I dislike a sullen, pouting obedience; that shaking of the shoulders and hooking of the head! You can't trust such a child five minutes out of your sight. I would not be such a slave as he is for the mines of Peru. Fear is all that leads him to obey. Cowardly soul! He has not courage enough to say he won't, much less to obey in a manly, cheerful manner.

Obey implicitly; don't climb over the fence, when your father tells you not to go out of the gate for the afternoon. Do all that is meant, as well as all that is said.—*Gazette.*

A Childlike Spirit.

Father, I know that all my life
Is portioned out for me:
The changes that will surely come,
I do not fear to see:
I ask thee for a present mind
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes—
A heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
That seeks for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate.
A work of lowly love to do
For Him on whom I wait.

I ask thee for the daily strength,
To none that ask denied—
A mind to blend with outward life
While keeping at thy side;
Content to fill a little space,
If thou be glorified.

And if some things I do not ask
Among my blessings be,
I'd have my spirit filled the more
With grateful love to thee;
More careful—not to serve thee much—
But *please thee perfectly.*

—*The Child's Paper.*

How to Overcome Evil.

Johnny Wilson sat on the stairway, crying as though his young heart would break. I took him on my lap, and told him to tell me why he was crying.

"Billy Johnson was just above me in the spelling class, and because I turned him down he got angry. At noon I was flying my new kite on the plain; he came up, asking me to let him fly it. Thinking it would make us good friends, I let him, but on purpose he let it get into a tree, and tore it. I'll be revenged,—yes, I'll be revenged!"

"Do good for evil," said I.

"I will try," came sweetly from Johnny's lips.

That evening, as Johnny was engaged in a "famous" game of ball, Billy came up, and wished to play, but could not, as he was odd.

"Here, Billy, you can have my place," said Johnny.

Billy looked at Johnny a moment in silence, and then said, "Johnny, I tore your kite; I am sorry; mine is behind that tree; it is yours; and after this, we shall be good friends."

That night, as Johnny knelt, and said, "Forgive us our trespasses, as we forgive those who trespass against us," he felt he had forgiven one who had trespassed against him.—*Ex.*

Morning Praise.

The morning bright,
With rosy light,
Has waked me from my sleep.
Father, I own
Thy love alone
Thy little one doth keep.

All through the day
I humbly pray,
Be thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, by thy side.

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Original Contributions.

For the Crisis.

Early Hopes.

[illegible] hopes, where have ye sped?
And thought [illegible] down, where sleep my buried [illegible]
[illegible] to my bosom press'd,
Sleep side by side in you lone vale of rest.

But O! I would not wake them from their slumbers
[illegible] pains and toils and sorrows here to [illegible]
[illegible] will close this fitful dream of [illegible]
[illegible] beside the loved of early years.
[illegible] with trembling steps I near the tomb,
[illegible] only lights me onward through its gloom,
To its asylum'd fortress, strong and high,
Where the poor wounded heart secure can fly.

E. S. W.

West Winsted, June, 1859.

For the Crisis.

Pen Pictures of Bible Scenes—No. 4.

BY ORRIN P. ALLEN.

THE FIRST FRATRICIDE.

We turn from scenes of Paradise,
To see a brother die,
By bloody hands of violence,
With none to succor nigh.

Fearful, indeed, was the tragedy with which the drama of human frailty opened, after the expulsion of man from Paradise. The first pair had no sooner become accustomed to their changed condition, and began to be surrounded by the sweets of domestic life, and the happy voices of offspring, than an event transpired which must have embittered all their remaining joys. The enactment of this tragedy was the more glaring, because it was one of the very first resultants of that trangression, which has filled our world with woe. And it happened, too, on the very confines of that Paradise which so late had been the happy abode of our fallen parents. So true it is, that but a pace may separate us from guilt, and that the perpetration of one wrong act may often lead us into the path of deepest crimes.

Our first parents, on account of sin, had lost their original exalted position in the scale of being. The earth also, partaking of the curse which had fallen on man, began early to exhibit signs of permature decay. So that, thus early mankind were doomed to gain a livlihood by constant toil, either as tillers of the soil or as tenders of the flocks which fed upon the broad pastures of the unsurveyed hills and valleys. To Cain, the first born of Adam and Eve, was allotted the former of the above employments, and to Abel, his brother, the latter. Although the account of these two brothers is very brief, yet their respective characters are presented to us in a very strong light. In Cain, we readily discover a harsh, unfeeling spirit. He was selfish and devoid of those pure and noble feelings which should characterize a brother. Abel was the very opposite of all this. He was all gentleness; and from his heart there welled up a pure affection for all around him, and a holy reverence for his Creator. It may seem strange that there should be such a difference, thus early, between two brothers; but perhaps it was permitted to be so, that we might see by strong contrasts, the unseemly effects of sin.

It appears from Divine record, that Cain, desiring to seem righteous before God, brought an offering from the fruits of the ground. But upon his altar, reared by the hand of insincerity, there descended no fire from heaven, as a token of God's acceptance and favor. His offering was not presented with that heart willingness which is so acceptable to Heaven; therefore he was rejected, for God never accepted any but free will offerings. But when the gentle Abel presented his slain lamb for sacrifice, the heaven-descending fire soon told his confiding heart that he was in favor with God.

The envious Cain saw all this and was angry. He complained to God of this seeming partiality, but not heeding the answer which was made to him,—"If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door,"—he sought the first opportunity to rid himself of his brother. Such an opportunity soon presented itself, and the righteous Abel fell a martyr to truth and holy religion. His innocent heart little suspected the plot which was laid against him, till he read in the last menacing act of Cain that his life was sought after. His tender tones and beseeching looks had no effect to turn aside the uplifted club of his cruel brother. His heart had ceased to pulsate, when the blow fell upon his devoted head, for the whole force of his brother's unholy ingratitude fell upon him at once and crushed out the life from his prostrate form. Thus fell the first victim to cruel envy, that monster which has filled many a home with woe, and blighted many a joyous hope.

Forth from the perpetration of this horrid act went the cruel Cain, an exile from home, and the curse of offended Heaven resting upon him. His must have been an [illegible] life of troubled visions, whenever the scene of his brother's murder came up before him, for which no penance of his could ever atone, or drive from him.

[illegible] how must have bled the tender heart of Eve, when first she saw the bloody [illegible] of her dear son, slain by the hand of [illegible] brother! How must her heart have [illegible] with all the feelings of the mother arose within her bosom [illegible] must have been her sorrow for the rashness of the one, and anguish for the sad death of the other. And the noble Adam, too, how he bowed his lofty head in sorrow, when he vainly endeavored to counsel the sinking heart of Eve. Then they both together wept anew over that transgression which had been the cause of all this woe. Death to them was new, and violence before unknown, so that this stroke was doubly severe to them. Sad were the rites performed at this first funeral which darkened the calender of earth's history. Rude was the bier, ruder still the sepulchre, and few were the mourners there at the burial of Abel. Yet fonder hearts never followed the dead than those who followed the martyred one to his last resting place. Long they lingered there after the green turf had been placed upon the breast of the sleeper. And, methinks, in after years, the sons and daughters of Adam often gathered there, when the sweet stars looked gently down from heaven, and listened with tearful attention to their father's recital of the fearful end of their brother.

Thus opened and closed the scene that filled the first grave with its victim. Ah! dare we attempt to think of the like crimes that have since filled the world with mourning? No, no, the great book alone can disclose them at the last day, and also how fearful will be its developments, as the crimes of the ages are unfolded before the assembled universe.

For the Crisis.

Salvation of Infants.

"Suffer little children to come unto me,
And forbid them not,
For of such is the kingdom of heaven."—CHRIST.

Certain persons of our day are disposed to contend that infants will not be saved in the kingdom of our Lord; but as there are some passages of scripture that seem to prove to the contrary, I feel somewhat desirous to have those "certain persons" become acquainted with them; and, as it looks honest, and really is honest to examine both affirmative and negative, I would advise them so to do on this question.

First, Isaiah, in speaking of the coming kingdom of the Messiah, says: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed."—Isa. 65:20.

"The child shall die an hundred years old," he says. What is meant by that? Is it not that the child being resurrected from the dead, or translated at Christ's second advent, and "clothed upon with immortality," becomes as mature and vigorous in mind, as if it had died an hundred years old?

The prophet also says of those in the kingdom, that they are the "blessed of the Lord, and their *offspring* with them." (chap. 65:23.) So then, there will be children in the kingdom; and as we have no evidence that births will then occur, the question then arises, how does it happen that "offspring" have a place there? Can we account for it in any other light than that they will be redeemed from this world—the "land of the enemy?" And Isaiah says in the 20th verse, "There shall be no more thence an *infant of days*," which shows conclusively, I think, that *no births will occur there*. Then, to make Isaiah consistent with himself, we must conclude that the "offspring" spoken of, are the "redeemed from among men," from *this* world; "For of such is the kingdom of God," or "heaven," says the Savior. (Matt. 19:14; Mark 10:14; Luke 18:16.)

Christ said, (Matt. 18:3,) that unless we "become as little children," in humbleness, etc., we cannot attain to that world. Now, we may try as hard as we please to become like little children, in the respects which Christ had reference to, and we cannot become *more* innocent and confiding than they; so then, if little children are more innocent, pure, confiding, and pleasing to our Savior, than adults, why should they be left out of the kingdom, while we, sinful mortals, in whose mouths God might, perhaps, find "guile," be allowed to enter that "world of delight?" Christ first came as the "Lamb of God" to take away the sin of the world; but where there is no sin, as in the infant, there is none to take away. Why did Christ declare we should become as little children, unless they are looked upon by him as worthy examples; and also, worthy of an inheritance in the promised land? It proves that they are his favorites. And, said he, "whoso shall receive one such little child, in my name, receiveth me." (Matt. 18:5.) Now, if we do not receive the little ones in Jesus' name, by the same word, we do not receive Christ himself. Take heed, therefore, you who cast off little children as not inheritors of the kingdom, for you cast off Jesus Christ by so doing.

In the Apocalypse we find described several classes of persons that "were redeemed" from the enemy. See Rev. 6: 9–11; 7: 2–9; 7: 9–17; 14: 1–5, etc. Judging from these characters, how manifest is the fact, that those who have arrived at the years of accountability, cannot enter into the "kingdom prepared from the foundation of the world,"

"On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

The great company described in Rev. 14: 1–5, is of a different character from all the others. Take notice.

"A Lamb stood on the Mount Zion,
And with him
An hundred and forty-four thousand,
Having his Father's name
Written in their foreheads, . . .
Which were redeemed from the earth.
These are they which *were not defiled* with women;
For they are *virgins*.
These are they who follow the Lamb
Whithersoever he goeth.
These were redeemed from among men,
Being the FIRST FRUITS unto God
And to the Lamb.
And in their mouth was found NO GUILE:
For they are WITHOUT FAULT
Before the throne of God."

What great company is this? A company that never sinned, which were *without sin!* "For they are *virgins*"—signifying purity, innocency—and "in their mouth was found *no guile*:" "for they are *without fault*—before the throne of God." What class of humanity will bear that description? Can you think of any other than "little children?" What other class could be the "FIRST FRUITS unto God and to the Lamb?" The gross thousand does not signify precisely the number, but probably a perfect, or full number, a perfect company, a multitude, without regard to a precise number; for, of course, if "little children" are saved—being without sin, there will be more than 144,000 "redeemed from the land of the enemy." This description will not apply to idiots, insane persons, nor deaf, dumb, or blind persons, for they would not be "*first fruits*;" and they undoubtedly are included in the "great multitude which no man could number."

Again. We read that Herod, being mad, and desirous of taking the life of the young Prince upon whose shoulders it was prophesied the government should be, and because he could not find the young "Lion of the tribe of Judah," caused all the children of two years old and under, that were in "Bethlehem and all the coasts thereof" to be slain, (Matt. 2: 16,) thinking that possibly he might thus slay the object of his jealousy—Prince Immanual. And so we read in Matt. 2: 17, 18, "Then was fulfilled that which was spoken by Jeremy the prophet, saying—

In Rama was there a voice heard,
Lamentation and weeping,
And great mourning,
Rachel weeping for her children,
And would not be comforted
Because they are not."

Matthew refers to "Jeremy the prophet," (*Gr.* Jeremy, *Heb.* Jeremiah,) and by turning to Jer. 31: 15, we find the passage Matthew quotes; and by reading on through the 16th and 17th verses, we find God gives Rachel a glorious hope, etc.,

"Thus saith the Lord:
Refrain thy voice from weeping,
And thine eyes from tears:
FOR THY WORK SHALL BE REWARDED,
Saith the Lord;
AND THEY SHALL COME AGAIN
FROM the LAND OF THE ENEMY!
And there is hope in thine end,
Saith the Lord,
That thy children SHALL COME AGAIN
TO THEIR OWN BORDER!"

Unless God is a promise-breaker, *those* children which Herod slew will come again from the land of the enemy to their own borders. And if *they* shall rise to life and immortality in the resurrection morn, why not all other "little children,"—all, at least, "two years old and under?" Now, why should they be saved, just because Herod slew them, and all other children be lost? Were they any better than good children now-a-days? If not, then God would show partiality in saving them, and casting off all others. We read that we must "*seek* for glory, honor, immortality," etc., and must "work out our own salvation," in order to obtain life eternal, as those who doubt the salvation of infants contend, and as children do not do it, they think they must be lost. What chance had those that Herod slew of working out their own salvation? None. Then why are they to be saved and none others? "There is no difference between the Jew and the Greek," says Paul, (Rom. 10: 12); so, because of their being the children of Jews, there is no gain to them over the Gentile children. Therefore, ALL "little children" will be saved, or lost—one or the other.

But I have shown proof enough to convince any one who believes the Bible, that salvation extends to little children as a natural consequence, for they are without sin; and Christ says, "of such is the kingdom of heaven;" therefore we should not make such assertions as would seem to show that we doubt the word of God. "THUS SAITH THE LORD: Thy children shall come again to their own border." Is there a passage in God's holy Bible that says, *Thus saith the Lord:* Thy children shall *not* come again to their own border? When I find in the Bible a "Thus saith the Lord," to that effect, then I shall begin to distrust the authenticity of that book. But, *Humanum est errare*, and may this effort, with God's blessing, give the light for which it was intended. S. D. BERRY.

Portsmouth, N. H.

☞ The vanity of the world appears in this, that a little cross will embitter great comforts. One dead fly is enough to convert a whole box of the world's most fragrant ointment into a stench. There are so many ingredients required to make up worldly felicity,—as riches, health, honor, friends, good name, and the like,—that if any of these be wanting, the whole composition is spoiled. You may as soon grasp a bundle of dreams, or take up an armful of your shadow, as fill the boundless desire of your soul with earthly enjoyments.—*Bishop Hopkins.*

☞ [illegible] doubles dangers [illegible]

For the Crisis.

Literal Fulfillment of Prophecy. No. 10.

BABYLON AS IT WAS AND AS IT IS.

The decline of Babylon was gradual. "Sit on the dust, there is no throne, O daughter of the Chaldeans." Babylon, after ceasing to be the seat of government, was for a long time a tributary city.

The prophet, scanning with prophetic eye the distant future, beholds the efforts put forth to *restore* the fallen city to its former glory and excellency, and thus exclaimed: "*Take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed.*" Alexander the Great sought to restore Babylon, and make it the metropolis of a universal empire. He employed ten thousand men in repairing the embankments of the Euphrates, and the temple of Belus. But the fiat had gone forth from the Almighty—"His device was against Babylon to destroy it."

"Her cities are a desolation, a dry land, and a wilderness; a land wherein no man dwelleth." "Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant." "Wild beasts of the desert shall lie there, . . . and owls shall dwell there." "It shall never be inhabited."

Alexander would have healed Babylon but God had forbidden—"she was not healed." The death of Alexander when in the prime and strength of manhood, terminated the work. After the commencement of the christian era, Babylon was but partially inhabited and the neighboring city of Seleucia drew off a great part of the inhabitants, while many of them removed into Media. "The wild beasts of the desert," with "the wild beasts of the islands," afterward occupied that illustrious city. In the fourth century, the walls formed an enclosure for wild beasts, and the place where gorgeous palaces reared their stately forms became a hunting ground where Persian monarch's enjoyed the hilarity of the chase.

Read the following predictions uttered by Isaiah the prophet, more than a hundred years before the birth of the first conqueror of Babylon, and then in connection, the account given of its ruinous condition, by an eye-witness,—"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God over threw Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces."—Isaiah 13:19–22. "I will also make it a possession for the bittern, and pools of water."—14:23. Compare with the graphic description given by Sir Robert Ker Porter in his book of travels:—

"The name and remnant are cut off from Babylon. There the Arab pitches not his tent; there the shepherds make not their folds; but wild beasts of the desert lie there, and there houses are full of doleful creatures, etc. It is a possession for the bittern, and the dwelling place for dragons—a wilderness, a dry land, and a desert—a burnt mountain—empty—wholly desolate—pools of water—heaps—and utterly destroyed—a land where no man dwelleth—every one that goeth by it is astonished." "The superstitious dread of evil spirits, and the natural terror at the wild beasts which dwell among the ruins of Babylon, restrain the Arabs from pitching his tent, or shepherds from making their fold there. The princely palaces and habitations of Babylon, utterly destroyed, are now nothing but unshapely heaps of brick and rubbish; along the sides and on the summits of which, instead of the stately chambers which once they formed, are now caverns where porcupines creep, and owls and bats nestle; where 'lions' find a den, and 'jackals, hyænas, and other noxious animals, an unmolested retreat,' from which 'issues a loathsome smell' and the entrances to which are strewed with bones of sheep and goats. Though utterly destroyed, 'their houses are full of doleful creatures, and owls dwell there, and satyrs dance there. The wild beasts lie there and cry in their desolate houses. On the one side of the Euphrates, the canals being dry, and the crumbled bricks on an elevated surface, exposed to the scorching rays of the sun, these sun-burnt ruins cover an 'arid plain,' and Babylon is a wilderness, a dry land, and a desert. On the other, the embankments of the river, and with them the vestiges of ruins over a large space, have been swept away; the plain is in general 'marshy, and in many places inaccessible, especially after the annual overflowing of the Euphrates: 'no son of man doth pass thereby: the sea, or river is come upon Babylon, she is covered with the multitude of the waves thereof.' At that season also, 'large deposits of the waters are left stagnant between the ruins,' again verifying the threat denounced against it,—'I will make thee a possession for the bittern and pools of water.'"

Thus all the particulars specified, are literally fulfilled. "The sea, (the river Euphrates is evidently here meant) is come upon Babylon," yet is "her land dry, and a wilderness," with "pools of water."

"*I will make thee a burnt mountain.*"—Jer. 51:25. "There are on the ruins of Birs Nimrod, or temple of Belus, which was standing after the beginning of the Christian era, large fragments of brick work, that have been 'completely molten,' and that ring like glass, which must not only have been subjected to a heat 'equal to that of the strongest furnace,' but which, being vitrified all around, 'bear evident proof' as Mr. Buckinham remarks, 'Of the operation having continued on them as well after they were broken down as before,' and bear as evident proof that the ruin resembles, to use in justice the words of Major Keppel, what the Scripture prophesied it should become, a burnt mountain. It is still worthy from its mere immensity, of being a relic of Babylon the great, for though a mass of ruins it is still two hundred and thirty-five feet high."

"*The broad walls of Babylon shall be utterly broken.*" These were so broad, that six chariots could be driven on them abreast. They were numbered among the seven wonders of the world. They existed for more than a thousand years after the uttering of that prophecy. But now it cannot be determined with certainty, that any vestige of them remains.

Thus particular is God in fulfilling every jot and tittle of prophecy. *Vanity* is written on every earthly object. The glory of earthly kingdoms passes away, but there is to be established an imperishable kingdom, the glory of which will never fade away.

W.

Selections.

The Eliot School Trouble.

We pity these deluded ones, who think their priestly rules
Can ever drive the Bible out from the New England schools,
Where, when the Pilgrims founded them, they first with pious care,
Made altars at the throne of grace and placed the Bible there.

We're children of the Puritans, and love our Father's name;
And love the Holy Book with which they over ocean came;
Would have its holy precepts taught here on the soil they trod;
Nor once the blessing cease to flow, by our forsaking God.

These strangers we have welcomed here from dark oppression's land,
Have made them freemen, and to-day 'mong ours their children stand;
To them we've opened wide our schools; but Rome, *of dark renown*,
Shall never drive our Bible out, nor tear our altar down.

M. D. E.

—*Boston Recorder.*

My Wife is the Cause of it.

It is not more than forty years ago that Mr. L. called at the house of Dr. B. one very cold morning, on his way to H——t. "Sir," said the doctor, "the weather is very frosty—will you not take something to drink before you start?"

In that day liquor was deemed indispensable to warmth for winter. When commencing a journey, and at every stopping-place along the road, the traveler always used intoxicating drinks to keep him warm.

"No," said Mr. L., "I never touch anything of the kind, and I will tell you the reason—my wife is the cause of it. I had been in the habit of meeting some of my neighbors every evening for the purpose of playing cards. We assembled at each other's shop, and liquors were introduced after a while. We met not so much for drinking, though I used to return home late in the evening more or less intoxicated. My wife always met me at the door affectionately, and when I chided her for sitting up so late for me, she kindly replied:

"I prefer doing so, for I cannot sleep when you are out."

This always troubled me. I wished in my heart she would begin to scold me, for then I could have retorted, and relieved my conscience. But she always met me with the same gentle and loving spirit.

Things passed on thus for some time, when I at once resolved that I would by remaining late and returning much intoxicated, provoke her so much as to cause her to lecture me, when I meant to answer her with severity, and thus, by creating another issue between us, unburden my bosom of its present trouble.

I returned in such a plight about four o'clock in the morning. She met me at the door with her usual tenderness, and said—

"Come in, husband, I have just been making a warm fire for you, because I knew you would be cold. Take off your boots and warm your feet, and here is a cup of hot coffee."

"Doctor, that was too much. I could endure it no longer, and I resolved from that moment that I would never touch another drop as long as I lived, and I never will."

He never did. He lived and died practicing total abstinence from all intoxicating drinks, in a village where intemperance has raged as much as any other in the State.

"Will it Pay?"

"Be honest, and frugal, and kind-hearted too:
And do to your neighbor as you'd have *him* do;
No matter what 'Shylocks' or 'Sharpers' may say,
Be GENEROUS and JUST;—it will certainly pay."

Illustrative of Human Nature.

In a little story, "The Boy and the Bricks," which we find in the papers, there is so good an illustration of human nature, that we must copy it:

A boy hearing his father say, "'Tis a poor rule that won't work both ways," said: "If father applied this rule in his work, I will test it in my play."

So, setting up a row of bricks, three or four inches apart, he tipped over the first, which, striking the second, caused it to fall on the third, and so on throughout the whole row, until the bricks all lay prostrate.

"Well," said the boy, "each brick has knocked down the neighbor which stood next to itself; yet I only tipped one. Now, I will raise one, and try if it will raise its neighbors. I will see if this rule works both ways."

He looked in vain to see them rise.

"Here, father," said the boy, "it is a poor rule that will not work both ways. They knock each other down, but are not disposed to help each other up."

"My son," said the father, "bricks and mankind are alike—made of clay, active in knocking each other down, but not disposed to help each other up. When men fall they love company; but when they rise, they prefer to stand alone, like yonder brick, and see others prostrate and below them."

Sound Advice to Young Men.

Keep good company, or none. If your hands can not be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character can not be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency, with tranquillity of mind. Never play at any game of chance. Avoid temptation, through fear you may not be able to withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out of it. Never borrow if you possibly can avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young, that you may spend when you are old. Read over the above maxims at least once a week.

Don't be too Hasty.

1. Because you will be likely to treat quite lightly two very good friends of yours, Reason and Conscience, who will not have a chance to speak.

2. Because you will have to travel over the same ground in company with one sober second thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.

3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore, to be severely judged.

4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called "the Prince of the World," and who has caught more people than can be counted in this very trap.

5. Because in so doing you are likely to be a fellow-traveler in such company as follows: "He that is hasty with his feet sinneth." "He that is hasty of spirit exalteth folly." "Seest thou a man hasty in words? there is more hope of a fool than of him." "The thoughts of every one that is hasty tend only to want."

6. Because such a fire may be kindled that it cannot be put out even by all the water a whole engine company can throw, with Second Thought for their captain.—*Adv. Herald.*

Speak a Good Word, or say Nothing at all.

There is a species of slander abroad in the world,
Against a good neighbor, O! frequently hurled;
Not always with malice, with envy, or spite,
Yet fatal to friendship, good feelings and right.
Remember—and fail not your trust to fulfill—
Your brother, though absent, your brother is still;
Whatever you be, or whate'er may befall,
O! speak a good word, or say nothing at all.

—*Aaron Smith.*

☞ Yes—trust. What is the preparation for lying down? It is to lie down. What is the preparation for getting up? It is to get up. There is no preparation for trusting God, but to trust God. All you have to do is to lay your head upon his bosom—to rely upon his providence.—*Beecher.*

☞ He who does most, has the least time to talk about what he does.

Reading for Youth.

Obedience.

Obedience is the first duty for a child to learn.

You all know that obedience means doing as you are told to do. Why should a child be bound to obey, and not to follow, as we all like to, the dictates of his own will? Why, my boy, the case is plain enough. Ignorance must always yield to wisdom. The child comes into the world knowing nothing of its ways and wiles; his parents and teachers have been over the road, on which, if he lives, he must travel; they know every crook and turn, and if the child would have a safe and easy journey he must heed well their counsels and commands. Ah! but John thinks he knows as well how to take care of himself as his father or mother. Perhaps not; let us see.

"Don't get on the sleighs, John; you will get hurt."

These were his mothers's last words, as he stood ready for an afternoon excursion. "No, I shan't; I can hold on," was his answer, as he scampered down the yard.

At the first corner he met a horse-sled. On he jumped; it was a most capital place for a ride, thought he. The next corner was on a hill side. Round went the sled with a fine slew, and poor Johnny's foot caught between the runner and a post, and was most piteously mashed.

They picked him up and caried him home, for wise boy that he was, so well able to hold on, he could not walk or hardly speak. He could disobey his mother, but, when he had, in doing it, crushed his ancle, he was very glad to have her tell him how to cure it, nay, she must herself apply the bandages.

Always obey the commands of those who have the care of you; I have never seen any harm from obedience, but much from disobedience.

And how must you obey? Promptly, cheerfully, implicitly. Don't stop to ask "Why?" or say, "I don't want to."

"Come out of that field, boys," says E. Dodge. Over the fence goes William.

"Yes, sir," says John, quite leisurely. And so he did go out, but the black bull assisted him with his horns.

How I dislike a sullen, pouting obedience; that shaking of the shoulders and hooking of the head! You can't trust such a child five minutes out of your sight. I would not be such a slave as he is for the mines of Peru. Fear is all that leads him to obey. Cowardly soul! He has not courage enough to say he won't, much less to obey in a manly, cheerful manner.

Obey implicitly; don't climb over the fence, when your father tells you not to go out of the gate for the afternoon. Do all that is meant, as well as all that is said.—*Gazette.*

A Childlike Spirit.

Father, I know that all my life
Is portioned out for me:
The changes that will surely come,
I do not fear to see:
I ask thee for a present mind
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes—
A heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
That seeks for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate.
A work of lowly love to do
For Him on whom I wait.

I ask thee for the daily strength,
To none that ask denied—
A mind to blend with outward life
While keeping at thy side:
Content to fill a little space,
If thou be glorified.

And if some things I do not ask
Among my blessings be,
I'd have my spirit filled the more
With grateful love to thee;
More careful—not to serve thee much—
But *please thee perfectly.*

—*The Child's Paper.*

How to Overcome Evil.

Johnny Wilson sat on the stairway, crying as though his young heart would break. I took him on my lap, and told him to tell me why he was crying.

"Billy Johnson was just above me in the spelling class, and because I turned him down he got angry. At noon I was flying my new kite on the plain; he came up, asking me to let him fly it. Thinking it would make us good friends, I let him, but on purpose he let it get into a tree, and tore it. I'll be revenged,—yes, I'll be revenged!"

"Do good for evil," said I.

"I will try," came sweetly from Johnny's lips.

That evening, as Johnny was engaged in a "famous" game of ball, Billy came up, and wished to play, but could not, as he was odd.

"Here, Billy, you can have my place," said Johnny.

Billy looked at Johnny a moment in silence, and then said, "Johnny, I tore your kite; I am sorry; mine is behind that tree; it is yours; and after this, we shall be good friends."

That night, as Johnny knelt, and said, "Forgive us our trespasses, as we forgive those who trespass against us," he felt he had forgiven one who had trespassed against him.—*Ex.*

Morning Praise.

The morning bright,
With rosy light,
Has waked me from my sleep.
Father, I own
Thy love alone
Thy little one doth keep.

All through the day
I humbly pray,
Be thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, by thy side.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER V.—(*Continued.*)

§ 2. *The Theology of Salvation.*

In treating the question of universal salvation, we should inquire how the term salvation is used and applied in the Scriptures, and also what it implies. For it is an essential part of the doctrine of forgiveness, involving the question whether we are saved by justice or by grace.

The Greek word for salvation (*soteria, soterion*) and the corresponding verb (*sozo*) are used in the New Testament, with apparent reference to a final destiny, one hundred times. I may overcount a little; but I may safely say that if the word does not refer to man's final destiny in *most* of these instances, it does in *none* of them, and it assures the eternal life of no man. It is also worthy of remark that in the Syriac version it is rendered *life*, and the *giving of life.*

And of the hundred instances all except twelve apply the salvation to a class of men. Some of them do so very strongly. Thus Luke 13: 23, 24: "Are there few that be saved? . . . Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able." Phil. 1: 28: "An evidence to them of perdition, but to you of salvation, and that of God." 2 Tim. 2:10: "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

Some of the instances not obviously partitive will be claimed by my opponent as implying a general salvation. Thus John 3:17: "God sent not his Son into the world to condemn the world, but that the world through him might be saved." (Compare 13:47.) But here the previous verses make faith the condition of salvation, even while they commend the divine love: "God so loved the world, that whosoever believeth," etc. And "the world" may easily signify all nations as compared with the Jews, who were claiming a monopoly of salvation. Thus, in another of the passages my opponent may claim, Acts 13:46, 47: "Seeing ye . . . judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee, to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth." The passage in John 3:17 seems to me no more to prove the salvation of every human individual than the expression in verse 26, "all come to him," shows that every Jew was baptized of John. When the Pharisees said of Christ, "If we let him thus alone, all men will believe on him" (ch. 11:48), and again, "Behold, the world is gone after him" (ch. 12:19), we do not suppose they meant every individual human being; yet in the last expression they use the same word which Christ used (*kosmos*, the world). Christ's promise might be as large, even larger than the Pharisees' complaint, and yet there be many unbelieving, and unsaved.

And when Christ says "the Son of man is come to save that which was lost" (Matt. 18:11; Luke 19:10), the context will show a comparison made between the self righteous Jews and those whom they hated and despised as having no inheritance with Abraham. Christ came to call not the righteous or self-righteous, but sinners, to repentance. The poor in spirit, and the meek and lowly, were the true Israel. The passage indicates the non-salvation of those who rested securely and proudly in carnal hopes, i. e. in their Jewish blood, as much as it indicates anything.

So much for the *extent* of salvation as revealed in the Scriptures. And now for the nature of it. Universalists have well and truly insisted that Christ came "to save his people from their sins;" that salvation from sinfulness is more important than salvation from punishment, for sin is worse than pain; and that the doctrine of salvation from punishment, aside from the other salvation, is very pernicious, though there is too much of it in the world.

Here I may suggest to my orthodox friends that the doctrine of endless and infinite pain as the result of sin naturally tends to the evil just named. The self-love of man is in advance of the moral sense. And when he is told that he is in danger of undying agony, we may say what we will about his *deserving* it, still he will care more for the danger than for the guilt. The "great salvation" he will think of as the deliverance from the infinite peril; the deliverance from sinful bondage will be comparatively a slight thing. And this will explain the crouching and cringing attitude of some professedly Christian minds before God, and the professed feeling of some—we trust unreal—that if annihilation were the end of sin, they would no longer fear God or serve him.

Here I also recognize the Universalist opinion of salvation from this and that sinful habit as a *real* doctrine of salvation, though not the whole doctrine nor the true doctrine. It seems to me a subordinate sense of the term; though I am very glad if any hate sin enough to prize such a salvation very highly, and I am sorry if any can not get any sense or meaning from the idea.

Yet a great question remains respecting the doctrine of salvation. Are we saved by grace, or by justice? Is there strictly any remission of the penalty of sin, or is there none?

I know that the doctrine of remitted penalty is liable to abuse; that corrupt human nature is willing enough to sin and then try to get rid of punishment—and that does not speak well or honorably for human nature. And I thank Universalists and Unitarians for insisting, very correctly, that certain bad consequences of sin are always inevitable; that it brings a bad and unhealthy condition of the soul, which no forgiveness or act of pardon can remedy at once; that the laws of our moral constitution, like all the laws of nature, are so wisely appointed that even Sovereign Grace still respects them; and so when we sin we must suffer.

But here we come at the gist of our question: If a bad condition of the soul, that is, sickness and disease, be the punishment of sin, how long must it last? what is its natural termination? and, may recovery be retarded by unforgiveness, or hastened and even secured by a work of pardon?

And here I think I find the common objection to Universalism well founded, viz: that in respect to penalty it has no doctrine of salvation. One can not be saved from what he was never exposed to; nor can one be saved from what he actually suffers. The Universalist, denying both the orthodox and the destructionist view of penalty, finds no salvation in that direction. And the only penalty in which he does believe is always suffered in full tale. Thus, between what is unjust and what is inevitable, there is no salvation.

This result is expressly admitted by Dr. T. S. Smith, in his "Illustrations of the Divine Government." He says: "The advocates for the corrective nature of punishment do not believe that all men will be saved, but that, sinners having been reclaimed by the discipline through which they will be made to pass, all men will ultimately be rendered pure and happy." Again: "It is true, that all who suffer future punishment endure the penalty of the law, and therefore, in a popular sense, can not be said to be forgiven." (Part II. c. 3.)

The obvious conclusion is that we are saved not by grace, but by justice, if we are saved at all. Dr. S. endeavors to turn the edge of this objection by saying that penalty itself is merciful and gracious, of which hereafter. But regarding penalty in the light of justice, which Dr. S. himself must in some sense allow, I can offer no better comment than in the words of Dr. Bushnell:

"In the school of modern Unitarianism, it is held that God can not deliver us of the just penalty of our sins at all; that we must bear it in the full and exact measure of justice, and that our only hope is to wear a passage through and get our deliverance, by the patient process of exhaustion. The argument is, that God is just, his character requires him to do justice; that he is immutable and cannot reverse his decreed penalties; and especially that we are all under the penalty of justice now, in so far as we transgress: the penalty being executed in us by a necessary law of nature, which as God can not change it without a [illegible] upon us, till [illegible] under the same [illegible] which grates in misery and bondage on our bad experience. There is no possibility of a sudden remission, apprehended by faith and sealed by a new spiritual birth. We must begin to grow better, by a regular course of culture and amendment, and we must go on till we run out the flow of penal consequence and get the laws of retribution on our side." This view "wholly displaces the gospel, as a message of good news from heaven; denying even the possibility of pardon or remission, in any sense that gives it an effective value. Nothing can be said of pardon, save that it signifies a forgiving feeling in God to the penitent. It is that feeling, nothing more." (Christ in Theology, pp. 271–273.)

And the denial of salvation from penalty vitiates the doctrine of salvation from sin itself. For punishment certainly does not save from the sin already committed. Even if we admit the notion of expiation or compensation,—so much pain paying for so much sin—that is not salvation, but a compounding of losses. And there still remains the bad effect of the sin in the mental and moral habitude. The Universalist theory is that penalty is designed as a tonic to correct this, and so save from *future* sin. But this view formally rejects the notion of "remission of sins that are past" (Rom. 3:25), and involves another serious difficulty. Punishment is no longer a thing of justice in any sense; it is not even just, but becomes a sheer experiment of discipline. Thus Dr. Smith says; "Punishment is not retrospective, but prospective. You are to be punished, not because you have yielded to an evil volition, but that you may yield to an evil volition no more." (Part I. § 2.) That is, one is to be punished at a venture for sins that may never be committed! The only escape from this absurdity is in another, viz: that guilt is ill deserving not intrinsically but only because penalty is annexed; or that the punishment constitutes the crime. This I have endeavored to deduce in treating the difficulties both of the orthodox and the Universalist views on this subject, in Chap. 10 §§ 5, 6, of my book.

We come round again to the question, Is the disease of sin in the soul healed by forgiveness? I think the affirmative answer avoids all the difficulties I have alluded to. But this supposes that the moral disease, unhealed, is mortal. For if a personal immortality remains, that implies a continuance of all the faculties of personal and responsible being, including free agency, and involving the power of self-recovery; and then forgiveness is not needed. But if the disease is threatening, or if "the wages of sin is death," then forgiveness as a healing grace and power is legitimate. There is then "remission of sins that are past," for their penalty is revoked and their power is broken is the same work of the soul's recovery. Justification—or pardon—and sanctification are not divorced, but become inseparable. Mercy and truth are met together. Grace—or gratuitous favor and amnesty—is no repeal of law, but its reenactment, in the returning strength and life of one who was sinking into the outlawry of death.

Here I may remark that all the Scriptural language which represents sin as disease and our Savior as a Physician, is specially pertinent to this view. The governmental system of the Roman Empire has, I think, made our theology *too* forensic, and the Schoolmen have made it too dialectic. Has it not yet to become, as it were, more therapeutic? And when we make it such, shall we not "hold fast the form of sound words" and of "sound doctrine" (*hygiaian-ouses didaskalias*, healthy instruction, 1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1, 2)?

§ 3. *The Nature and Design of Punishment.*

A doctrine of punishment has extensively prevailed which is much like this; that crime and sin are infringements of law, upon which the law or the majesty of the law-power, requires penal retribution, for which the severe name is vengeance. The law, it is commonly said, has been violated, "broken." And to "repair" this damage there is a demand for suffering, expiation, satisfaction.

The false element in this theory is indicated by the results to which it has been carried in views of the Atonement. The redemptive work of Christ has been regarded as a compensation, a payment of debt in the sinner's behalf, valid upon the sinner's acceptance of the substitute. That this idea does away with free grace on the part of God is confessed by one author who says: "Sure I am, that debt can never be *forgiven* which is *paid*." The difficulties of the theory are also betrayed by the connected question respecting the extent of the Atonement.

The Universalist theory of punishment as solely corrective and reformatory seems to [illegible] me an extreme reaction from the above view. It has been favored also by the modern reform in criminal codes and prison discipline, and by the discovery that a humane ministry of penalty may reform where rigorous and unmixed punishment only hardens. This view, however, may easily be carried to an extreme and false result. The transgressor of law may be regarded as simply unfortunate, and not as guilty; that which he *needs* may exclude all notion of what he *deserves;* he may be treated not as deserving any penalty, but as having special claims and rights, and as deserving to be reformed.

We need some view of the subject which shall avoid each extreme. And such a view I think is suggested by the Economy of Pain. To what purpose are the pangs and sighs and woes of which the world is so full? Are they all purely vindictive? Or are they all reformatory? Neither one nor the other. But they grow out of a natural system of penalty, very wise and merciful yet no less just, which is exemplified on a large scale in the nervous system. The *design* of the nerves of sensation, with their exquisite susceptibility of pain, is the protection of limb, life, and health. Take out the nerves from the body, and it might be maimed or destroyed without one's knowing it. They are the eyes and ears of the system, protecting it by their constant watch and their thousand alarms. Frost and cold are so fearful because they hurt so little,—benumbing and stealing away the senses and taking the life unwarned. These troublesome nerves with their magazine of pangs so like Pandora's box of all human ills, are the outposts and sharp sentinels that warn us of danger. They are all *designed* for our good. I thank God therefore for all the ministries of Pain. We could not live without them; and many would live longer and better if they had more of them.

At the bottom of Pandora's box in the fable, was Hope. But do we find hope at the end of all human pains? I find this—that many men push against the terrible dangers of which their kind nerves admonish them, and make a complete sacrifice of health, or limb, or life. And this is done not by holy martyrs only, dying under some lower law, that they may live up to a Higher Law, but by men of the lowest aims, rushing upon ruin in defiance of all law. Men do this sometimes for lucre. They do it oftener for lust; gratifying their queasy or their vicious appetites, purposely "living fast" and slipping rapidly and painfully down into their graves. They do it to glut their revenge; pursuing a foe to the ends of the earth, willing enough to die when he is dead.

In all these cases the punishing nerves demand and receive their dues. But what is the result? They were all designed to reform and save. In the general economy their pains were salutary and healing, but instead of that they have only killed. In short, they who *disregard* the lesson of penalty, perish under it, and with it. The pains are sharp and very torturing, because they were set to guard a precious treasure of life; and the beneficence which ordained their sharpness, holds out to the end, and lets them die out with life. They are, like the gospel itself, a sweet savor; of life unto life, or of death unto death, according as they are used or disused. But the beneficence goes no farther than death. When the life is thrown away, the slighted mercy is not bound to restore the rejected boon. Why should it?

An old writer has laid down the principle thus:

"Omnes poenae non reformantes sunt exterminantes."

All punishments exterminate when they do not reform. And our question now is,—Is this true of *all* kinds of penalty, or of the physical only?

I reply, the examples I have offered have all the force of the *argument from analogy*. And the argument is made very strong by the fact that we observe no contrary instances. So far as I know, in every department of nature, persistent action against the laws of being tends to deteriorate the nature and destroy the being itself. Real law can never be "broken;" it vindicates itself as immutable and sovereign, by breaking and crushing all that will oppose it.

But strong as the argument from analogy is, and much as it seems like a reason and nature of things, I doubt whether we are left to it alone. There are some things in the action of Conscience that suggest the same law as applying to man's moral nature. When its admonitions are disregarded it becomes blunted. If one will do what he knows is wrong, his feelings of misgiving gradually die out; the twinges of conscience subside into a dull, and dead, pain; regret and remorse after give way to hard-hearted indifference; the distinctions of right and wrong are confused and obliterated. The [illegible] talent disused wastes away. Capacity becomes incapacity. The whole doctrine of judicial blindness, which we discover in the Scriptures, may be a verification in the conscience of the rule: "He that hath, to him shall be given; and from him that hath not shall be taken that which he seemeth to have." *

But the conscience is, as it were, the nervous system of the soul. If it is not its *vital* faculty,—the very life of the moral and spiritual being,—it is at least the *regulative* faculty. When it is dead the feelings and will may get a little remaining control from obvious convenience or from conventional usage, or from the force of old habit; but there is nothing else to save one from ruin and death. And these mechanical forces cannot renew the spiritual life. That can come only from God; and by the supposition, the holiness, the purity, the self sacrificing love of God as exampled in Christ, have been declined. The economy of grace and truth which gave man a conscience is not bound to reinstate and renew it when man has dethroned and stifled it. That may be a sin unto death. And the natural penalty of the soul's death may be equally merciful and just.

Here, if I have named the true doctrine of natural punishment, I may suggest a view of artificial or special and enacted penalty, for consideration. Is it not *anticipative,*—a hastening of painful results of transgression, to bring them into clearer view? a make-weight to get the warning of nature felt and heard? When the reformation of the indiviual is hopeless, the punishment is justified as protecting the society, and its measure to be determined by the wise discretion of the society. The natural law of punishment still remains, as a divine law; the final execution of which may be the "vengeance" ascribed to God (Rom. 12:19).

* Dr. Bushnell gives among his "Sermons for the New Life" a discourse on these words which so far suggests the thought of annihilation that he considers the doctrine, and gives his reasons for thinking that conclusion can not be reached. It should be compared with some expressions in his Discourse on "Endless Life."

For the Crisis.

A Letter to a Medical Student.

DEAR FRIEND:—An affectionate solicitude for your spiritual and eternal well-being induces me, most earnestly, to entreat your attention to the solemn and kind warning of the Savior of sinners, addressed to us all, "Except ye repent ye shall—perish." When I hear of some young men of your profession yielding, by the grace of God, to the rightful claim of their Father in heaven, "My son, give me thine heart," I think of you, my dear friend, and lift my heart to God for your eternal salvation. Your solemn accountability to your Maker, Preserver, Lawgiver and Judge, you cannot reasonably question. "O that (you) were wise, and understood this, and would consider (your) latter end!" My friend knows that true wisdom requires us to look beyond the present. You do this, as it respects the present world. Why? Because you are concerned for your welfare beyond the present day and year. You make preparation for future *mortal* life. But what is your future mortal life compared with ETERNITY?

O, my dear sir, you and I, and "all have sinned and come short of the glory of God." Yet he "has so loved the world" as to give "his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." O wondrous Love! Jesus Christ willingly laid down his life for us, for you, for me, to save us from condemnation and death, if we will only repent and believe in his precious name. And now, while I write to you, I pray my God that his own blessed Spirit may cause a Savior's dying love for you to melt your heart. He speaks to you from heaven. Will you turn away from him? Will you disregard his kind counsel, his appeal of love and mercy, "Why will you die?"

The spiritual disease of sin is upon you. There is no other Physician that can save you from its direful consequence of eternal death—"no other name under heaven by whom we must be saved." Come, then—come *now* to him, as a poor guilty sinner, before a holy God, whose law of perfect love and righteousness we all have broken; and he will in no wise cast you out. He will embrace you in the arms of his mercy and save you forever. With a penitent spirit, come to his cross for eternal life, and his precious blood which there flowed freely for you shall cleanse you from all sin. God forbid that you should go to the judgment to meet a rejected Savior in impenitence and unbelief.

What will the favor or patronage of dying men avail us, if we have not the favor of Almighty God? O, my dear sir, think of that solemn [illegible] of the Friend of sinners; "What will it profit a man [illegible] to gain the whole world and lose himself, or be cast away?" What profit to gain a rich *mortal* life, and lose *eternal* life, and the endless enjoyment of your almighty Father's love and glory? Again, I implore you, let a Savior's dying love draw you to his cross, his service, and to his eternal blessedness.

"Come now to this Physician,
His help he'll freely give;
He makes no hard condition,
'Tis only look and live."

Will you not meet me with a penitent heart at the mercy-seat? You have the prayers of your affectionate friend,

H. GREW.

For the Crisis.

The Voyage of Life.

When peaceful sleep the weary billows
On the ocean's tranquil breast,
And soft the ripples play around us
In the wind's and water's rest;
It needs no strength to bear us onward,
Needs no captain's guiding will;
Perchance our feeble bark, unshattered,
Safe may pass the waters still:

But when in fury rage the waters
On the ocean's heaving breast,
And winds and waves in foaming anger
Form the billows' snowy crest;
Then need we, truly, strength of timbers,
And a skillful guiding hand,
And tight'ning hold on faith, our anchor,
As we near the promised land.

Life's sea to all is dark and stormy,
Strown with wrecks, one watery grave,
To-day 'tis calm, to-morrow raging,
Who shall cross its restless wave?
Oh, may the bark be strong that bears us
O'er the ocean's raging tide,
And Jesus, thou our great Commander,
Land us safely at Thy side!

That through affliction's billows passing,
And temptation's breakers o'er,
We'll raise at last our triumph banner
On the everlasting shore.
And in the kingdom of our Father
Every tongue shall find employ,
We'll come unto "Mount Zion" singing,
Crowned with everlasting joy!

FANNIE PARRY.

Pine Avenue, June, 1859.

For the Crisis.

Is Christ the very Eternal God?

The idea that Christ is the very eternal God is believed and advocated by thousands at the present day. For the benefit of such, I wish to ask a few candid questions in regard to the matter.

1. If Christ is the very eternal God, why did he affirm, (John 14: 28) "*My father is greater than I?*" Is it true that there is one that is greater than the *eternal God?* If so, who is he? where does he dwell? can I have access to him?

2. Why did the *Father* declare, (Matt. 3: 17) "*This is my beloved Son?*" Can a son be coeval with and the same as his father?

3. Christ declares, (Matt. 28: 18) "All power is given unto me in heaven and in earth." If Christ is the very eternal God, was not the eternal God entirely destitute of power "in heaven and in earth" till the time of his receiving that *gift?* And was not the giver superior to the eternal God prior to that time?

4. The Scriptures affirm, (Matt. 4: 1) that "Christ was tempted;" and again (James 1: 13) that "God cannot be tempted." If Christ is the very eternal God and could be tempted, and God himself cannot be tempted, are there not two Gods? one capable of being tempted and the other not? Which of the two had I better worship?

5. The Scriptures affirm (Heb. 2: 9) that Christ was "made a little lower than the angels." Was the eternal God made lower than his creatures?

6. Why is it that in the New Testament there are seventeen passages wherein the *Father* is styled the *one*, or *only God*, and none in which the *Son* is so styled?

7. Why is it that there are *three hundred and twenty* texts in which the *Father* is absolutely and by way of pre-eminence called *God*, and not one in which the Son is so called?

8. Why is it that there are ninety texts that teach us that all prayer and praise should be directed to the *Father*, and not in a single instance to the *Son?*

9. Why is it that there are thirteen hundred texts in the New Testament wherein the word *God* occurs, and not one necessarily implying the existence of more than one person in the Godhead, or that that one is any other than the *Father?*

10. If Christ was the very eternal God, who superintended his affairs in heaven in his absence for nearly forty years, during which he was on earth? And who heard and answered the petitions of his saints directed to him in heaven during that time?

11. If he was the eternal God, was there any *living God* in the universe for three days and nights during which he was in the heart of the earth? or from his death to the resurrection? Did God the mighty Maker die, or was it his Son? [illegible] Consistencies [illegible]

JOS. B. [illegible]

West Winsted, Ct.

The Camp[illegible]

It seems that we are, this season, to have two important campmeetings [illegible] of friends, I have concluded to [illegible] both, and do what God shall be [illegible] to do. Will not hundreds of [illegible] to the same conclusion, for [illegible] souls and the glory of God? I hope so.

One of these meetings is to be at Collinsville, Conn., and the other at Wilbraham, Mass. (See the notices.) That at Collinsville is somewhat local in its relations, but will, doubtless, be well attended, and we shall hope for a glorious meeting. The Wilbraham meeting is, as is well known, an "independent" one. That is, it is designed for "all kindreds, nations, tongues and languages" who will conform to the order of the meeting as directed by the committee, respect the rights of all, and aim to advance the interests of truth, and secure the good of the whole. It is not designed to be monopolised by one, or a *clique*, to urge sectional or sectarian views to the grief and harm of others. Let none come for this purpose. It is desired that each one who preaches, should preach what he regards as the word of God, freely and without fear or "trammels;" but, at the same time, he shall respect the feelings and rights of others, and observe christian courtesy and brotherly kindness. Here, then, will be no trouble. It is desired that all should worship God in their own form, with the utmost christian liberty; only, that no one, or ones, shall singly, or together, mar the general harmony of the meeting, or interfere with the general arrangement for the good of the whole.

Now, with this plan before you, dear friends, we cordially invite you, one and all—come, COME, COME! Come from the East, West, North, and South. Come, old and young. COME—all that can come! You wish to go somewhere to rusticate—come to Wilbraham—it may do you good, soul and body. You wish to rest—come to Wilbraham—perhaps you will "find rest to your souls" too. You wish to see loved friends—come to Wilbraham—you will see loved and loving friends, we trust, there. You wish to serve God better—come to Wilbraham—and it may be, it will be a very important help. You wish to be loved more—come to Wilbraham, and let us see you, and we will love you more, I think. You wish, some of you, to be BAPTIZED—come to Wilbraham, and we will be prepared to baptize you.

Let us make this a crowning meeting. This will be, indeed, one of the most important meetings the cause of truth, with us, ever saw. Important things hang on this meeting. Men and women of God, will you help? It is time for us to make a new *move*. We have "compassed this mountain" long enough—too long altogether. Are the great questions we preach of any importance? Are the great elements we hold of any consequence? Is the God of glory about to judge the world, glorify the saints, and damn the wicked? Shall we say, yes, and still slumber on? Will He not require it at our hand, that we rise up to the work? Shall we stop to count dollars and cents in the work of eternity? Shall we stop to carp about measures of selfish policy in the crisis of damnation or endless redemption? Shall we not now, even *now*, awake anew to the one great work of our awful vocation? Put on the harness. Walk. Run. Let the enemy avaunt at our approach. We are able. We can "walk in the strength of the Lord." We can walk unscathed amid storms of fire and thunder. We can ride on tumults, earthquakes. We can challenge earth and hell with truth's defiant smile. Shall we linger longer?

Come, ye ministers of God. Let us see each other once more. Come, and let us sharpen our "Jerusalem blades" by meeting them, lovingly, on each other. Let not a "hoof be left behind." Let not any stay at home. Bring your tribute to the King. "Settle" self, and sink the ship, and take the "Life boat." You are [illegible] it. But come. Brethren, give the [illegible] ters an extra collection and [illegible] along! They must be [illegible] pay you any thing at [illegible] must come, and [illegible] time, if you [illegible] about entering [illegible] us, at Wilbraham, take [illegible]

The World's Crisis

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 203. BOSTON, WEDNESDAY, JULY 27, 1859. VOL. IX. NO. 22.

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For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER V.—(*Continued.*)

§ 2. *The Theology of Salvation.*

In treating the question of universal salvation, we should inquire how the term salvation is used and applied in the Scriptures, and also what it implies. For it is an essential part of the doctrine of forgiveness, involving the question whether we are saved by justice or by grace.

The Greek word for salvation (*soteria, soterion*) and the corresponding verb (*sozo*) are used in the New Testament, with apparent reference to a final destiny, one hundred times. I may overcount a little; but I may safely say that if the word does not refer to man's final destiny in *most* of these instances, it does in *none* of them, and it assures the eternal life of no man. It is also worthy of remark that in the Syriac version it is rendered *life*, and the *giving of life*.

And of the hundred instances all except twelve apply the salvation to a class of men. Some of them do so very strongly. Thus Luke 13: 23, 24: "Are there few that be saved? . . . Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able." Phil. 1: 28: "An evidence to them of perdition, but to you of salvation, and that of God." 2 Tim. 2:10: "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

Some of the instances not obviously partitive will be claimed by my opponent as implying a general salvation. Thus John 3:17: "God sent not his Son into the world to condemn the world, but that the world through him might be saved." (Compare 13:47.) But here the previous verses make faith the condition of salvation, even while they commend the divine love: "God so loved the world, that whosoever believeth," etc. And "the world" may easily signify all nations as compared with the Jews, who were claiming a monopoly of salvation. Thus, in another of the passages my opponent may claim, Acts 13:46, 47: "Seeing ye . . . judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee, to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth." The passage in John 3:17 seems to me no more to prove the salvation of every human individual than the expression in verse 26, "all come to him," shows that every Jew was baptized of John. When the Pharisees said of Christ, "If we let him thus alone, all men will believe on him" (ch. 11:48), and again, "Behold, the world is gone after him" (ch. 12:19), we do not suppose they meant every individual human being; yet in the last expression they use the same word which Christ used (*kosmos*, the world). Christ's promise might be as large, even larger than the Pharisees' complaint, and yet there be many unbelieving, and unsaved.

And when Christ says "the Son of man is come to save that which was lost" (Matt. 18:11; Luke 19:10), the context will show a comparison made between the self righteous Jews and those whom they hated and despised as having no inheritance with Abraham. Christ came to call not the righteous or self-righteous, but sinners to repentance. The poor in spirit, and the meek and lowly, were the true Israel. The passage indicates the [illegible] of those who rested securely and proudly in carnal hopes, i. e. in their Jewish blood, as much as it indicates anything.

So much for the extent of salvation as revealed in the Scriptures. [illegible] Universalists [illegible] that Christ came "to save his people from their sins;" that salvation from sinfulness is more important than salvation from punishment, for sin is worse than pain; and that the doctrine of salvation from punishment, aside from the other salvation, is very pernicious, though there is too much of it in the world.

Here I may suggest to my orthodox friends that the doctrine of endless and infinite pain as the result of sin naturally tends to the evil just named. The self-love of man is in advance of the moral sense. And when he is told that he is in danger of undying agony, we may say what we will about his *deserving* it, still he will care more for the danger than for the guilt. The "great salvation" he will think of as the deliverance from the infinite peril; the deliverance from sinful bondage will be comparatively a slight thing. And this will explain the crouching and cringing attitude of some professedly Christian minds before God, and the professed feeling of some—we trust unreal—that if annihilation were the end of sin, they would no longer fear God or serve him.

Here I also recognize the Universalist opinion of salvation from this and that sinful habit as a *real* doctrine of salvation, though not the whole doctrine nor the true doctrine. It seems to me a subordinate sense of the term; though I am very glad if any hate sin enough to prize such a salvation very highly, and I am sorry if any can not get any sense or meaning from the idea.

Yet a great question remains respecting the doctrine of salvation. Are we saved by grace, or by justice? Is there strictly any remission of the penalty of sin, or is there none?

I know that the doctrine of remitted penalty is liable to abuse; that corrupt human nature is willing enough to sin and then try to get rid of punishment—and that does not speak well or honorably for human nature. And I thank Universalists and Unitarians for insisting, very correctly, that certain bad consequences of sin are always inevitable; that it brings a bad and unhealthy condition of the soul, which no forgiveness or act of pardon can remedy at once; that the laws of our moral constitution, like all the laws of nature, are so wisely appointed that even Sovereign Grace still respects them; and so when we sin we must suffer.

But here we come at the gist of our question: If a bad condition of the soul, that is, sickness and disease, be the punishment of sin, how long must it last? what is its natural termination? and, may recovery be retarded by unforgiveness, or hastened and even secured by a work of pardon?

And here I think I find the common objection to Universalism well founded, viz: that in respect to penalty it has no doctrine of salvation. One can not be saved from what he was never exposed to; nor can one be saved from what he actually suffers. The Universalist, denying both the orthodox and the destructionist view of penalty, finds no salvation in that direction. And the only penalty in which he does believe is always suffered in full tale. Thus, between what is unjust and what is inevitable, there is no salvation.

This result is expressly admitted by Dr. T. S. Smith, in his "Illustrations of the Divine Government." He says: "The advocates for the corrective nature of punishment do not believe that all men will be saved, but that, sinners having been reclaimed by the discipline through which they will be made to pass, all men will ultimately be rendered pure and happy." Again: "It is true, that all who suffer future punishment endure the penalty of the law, and therefore, in a popular sense, can not be said to be forgiven." (Part II. c. 3.)

The obvious conclusion is that we are saved not by grace, but by justice, if we are saved at all. Dr. S. endeavors to turn the edge of this objection by saying that penalty itself is merciful and gracious, of which hereafter. But regarding penalty in the light of justice, which Dr. S. himself must in some sense allow, I can offer no better comment than in the words of Dr. Bushnell:

"In the school of modern Unitarianism, it is held that God can not deliver us of the just penalty of our sins at all; that we must bear it in the full and exact measure of justice, and that our only hope is to wear a passage through and get our deliverance, by the patient process of exhaustion. The argument is, that God is just, his character requires him to do justice; that he is immutable and cannot reverse his decreed penalties; and especially that we are all under the penalty of justice now, in so far as we transgress: the penalty being executed in us by a necessary law of nature, which, as God can not change it without a [illegible] which grates in misery and bondage on our bad experience. There is no possibility of a sudden remission, apprehended by faith and sealed by a new spiritual birth. We must begin to grow better, by a regular course of culture and amendment, and we must go on till we run out the flow of penal consequence and get the laws of retribution on our side." This view "wholly displaces the gospel, as a message of good news from heaven; denying even the possibility of pardon or remission, in any sense that gives it an effective value. Nothing can be said of pardon, save that it signifies a forgiving feeling in God to the penitent. It is that feeling, nothing more." (Christ in Theology, pp. 271–278.)

And the denial of salvation from penalty vitiates the doctrine of salvation from sin itself. For punishment certainly does not save from the sin already committed. Even if we admit the notion of expiation or compensation,—so much pain paying for so much sin—that is not salvation, but a compounding of losses. And there still remains the bad effect of the sin in the mental and moral habitude. The Universalist theory is that penalty is designed as a tonic to correct this, and so save from *future* sin. But this view formally rejects the notion of "remission of sins that are past" (Rom. 3:25), and involves another serious difficulty. Punishment is no longer a thing of justice in any sense; it is not even just, but becomes a sheer experiment of discipline. Thus Dr. Smith says; "Punishment is not retrospective, but prospective. You are to be punished, not because you have yielded to an evil volition, but that you may yield to an evil volition no more." (Part I. § 2.) That is, one is to be punished at a venture for sins that may never be committed! The only escape from this absurdity is in another, viz: that guilt is ill deserving not intrinsically but only because penalty is annexed; or that the punishment constitutes the crime. This I have endeavored to deduce in treating the difficulties both of the orthodox and the Universalist views on this subject, in Chap. 10 §§ 5, 6, of my book.

We come round again to the question, Is the disease of sin in the soul healed by forgiveness? I think the affirmative answer avoids all the difficulties I have alluded to. But this supposes that the moral disease, unhealed, is mortal. For if a personal immortality remains, that implies a continuance of all the faculties of personal and responsible being, including free agency, and involving the power of self-recovery; and then forgiveness is not needed. But if the disease is threatening, or if "the wages of sin is death," then forgiveness as a healing grace and power is legitimate. There is then "remission of sins that are past," for their penalty is revoked and their power is broken is the same work of the soul's recovery. Justification—or pardon—and sanctification are not divorced, but become inseparable. Mercy and truth are met together. Grace—or gratuitous favor and amnesty—is no repeal of law, but its reenactment, in the returning strength and life of one who was sinking into the outlawry of death.

Here I may remark that all the Scriptural language which represents sin as disease and our Savior as a Physician, is specially pertinent to this view. The governmental system of the Roman Empire has, I think, made our theology *too* forensic, and the Schoolmen have made it too dialectic. Has it not yet to become, as it were, more therapeutic? And when we make it such, shall we not "hold fast the form of sound words" and of "sound doctrine" (*hygiainouses didaskalias*, healthy instruction, 1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1, 2)?

§ 3. *The Nature and Design of Punishment.*

A doctrine of punishment has extensively prevailed which is much like this; that crime and sin are infringements of law, upon which the law or the majesty of the law-power, requires penal retribution, for which the severe name is vengeance. The law, it is commonly said, has been violated, "broken." And to "repair" this damage there is a demand for suffering, expiation, satisfaction.

The false element in this theory is indicated by the results to which it has been carried in views of the Atonement. The redemptive work of Christ has been regarded as a compensation, a payment of debt in the sinner's behalf, valid upon the sinner's acceptance of the substitute. That this idea does away with free grace on the part of God is confessed by one author who says: "Sure I am, that debt can never be forgiven which is paid." The difficulties of the theory are also betrayed by the [illegible] of the Atonement [illegible]

The Universalist theory of punishment [illegible] solely corrective and reformatory serves to [illegible] me an extreme reaction from the above view. It has been favored also by the modern reform in criminal codes and prison discipline, and by the discovery that a humane ministry of penalty may reform where rigorous and unmixed punishment only hardens. This view, however, may easily be carried to an extreme and false result. The transgressor of law may be regarded as simply unfortunate, and not as guilty; that which he *needs* may exclude all notion of what he *deserves;* he may be treated not as deserving any penalty, but as having special claims and rights, and as deserving to be reformed.

We need some view of the subject which shall avoid each extreme. And such a view I think is suggested by the Economy of Pain. To what purpose are the pangs and sighs and woes of which the world is so full? Are they all purely vindictive? Or are they all reformatory? Neither one nor the other. But they grow out of a natural system of penalty, very wise and merciful yet no less just, which is exemplified on a large scale in the nervous system. The *design* of the nerves of sensation, with their exquisite susceptibility of pain, is the protection of limb, life, and health. Take out the nerves from the body, and it might be maimed or destroyed without one's knowing it. They are the eyes and ears of the system, protecting it by their constant watch and their thousand alarms. Frost and cold are so fearful because they hurt so little,—benumbing and stealing away the senses and taking the life unwarned. These troublesome nerves with their magazine of pangs so like Pandora's box of all human ills, are the outposts and sharp sentinels that warn us of danger. They are all *designed* for our good. I thank God therefore for all the ministries of Pain. We could not live without them; and many would live longer and better if they had more of them.

At the bottom of Pandora's box in the fable, was Hope. But do we find hope at the end of all human pains? I find this—that many men push against the terrible dangers of which their kind nerves admonish them, and make a complete sacrifice of health, or limb, or life. And this is done not by holy martyrs only, dying under some lower law, that they may live up to a Higher Law, but by men of the lowest aims, rushing upon ruin in defiance of all law. Men do this sometimes for lucre. They do it oftener for lust; gratifying their queasy or their vicious appetites, purposely "living fast" and slipping rapidly and painfully down into their graves. They do it to glut their revenge; pursuing a foe to the ends of the earth, willing enough to die when he is dead.

In all these cases the punishing nerves demand and receive their dues. But what is the result? They were all designed to reform and save. In the general economy their pains were salutary and healing, but instead of that they have only killed. In short, they who *disregard* the lesson of penalty, perish under it, and with it. The pains are sharp and very torturing, because they were set to guard a precious treasure of life; and the beneficence which ordained their sharpness, holds out to the end, and lets them die out with life. They are, like the gospel itself, a sweet savor; of life unto life, or of death unto death, according as they are used or disused. But the beneficence goes no farther than death. When the life is thrown away, the slighted mercy is not bound to restore the rejected boon. Why should it?

An old writer has laid down the principle thus:

"Omnes poenae non reformantes sunt exterminantes."

All punishments exterminate when they do not reform. And our question now is,—Is this true of *all* kinds of penalty, or of the physical only?

I reply, the examples I have offered have all the force of the *argument from analogy.* And the argument is made very strong by the fact that we observe no contrary instances. So far as I know, in every department of nature, persistent action against the laws of being tends to deteriorate the nature and destroy the being itself. Real law can never be "broken;" it vindicates itself as immutable and sovereign, by breaking and crushing all that will oppose it.

But strong as the argument from analogy is, and much as it seems like a reason and nature of things, I doubt whether we are left to it alone. There are some things in the notion of Conscience that suggest the same law as applying to man's moral nature. When its admonitions are disregarded it becomes blunted. If one will do what he knows is wrong, his feelings of misgiving gradually die out; the twinges of conscience subside into a dull and dead pain; [illegible] talent disused wastes away. Capacity becomes incapacity. The whole doctrine of judicial blindness, which we discover in the Scriptures, may be a verification in the conscience of the rule: "He that hath, to him shall be given; and from him that hath not shall be taken that which he seemeth to have."*

But the conscience is, as it were, the nervous system of the soul. If it is not its *vital* faculty,—the very life of the moral and spiritual being,—it is at least the *regulative* faculty. When it is dead the feelings and will may get a little remaining control from obvious convenience or from conventional usage, or from the force of old habit; but there is nothing else to save one from ruin and death. And these mechanical forces cannot renew the spiritual life. That can come only from God; and by the supposition, the holiness, the purity, the self sacrificing love of God as exampled in Christ, have been declined. The economy of grace and truth which gave man a conscience is not bound to reinstate and renew it when man has dethroned and stifled it. That may be a sin unto death. And the natural penalty of the soul's death may be equally merciful and just.

Here, if I have named the true doctrine of natural punishment, I may suggest a view of artificial or special and enacted penalty, for consideration. Is it not *anticipative*,—a hastening of painful results of transgression, to bring them into clearer view? a make-weight to get the warning of nature felt and heard? When the reformation of the individual is hopeless, the punishment is justified as protecting the society, and its measure to be determined by the wise discretion of the society. The natural law of punishment still remains, as a divine law; the final execution of which may be the "vengeance" ascribed to God (Rom. 12:19).

* Dr. Bushnell gives among his "Sermons for the New Life" a discourse on these words which so far suggests the thought of annihilation that he considers the doctrine, and gives his reasons for thinking that conclusion can not be reached. It should be compared with some expressions in his Discourse on "Endless Life."

For the Crisis.

A Letter to a Medical Student.

DEAR FRIEND:—An affectionate solicitude for your spiritual and eternal well-being induces me, most earnestly, to entreat your attention to the solemn and kind warning of the Savior of sinners, addressed to us all, "Except ye repent ye shall—perish." When I hear of some young men of your profession yielding, by the grace of God, to the rightful claim of their Father in heaven, "My son, give me thine heart," I think of you, my dear friend, and lift my heart to God for your eternal salvation. Your solemn accountability to your Maker, Preserver, Lawgiver and Judge, you cannot reasonably question. "O that (you) were wise, and understood this, and would consider (your) latter end!" My friend knows that true wisdom requires us to look beyond the present. You do this, as it respects the present world. Why? Because you are concerned for your welfare beyond the present day and year. You make preparation for future *mortal* life. But what is your future mortal life compared with ETERNITY?

O, my dear sir, you and I, and "all have sinned and come short of the glory of God." Yet he "has so loved the world" as to give "his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." O wondrous Love! Jesus Christ willingly laid down his life for us, for you, for me, to save us from condemnation and death, if we will only repent and believe in his precious name. And now, while I write to you, I pray my God that his own blessed Spirit may cause a Savior's dying love for you to melt your heart. He speaks to you from heaven. Will you turn away from him? Will you disregard his kind counsel, his appeal of love and mercy, "Why will you die?"

The spiritual disease of sin is upon you. There is no other Physician that can save you from its direful consequence of eternal death—"no other name under heaven by whom we must be saved." Come, then—come *now* to him, as a poor guilty sinner, before a holy God, whose law of perfect love and righteousness we all have broken; and he will in no wise cast you out. He will embrace you in the arms of his mercy and save you forever. With a penitent spirit, come to his cross for eternal life, and his precious blood which there flowed freely for you shall cleanse you from all sin. God forbid that you should go to the judgment to meet a rejected Savior in impenitence and unbelief.

What will the favor or patronage of dying men avail you, if you have not the favor of Almighty God? O, my dear sir, [illegible] to gain the whole world and lose himself, or be cast away?" What profit to gain a rich *mortal* life, and lose *eternal* life, and the endless enjoyment of your almighty Father's love and glory? Again, I implore you, let a Savior's dying love draw you to his cross, his service, and to his eternal blessedness.

"Come now to this Physician,
His help he'll freely give;
He makes no hard condition,
'Tis only look and live."

Will you not meet me with a penitent heart at the mercy-seat? You have the prayers of your affectionate friend,

H. GREW.

For the Crisis.

The Voyage of Life.

When peaceful sleep the weary billows
On the ocean's tranquil breast,
And soft the ripples play around us
In the wind's and water's rest;
It needs no strength to bear us onward,
Needs no captain's guiding will;
Perchance our feeble bark, unshattered,
Safe may pass the waters still:

But when in fury rage the waters
On the ocean's heaving breast,
And winds and waves in foaming anger
Form the billows' snowy crest,
Then need we, truly, strength of timbers,
And a skillful guiding hand,
And tight'ning hold on faith, our anchor,
As we near the promised land.

Life's sea to all is dark and stormy,
Strewn with wrecks, one watery grave,
To-day 'tis calm, to-morrow raging,
Who shall cross its restless wave?
Oh, may the bark be strong that bears us
O'er the ocean's raging tide,
And Jesus, thou our great Commander,
Land us safely at Thy side!

That through affliction's billows passing,
And temptation's breakers o'er,
We'll raise at last our triumph banner
On the everlasting shore.
And in the kingdom of our Father
Every tongue shall find employ,
We'll come unto "Mount Zion" singing,
Crowned with everlasting joy!

FANNIE PARRY.

Pine Avenue, June, 1859.

For the Crisis.

Is Christ the very Eternal God?

The idea that Christ is the very eternal God is believed and advocated by thousands at the present day. For the benefit of such, I wish to ask a few candid questions in regard to the matter.

1. If Christ is the very eternal God, why did he affirm, (John 14: 28) "*My father is greater than I?*" Is it true that there is one that is greater than the *eternal God?* If so, who is he? where does he dwell? can I have access to him?

2. Why did the *Father* declare, (Matt. 3: 17) "*This is my beloved Son?*" Can a son be coeval with and the same as his father?

3. Christ declares, (Matt. 28: 18) "All power is given unto me in heaven and in earth." If Christ is the very eternal God, was not the eternal God entirely destitute of power "in heaven and in earth" till the time of his receiving that *gift?* And was not the giver superior to the eternal God prior to that time?

4. The Scriptures affirm, (Matt. 4: 1) that "Christ was tempted;" and again (James 1: 13) that "God cannot be tempted." If Christ is the very eternal God and could be tempted, and God himself cannot be tempted, are there not two Gods? one capable of being tempted and the other not? Which of the two had I better worship?

5. The Scriptures affirm (Heb. 2: 9) that Christ was "made a little lower than the angels." Was the eternal God made lower than his creatures?

6. Why is it that in the New Testament there are seventeen passages wherein the *Father* is styled the *one*, or *only God*, and none in which the *Son* is so styled?

7. Why is it that there are *three hundred and twenty* texts in which the *Father* is absolutely and by way of pre-eminence called *God*, and not one in which the Son is so called?

8. Why is it that there are ninety texts that teach us that all prayer and praise should be directed to the *Father*, and not in a single instance to the *Son?*

9. Why is it that there are thirteen hundred texts in the New Testament wherein the word *God* occurs, and not one necessarily implying the existence of more than one person in the Godhead, or that that one is any other than the *Father?*

10. If Christ was the very eternal God, who superintended his affairs in heaven in his absence for nearly forty years, during which he was on earth? And who heard and answered the petitions of his saints directed to him in heaven during that time?

11. If he was the eternal God, was there any *living God* in the [illegible] those days and nights during which he lay in the heart of the earth? [illegible]

[illegible]

The Campmeetings.

It seems that we are, [illegible] two important campmeetings. [illegible] of friends, I have concluded to [illegible] both, and do what God [illegible] to do. Will not hundreds of [illegible] to the same conclusion, for [illegible] souls and the glory of God? I hope so.

One of these meetings is to be at Collinsville, Conn., and the other at Wilbraham, Mass. (See the notices.) That at Collinsville is somewhat local in its relations, but will, doubtless, be well attended, and we shall hope for a glorious meeting. The Wilbraham meeting is, as is well known, an "independent" one. That is,—it is designed for "all kindreds, nations, tongues and languages" who will conform to the order of the meeting as directed by the committee, respect the rights of all, and aim to advance the interests of truth, and secure the good of the whole. It is not designed to be monopolised by one, or a *clique*, to urge sectional or sectarian views to the grief and harm of others. Let none come for this purpose. It is desired that each one who preaches, should preach what he regards as the word of God, freely and without fear or "trammels;" but, at the same time, he shall respect the feelings and rights of others, and observe christian courtesy and brotherly kindness. Here, then, will be no trouble. It is desired that all should worship God in their own form, with the utmost christian liberty; only, that no one, or ones, shall singly, or together, mar the general harmony of the meeting, or interfere with the general arrangement for the good of the whole.

Now, with this plan before you, dear friends, we cordially invite you, one and all—come, COME, COME! Come from the East, West, North, and South. Come, old and young. COME—all that can come! You wish to go somewhere to rusticate—come to Wilbraham—it may do you good, soul and body. You wish to rest, come to Wilbraham—perhaps you will "find rest to your souls" too. You wish to see loved friends—come to Wilbraham—you will see loved and loving friends, we trust, there. You wish to serve God better—come to Wilbraham—and it may be, it will be a very important help. You wish to be loved more—come to Wilbraham, and let us see you, and we will love you more, I think. You wish, some of you, to be BAPTIZED—come to Wilbraham, and we will be prepared to baptize you.

Let us make this a crowning meeting. This will be, indeed, one of the most important meetings the cause of truth, with us, ever saw. Important things hang on this meeting. Men and women of God, will you help? It is time for us to make a new *move*. We have "compassed this mountain" long enough—too long altogether. Are the great questions we preach of any importance? Are the great elements we hold of any consequence? Is the God of glory about to judge the world, glorify the saints, and damn the wicked? Shall we say yes, and still slumber on? Will He not require it at our hand, that we rise up to the work? Shall we stop to count dollars and cents in the work of eternity? Shall we stop to carp about measures of [illegible] policy in the crisis of damnation or endless redemption? Shall we not [illegible] our awful vocation? [illegible] Walk. [illegible] approach. We are able. We can [illegible] the strength of the Lord. [illegible] We can [illegible]

Come, ye ministers of God, [illegible] each other once more [illegible] sharpen our "Jerusalem blades" [illegible] "hoof be left behind" [illegible] Bring your [illegible] the "Life boat." [illegible] it. But come. [illegible] an extra collection [illegible]

[illegible]

The World's Crisis

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 203. BOSTON, WEDNESDAY, JULY 27, 1859. VOL. IX. NO. [illegible]

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For terms, see fourth page.

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Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER V.—(*Continued.*)

§ 2. *The Theology of Salvation.*

In treating the question of universal salvation, we should inquire how the term salvation is used and applied in the Scriptures, and also what it implies. For it is an essential part of the doctrine of forgiveness, involving the question whether we are saved by justice or by grace.

The Greek word for salvation (*soteria, soterion*) and the corresponding verb (*sozo*) are used in the New Testament, with apparent reference to a final destiny, one hundred times. I may overcount a little; but I may safely say that if the word does not refer to man's final destiny in *most* of these instances, it does in *none* of them, and it assures the eternal life of no man. It is also worthy of remark that in the Syriac version it is rendered *life*, and the *giving of life*.

And of the hundred instances all except twelve apply the salvation to a class of men. Some of them do so very strongly. Thus Luke 13: 23, 24: "Are there few that be saved? . . . Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able." Phil. 1: 28: "An evidence to them of perdition, but to you of salvation, and that of God." 2 Tim. 2:10: "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

Some of the instances not obviously partitive will be claimed by my opponent as implying a general salvation. Thus John 3:17: "God sent not his Son into the world to condemn the world, but that the world through him might be saved." (Compare 13:47.) But here the previous verses make faith the condition of salvation, even while they commend the divine love: "God so loved the world, that whosoever believeth," etc. And "the world" may easily signify all nations as compared with the Jews, who were claiming a monopoly of salvation. Thus, in another of the passages my opponent may claim, Acts 13:46, 47: "Seeing ye . . . judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee, to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth." The passage in John 3:17 seems to me no more to prove the salvation of every human individual than the expression in verse 26, "all come to him," shows that every Jew was baptised of John. When the Pharisees said of Christ, "If we let him thus alone, all men will believe on him" (ch. 11:48), and again, "Behold, the world is gone after him" (ch. 12:19), we do not suppose they meant every individual human being; yet in the last expression they use the same word which Christ used (*kosmos*, the world). Christ's promise might be as large, even larger than the Pharisees' complaint, and yet there be many unbelieving, and unsaved.

And when Christ says "the Son of man is come to save that which was lost" (Matt. 18:11; Luke 19:10), the context will show a comparison made between the self righteous Jews and those whom they hated and despised as having no inheritance with Abraham. Christ came to call not the righteous or self-righteous, but sinners, to repentance. The poor in spirit, and the meek and lowly, were the true Israel. The passage indicates the non-salvation of those who rested securely and proudly in carnal hopes, i. e., in their Jewish blood, as much as it indicates anything.

So much for the extent of salvation as revealed in the Scriptures. And now for the nature of it. Universalists have well [illegible] that Christ came "to save his people from their sins;" that salvation from sinfulness is more important than salvation from punishment, for sin is worse than pain; and that the doctrine of salvation from punishment, aside from the other salvation, is very pernicious, though there is too much of it in the world.

Here I may suggest to my orthodox friends that the doctrine of endless and infinite pain as the result of sin naturally tends to the evil just named. The self-love of man is in advance of the moral sense. And when he is told that he is in danger of undying agony, we may say what we will about his *deserving* it, still he will care more for the danger than for the guilt. The "great salvation" he will think of as the deliverance from the infinite peril; the deliverance from sinful bondage will be comparatively a slight thing. And this will explain the crouching and cringing attitude of some professedly Christian minds before God, and the professed feeling of some—we trust unreal—that if annihilation were the end of sin, they would no longer fear God or serve him.

Here I also recognize the Universalist opinion of salvation from this and that sinful habit as a *real* doctrine of salvation, though not the whole doctrine nor the true doctrine. It seems to me a subordinate sense of the term; though I am very glad if any hate sin enough to prize such a salvation very highly, and I am sorry if any can not get any sense or meaning from the idea.

Yet a great question remains respecting the doctrine of salvation. Are we saved by grace, or by justice? Is there strictly any remission of the penalty of sin, or is there none?

I know that the doctrine of remitted penalty is liable to abuse; that corrupt human nature is willing enough to sin and then try to get rid of punishment—and that does not speak well or honorably for human nature. And I thank Universalists and Unitarians for insisting, very correctly, that certain bad consequences of sin are always inevitable; that it brings a bad and unhealthy condition of the soul, which no forgiveness or act of pardon can remedy at once; that the laws of our moral constitution, like all the laws of nature, are so wisely appointed that even Sovereign Grace still respects them; and so when we sin we must suffer.

But here we come at the gist of our question: If a bad condition of the soul, that is, sickness and disease, be the punishment of sin, how long must it last? what is its natural termination? and, may recovery be retarded by unforgiveness, or hastened and even secured by a work of pardon?

And here I think I find the common objection to Universalism well founded, viz: that in respect to penalty it has no doctrine of salvation. One can not be saved from what he was never exposed to; nor can one be saved from what he actually suffers. The Universalist, denying both the orthodox and the destructionist view of penalty, finds no salvation in that direction. And the only penalty in which he does believe is always suffered in full tale. Thus, between what is unjust and what is inevitable, there is no salvation.

This result is expressly admitted by Dr. T. S. Smith, in his "Illustrations of the Divine Government." He says: "The advocates for the corrective nature of punishment do not believe that all men will be saved, but that, sinners having been reclaimed by the discipline through which they will be made to pass, all men will ultimately be rendered pure and happy." Again: "It is true, that all who suffer future punishment endure the penalty of the law, and therefore, in a popular sense, can not be said to be forgiven." (Part II. c. 3.)

The obvious conclusion is that we are saved not by grace, but by justice, if we are saved at all. Dr. S. endeavors to turn the edge of this objection by saying that penalty itself is merciful and gracious, of which hereafter. But regarding penalty in the light of justice, which Dr. S. himself must in some sense allow, I can offer no better comment than in the words of Dr. Bushnell:

"In the school of modern Unitarianism, it is held that God can not deliver us of the just penalty of our sins at all; that we must bear it in the full and exact measure of justice, and that our only hope is to wear a passage through and get our deliverance, by the patient process of exhaustion. The argument is, that God is just, his character requires him to do justice; that he is immutable, and cannot reverse his decreed penalties; and especially that we are all under the penalty of justice now, in so far as we transgress: the penalty being executed in us by a necessary law of nature, which, as God can not change it without a [illegible] its currents upon us, till [illegible] the [illegible] law of cause and effect which grates in misery and bondage on our bad experience. There is no possibility of a sudden remission, apprehended by faith and sealed by a new spiritual birth. We must begin to grow better, by a regular course of culture and amendment, and we must go on till we run out the flow of penal consequence and get the laws of retribution on our side." This view "wholly displaces the gospel, as a message of good news from heaven; denying even the possibility of pardon or remission, in any sense that gives it an effective value. Nothing can be said of pardon, save that it signifies a forgiving feeling in God to the penitent. It is that feeling, nothing more." (Christ in Theology, pp. 271–273.)

And the denial of salvation from penalty vitiates the doctrine of salvation from sin itself. For punishment certainly does not save from the sin already committed. Even if we admit the notion of expiation or compensation,—so much pain paying for so much sin—that is not salvation, but a compounding of losses. And there still remains the bad effect of the sin in the mental and moral habitude. The Universalist theory is that penalty is designed as a tonic to correct this, and so save from *future* sin. But this view formally rejects the notion of "remission of sins that are past" (Rom. 3:25), and involves another serious difficulty. Punishment is no longer a thing of justice in any sense; it is not even just, but becomes a sheer experiment of discipline. Thus Dr. Smith says; "Punishment is not retrospective, but prospective. You are to be punished, not because you have yielded to an evil volition, but that you may yield to an evil volition no more." (Part I. § 2.) That is, one is to be punished at a venture for sins that may never be committed! The only escape from this absurdity is in another, viz: that guilt is ill deserving not intrinsically but only because penalty is annexed; or that the punishment constitutes the crime. This I have endeavored to deduce in treating the difficulties both of the orthodox and the Universalist views on this subject, in Chap. 10 §§ 5, 6, of my book.

We come round again to the question, Is the disease of sin in the soul healed by forgiveness? I think the affirmative answer avoids all the difficulties I have alluded to. But this supposes that the moral disease, unhealed, is mortal. For if a personal immortality remains, that implies a continuance of all the faculties of personal and responsible being, including free agency, and involving the power of self-recovery; and then forgiveness is not needed. But if the disease is threatening, or if "the wages of sin is death," then forgiveness as a healing grace and power is legitimate. There is then "remission of sins that are past," for their penalty is revoked and their power is broken is the same work of the soul's recovery. Justification—or pardon—and sanctification are not divorced, but become inseparable. Mercy and truth are met together. Grace—or gratuitous favor and amnesty—is no repeal of law, but its reenactment, in the returning strength and life of one who was sinking into the outlawry of death.

Here I may remark that all the Scriptural language which represents sin as disease and our Savior as a Physician, is specially pertinent to this view. The governmental system of the Roman Empire has, I think, made our theology *too* forensic, and the Schoolmen have made it too dialectic. Has it not yet to become, as it were, more therapeutic? And when we make it such, shall we not "hold fast the form of sound words" and of "sound doctrine" (*hygiaianouses didaskalias*, healthy instruction, 1 Tim. 1:10; 6:3: 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1, 2)?

§ 3. *The Nature and Design of Punishment.*

A doctrine of punishment has extensively prevailed which is much like this; that crime and sin are infringements of law, upon which the law or the majesty of the law-power, requires penal retribution, for which the severe name is vengeance. The law, it is commonly said, has been violated, "broken." And to "repair" this damage there is a demand for suffering, expiation, satisfaction.

The false element in this theory is indicated by the results to which it has been carried in views of the Atonement. The redemptive work of Christ has been regarded as a compensation, a payment of debt in the sinner's behalf, valid upon the sinner's acceptance of the substitute. That this idea does away with free grace on the part of God is confessed by one author who says: "Sure I am, that debt can never be *forgiven* which is *paid*." The difficulties of the theory are also betrayed by the contradictions respecting the extent of the Atonement [illegible] The [illegible] solely corrective, and regulatory seems to me an extreme reaction from the above view. It has been favored also by the modern reform in criminal codes and prison discipline, and by the discovery that a humane ministry of penalty may reform where rigorous and unmixed punishment only hardens. This view, however, may easily be carried to an extreme and false result. The transgressor of law may be regarded as simply unfortunate, and not as guilty; that which he *needs* may exclude all notion of what he *deserves;* he may be treated not as deserving any penalty, but as having special claims and rights, and as deserving to be reformed.

We need some view of the subject which shall avoid each extreme. And such a view I think is suggested by the Economy of Pain. To what purpose are the pangs and sighs and woes of which the world is so full? Are they all purely vindictive? Or are they all reformatory? Neither one nor the other. But they grow out of a natural system of penalty, very wise and merciful yet no less just, which is exemplified on a large scale in the nervous system. The *design* of the nerves of sensation, with their exquisite susceptibility of pain, is the protection of limb, life, and health. Take out the nerves from the body, and it might be maimed or destroyed without one's knowing it. They are the eyes and ears of the system, protecting it by their constant watch and their thousand alarms. Frost and cold are so fearful because they hurt so little,—benumbing and stealing away the senses and taking the life unwarned. These troublesome nerves with their magazine of pangs so like Pandora's box of all human ills, are the outposts and sharp sentinels that warn us of danger. They are all *designed* for our good. I thank God therefore for all the ministries of Pain. We could not live without them; and many would live longer and better if they had more of them.

At the bottom of Pandora's box in the fable, was Hope. But do we find hope at the end of all human pains? I find this—that many men push against the terrible dangers of which their kind nerves admonish them, and make a complete sacrifice of health, or limb, or life. And this is done not by holy martyrs only, dying under some lower law, that they may live up to a Higher Law, but by men of the lowest aims, rushing upon ruin in defiance of all law. Men do this sometimes for lucre. They do it oftener for lust; gratifying their queasy or their vicious appetites, purposely "living fast" and slipping rapidly and painfully down into their graves. They do it to glut their revenge; pursuing a foe to the ends of the earth, willing enough to die when he is dead.

In all these cases the punishing nerves demand and receive their dues. But what is the result? They were all designed to reform and save. In the general economy their pains were salutary and healing, but instead of that they have only killed. In short, they who *disregard* the lesson of penalty, perish under it, and with it. The pains are sharp and very torturing, because they were set to guard a precious treasure of life; and the beneficence which ordained their sharpness, holds out to the end, and lets them die out with life. They are, like the gospel itself, a sweet savor; of life unto life, or of death unto death, according as they are used or disused. But the beneficence goes no farther than death. When the life is thrown away, the slighted mercy is not bound to restore the rejected boon. Why should it?

An old writer has laid down the principle thus:

"Omnes poenae non reformantes sunt exterminantes."

All punishments exterminate when they do not reform. And our question now is,—Is this true of *all* kinds of penalty, or of the physical only?

I reply, the examples I have offered have all the force of the *argument from analogy*. And the argument is made very strong by the fact that we observe no contrary instances. So far as I know, in every department of nature, persistent action against the laws of being tends to deteriorate the nature and destroy the being itself. Real law can never be "broken;" it vindicates itself as immutable and sovereign, by breaking and crushing all that will oppose it.

But strong as the argument from analogy is, and much as it seems like a reason and nature of things, I doubt whether we are left to it alone. There are some things in the action of Conscience that suggest the same law as applying to man's moral nature. When its admonitions are disregarded it becomes blunted. If one will do what he knows is wrong, his feelings of misgiving gradually die out; the twinges of conscience subside into a dull, and dead, pain; regret [illegible] wrong are confused, and obliterated. The talent disused wastes away. Capacity becomes incapacity. The whole doctrine of judicial blindness, which we discover in the Scriptures, may be a verification in the conscience of the rule: "He that hath, to him shall be given; and from him that hath not shall be taken that which he seemeth to have."*

But the conscience is, as it were, the nervous system of the soul. If it is not its *vital* faculty,—the very life of the moral and spiritual being,—it is at least the *regulative* faculty. When it is dead the feelings and will may get a little remaining control from obvious convenience or from conventional usage, or from the force of old habit; but there is nothing else to save one from ruin and death. And these mechanical forces cannot renew the spiritual life. That can come only from God; and by the supposition, the holiness, the purity, the self sacrificing love of God as exampled in Christ, have been declined. The economy of grace and truth which gave man a conscience is not bound to reinstate and renew it when man has dethroned and stifled it. That may be a sin unto death. And the natural penalty of the soul's death may be equally merciful and just.

Here, if I have named the true doctrine of natural punishment, I may suggest a view of artificial or special and enacted penalty, for consideration. Is it not *anticipative*,—a hastening of painful results of transgression, to bring them into clearer view? a make-weight to get the warning of nature felt and heard? When the reformation of the indivival is hopeless, the punishment is justified as protecting the society, and its measure to be determined by the wise discretion of the society. The natural law of punishment still remains, as a divine law; the final execution of which may be the "vengeance" ascribed to God (Rom. 12:19).

* Dr. Bushnell gives among his "Sermons for the New Life" a discourse on these words which so far suggests the thought of annihilation that he considers the doctrine, and gives his reasons for thinking that conclusion can not be reached. It should be compared with some expressions in his Discourse on "Endless Life."

For the Crisis.

A Letter to a Medical Student.

DEAR FRIEND:—An affectionate solicitude for your spiritual and eternal well-being induces me, most earnestly, to entreat your attention to the solemn and kind warning of the Savior of sinners, addressed to us all, "Except ye repent ye shall—perish." When I hear of some young men of your profession yielding, by the grace of God, to the rightful claim of their Father in heaven, "My son, give me thine heart," I think of you, my dear friend, and lift my heart to God for your eternal salvation. Your solemn accountability to your Maker, Preserver, Lawgiver and Judge, you cannot reasonably question. "O that (you) were wise, and understood this, and would consider (your) latter end!" My friend knows that true wisdom requires us to look beyond the present. You do this, as it respects the present world. Why? Because you are concerned for your welfare beyond the present day and year. You make preparation for future *mortal* life. But what is your future mortal life compared with ETERNITY?

O, my dear sir, you and I, and "all have sinned and come short of the glory of God." Yet he "has so loved the world" as to give "his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." O wondrous Love! Jesus Christ willingly laid down his life for us, for you, for me, to save us from condemnation and death, if we will only repent and believe in his precious name. And now, while I write to you, I pray my God that his own blessed Spirit may cause a Savior's dying love for you to melt your heart. He speaks to you from heaven. Will you turn away from him? Will you disregard his kind counsel, his appeal of love and mercy, "Why will you die?"

The spiritual disease of sin is upon you. There is no other Physician that can save you from its direful consequence of eternal death—"no other name under heaven by whom we must be saved." Come, then—come *now* to him, as a poor guilty sinner, before a holy God, whose law of perfect love and righteousness we all have broken; and he will in no wise cast you out. He will embrace you in the arms of his mercy and save you forever. With a penitent spirit, come to his cross for eternal life, and his precious blood which there flowed freely for you shall cleanse you from all sin. God forbid that you should go to the judgment to meet a rejected Savior in impenitence and unbelief.

What will the favor, or patronage of dying men avail us if we have not the favor of Almighty God? O, my dear sir, [illegible] to gain the whole world and lose himself, or be cast away?" What profit to gain a rich *mortal* life, and lose *eternal* life, and the endless enjoyment of your almighty Father's love and glory? Again, I implore you, let a Savior's dying love draw you to his cross, his service, and to his eternal blessedness.

> "Come now to this Physician,
> His help he'll freely give;
> He makes no hard condition,
> 'Tis only look and live."

Will you not meet me with a penitent heart at the mercy-seat? You have the prayers of your affectionate friend,

H. GREW.

For the Crisis.

The Voyage of Life.

When peaceful sleep the weary billows
On the ocean's tranquil breast,
And soft the ripples play around us
In the wind's and water's rest;
It needs no strength to bear us onward,
Needs no captain's guiding will;
Perchance our feeble bark, unshattered,
Safe may pass the waters still:

But when in fury rage the waters
On the ocean's heaving breast,
And winds and waves in foaming anger
Form the billows' snowy crest;
Then need we, truly, strength of timbers,
And a skillful guiding hand,
And tight'ning hold on faith, our anchor,
As we near the promised land.

Life's sea to all is dark and stormy,
Strown with wrecks, one watery grave,
To-day 'tis calm, to-morrow raging,
Who shall cross its restless wave?
Oh, may the bark be strong that bears us
O'er the ocean's raging tide,
And Jesus, thou our great Commander,
Land us safely at Thy side!

That through affliction's billows passing,
And temptation's breakers o'er,
We'll raise at last our triumph banner
On the everlasting shore.
And in the kingdom of our Father
Every tongue shall find employ,
We'll come unto "Mount Zion" singing,
Crowned with everlasting joy!

FANNIE PARRY.

Pine Avenue, June, 1859.

For the Crisis.

Is Christ the very Eternal God?

The idea that Christ is the very eternal God is believed and advocated by thousands at the present day. For the benefit of such, I wish to ask a few candid questions in regard to the matter.

1. If Christ is the very eternal God, why did he affirm, (John 14: 28) "*My father is greater than I?*" Is it true that there is one that is greater than the *eternal God?* If so, who is he? where does he dwell? can I have access to him?

2. Why did the *Father* declare, (Matt. 3: 17) "*This is my beloved Son?*" Can a son be coeval with and the same as his father?

3. Christ declares, (Matt. 28: 18) "All power is given unto me in heaven and in earth." If Christ is the very eternal God, was not the eternal God entirely destitute of power "in heaven and in earth" till the time of his receiving that *gift?* And was not the giver superior to the eternal God prior to that time?

4. The Scriptures affirm, (Matt. 4: 1) that "Christ was tempted;" and again (James 1: 13) that "God cannot be tempted." If Christ is the very eternal God and could be tempted, and God himself cannot be tempted, are there not two Gods? one capable of being tempted and the other not? Which of the two had I better worship?

5. The Scriptures affirm (Heb. 2: 9) that Christ was "made a little lower than the angels." Was the eternal God made lower than his creatures?

6. Why is it that in the New Testament there are seventeen passages wherein the *Father* is styled the *one*, or *only God*, and none in which the *Son* is so styled?

7. Why is it that there are *three hundred and twenty* texts in which the *Father* is absolutely and by way of pre-eminence called *God*, and not one in which the Son is so called?

8. Why is it that there are ninety texts that teach us that all prayer and praise should be directed to the *Father*, and not in a single instance to the *Son?*

9. Why is it that there are thirteen hundred texts in the New Testament wherein the word *God* occurs, and not one necessarily implying the existence of more than one person in the Godhead, or that that one is any other than the *Father?*

10. If Christ was the very eternal God, who superintended his affairs in heaven in his absence for nearly forty years, during which he was on earth? And who heard and answered the petitions of his saints directed to him in heaven during that time?

11. If he was the eternal God, was there any living God in the universe for three days and nights during which he was in the heart of the earth? or from his death to the resurrection? Did God the mighty Maker die, [illegible]

JOS. [illegible]

West [illegible]

The Campmeetings.

It seems that we are, this [illegible] two important campmeetings. [illegible] of friends, I have concluded to [illegible] both, and do what God shall [illegible] to do. Will not hundreds of others come to the same conclusion, for the good of souls and the glory of God? I hope so.

One of these meetings is to be at Collinsville, Conn., and the other at Wilbraham, Mass. (See the notices.) That at Collinsville is somewhat local in its reference, but will, doubtless, be well attended, and we shall hope for a glorious meeting. The Wilbraham meeting is, as is well known, an "independent" one. That is,—it is designed for "all kindreds, nations, tongues and languages" who will conform to the order of the meeting as directed by the committee, respect the rights of all, and aim to advance the interests of truth, and secure the good of the whole. It is not designed to be monopolised by one, or a *clique*, to urge sectional or sectarian views to the grief and harm of others. Let none come for this purpose. It is desired that each one who preaches, should preach what he regards as the word of God, freely and without fear or "trammels;" but, at the same time, he shall respect the feelings and rights of others, and observe christian courtesy and brotherly kindness. Here, then, will be no trouble. It is desired that all should worship God in their own form, with the utmost christian liberty; only, that no one, or ones, shall singly, or together, mar the general harmony of the meeting, or interfere with the general arrangement for the good of the whole.

Now, with this plan before you, dear friends, we cordially invite you, one and all—come, COME, COME! Come from the East, West, North, and South. Come, old and young. COME—all that can come! You wish to go somewhere to rusticate—come to Wilbraham—it may do you good, soul and body. You wish to rest—come to Wilbraham—perhaps you will "find rest to your souls" too. You wish to see loved friends—come to Wilbraham—you will see loved and loving friends, we trust, there. You wish to serve God better—come to Wilbraham—and it may be, it will be a very important help. You wish to be loved more—come to Wilbraham, and let us see you, and we will love you more, I think. You wish, some of you, to be BAPTIZED—come to Wilbraham, and we will be prepared to baptize you.

Let us make this a crowning meeting. This will be, indeed, one of the most important meetings the cause of truth, with us, ever saw. Important things hang on this meeting. Men and women of God, will you help? It is time for us to make a new *move*. We have "compassed this mountain" long enough—too long altogether. Are the great questions we preach of any importance? Are the great elements we hold of any consequence? Is the God of glory about to judge the world, glorify the saints, and damn the wicked? Shall we say yes, and still slumber on? Will He not require it at our hand, that we rise up to the work? Shall we stop to count dollars and cents in the work of eternity? Shall we stop to carp about measures of selfish policy in the crisis of damnation or endless redemption? Shall we not *now*, even *now*, awake anew to the one great work of our awful vocation? Put on the harness. Walk. Run. Let the enemy avaunt at our approach. We are able. We can "walk in the strength of the Lord." We can walk unscathed amid storms of fire and thunder. We can ride on tumults, earthquakes. We can challenge earth and hell with truth's defiant smile. Shall we linger longer?

Come, ye ministers of God. Let us see each other once more. Come, and let us sharpen our "Jerusalem blades" by crossing them, lovingly, on each other! Let not a "hoof be left behind." Let none stay at home. Bring your tribute to the King. "Settle" self, and sink the ship! and [illegible] the "Life boat." You are poor. [illegible] it. But come. Brethren, give the [illegible] ters an extra collection, and [illegible] along! They must be there. [illegible] pay you any thing at the [illegible] must come, and [illegible] time, if you never [illegible] about entering [illegible] us, at Wilbraham, take [illegible]

THE WORLD'S CRISIS. WHOLE NO. 208.

For the Crisis.

The Apostles' Twelve Thrones.

When Christ was discoursing to the disciples about the difficulty of getting a rich man into the kingdom of God, (Matt. 19:23 and onward,) Peter says to him, "We have left all and followed thee; what shall we have, therefore?" Christ answered, "Ye that have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." —Ver. 28. Premising that *judge* here signifies in Judges 3: 10, 10: 2, 3, 12: 7, 15:20; to rule, we proceed to inquire what will be the state of things when this promise shall be realized?

We seek first to learn what throne is Christ's throne; and where is its locality? "Of the increase of his government and peace, there shall be no end, upon the *throne of David*, and upon *his kingdom*, to order it, and to establish it with judgment, and with justice, from henceforth even forever." Isa. 9: 7. "The Lord God shall give unto him the throne of his father David."—Luke 1: 32. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ." Acts 2: 30, 31. Thus it was predicted by the prophet, that the Messiah should occupy David's throne. Gabriel promised the same to Mary before his birth; and according to Peter, it was necessary that he should be raised from the dead, that these predictions might be realized. Christ then must possess the throne of David restored.

Over whom did David reign? Over Israel. 2 Sam. 5:12. Where was David's throne? On Mt. Zion in Jerusalem. 2 Sam. 5: 4, 5. Note the following among other direct testimony, that Christ's throne is, also, to be there located. "Yet have I set my king upon my holy hill of Zion." Ps. 2: 6. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it. . . . There will I make the horn of David to bud, I have ordained a lamp for mine anointed."—Ps. 132:13–17. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."—Ps. 110: 2. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously."—Isa. 24: 23. "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come . . . When the Lord shall build up Zion, he shall appear in his glory."—Ps. 102: 13–16. From the above it is evident that Christ's occupancy of David's throne is subsequent to his second appearing.

Then when Christ shall have come again, when he "shall sit upon the throne of his glory," in Jerusalem—"in the regeneration"—"in his times" (1 Tim. 6:15)—"The times of restitution of all things," Acts 3:21, the twelve apostles will, also, occupy twelve thrones over the twelve tribes of Israel. We then inquire about the twelve tribes, where they will be, and what their condition. As to the where, we answer, they will occupy their own land—Palestine. That they are yet to return there is most abundantly shown by the prophets. We notice a few of the testimonies.

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold I am for you, and I will turn unto you; and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded. . . . Yea I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."—Ezk. 36: 8–12. That this prophecy cannot have had its fulfillment in the past, is evident from the fact, that the restoration from Babylon was only partial—embraced only *two* tribes and a scattering from the other ten tribes; this is to be completed—"The house of Israel, even all of it." Again, that return was mainly from *one* country; and at most from a *few* countries; but this is to be "out of all countries," into their own land, ver. 24; so much so, that if any of them be "driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee."—Deut. 30:4. See the whole of this 30th chapter. Can it be fulfilled without the literal return of Israel who once dwelt there and were driven out for their iniquities?

Again, read the vision of the two sticks, Ezk. 37: 15–28.

[illegible] the one stick and write upon it, [illegible] and for the children of Israel [illegible]; then take another stick [illegible], For Joseph, the stick of [illegible], and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand. . . . Wilt thou not show us [illegible] . . . Thus [illegible] the Lord God, Behold, I will take the [illegible] [illegible] one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever; and my servant David shall be their prince forever."—vers. 22–25.

Surely the return from Babylon did not fulfill this, either in the gathering of the twelve tribes, as is demanded; or in the union and independence of the kingdom nor in the purity of character, or perpetuity of possession. Let it lie over till "the Redeemer shall come to Zion," (Isa. 59:20,) and "shall set his hand again a second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." They will then be prepared to become one peaceful kingdom, for "the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isa. 11: 11–13.

These passages establish the proposition clearly, that the twelve tribes will again possess the land promised to Abraham; and as "Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled" (Luke 21:24), it must be subsequent to the return of the Lord. Very much more testimony on the point is at hand; but I would not tax your space and time unreasonably.

PHILO.

For the Crisis.

"Flesh and Blood."

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. 15. 50.

This passage is often quoted to prove that there is to be no resurrection of the body. By another class it is quoted to prove that Christ has no kingdom. To me there is no need of either. The text was never designed to prove either, but another thing. The apostle was speaking of the necessity of a resurrection of the dead. The question came up respecting the body of such—"With what body do they come?" "Thou fool, that which thou sowest is not quickened except it die." Now the doctrine taught to me, seems to be this; that the natural body is of the earth, earthy, corruptible, subject to a state of decomposition, which it naturally inherits, and does not inherit incorruption. If it had been of a higher origin, or possessed anything about it like immortality, it would have inherited incorruption; and if the body had been of incorruptible material, it would inherit the kingdom of God as a natural inheritance.

If this had been natural, there would have been no need of that which was spiritual. Hence the Lord from heaven was given, to give incorruption to the saints. This was Christ's inheritance; for his flesh did not see corruption; and my opinion is, if it had lain in Joseph's new tomb till to-day, it would have remained uncorrupted. The bodies of the saints will be of an incorruptible nature. If the body is raised, it must be substance, or there can be no body. The very idea of a body, presupposes substance; but it is incorruptible substance. It must be of an exquisitely delicate texture, capable of impressions of a purely spiritual kind. Who, that has ever felt the operation of the Spirit of God, that has not felt it with those organs through which we are made to feel?

A. KIDDER.

For the Crisis.

Piety and the Lord's Coming.

"Alas! when piety has no essential life, but a sort of galvanic existence. Alas! for those who are not good because God requires it, and because it is proper to be holy in summer and in winter; but merely put on a little goodness because the Lord is about to appear. I pray you don't regulate your piety by the guns of Europe. Live at all times a righteous, godly life; that is the only preparation for Christ's coming—a life of piety, sobriety, industry and watchfulness. But if you only refrain from sanding the sugar, from giving short measure, from getting intoxicated with the drunken, from giving eye-service, from making your house a hell, from slandering your neighbors, from oppressing your hirelings and robbing them of their dues;—if you refrain from these wicked deeds, only because the Lord is near at hand, then your piety and your virtue are reprobate silver, bogus coin, of value no where in this universe. Such a religion is a sham; it has no vital, no back-bone, no heart; it is a hollow sham,—not fit to live with, or to die with, or to go to judgment with."

WM. [illegible]

The World's Crisis.

BOSTON, JULY 27, 1859.

Poultney.

We arrived among this happy, hospitable, christian people, July 16th, and enjoyed a delightful prayer meeting, that was warm enough to melt a cold backslider's heart and set on fire the lukewarm. Three requested prayers. Notwithstanding the people are in the midst of the busy haying season, we think there could not have been less than seventy present. We are happy to learn that their prayer meetings are excellent and well sustained every week. Some have deserted from Satan's ranks since we were last with them, and are now rejoicing in the Lord.

Lord's day morning, we had another of those soul-stirring, heart-cheering love feasts, that are worth a journey of two hundred miles to enjoy. They have learned the happy art of speaking short and to the point. Their testimonies average less than a minute each. We could not help contrasting these short and interesting remarks that every body loves to hear, with the l o n g, dull, prosy, heartless talk, to which we are sometimes obliged to listen, when a few who have the gift of continuance spin out their tedious exhortations, or expoundings of some doctrinal point, entirely foreign to the interests of the meeting, till the weaker ones, who ought especially to take part, become disheartened and discouraged, either because there is no opportunity for them, or from a feeling of inability to "talk to edification," supposing it consists in a kind of set speech on some subject, whereas such generally tend to produce cold formality, and destroy the life of the meeting. It is rare that one talks over three minutes in prayer meeting without being *tedious*. These things are carefully avoided by the church at P. They believe in the doctrine of loving their neighbor as themselves; and we think but few churches carry out this principle in a more practical manner. When one member suffers, all seem to suffer with it. They find, by happy experience, that it is more blessed to give than to receive; and that a religion which shuns the *poor*, or refuses to administer to their wants, is not the *christian* religion.

This is emphatically a growing church—a living branch of the great vine. Love binds them together and warms their hearts for those unprepared for the great day of the Lord. They love the appearing of Jesus and the evidences that indicate his speedy coming. People take great pains to attend the meetings, forming large and attentive audiences.

At the close of the P. M. service, four were buried with Christ in baptism, and were much blessed. One had been a prominent and devoted member of the M. E. Church for several years, endeavoring to instruct others in the way to life, but had supposed that sprinkling was baptism till quite recently. When on the way to the water, he remarked, "This is the heaviest cross I ever bore," but on the way back, he could speak of sweeter peace and stronger faith than ever before enjoyed. He found the Lord very faithful to his promise, that after baptism, "ye *shall* receive the gift of the Holy Ghost." His great comfort confirmed the promise. In the evening, several came forward for prayers.

Tuesday evening, July 18th, we met again and had another refreshing season. Six or seven rose for prayers. The work is still onward. Praise the Lord.

RUTLAND. We learn that their social meetings in R. are increasing in interest. Our excellent Bro. M. Batchelor has become their pastor, and we trust will see the work of the Lord prosper in his hands. This church is about completing a convenient house of worship, located in a very eligible situation, fronting the park. This church has endured much opposition from without, but the *Lord* has been their strength. They know in whom they believe, and stand firm in the hope of the gospel, waiting for the coming King.

Jewish Officers in the French Army.

It is an interesting fact that there are a large number of Jewish officers in the French army. This shows their sympathy with Napoleon, and may yet have an important connection with the closing events in the battle of Armageddon. We wait with deep interest for the approach of coming events. We clip the following from the *London Times*:

The names and ranks of 140 Jewish officers now serving in the French army in Italy have been published. This is an extraordinary number, and yet the catalogue is incomplete, and a supplementary list is promised. As in France promotion entirely depends upon individual merit, we consider this number of officers as a most honorable testimony to Jewish bravery, skill, and morality, especially when it is borne in mind that the whole Jewish population of France does not exceed 100,000 souls. These officers are found in all regiments, from the guards to the baggage train. We can imagine (with what zeal) the French Jewish soldiers will fight Austrians, the bigoted oppressors and persecutors of their brethren in Central Europe.

"The Beast that was, and is not, and yet is."—Rev. 17:

The prophecy of Rev. 17 is now a subject of deep interest to the Bible student, who loves the appearing of Christ. And it would be well for many others to remember the advice of the apostle Peter:—"We have also a more sure word of *prophecy; whereunto ye do well that ye take heed*, as unto a light that shineth in a dark place, until the day dawn and the day star arise. In your hearts, knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Pet. 1: 19–20. As the prophecy gives light, all who neglect it must walk in darkness in relation to coming events. Probably the mass of religious teachers have never been so negligent in the study of the prophets as at the present time, hence the churches seem to be asleep on subjects of the most thrilling interest. The Savior says, "Take ye heed, watch and pray . . . lest coming suddenly he find you sleeping." At no period, we think, have the evidences of the Lord's speedy coming been so strong as at the present time. We see no grounds for doubts that we are near the time when it will be said, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11: 15.

The "scarlet-colored beast" of Rev. 17, is the *last* power that supports the woman—the one that carries her to perdition. We think there can be no doubt that the woman symbolizes the Roman Catholic hierarchy at Rome, and the beast, the associated political power. This Roman beast has seven heads, one of which, evidently the last, is "wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Rev. 13: 3. This wounded and healed head, we think, represents the beast at the time it "was, and is not, and yet is." Has the woman, or Roman Catholic hierarchy, been sustained by a head of the beast answering this description? The dynasty of Napoleon Bonaparte appears to fill the prophetic picture thus far.

G. S. Faber, a noted expositor of the prophecies, who died Jan. 27th, 1854, at the age of eighty-one years, said:—

"We are distinctly taught that the polity, thus triply characterized by *shortness of continuance, and death by the sword of military violence, and revival from the death thus inflicted*, will go, together with the empire of which it is the seventh head, into UTTER DESTRUCTION." "Hence it is quite clear that, if the French Empireship be the short-lived and sword-slain and revived seventh head—of which, in the present day, there can scarcely, I think, be a reasonable doubt—*then* we must anticipate his sure and certain destruction along with that of the long-tolerated Roman Empire."

In 1816, forty-three years since, the year after Napoleon I. was carried to St. Helena, when speaking of the wounded and healed head of the beast, Mr. Faber says:—

"The wound, however, which was thus healed, was the wound which was inflicted on the short-lived *seventh* head. Therefore, the wounded, short-lived *seventh* head must have appeared to St. John to be the particular head which was healed. But the wounded, short-lived seventh head has been shown to be the short-lived FRENCH EMPERORSHIP, which was wounded to death by the sword of England. Therefore the FRENCH EMPERORSHIP is that mortally wounded *seventh* head, whose deadly wound is destined to be healed.

Thus are we apparently led, by the speaking-machinery of the pictured hieroglyphic, to a very important conclusion: the conclusion, namely, that the *seventh head*, which was mortally wounded by the sword, is the identical head which is destined to be healed.

Nor am I here presuming to play the prophet. So far from it, I simply state, either the very words of the prophecy, or the inspired description of what St. John beheld in the picture-history. The *seventh* head then, being the head which was mortally wounded by the sword, is the head which is destined to be healed." "The *rise of the eighth form*, in the verbal interpretation of the angel, corresponds with the *healing of the sword-slain head* in the pictured hieroglyphic. . . . . But the sword-slain head, thus destined to be healed, is the *French Emperorship*; and, according to the angel's interpretation, the *literal* mode in which it will be healed, is by the rise of an eighth form of a Roman government, which however is to be the same as one of the preceding seven. THE FRENCH EMPERORSHIP, therefore, will be healed by the rise of that eighth form, with which one of the preceding seven will identify itself. Now it plainly cannot be *thus* healed, unless that *particular* form out of the preceding seven, which is to be the same as the yet future *eighth*, shall be the *seventh* form or THE FRENCH EMPERORSHIP plainly could not be healed by *its* rise.

Hence the grand conclusion from the whole is immediately brought out: THE PREDICTED YET FUTURE EIGHTH FORM OF ROMAN GOVERNMENT WILL BE THE REVIVED FRENCH EMPERORSHIP."—[*Supplemental 3d vol. to a Dissertation on the Prophecies. Dissert.* i. *sect.* 4, *pp.* 78–92.

In 1835, a work on the Revelation was published in Dublin, Ireland, by Isaac Ash, in which the writer, when speaking of the *seventh* head of the beast, says:—

"The seventh form of government under Napoleon seems to be designed. This arose A. D. 1806, when Francis II. abdicated the official title of 'Emperor of the Romans,' which had been transferred from France to Germany by Otho, after he had subdued the kingdom of Italy, and, according to Gibbon, 'forever fixed the imperial crown to the name and nation of Germany.' Napoleon assumed the title of 'Emperor of the French' A. D. 1804, and that of 'King of Italy and Rome' A. D. 1806. . . . There was no longer an emperor of Rome, yet the king of Rome was an emperor." . . . "The event alone can discover how the beast, or now (1835) headless body of the empire, shall itself become an eighth form of government, distinct from all the preceding, and yet produced by them, and embodying the elements of them all. Such a state of things would resemble a universal confederacy, which should swallow up and contain within itself the effect of every species of authority."

"The *event*" *now* shows how the "headless body of the empire" *has* "become an *eighth* . . . embodying the elements of them all." The "*confederacy*" is formed, and the prophecy fast fulfilling. While "the world" "*wonder*" as "they behold the beast that was, and is not, and yet is," those who "take heed" to the "sure word of prophecy," see clear light amid the surrounding darkness, and already behold bright evidence that Gentile rule is about closing up, that the "day dawn" of glory is just ready to burst upon an astonished world. Let us keep ready to welcome the coming King of peace.

"Above Every Other Man."

Who occupies such a prominent position? Louis Napoleon. Such seems to be the decision of the *world*. His progress causes all to "wonder," who are not servants of the Lord and students of the prophets. The *Springfield Republican* remarks of this wonderful man:—"It is something to say of a man that, *above every other man*, he occupies the attention of the world. This can be said of Louis Napoleon to-day." This saying corresponds with Rev. 17:8.

The *Republican*, in speaking of his career as compared with Napoleon I. says:—"There was something, as we now look back upon it, which seems *prophetic* in the relations which the first Napoleon sustained to his reigning nephew. He and the empress Marie Louise held the boy at the font when he was baptized, and the Emperor, in the transports of his tenderness presented him to the people from his window in the Tuilleries."

Now his mandate makes the world tremble. How changed his position since the time he was in New York, and known as "a very fast boy, haunting the drinking saloons and being quite too familiar with houses of bad repute." At that time what event looked more improbable than that he should tread the steps of the illustrious Napoleon I.? Now we see him marching his troops over the same road and with greater success. How appropriate the inscription on one of the banners that greeted him, on his return through France to prepare the way for the establishment of the empire,—"The Uncle that *was*—the Nephew that *is*;" or, as expressed by the Revelator,—"The beast that *was*, and is not, and yet *is*." Napoleon III. is so like Napoleon I. in his strange career, that it seems like the return of the latter to fight his battles over again, only with more rapid success. When Louis Napoleon was at Brescia a few days since, he slept in a house once occupied by his uncle. A correspondent from that place says:

"Napoleon I., when here, honored the residence of the Fenarolli family with his presence. He slept one night in the palace where his successor has just been, after the lapse of a half century, under similar circumstances, pursuing with the *same success* the course of his victories. At the palace, the room where Napoleon I. slept has been religiously preserved, exactly as he left it. The bed, toilet table, and the writing table, in a closet adjoining, remain in the same state—in the same disorder. Napoleon III. joining in this feeling of respect, refused to occupy the apartment where his uncle had slept, and selected a room adjoining."

Spiritualism in Europe.

We often hear it said, "Spiritualism is dying out." Whenever we hear such a remark, it reminds us of an inexperienced blind man exploring a stream from its source to its termination; and judging of the extent of the river by the *noise* of its waters. After tracing the noisy brook down the hillside, plunging in angry roar among the rocks, he arrives where large streams unite and in their deep, silent flow, pass on with scarcely a murmur to the almost boundless ocean. When at this point of his journey, he says: "This river must be dying out, for it makes less *noise* than it did when I was nearer its source." If he were not *blind*, he would not make such a remark. Thus it is with Spiritualism. In its early history, it might be compared to a little cur that runs and barks at every passing traveler, but feared by no one; now, to the savage bull dog that gives no warning till he has his victim by the throat, in his death-grapple. It is true that Spiritualism is less *noisy* than its earlier history, but there is more *policy* and greater progress. The *doctrines* of Spiritualism are entering into the very heart of the evangelical churches; while a large proportion of those outside, have already adopted them and entirely rejected the Bible.

Dr. Gardner, a distinguished Spiritualist from Boston, is now in London, England, and writes to the *Spiritual Age* as follows:

"It may seem strange to you and your readers, to write of the progress of *Spiritualism* in Europe, when, but a few months since, through the columns of the *immaculate, liberal and truth-telling* Boston *Courier*, Prof. Felton, on his return from a brief visit to these shores, informed the readers of that paper in general, and the citizens of America in particular, under the imposing head of "The last Gasp of Necromancy," that Spiritualism was wholly dead and buried in Europe, and that it was in its dying struggles in America. Yet, in plain contradiction to the learned savan's assertion, I affirm, from what I have personally seen, and from information derived from gentlemen occupying high positions in society, both here in England and in France, that there has never been a time when so much attention has been given the subject as at the present. True, it is not loud-mouthed in its manifestations, and there are no public efforts put forth, by public lecturers or mediums; but, like the still small voice, it is working its way into the hearts of the people, particularly of the upper classes of society; and many persons who occupy very high and responsible positions in governmental matters, both in England and in France, as I am assured by those who know, are deeply interested in the subject. Indeed, learned professors in the highest institutions of learning in this country, do not consider the subject either a 'stupendous delusion' or its advocates 'impostors or fools;' . . . but have, on the contrary, manifested an earnest desire to give the whole subject a careful and candid investigation, whenever opportunities for so doing have been presented."

Our Tract Column.

The Tract Fund for the West.

July, 9th.—A friend in one of the Middle States writes:—"I like your plan of raising funds for the distribution of tracts, &c. It strikes me as just the thing. I will try and send you a dollar before long. . . . May the Lord bless and sustain you in all your labors of love."

This morning I received the following, bearing a postmark that enabled me to *guess* as to its source.

"Bro. Hastings:—Please accept the enclosed as a donation to your Western Fund. Will you notice its receipt in the Crisis, as you have others without mentioning the place from which it came, simply that we may know that it has reached you from—FRIENDS."

Enclosed was $10. Thank you, "*Friends*." I trust you are also friends of Jesus. He says: "Ye are *my* friends if ye do whatsoever I have commanded you." The Brother you speak of is not referred to in the letters in the Crisis.

Here is another letter.—"*July* 8, 1859. Bro. Hastings:—Looking over the Crisis last night, I saw your purpose to assist the cause of Christ in the *West*. May God bless you in all your efforts to do good. Enclosed are $3 for the West. I hope soon to send more. I have often felt a desire to assist the household of faith and to do good to those that know not Christ; and am thankful for this privilege. I have a great desire to do God's will and to observe his ways and to walk therein. Pray for me that I may be good, and you shall not be forgotten in the prayers of A."

Monday, July 11th.—Coming to the P. O at night, I found several letters. One from Bro. Grant with $2 from L. D. of Conn. It is n't the first remittance that has come from that hand to assist those that are hungering for the word of Life. The Lord loveth these cheerful givers. And here is another letter, long, warm and gushing from the heart of one who has read of the plan to send the truth to the great West, who says:—"Should some of my brothers or sisters, or even my dear pastor, know what I am about doing, they would reprove me, and I don't know but finally drop me; but I can't help that, I must go by my Bible, and I pray God to guide me into all truth. . . Accept from me $2, which I here enclose, to be a little wheel in your great and noble plan." But stop! for "I don't want this published," and so I shall keep the rest of this letter to myself. God bless you, fellow pilgrim, and bless your pastor and brethren and sisters too, and give them clear light to know and do God's will. Perhaps a few good, warm tracts might help some of them a little. Who next? Ah, here's a letter that opens well, two *threes*, $6 in it. Let's see how it reads.

"*W——, July* 10, '59.

Bro. H. L. Hastings:—Seeing your efforts to raise $1000 for sending tracts to the West, I send you $6, hoping it will aid and encourage you in the effort and do some good to those you are trying to benefit. Although an old backslider myself, I don't know why I should not try to do what I can to enable others to reach the kingdom, and hold up the hands of such as are making efforts to spread the light.

Yours truly, ——."

Look here, friend, you are most too clever a fellow for the devil to have. We can't quite spare you, I reckon. An old backslider—well, that's *honest*, and honesty is one good thing. If all the old backsliders would do as well as that, we would have the $1000 forthwith. The trouble is, that most of them backslide *pocket* and all, or perhaps their pockets never were converted at all. But you seem to have rather a generous christian feeling about your pocket. So you have deserted from the Lord's army and send on this $6 to scatter light and get a *substitute* to take your place. Well, thank you for *this*. But, friend, while you are willing to send out bread to the hungry, what makes you stay off there and eat husks yourself? Come home, you poor, hungry soul, God waits to receive you. Christ loves you still. O, turn to Him and seek him with all your heart. We want your prayers with this money. Come, let us have them. Then your prayers and your alms will come up together before God." Come, follow the plan of the saints of old who "*first* gave their ownselves unto the Lord, and unto us by the will of God."—2 Cor. 8:5. This is the *right* way. Money is better than nothing, but oh, give God your heart. Come now to Christ. Cast all your burdens on him. He wants to enfold you in the arms of love and mercy.

"Return, oh wanderer return,
And seek an injured father's face;
Those warm desires that in thee burn,
Were kindled by reclaiming grace."

To return. Here is another letter with $1 from A. K. of Vt. Here is another, without date, place or time, just received the 18th. "I suppose you can make some use of small amounts. The within you are at liberty to use in any way you think proper." $3. Short and sweet. I think we can use small sums just as well as large ones.

Here is another letter with $2. "I would like to be one to help forward the cause, so will you please accept my mite. Perhaps this will do no good, but if it should be the means, in the hands of God, of saving one poor soul, I shall be amply repaid for all the self-denial which it has cost me. I wish I could do more, but thank God that I can do this, and for the future, I mean to be more self-denying than I ever yet have been, that I may be able to do much more for him who has done so much for me. My prayer goes with this, and may every penny which shall be given be accompanied with a prayer that it may speak to the glory of God. I would like to know who that Bro. T. from Minnesota is, but as I suppose I shall not find out without giving my name, I must remain ignorant a little while longer. Go on, dear brother, in your good work, and the God of peace shall be with you. A sister in Christ."

Well, "sister in Christ," that was "a brother in Christ," out West; and as you know him as well as I do you, perhaps we are even. May be he will speak out and give you his name by and by. Won't you try to hunt up that "backslider?" I think he is in your state and vicinity. Get him started anew if possible. Thank you, sister, for your donation and your *prayers*. Pray without ceasing, and may God hear and answer your prayers.

Another letter.—"*N. H. July* 11*th*. Bro. Hastings:—I see by the Crisis that you are yet striving to get means to send the bread of Life to those who are destitute, and I will add my mite by sending $1. And may God bless you and prosper you in your endeavors to do good. And may your tracts be the means which God will use to win souls to Christ. From a sister who is striving for the kingdom." Well, sister, strive on for the kingdom, you shall gain the rest by and by. Be faithful to the end.

One more letter and I must close this epistle:

"*Worcester, July* 11*th*, 1859.

Dear Bro. Hastings:—I drop you a line by way of encouragement. We have read your appeals in relation to the Tract Fund, and our hearts have been stirred within us. Yesterday, the church in Thomas St., as soon as the subject was introduced, without discussion, voted to send you $50 for the above object. We chose a committee to raise the money, and they went immediately about their business. You shall have the amount in a few days. Keep in the good work, our hearts and hands shall be with you. W. A. S. S."

Thank the Lord for *that*. Your "hearts and hands," that is what we want in this work. Well, brethren, let us be of good courage.

Now, brethren at the West, read over my first letter and send in your orders for tracts, giving place, railroads and lines of transportation, and let the brethren far and near take hold, and we will soon have this ball in motion. I leave it with the Lord. He has the money in his hands. May He direct us. Your brother in Christ Jesus.

H. L. HASTINGS.

Providence, R. I.

For the Crisis.

On Secret Societies, Politics, etc.

If ye love them that love you what reward have ye? do not even the publicans the same? If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you . . . If they have persecuted me they will also persecute you; if they have kept my saying, they will keep yours also. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. [illegible]

Immaterial!

For the Crisis.

I suppose that my friends generally understand that I am so "orthodox" as to believe in immaterial substance. This fact was the occasion of my present discussion with Mr Cobb, and his effort to rank me as a materialist seems to me very gratuitous. Some friends know also that I hastened the preparation of my book because I thought the doctrine of life in Christ burdened with materialism.

My Advent friends, some of whom believe that even God himself consists of material substance and exists in human form, will grant that I have made little parade of my orthodox heresy on this subject, though it has been ever undisguised. I have said little directly about it. Nor do I now wish to discuss the subject at length. But finding it frequently assumed that "immaterial substance" is a high sounding name for nothing, and meeting occasional amazement that any one can believe in being that is not matter, I wish to make a remark and propound a question.

My remark is that the argument for the immortality of the soul from its immateriality is fast passing away. It is found in some old books, and in the speech of some who read only old books. But the thinking men of the day confess that it is worthless. Hence we hazard nothing in granting that the soul is immaterial, and exists without the body. An able D. D. has told me that the attempt to show that the soul can not exist without the body and *therefore* the man may wholly die, seemed to him a vain effort to wield a sledge-hammer when a tack-hammer might do the business. And in the early history of christian opinion, as I have shown, the man who first held that the soul dies with the body, Tatian, was an orthodox man, and held eternal suffering. And just now the most talented of the Spiritualists, as I regard him, T. L. Harris, believes that the persistently wicked will become extinct.

My question is this: Have we not an example of something that has a most real and undeniable existence, with none of the qualities or properties commonly assigned to matter? It is often remarked and generally admitted that we know nothing of substance but by its qualities. On this fact is based the common distinction between matter and mind, as different kinds of substance. Their properties are different throughout. To think, to feel, and to will, are nothing at all like being heavy or light, square or round, large or small, long or broad, red or blue. And the two classes of qualities differ not in degree, not by more or less,—as gold is heavier than silver and more yellow than platinum, etc.,—but they are wholly different in kind. And if we know substances only from their properties, all observation and all inductive reasoning point to the conclusion that mind and matter are different substances. And the connection of mind with matter, as apparent in the facts of phrenology, does not at all conflict with the distinction of their natures.

But *mind* is not the example I wished to propose, but *force*, or *power*. The simplest instance is the attraction of gravitation. If I drop a book from my hand, it is somehow drawn down to the floor, or toward the earth. The fact is as familiar as sunshine, but who has ever explained it? *What is it* that draws the book down? If we could see an elastic piece of india-rubber pulling the book earthward, we should say that explained it. If we could grasp some linked chain fastened to the book, and feel some concealed imp pulling at the other end, we might say the cheat was detected. If we could with our microscope discover a few gossamer threads attaching and moving the book to the earth, then the secret would be out. But we do not find one of these things. We find no palpable, tangible, or visible cause of the wonder; and so, in despair of a reason, we render the lip-service of a name, and call it the "attraction of gravitation;" meaning thereby a certain kind of *force* or *power* that makes things heavy and persuades them to kiss the earth.

Of course it is no explanation to give a third name, or a fourth, instead of the first or second. You may call it the *influence* of the earth; but, pray, what is influence, or "influx," as the Swedenborgians call it? Some have tried to get further than a name, and have ascribed it to the undulations of an ether diffused through space; so it would be not unlike the movement of sound, or of light. But how such an ether should drag down the avalanches, instead of just giving them a blushing, microscopic startle, we are not told. The explanation needs explaining. In despair of any dissection or analysis of the power, we may still ask what kind of a thing is it? Is it a mere relation between other things, or is it an actual and real thing?

Here we come to the question, Can anything *act* where it does not *exist?* We suppose not. But then it will not do to say that this force or power *resides* in the earth, or in the book. It won't stay at home. It is very non-resident. It is a great truant; always running away and out in every possible direction. From the earth it [illegible] away after the book, and [illegible] [illegible] ... it [illegible] the book, or with a tone of very special authority says, "Sir, you are my prisoner," and the book, somehow, budges, and capitulates. I can not divine the mysterious process; but the thing is done, and I must believe it. Not the least marvel is that the force is hindered by no obstacle. Put a pane of glass between the earth and the book, and it darts forth just as quickly, and very scornfully shatters the glass in its retreat. Interpose a sheet of thick boiler iron, or ten thousand such, and it is not balked an instant, but grasps the book as soon as before. It courses through all water, and all pathless space, with the same ease. What, and where, I ask, is this power? The earth, certainly stays at home all the while. It never goes out of itself, never gets beyond its own surface. It is always in its right body, never beside itself. It does not go to the book; how, then, does it send for it? Do you call the attraction a quality or property of the earth? What do you mean? Do properties exist where substances do not? If you say no, then the earth itself takes the book without touching it. If you say yes, then we ask, what is the nature of this marvelous property or power of attraction?

I will not answer the question. I only remark, that if not one of the most *real*, it is one of the most *effective* things in the world. It allies the moon to its consort, and persuades both earth and moon to wait upon the sun. It makes all the planets comrades. It rules among the stars. It binds the sweet influences of the Pleiades, forms the bands of Orion, and guides Arcturus with his sons. It pledges all worlds and all atoms in a mystic brotherhood, and holds the fabric of the universe together.

I do not say that it is substance. Yet I dare say, it is not matter. It has no form, —neither length, breadth, nor thickness. "There is no voice, its sound is not heard." It works in all we see but itself is unseen. Though it gives weight to all other things, itself has none. While we all feel it holding us down to earth, no man has ever touched or handled it. And it has neither odor nor taste. It eludes all our senses, and may do so forever. It is a common opinion among thinkers that we should never have suspected its existence but from a kindred power of the mind itself,—the faculty of volition, or will. Good philosophers have made a distinction between *phænomena* and *noumena;* "things that do appear," and things discovered by the mind, though unseen.

The *phænomena* of the world may be more or less the *effects* of this power we are in quest of, but it is not among them. I do not say what it is. I will not say that it is spiritual substance. Though it seems to me very real, very substantial, and yet not itself matter, I will not give it any name. I will only ask my friends to explain its nature, before they object to my faith in immaterial substance, or quiz me much on the account of it. When we have explored a little more fully the depths of being, even in the atom, then we can afford to be a little positive on the nature of being, and perhaps say whether our Heavenly Father consists of matter, the same kind of substance which he has made and is every day showing to us.

C. F. H.

Obituary Notices.

Died, in Appleton, Wis., June 10th, 1859, MARIA M., wife of Minor S. Smith, aged forty years.

Sr Smith was a member of the Baptist church from the early age of eleven years. Many thought she gave good evidence of conversion when but seven years old, but it was not thought best to receive her into the church at so early an age. At this time, she was remarkable for her devotion. She was often found reproving older persons than herself with unaffected gravity, when they were indulging in vain or trifling conversation. When but eight years old, lying in bed late one morning, her mother called to her, asking why she was lying so late; she answered, "I was thinking how good it would be to die and be with Jesus."

She remained a member of the Baptist church till 1849, when she embraced the faith of a soon coming Savior, and that he was coming to make alive and reward his children who have died in faith. She was then living in Homer, N. Y., where she made her house a "pilgrim's home." Many, no doubt, will remember her "labors of love" in providing for brethren from abroad, on the occasions of meetings in Homer. * * *

A husband and son mourn their loss. May her example, in her devotion to "the truth" and to christian principle, be to them a beacon light, that shall guide unto eternal life. * * *

She has gone, though not forever, but according to her faith, she will soon "come again from the land of the enemy."

I. K. LOMBARD.

Died, of liver complaint, at Castle Rock, Dakota Co., Minnesota, July 7th, 1859, ELIZA A. STONE, wife of S. W. Stone, aged twenty-seven years.

The subject of this notice was formerly of the Methodist denomination, but in the winter of 1853 she embraced the "Advent faith," and was baptised in the month of January, by Eld. W. Pratt. With her dying breath she stated that she was "prepared to sleep in Jesus."

She leaves a husband and two small children to lament her departure. Her funeral was [illegible] attended by sympathising neighbors, [illegible] by the writer from the following text: Christ "hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

"The trump shall sound—the gates of death
Shall make his children way;
From the cold tomb the slumb'rers spring,
And shine in endless day."

W. SHELDON.

Expositor, please copy.

Asleep in Jesus.

I was much impressed a few days since, while attending the funeral of the little boy of Bro. W. P. Leathe, in South Reading. He was sick but a few days, and suffered much in his last moments. He gave a most striking proof of his acceptance with his Savior, and seemed willing to go. Just before he died, he called his mother to his bedside, and told her he was not afraid to die, and that Christ would raise him at the last day, and wanted all his little friends to be good and meet him in the kingdom. Three of the primary schools were in attendance, and many a tear followed the sweet flowers that they dropped on his grave.

TO EDDIE.

Farewell to thee, Eddie,
Thou hast gone from us now,
And the cold stamp of death
Has been placed on thy brow;
And with sorrow we look
Upon thy lonely green grave,
Where the wild rose shall bloom,
And the willow shall wave.

S. D. EMERSON.

Stoneham, June 19th, '59.

Summary of News.

FOREIGN.

Per Africa. Liverpool dates to the 9th inst.

An armistice has been concluded between the allied and Austrian armies till the 15th of August, and strong hopes of peace are now entertained.

THE WAR.

On the 7th inst., the Emperor of the French telegraphed to the Empress that an armistice had been concluded between the Emperor of Austria and himself, and that, Commissioners had been appointed to settle the clauses and duration of the armistice.

The Paris Moniteur, in publishing the official dispatch, appends the following remarks "It is necessary that the public should not misunderstand the extent of the armistice. It is limited merely to a relaxation of hostilities between the belligerent armies, which, though leaving the field open to negotiations, do not enable us for the present to see how the war may be terminated."

The armistice had given rise to a variety of speculations in the English papers.

The London Times believes in peace, and remarks that before the truce has ended the French army will be refreshed and reinforced, a fleet of gunboats will be ready for launching upon the Lake that surrounds Mantua, and a great army will be ready to make its descent upon the shores of Northern Italy. Broken and dispirited as Austria now is, she is yet better able to fight at this moment than she will be at any future time.

We believe therefore in peace, and we believe that the path to peace will be made smooth to her, for the Emperor has won the advantage, which for the moment he proposes to himself. If this war between France and Austria is ended, France comes tremendous in power out of the conflict, and Austria and Europe will look on with still increasing interest, and much meditation upon the future while she rests upon her arms.

The London Post inclines to think that the proposition for an armistice came from the moderation of the Emperor of the French, and is of the opinion that Austria will consent to sacrifice her Italian sway, and thus end the war.

The following items show the complexion of affairs before the armistice was announced.

Turin, July 7. The fortress of Peschiera, now invested by the Sardinian army, is cannonaded day and night. With the aid of the gunboats which will soon be landed on the Lake of Garda, the resistance is not expected to be very prolonged.

Berne, July 7. Advices have been received from Lameden to the 6th inst. All the Austrian troops have left Windschan and are concentrating on the Stelvio Pass, where a conflict is expected to day.

Fiume, July 6. Two French war steamers have been reconnoitering off this place. One thousand French soldiers have occupied Cherso. The occupation of Fiume by Austrian troops continues.

The Times correspondent with the Austrian army says that a bombardment of Verona and Mantua will not suffice. There must be a good deal of fighting at close quarters before anything can be done. They and the other strong holds of this great military quadrangle are very much stronger than they were ten years ago. There are great field works to be taken before any approach can be made to the main defences, and in the meanwhile Austria may have got together again an army capable of risking another general action.

At Verona quantities of grain are stored in every available place, and 35,000 Hungarian oxen are either there or in the immediate neighborhood. The Vienna correspondent of the London Times says that on the 3d inst the French fleet, consisting of 64 sail, was at no great distance from Venice.

The Vienna Gazette publishes an amended list of the losses at Solferino. As to officers, the return gives 90 killed, 414 wounded, 13 made prisoners and 70 missing. Of rank and file, 2500 killed, and 11,213. Nothing is said respecting the number of men taken prisoners.

The French and Sardinians killed and wounded were 18,245. The numbers given by the Vienna Journal are believed to be below the truth. The management of the siege of Verona was said to have been confided to Marshal Vaillant. It is stated that on the 4th inst. Count D'Urban, son or nephew of the Governor of Verona, arrived at the headquarters of the Emperor of the French as the bearer of a flag of truce. The object of the mission was supposed to have reference to an exchange of prisoners.

The Times correspondent in the allied camp, July 2, says of the siege of Peschiera:

"Hitherto the Austrians have only amused themselves with keeping up a cannonade at the allied troops which are investing the place. You could estimate the advance of the allies by the more sustained fire, which this morning was so continuous that they must have discovered that the allies have not only established themselves, but broken ground and begun the trench work.

This morning Prince Napoleon came up from his camp on the Oglio, and had a long conference with the Emperor, who received likewise a visit from the King of Sardinia. The junction between the corps of the Prince and the Grand Army has been effected, and they may henceforth be considered as one. During his stay at Viadana M. Kossuth came up to see Prince Napoleon."

A letter in the Nord says: "Information has been received by the French admiral from the neutral vessels which have been allowed [illegible] [illegible] sailors who have deserted from the Austrian service, that all the forts along the sea coast are mined and ready to be blown up. They are united one to another by an electric wire, which starts from the fort of Malghera, about four miles from Venice, on the Padua road, and from whence the spark will be sent. Since the 15th, more than forty vessels have been sunk in the different passes."

A letter has been received from Baron Larrey, the Emperor's surgeon, in which he states that his horse was killed by a bullet, which, had it not been intercepted, would probably have struck the Emperor."

ATTEMPT TO POISON NAPOLEON.—The Florence correspondent of the Providence Journal writes: A French officer here tells the following story. He says it has not been printed in the French journals—and certainly we have seen no account—but the fact is known to the army, and the story is true. On Good Friday, if at no other time in the year, all good Catholics partake of the Communion. On that day, the 21st of April last, according to his habit, the Emperor was to receive the consecrated wafer in the chapel of the Tuilleries. Before going to the chapel he was told that he must not eat the holy particle that was to be offered him, as it had been prepared with a subtile and malignant poison for the purpose of destroying his life. The informant was a party to the diabolical secret, but horror of conscience and reverence for the Emperor led him to betray the conspiracy. The Emperor knelt at the altar during the mass, but did not eat the bread. When the service was finished, the officiating priest was invited into the apartment of the Empress to partake of a collation, while the wafer was submitted to a chemical examination. It was found to contain, as the informant had said, a concentrated poison. The priest is now in a fortress in Algeria. The soldier says that the priest was an instrument of the Jesuits, but whether in Italy, Austria, France, or England, is not understood.

The Pope has addressed a letter, dated June 18th, to the patriarchs, primates, archbishops and bishops in communion with the Holy See, in which he attacks the Sardinian government with great bitterness.

Peace Concluded.

Per steamship North Briton, Liverpool, 13th. The result of the interview between the Emperor of France and the Emperor of Austria was the Concluding of a Peace.

The following is the telegram from Napoleon to the Empress, announcing the fact:

Valleggio, July 11.—Peace is signed between the Emperor of Austria and myself. The bases of peace are: The Italian Confederation, under the honorary Presidency of the Pope, the Emperor of Austria concedes Lombardy to the Emperor of the French, who transfers them to the King of Sardinia, the Emperor of Austria preserves Venice, but she will form an integral part of the Italian Confederation.

THE ENGLISH PRESS ON THE PEACE.

The *Daily News* affirms that the past hopes and expectations of Italy are deceived. It adds: "History will call the Emperor to a strict account for having made war on false pretensions, and signed a mock and selfish peace,—a peace that leaves Austria impregnably fortified in Northern Italy—that connects Central Italy to the patronage of the Pope, and to the constant menace of military intervention on the part of the Pope's patrons and protectors—that takes no account of the welfare of the people, and substitutes for national independence a confederation under the lock and key of Austrian garrisons. The Emperor of France has sown the seeds of future wars, and the closer we examine the pretended pacification, the more futile and iniquitous it appears.

The *Morning Post* contends that the soul of the treaty agreed upon is the nationality guaranteed under every variety of local government, in a confederation of Italian States. The Emperor of Austria is to be King of Venetia solely as an internal member of the confederation. He will rule less than 3,000,000 Italians, and will be controlled by a Confederation ruling not less than 20,000,000. The Pope is shorn virtually of his temporal supremacy—he is deprived of the substance, but keeps the shadow.

The *Times* says that Venice must hope that her independence will not be a mere name, and that the influence of France and Austria united will not be more unbearable than that of Austria singly. The Romans must hope that the Italian Confederacy, under the honorary Presidency of the Pope, will be nothing like any government they have hitherto known. The Papal States are left as they were, but with a master greater than before. He is honorary President of the Italian Confederation, and Gen Guyon holds the sword at his side. The King of Naples is made a member of the Confederation, and has to learn the worth of that honor and its import. Europe has to welcome a new Power. England has nothing to do but to look on. Austria is somewhat humbled, but relieved of a difficulty. Sardinia is aggrandized with a province that mistrusts her, and a neighbor that has earned an imperishable and inexhaustible claim to her gratitude. The Grand Dukes, we suppose, are once more to be reinstated on their thrones. France has now the game in her own hands. She has Europe before her. She can raise all Italy and half the Austrian Empire against those Germans whom she has so often beaten, yet, on the very summit of her ambition she renounces. France has spent 50,000,000 sterling, and 50,000 men, only to give Milan a Piedmontese instead of an Austrian master, and to establish the Pope in a temporal dignity even beyond his imagination and capable of extension. Is all this real? The Emperor's game must be a very long one.

[From the Boston Journal.]

We have, therefore, as the result of the Italian War of 1859, these general facts: Peace, after an expenditure of 100,000 lives, and of an amount of money yet unknown, the erection of all Italy into a confederation, under the temporal authority of the Pope, thus immensely extending that much doubted prerogative, the annexation of Lombardy to the realms of Victor Emmanuel, thus adding 3,000,000 to his former 5,000,000 of subjects, making his the leading power in the new Confederation, and the retention of the Venetian States to the Emperor of Austria, comprising about 3,000,000 of people and the great defensive line of the Adige, with its two fortresses of Verona and Legnano, making these States, however, a part of the Italian Conferation in nearly the same manner that a large part of Francis Joseph's dominions is included in the Germanic Confederation. It does not yet appear how the Duchies are to be managed, but it is presumed that they will be reinstated. Personally, Louis Napoleon obtains a master influence in Italy through the gratitude of Sardinia. Francis Joseph loses Lombardy with its fortresses of Peschiera and Mantua, but saves Venice, and with it an influential voice in Catholic Italy. Victor Emmanuel nearly doubles his kingdom, while acquiring subjects not homogeneous with his own and merging a part of his sovereignty in the confederation. The Pope is nominally greater than he has been for a century, while his power will probably be even less than it is now.

The *European* (Liverpool) *Times* has the following:

"It is premature to discuss the terms on which the impending peace may hang, but it is evident that the rock ahead, as regards Louis Napoleon, is the temporal power of the Pope. The independence of Italy can never be placed on a solid and satisfactory basis while the States of the Church are ruled by the ecclesiastical power, and recent events show that his Holiness has no idea of parting with his rights of sovereignty. In his recent allocution to the Secret Consistory, the Pope menaces with excommunication all who dare to attack his temporal rights, but he relies, he says, on having the integrity of his dominions respected by the French Emperor, who has declared to him that the French army in Italy will do nothing against the dominions of the Holy See, but on the contrary protect and maintain them. It will be soon ascertained whether this pledge will be kept.

New Tract.

☞ THE PARABLE OF THE RICH MAN AND LAZARUS. *Does it imply eternal future suffering?* By C. F. Hudson. This tract is now ready. See our list of books and tracts.

Notices, &c.

The Lyre—Special Notice.

As the book cannot be completed for the August campmeetings, many have desired us to get out the second part *first* containing the tunes and hymns for conference and campmeetings. This I propose to do, and will give due notice of the period when ready. All orders should be sent in without delay, to

J. V. HIMES, Boston, Mass.
MILES GRANT, Boston, Mass.
H. L. HASTINGS, Providence, R. I.

Eld. Himes requests the insertion of the following notice:

East Kingston Campmeeting.

A campmeeting will be holden in East Kingston, N. H., on the land of Mr. M. C. Eaton, one mile from the railroad depot. It will commence Aug. 22d, and continue over the Sabbath. Its objects being to revive the faith and hope of Adventists, and prepare themselves and others for the coming of the Lord, it is desired and expected that all will unite in the effort—laying aside prejudices, and heartily engaging in the work of saving souls, and thus preparing a people for the coming of the Lord, which draws nigh. Come, brethren, let us have one more rally in East Kingston—of happy memory—where we have seen so much of the power and goodness of God in time past. Let all God's people who can come up to the feast, full of faith and the Holy Spirit, bringing their unconverted children and friends, that they may be blessed and saved. Notice of tickets, board, etc., hereafter.

COMMITTEE.—Lendal Brown, Haverhill, Mass. J. H. Josselyn, Boston, Mass. Harris Pearson, Newburyport. C. P. Whitten, Lowell, Mass. Edmund Rowell, Kensington, N. H. Gorham Pillsbury, Kingston, N. H. J. T. Richardson, Lawrence, Mass.

EAST KINGSTON CAMPMEETING.—Arrangements have been made with the Superintendent of the Boston and Maine Rail Road, for tickets at half price between Lawrence and Great Falls, to be had at all the intermediate stations. Arrangements are being made also with the Concord and Portsmouth road for the same fare, which will be duly noticed.

Board and lodging and horse keeping is provided for on or near the ground, on reasonable terms.

All persons attending the meeting will stop at the East Kingston station. The camp is one mile from the station. Carriages will be in attendance.

J. V. HIMES, Superintendent.

Boston, July 25, '59.

☞ GENERAL MEETING AT SENECA FALLS, N. Y., commencing Tuesday evening, August 2d and continuing over the two Sundays following. The brethren in Seneca, Cayuga, Wayne and Yates Counties are earnestly requested to attend this meeting. Come, Brethren and Sisters, let us have one more good season in the cause of the Lord in this section of country. Come, lest we are, all of us, discouraged, and fall by the way, by reason of the manifold trials and temptations of life and that in *sight of the prize*. The "bright morning" is looming up in the distance, and soon will be here. Let us be found *active* in this cause and *fighting for the truth* "when the King of kings comes."

Bro. M. Grant, of Boston, will deliver a series of discourses on the subject of Life and Immortality only through Christ at this meeting. In behalf of the Church,

THOS. G. NEWMAN.

Campmeeting.

I wish to say to the Brn., one and all, that it is probable that our proposed Advent campmeeting will be in LYNN, as is desired, if no place preferable is soon suggested, and it will commence about the first of Sept., perhaps the fifth.

L. BOUTELL.

Groton, July 16.

Any suggestions about the meeting will be timely for a few days.

L. B.

JUST PUBLISHED, the Cottage Testament, by W. Patton, D. D., with Notes, Polyglott References, and Marginal Readings, also Maps, Tables, etc., Geographical descriptions of all the principal places in the New Testament alphabetically arranged. Complete in one volume, morocco, flexible binding. Price 75 cents. Sent by mail free, on receiving price. Address J. Babcock, Natick Post Office, R. I.

Campmeeting.

There will be a campmeeting in Savoy, on the same ground that was occupied last year for that purpose, commencing Sept 5th and continuing one week. Particulars hereafter.

J. C. HEALY,
Committee, R. STARKS,
E. M'CULLOCK.

Notice.

A meeting is expected to commence at North Searsport, Maine, on Saturday the sixth day of August next, at ten o'clock, A.M., and continue over the Sabbath. Eld. John Billings is expected to attend.

W. NICHOLS.

Notice.

The Lord willing, our campmeeting near Collinsville, Ct., on land of Bro. Johnson, occupied by us last year, will commence Aug. 22d. Particulars hereafter.

S. G. MATHEWSON.

Grove Meeting.

Elder Miles Grant will hold a grove Meeting, between the villages of Fort Edward and Sandy Hill, N. Y., commencing at 3 o'clock, P. M., on Friday the 29th of July, and closing the following Sunday, after the afternoon services. Brethren from abroad are invited to attend, and take part in the services.

J. PARRY.

July 2d, 1859.

☞ Meetings every Sabbath, at the house formerly occupied by the F. W. Baptists, on the corner of Centre and Green Sts., Concord, N. H.

E. M. PREBLE.

THE PROPHETIC CHART.—Brethren and Sisters [illegible] that I have had a prophetic chart of the visions of Daniel and John, engraved on stone. It is a beautiful [illegible] [illegible]. Address BARTHOLOMEW ROBERTS, Philadelphia, Pa.

Appointments.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday.......July 31st

L. D. Thompson will preach in
Lawrence, Mass.......Sunday, Aug. 7th
Haverhill.......Aug. 8th
South Reading.......Aug. 9th
Lowell.......Aug. 10th
Westford.......Aug. 12 & 13
Nashua, N. H.......Aug. 13th
North Springfield, Vt.......Sunday, Aug. 14th

Eld. H. Pratt will meet with the brethren in
Springfield.......Sunday, July 31st
North Adams.......Aug. 7th
Vernon, Vt.......Aug. 14th

Eld. A. Durfee appoints to preach at
Pontiac, (Meeting House).......Sunday, July 31st
S. R. EDDY.

J. G. Smith will preach in Woodstock, N. H., (where Bro. Jackman appoints).......July 31st
Ossipee, (where Bro. J. Sanborn appoints) Aug. 7th

Bro. Champlin appoints to preach in
Bristol.......July 31st
J. H. SUTLIFFE.

Providence permitting, I will hold meetings as follows.—
Newfield, Ct., Sunday.......July 31st
Winsted, Tuesday.......Aug. 2nd
Pleasant Valley, Wednesday.......Aug. 3d
Bakerville, (if Bro. Mathewson appoints)...Aug. 4th
Collinsville, Friday.......Aug. 5th
North Canton, Sunday.......Aug. 7th
HIRAM MUNGER.

I propose to preach, the Lord willing, at
Seltico (chapel).......Aug. 7th
New Britain, Ct., Thursday evening.......Aug. 11th
Bristol, Ct., Sunday.......Aug. 14th

If these proposals conflict with previous arrangements, please notify immediately. Address H. F. Carpenter, Worcester, Mass.

Providence permitting, I will commence a series of meetings at Seneca Falls, N. Y., Tuesday evening, Aug. 2nd, to continue every evening through the week and over the Lord's day, and as much longer as may be thought best.

MILES GRANT.

P. S.—Those who wish my labors between Rochester and Boston, subsequent to the above appointment, can address me at Poultney, Vt., till July 22d. Seneca Falls, N. Y., till Aug. 6th; after that, at Boston, Mass., as usual.

M. G.

By invitation, the Lord willing, I will preach the gospel as follows:—
Cheshire.......July 31st
Fairhaven.......Aug. 7th
Southington.......Aug. 14th
Cheshire.......Aug. 21st
S. S. BREWER.

D. R. & M. S. Mansfield appoint to preach at North Herman, Me., July 31st.

I will preach as follows:—
Worcester, Mass., (eve.).......July 29th
Holden, Mass.......Sunday, July 31st
Auburn, N. H.......Sunday, Aug. 7th

I shall look for letters at all of the above places, consequently if these appointments conflict with previous arrangements, brethren will please notify me.

S. W. BISHOP.

Eld. T. Smith appoints to preach in
Carmel, Me., (meeting house).......Aug. 7th

Business Matters.

To Correspondents.

C. G. Carr.—The communication will appear in its turn.

Cash Receipts.

C C Dow 234, $3.00; Mr. Perry 194, $1.08; Dr. E S Robbins, $5.00.

G Wightman 213, E W Pond 204, C C Bradley 213, J Bousont 213,—50 cts. each.

Mr. N L Fowler 227, W Sprague 226, E A Black 194, I E Lang 226, J Umberland 226, M J Ackorn 226, M A Cook 226, P Bunnell 202, E G Scott 208, O Rawson 227, W Weeks 226, J Graham 221, W H Porter 226, Mrs. W Freemans 234, W Merrille 226, J E Baker 208, M M Lewis 221, N Fenton 226, G W Chisman 247, I Bliss 182, H N Mayhew 226, H Mecker 129, J Morrison 226, W Thayer 226, Miss E Jackson 228,—$1.00 each.

A Tomlinson 229, C S Lougee 229, Jas. Baker 229,—$1.50 each.

E G Ament 252, J Hook 244, J A Ferris 252,—$2.00 each.

For Books and Tracts.—J Pinkham $1.00; H Little $2.00, J Hook 12 cts, J Gierlow $1.00.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 8 cts. 1-4 off per dozen.

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"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 8 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. [illegible]

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. [illegible]

[illegible] Words of [illegible] [illegible]

English Bibles.—[illegible]

Life and Religious [illegible]

The Excellency of the [illegible]

200 Stories for Children, [illegible] by T. M. Preble. An excellent [illegible] having incidents, well calculated to [illegible]. Price 40 cents; postage 7 cents.

FOSTER'S LETTER AND TRACT [illegible] per hundred; 2 cents single; postage [illegible]

SON OF GOD, by H. Grew, [illegible] age 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price [illegible]

AN APPEAL TO PIOUS THINKERS. By H. Grew. Price 2 cts., postage 1 ct.

THE SAINTS' INHERITANCE, by Wm. Sheldon. A good tract to give your neighbor. Price $3.00 per hundred, 5 cts. single. Postage 1 ct.

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WE ALSO HAVE THE FOLLOWING WORKS, PUBLISHED AND FOR SALE BY H. L. HASTINGS, 49 Arcade, *Rochester, N. Y.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

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THE WORLD'S CRISIS. WHOLE NO. 208.

The World's Crisis.

BOSTON, JULY 27, 1859.

For the Crisis.

The Apostles' Twelve Thrones.

When Christ was discoursing to the disciples about the difficulty of getting a rich man into the kingdom of God, (Matt. 19:23 and onward,) Peter says to him, "We have left all and followed thee; what shall we have, therefore? Christ answered, "Ye that have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." —Ver. 28. Premising that *judge* here signifies in Judges 3: 10, 10: 2, 3, 12: 7, 15:20; to rule, we proceed to inquire what will be the state of things when this promise shall be realized?

We seek first to learn what throne is Christ's throne; and where is its locality? "Of the increase of his government and peace, there shall be no end, upon the *throne of David*, and upon *his kingdom*, to order it, and to establish it with judgment, and with justice, from henceforth even forever." Isa. 9: 7. "The Lord God shall give unto him the throne of his father David."—Luke 1: 32. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ." Acts 2: 30, 31. Thus it was predicted by the prophet, that the Messiah should occupy David's throne. Gabriel promised the same to Mary before his birth; and according to Peter, it was necessary that he should be raised from the dead, that these predictions might be realized. Christ then must possess the throne of David restored.

Over whom did David reign? Over Israel. 2 Sam. 5:12. Where was David's throne? On Mt. Zion in Jerusalem. 2 Sam. 5: 4, 5. Note the following among other direct testimony, that Christ's throne is, also, to be there located. "Yet have I set my king upon my holy hill of Zion." Ps. 2: 6. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it. . . . There will I make the horn of David to bud, I have ordained a lamp for mine anointed."—Ps. 132:13–17. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."—Ps. 110: 2. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously."—Isa. 24: 23. "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come . . . When the Lord shall build up Zion, he shall appear in his glory."—Ps. 102: 13–16. From the above it is evident that Christ's occupancy of David's throne is subsequent to his second appearing.

Then when Christ shall have come again, when he "shall sit upon the throne of his glory," in Jerusalem—"in the regeneration"—"in his times" (1 Tim. 6:15)—"The times of restitution of all things," Acts 3:21, the twelve apostles will, also, occupy twelve thrones over the twelve tribes of Israel. We then inquire about the twelve tribes, where they will be, and what their condition. As to the where, we answer, they will occupy their own land—Palestine. That they are yet to return there is most abundantly shown by the prophets. We notice a few of the testimonies.

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold I am for you, and I will turn unto you; and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded. . . . Yea I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."—Ezk. 36: 8–12. That this prophecy cannot have had its fulfillment in the past, is evident from the fact, that the restoration from Babylon was only partial—embraced only *two* tribes and a scattering from the other ten tribes; this is to be completed—"The house of Israel, even all of it." Again, that return was mainly from *one* country; and at most from a *few* countries; but this is to be "out of all countries," into their own land, ver. 24; so much so, that if any of them be "driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee."—Deut. 30:4. See the whole of this 30th chapter. Can it be fulfilled without the literal return of Israel who once dwelt there and were driven out for their iniquities?

Again, read the vision of the two sticks, Ezk. 37: 15–28.

"Take thee one stick and write upon it, For Judah, and for the children of Israel his companions; then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand. . . . [illegible] . . . Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, [illegible] and will gather them [illegible] and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever; and my servant David shall be their prince forever."—vers. 22–25.

Surely the return from Babylon did not fulfill this, either in the gathering of the twelve tribes, as is demanded; or in the union and independence of the kingdom nor in the purity of character, or perpetuity of possession. Let it lie over till "the Redeemer shall come to Zion," (Isa. 59:20,) and "shall set his hand again a second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." They will then be prepared to become one peaceful kingdom, for "the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isa. 11: 11–13.

These passages establish the proposition clearly, that the twelve tribes will again possess the land promised to Abraham; and as "Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled" (Luke 21:24), it must be subsequent to the return of the Lord. Very much more testimony on the point is at hand; but I would not tax your space and time unreasonably.

PHILO.

For the Crisis.

"Flesh and Blood."

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. 15: 50

This passage is often quoted to prove that there is to be no resurrection of the body. By another class it is quoted to prove that Christ has no kingdom. To me there is no need of either. The text was never designed to prove either, but another thing. The apostle was speaking of the necessity of a resurrection of the dead. The question came up respecting the body of such—"With what body do they come?" "Thou fool, that which thou sowest is not quickened except it die." Now the doctrine taught to me, seems to be this; that the natural body is of the earth, earthy, corruptible, subject to a state of decomposition, which it naturally inherits, and does not inherit incorruption. If it had been of a higher origin, or possessed anything about it like immortality, it would have inherited incorruption; and if the body had been of incorruptible material, it would inherit the kingdom of God as a natural inheritance.

If this had been natural, there would have been no need of that which was spiritual. Hence the Lord from heaven was given, to give incorruption to the saints. This was Christ's inheritance; for his flesh did not see corruption; and my opinion is, if it had lain in Joseph's new tomb till to-day, it would have remained uncorrupted. The bodies of the saints will be of an incorruptible nature. If the body is raised, it must be substance, or there can be no body. The very idea of a body, presupposes substance; but it is incorruptible substance. It must be of an exquisitely delicate texture, capable of impressions of a purely spiritual kind. Who, that has ever felt the operation of the Spirit of God, that has not felt it with those organs through which we are made to feel?

A. KIDDER.

For the Crisis.

Piety and the Lord's Coming.

"Alas! when piety has no essential life, but a sort of galvanic existence. Alas! for those who are not good because God requires it, and because it is proper to be holy in summer and in winter; but merely put on a little goodness because the Lord is about to appear. I pray you don't regulate your piety by the guns of Europe. Live at all times a righteous, godly life; that is the only preparation for Christ's coming—a life of piety, sobriety, industry and watchfulness. But if you only refrain from sanding the sugar, from giving short measure, from getting intoxicated with the drunken, from giving eye-service, from making your house a hell, from slandering your neighbors, from oppressing your hirelings and robbing them of their dues;—if you refrain from these wicked deeds, only because the Lord is near at hand, then your piety and your virtue are reprobate silver, bogus coin, of value no where in this universe. Such a religion is a sham; it has no ribs, no back-bone, no heart; it is a hollow sham,—not fit to live with, or to die with, or to go to judgment with."

WM. [illegible]

Poultney.

We arrived among this happy, hospitable, christian people, July 16th, and enjoyed a delightful prayer meeting, that was warm enough to melt a cold backslider's heart and set on fire the lukewarm. Three requested prayers. Notwithstanding the people are in the midst of the busy haying season, we think there could not have been less than seventy present. We are happy to learn that their prayer meetings are excellent and well sustained every week. Some have deserted from Satan's ranks since we were last with them, and are now rejoicing in the Lord.

Lord's day morning, we had another of those soul-stirring, heart-cheering love feasts, that are worth a journey of two hundred miles to enjoy. They have learned the happy art of speaking short and to the point. Their testimonies average less than a minute each. We could not help contrasting these short and interesting remarks that every body loves to hear, with the l o n g, dull, prosy, heartless talk, to which we are sometimes obliged to listen, when a few who have the gift of continuance spin out their tedious exhortations, or expoundings of some doctrinal point, entirely foreign to the interests of the meeting, till the weaker ones, who ought especially to take part, become disheartened and discouraged, either because there is no opportunity for them, or from a feeling of inability to "talk to edification," supposing it consists in a kind of set speech on some subject, whereas such generally tend to produce cold formality, and destroy the life of the meeting. It is rare that one talks over three minutes in prayer meeting without being *tedious*. These things are carefully avoided by the church at P. They believe in the doctrine of loving their neighbor as themselves; and we think but few churches carry out this principle in a more practical manner. When one member suffers, all seem to suffer with it. They find, by happy experience, that it is more blessed to give than to receive; and that a religion which shuns the *poor*, or refuses to administer to their wants, is not the *christian* religion.

This is emphatically a growing church—a living branch of the great vine. Love binds them together and warms their hearts for those unprepared for the great day of the Lord. They love the appearing of Jesus and the evidences that indicate his speedy coming. People take great pains to attend the meetings, forming large and attentive audiences.

At the close of the P. M. service, four were buried with Christ in baptism, and were much blessed. One had been a prominent and devoted member of the M. E. Church for several years, endeavoring to instruct others in the way to life, but had supposed that sprinkling was baptism till quite recently. When on the way to the water, he remarked, "This is the heaviest cross I ever bore;" but on the way back, he could speak of sweeter peace and stronger faith than ever before enjoyed. He found the Lord very faithful to his promise, that after baptism, "ye *shall* receive the gift of the Holy Ghost." His great comfort confirmed the promise. In the evening, several came forward for prayers.

Tuesday evening, July 18th, we met again and had another refreshing season. Six or seven rose for prayers. The work is still onward. Praise the Lord.

RUTLAND. We learn that their social meetings in R. are increasing in interest. Our excellent Bro. M. Batchelor has become their pastor, and we trust will see the work of the Lord prosper in his hands. This church is about completing a convenient house of worship, located in a very eligible situation, fronting the park. This church has endured much opposition from without, but the *Lord* has been their strength. They know in whom they believe, and stand firm in the hope of the gospel, waiting for the coming King.

Jewish Officers in the French Army.

It is an interesting fact that there are a large number of Jewish officers in the French army. This shows their sympathy with Napoleon, and may yet have an important connection with the closing events in the battle of Armageddon. We wait with deep interest for the approach of coming events. We clip the following from the *London Times*:

The names and ranks of 140 Jewish officers now serving in the French army in Italy have been published. This is an extraordinary number, and yet the catalogue is incomplete, and a supplementary list is promised. As in France promotion entirely depends upon individual merit, we consider this number of officers as a most honorable testimony to Jewish bravery, skill, and morality, especially when it is borne in mind that the whole Jewish population of France does not exceed 100,000 souls. These officers are found in all regiments, from the guards to the baggage train. We can imagine with what zeal the French Jewish soldiers will fight Austrians, the bigoted oppressors and persecutors of their brethren in Central Europe.

"The beast that was, and is not, and yet is."—Rev. 17: 8.

The prophecy of Rev. 17 is now a subject of deep interest to the Bible student, who loves the appearing of Christ. And it would be well for many others to remember the advice of the apostle Peter:—"We have also a more sure word of *prophecy; whereunto ye do well that ye take heed*, as unto a light that shineth in a dark place, until the day dawn and the day star arise. In your hearts, knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Pet. 1: 19–20. As the prophecy gives light, all who neglect it must walk in darkness in relation to coming events. Probably the mass of religious teachers have never been so negligent in the study of the prophets as at the present time, hence the churches seem to be asleep on subjects of the most thrilling interest. The Savior says, "Take ye heed, watch and pray . . . lest coming suddenly he find you sleeping." At no period, we think, have the evidences of the Lord's speedy coming been so strong as at the present time. We see no grounds for doubts that we are near the time when it will be said, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11: 15.

The "scarlet-colored beast" of Rev. 17, is the *last* power that supports the woman—the one that carries her to perdition. We think there can be no doubt that the woman symbolizes the Roman Catholic hierarchy at Rome, and the beast, the associated political power. This Roman beast has seven heads, one of which, evidently the last, is "wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Rev. 13: 3. This wounded and healed head, we think, represents the beast at the time it "was, and is not, and yet is." Has the woman, or Roman Catholic hierarchy, been sustained by a head of the beast answering this description? The dynasty of Napoleon Bonaparte appears to fill the prophetic picture thus far.

G. S. Faber, a noted expositor of the prophecies, who died Jan. 27th, 1854, at the age of eighty-one years, said:—

"We are distinctly taught that the polity, thus triply characterized by *shortness of continuance, and death by the sword of military violence, and revival from the death thus inflicted*, will go, together with the empire of which it is the seventh head, into UTTER DESTRUCTION." "Hence it is quite clear that, if the French Empireship be the short-lived and sword-slain and revived seventh head—of which, in the present day, there can scarcely, I think, be a reasonable doubt—*then* we must anticipate his sure and certain destruction along with that of the long-tolerated Roman Empire."

In 1816, forty-three years since, the year after Napoleon I. was carried to St. Helena, when speaking of the wounded and healed head of the beast, Mr. Faber says:—

"The wound, however, which was thus healed, was the wound which was inflicted on the short-lived *seventh* head. Therefore, the wounded, short-lived *seventh* head must have appeared to St. John to be the particular head which was healed. But the wounded, short-lived seventh head has been shown to be the short-lived FRENCH EMPERORSHIP, which was wounded to death by the sword of England. Therefore the FRENCH EMPERORSHIP is that mortally wounded *seventh* head, whose deadly wound is destined to be healed.

Thus are we apparently led, by the speaking-machinery of the pictured hieroglyphic, to a very important conclusion: the conclusion, namely, that the *seventh head*, which was mortally wounded by the sword, is the identical head which is destined to be healed.

Nor am I here presuming to play the prophet. So far from it, I simply state, either the very words of the prophecy, or the inspired description of what St. John beheld in the picture-history. The *seventh* head then, being the head which was mortally wounded by the sword, is the head which is destined to be healed." "The *rise of the eighth form*, in the verbal interpretation of the angel, corresponds with the *healing of the sword-slain head* in the pictured hieroglyphic. . . . But the sword-slain head, thus destined to be healed, is the *French Emperorship*; and, according to the angel's interpretation, the *literal* mode in which it will be healed, is by the rise of an eighth form of a Roman government, which however is to be the same as one of the preceding seven. THE FRENCH EMPERORSHIP, therefore, will be healed by the rise of that eighth form, with which one of the preceding seven will identify itself. Now it plainly cannot be *thus* healed, unless that *particular* form out of the preceding seven, which is to be the same as the yet future *eighth*, shall be the *seventh* form or THE FRENCH EMPERORSHIP plainly could not be healed by *its* rise.

Hence the grand conclusion from the whole is immediately brought out: THE PREDICTED YET FUTURE EIGHTH FORM OF ROMAN GOVERNMENT WILL BE THE REVIVED FRENCH EMPERORSHIP."—[*Supplemental 3d vol. to a Dissertation on the Prophecies. Dissert.* i. *sect.* 4, *pp.* 78–92.

In 1835, a work on the Revelation was published in Dublin, Ireland, by Isaac Ash, in which the writer, when speaking of the *seventh* head of the beast, says:—

"The seventh form of government under Napoleon seems to be designed. This arose A. D. 1806, when Francis II. abdicated the official title of 'Emperor of the Romans,' which had been transferred from France to Germany by Otho, after he had subdued the kingdom of Italy, and, according to Gibbon, 'forever fixed the imperial crown in the name and nation of Germany.' Napoleon assumed the title of 'Emperor of the French' A. D. 1804, and that of 'King of Italy and Rome' A. D. 1805. . . . There was no longer an emperor of Rome, yet the King of Rome was an emperor." . . . "The event alone can discover how the beast, or now (1835) headless body of the empire, shall itself become an eighth form of government, distinct from all the preceding, and yet produced by them, and embodying the elements of them all. Such a state of things would resemble a universal confederacy, which should swallow up and contain within itself the effect of every species of authority."

"The *event* now shows how the "headless body of the empire" *has* "become an *eighth* . . . embodying the elements of them all." The "*confederacy*" is formed, and the prophecy fast fulfilling. While "the world" "*wonder*" as "they behold the beast that was, and is not, and yet is," those who "take heed" to the "sure word of prophecy," see clear light amid the surrounding darkness, and already behold bright evidence that Gentile rule is about closing up, that the "day dawn" of glory is just ready to burst upon an astonished world. Let us keep ready to welcome the coming King of peace.

"Above Every Other Man."

Who occupies such a prominent position? Louis Napoleon. Such seems to be the decision of the *world*. His progress causes all to "wonder," who are not servants of the Lord and students of the prophets. The *Springfield Republican* remarks of this wonderful man:—"It is something to say of a man that, *above every other man*, he occupies the attention of the world. This can be said of Louis Napoleon to-day." This saying corresponds with Rev. 17:8.

The *Republican*, in speaking of his career as compared with Napoleon I. says:—"There was something, as we now look back upon it, which seems *prophetic* in the relations which the first Napoleon sustained to his reigning nephew. He and the empress Marie Louise held the boy at the font when he was baptized, and the Emperor, in the transports of his tenderness presented him to the people from his window in the Tuilleries."

Now his mandate makes the world tremble. How changed his position since the time he was in New York, and known as "a very fast boy, haunting the drinking saloons and being quite too familiar with houses of bad repute." At that time what event looked more improbable than that he should tread the steps of the illustrious Napoleon I.? Now we see him marching his troops over the same road and with greater success. How appropriate the inscription on one of the banners that greeted him, on his return through France to prepare the way for the establishment of the empire,—"The Uncle that *was*—the Nephew that *is*;" or, as expressed by the Revelator,—"The beast that *was*, and is not, and yet *is*." Napoleon III. is so like Napoleon I. in his strange career, that it seems like the return of the latter to fight his battles over again, only with more rapid success. When Louis Napoleon was at Brescia a few days since, he slept in a house once occupied by his uncle. A correspondent from that place says:

"Napoleon I., when here, honored the residence of the Fenarolli family with his presence. He slept one night in the palace where his successor has just been, after the lapse of a half century, under similar circumstances, pursuing with the *same success* the course of his victories. At the palace, the room where Napoleon I. slept has been religiously preserved, exactly as he left it. The bed, toilet table, and the writing table, in a closet adjoining, remain in the same state—in the same disorder. Napoleon III. joining in this feeling of respect, refused to occupy the apartment where his uncle had slept, and selected a room adjoining."

Spiritualism in Europe.

We often hear it said, "Spiritualism is dying out." Whenever we hear such a remark, it reminds us of an inexperienced blind man exploring a stream from its source to its termination; and judging of the extent of the river by the *noise* of its waters. After tracing the noisy brook down the hillside, plunging in angry roar among the rocks, he arrives where large streams unite and in their deep, silent flow, pass on with scarcely a murmur to the almost boundless ocean. When at this point of his journey, he says: "This river must be dying out, for it makes less *noise* than it did when I was nearer its source." If he were not *blind*, he would not make such a remark. Thus it is with Spiritualism. In its early history, it might be compared to a little cur that runs and barks at every passing traveler, but feared by no one; now, to the savage bull dog that gives no warning till he has his victim by the throat, in his death-grapple. It is true that Spiritualism is less *noisy* than its earlier history, but there is more *policy* and greater progress. The *doctrines* of Spiritualism are entering into the very heart of the evangelical churches; while a large proportion of those outside, have already adopted them and entirely rejected the Bible.

Dr. Gardner, a distinguished Spiritualist from Boston, is now in London, England, and writes to the *Spiritual Age* as follows:

"It may seem strange to you and your readers, to write of the progress of *Spiritualism* in Europe, when, but a few months since, through the columns of the *immaculate, liberal and truth-telling* Boston *Courier*, Prof. Felton, on his return from a brief visit to these shores, informed the readers of that paper in general, and the citizens of America in particular, under the imposing head of "[illegible] of Necromancy," that Spiritualism was almost wholly dead [illegible] in Europe, and that it was [illegible] struggling in America. Yet, in plain contradiction to the learned savan's assertion, I affirm, from what I have personally seen, and from information derived from gentlemen occupying high positions in society, both here in England and in France, that there has never been a time when so much attention has been given the subject as at the present. True, it is not loud-mouthed in its manifestations, and there are no public efforts put forth, by public lecturers or mediums; but, like the still small voice, it is working its way into the hearts of the people, particularly of the upper classes of society; and many persons who occupy very high and responsible positions in governmental matters, both in England and in France, as I am assured by those who know, are deeply interested in the subject. Indeed, learned professors in the highest institutions of learning in this country, do not consider the subject either a 'stupendous delusion' or its advocates 'impostors or fools;' . . . but have, on the contrary, manifested an earnest desire to give the whole subject a careful and candid investigation, whenever opportunities for so doing have been presented."

Our Tract Column.

The Tract Fund for the West.

July, 9th.—A friend in one of the Middle States writes:—"I like your plan of raising funds for the distribution of tracts, &c. It strikes me as just the thing. I will try and send you a dollar before long. . . . May the Lord bless and sustain you in all your labors of love."

This morning I received the following, bearing a postmark that enabled me to *guess* as to its source.

"Bro. Hastings:—Please accept the enclosed as a donation to your Western Fund. Will you notice its receipt in the Crisis, as you have others without mentioning the place from which it came, simply that we may know that it has reached you from—
FRIENDS."

Enclosed was $10. Thank you, "*Friends*." I trust you are also friends of Jesus. He says: "Ye are *my* friends if ye do whatsoever I have commanded you." The Brother you speak of is not referred to in the letters in the Crisis.

Here is another letter.—"*July* 8, 1859. Bro. Hastings:—Looking over the Crisis last night, I saw your purpose to assist the cause of Christ in the *West*. May God bless you in all your efforts to do good. Enclosed are $3 for the West. I hope soon to send more. I have often felt a desire to assist the household of faith and to do good to those that know not Christ; and am thankful for this privilege. I have a great desire to do God's will and to observe his ways and to walk therein. Pray for me that I may be good, and you shall not be forgotten in the prayers of A."

Monday, July 11*th.*—Coming to the P. O. at night, I found several letters. One from Bro. Grant with $2 from L. D. of Conn. It is n't the first remittance that has come from that hand to assist those that are hungering for the word of Life. The Lord loveth these cheerful givers. And here is another letter, long, warm and gushing from the heart of one who has read of the plan to send the truth to the great West, who says:—"Should some of my brothers or sisters, or even my dear pastor, know what I am about doing, they would reprove me, and I don't know but finally drop me, but I can't help that, I must go by my Bible, and I pray God to guide me into all truth. . . Accept from me $2, which I here enclose, to be a little wheel in your great and noble plan." But stop! for "I don't want this published," and so I shall keep the rest of this letter to myself. God bless you, fellow pilgrim, and bless your pastor and brethren and sisters too, and give them clear light to know and do God's will. Perhaps a few good, warm tracts might help some of them a little. Who next? Ah, here's a letter that opens well, two *threes*, $6 in it. Let's see how it reads.

"*W*——, *July* 10, '59.

Bro. H. L. Hastings:—Seeing your efforts to raise $1000 for sending tracts to the West, I send you $6, hoping it will aid and encourage you in the effort and do some good to those you are trying to benefit. Although an old backslider myself, I don't know why I should not try to do what I can to enable others to reach the kingdom, and hold up the hands of such as are making efforts to spread the light.

Yours truly, ——."

Look here, friend, you are most too clever a fellow for the devil to have. We can't quite spare you, I reckon. An old backslider—well, that's *honest*, and honesty is one good thing. If all the old backsliders would do as well as that, we would have the $1000 forthwith. The trouble is, that most of them backslide *pocket* and all, or perhaps their pockets never were converted at all. But you seem to have rather a generous christian feeling about your pocket. So you have deserted from the Lord's army and send on this $6 to scatter light and get a *substitute* to take your place. Well, thank you for *this*. But, friend, while you are willing to send out bread to the hungry, what makes you stay off there and eat husks yourself? Come home, you poor, hungry soul, God waits to receive you. Christ loves you still. O, turn to Him and seek him with all your heart. We want your prayers with this money. Come, let us have them. Then your prayers and your alms will come up together before God. Come, follow the plan of all saints of old who "*first* gave their ownselves unto the Lord, and unto us by the will of God."—2 Cor. 8:5. This is the *right* way. Money is better than nothing, but oh, give God your heart. Come *now* to Christ. Cast all your burdens on him. He wants to enfold you in the arms of love and mercy.

"Return, oh wanderer return,
And seek an injured father's face;
Those warm desires that in thee burn,
Were kindled by reclaiming grace."

To return. Here is another letter with $1 from A. K. of Vt. Here is another, without date, place or time, just received the 18th. "I suppose you can make some use of small amounts. The within you are at liberty to use in any way you think proper." $3. Short and sweet. I think we can use small sums just as well as large ones.

Here is another letter with $2. "I would like to be one to help forward the cause, so will you please accept my mite. Perhaps this will do no good, but if it should be the means, in the hands of God, of saving one poor soul, I shall be amply repaid for all the self-denial which it has cost me. I wish I could do more, but thank God that I can do this, and for the future, I mean to be more self-denying than I ever yet have been, that I may be able to do much more for him who has done so much for me. My prayer goes with this, and may every penny which shall be given be accompanied with a prayer that it may speak to the glory of God. I would like to know who that Bro. T. from Minnesota is, but as I suppose I shall not find out without giving my name, I must remain ignorant a little while longer. Go on, dear brother, in your good work, and the God of peace shall be with you. A sister in Christ."

Well, "sister in Christ," that was "a brother in Christ," out West; and as you know him as well as I do you, perhaps we are even. May be he will speak out and give you his name by and by. Won't you try to hunt up that "backslider?" I think he is in your state and vicinity. Get him started anew if possible. Thank you, sister, for your donation and your *prayers*. Pray without ceasing, and may God hear and answer your prayers.

Another letter.—"*N. H. July* 11*th.* Bro. Hastings:—I see by the Crisis that you are yet striving to get means to send the bread of Life to those who are destitute, and I will add my mite by sending $1. And may God bless you and prosper you in your endeavors to do good. And may your tracts be the means which God will use to win souls to Christ. From a sister who is striving for the kingdom." Well, sister, strive on for the kingdom, you shall gain the rest by and by. Be faithful to the end.

One more letter and I must close this epistle:

"*Worcester, July* 11*th*, 1859.

Dear Bro. Hastings:—I drop you a line by way of encouragement. We have read your appeals in relation to the Tract Fund, and our hearts have been stirred within us. Yesterday, the church in Thomas St., as soon as the subject was introduced, without discussion, voted to send you $50 for the above object. We chose a committee to raise the money, and they went immediately about their business. You shall have the amount in a few days. Keep in the good work, our hearts and hands shall be with you. W. A. S. S."

Thank the Lord for *that*. Your "hearts and hands," that is what we want in this work. Well, brethren, let us be of good courage.

Now, brethren at the West, read over my first letter and send in your orders for tracts, giving place, railroads and lines of transportation, and let the brethren far and near take hold, and we will soon have this ball in motion. I leave it with the Lord. He has the money in his hands. May He direct us. Your brother in Christ Jesus.

H. L. HASTINGS.

Providence, R. I.

For the Crisis.

On Secret Societies, Politics, etc.

If ye love them that love you what reward have ye? do not even the publicans the same? If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you . . . If they have persecuted me they will also persecute you; if they have kept my saying, they will keep yours also. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. [illegible]

For the Crisis.

Immaterial!

I suppose that my friends generally understand that I am so "orthodox" as to believe in immaterial substance. This fact was the occasion of my present discussion with Mr Cobb, and his effort to rank me as a materialist seems to me very gratuitous. Some friends know also that I hastened the preparation of my book because I thought the doctrine of life in Christ burdened with materialism.

My Advent friends, some of whom believe that even God himself consists of material substance and exists in human form, will grant that I have made little parade of my orthodox heresy on this subject, though it has been ever undisguised. I have said little directly about it. Nor do I now wish to discuss the subject at length. But finding it frequently assumed that "immaterial substance" is a high sounding name for nothing, and meeting occasional amazement that any one can believe in being that is not matter, I wish to make a remark and propound a question.

My remark is that the argument for the immortality of the soul from its immateriality is fast passing away. It is found in some old books, and in the speech of some who read only old books. But the thinking men of the day confess that it is worthless. Hence we hazard nothing in granting that the soul is immaterial, and exists without the body. An able D. D. has told me that the attempt to show that the soul can not exist without the body and *therefore* the man may wholly die, seemed to him a vain effort to wield a sledge-hammer when a tack-hammer might do the business. And in the early history of christian opinion, as I have shown, the man who first held that the soul dies with the body, Tatian, was an orthodox man, and held eternal suffering. And just now the most talented of the Spiritualists, as I regard him, T. L. Harris, believes that the persistently wicked will become extinct.

My question is this: Have we not an example of something that has a most real and undeniable existence, with none of the qualities or properties commonly assigned to matter? It is often remarked and generally admitted that we know nothing of substance but by its qualities. On this fact is based the common distinction between matter and mind, as different kinds of substance. Their properties are different throughout. To think, to feel, and to will, are nothing at all like being heavy or light, square or round, large or small, long or broad, red or blue. And the two classes of qualities differ not in degree, not by more or less,—as gold is heavier than silver and more yellow than platinum, etc.,—but they are wholly different in kind. And if we know substances only from their properties, all observation and all inductive reasoning point to the conclusion that mind and matter are different substances. And the connection of mind with matter, as apparent in the facts of phrenology, does not at all conflict with the distinction of their natures.

But *mind* is not the example I wished to propose, but *force*, or *power*. The simplest instance is the attraction of gravitation. If I drop a book from my hand, it is somehow drawn down to the floor, or toward the earth. The fact is as familiar as sunshine, but who has ever explained it? *What is it* that draws the book down? If we could see an elastic piece of india-rubber pulling the book earthward, we should say that explained it. If we could grasp some linked chain fastened to the book, and feel some concealed imp pulling at the other end, we might say the cheat was detected. If we could with our microscope discover a few gossamer threads attaching and moving the book to the earth, then the secret would be out. But we do not find one of these things. We find no palpable, tangible, or visible cause of the wonder; and so, in despair of a reason, we render the lip-service of a name, and call it the "attraction of gravitation;" meaning thereby a certain kind of *force* or *power* that makes things heavy and persuades them to kiss the earth.

Of course it is no explanation to give a third name, or a fourth, instead of the first or second. You may call it the *influence* of the earth; but, pray, what is influence, or "influx," as the Swedenborgians call it? Some have tried to get further than a name, and have ascribed it to the undulations of an ether diffused through space; so it would be not unlike the movement of sound, or of light. But how such an ether should drag down the avalanches, instead of just giving them a blushing, microscopic startle, we are not told. The explanation needs explaining. In despair of any dissection or analysis of the power, we may still ask what kind of a thing is it? Is it a mere relation between other things, or is it an actual and real thing?

Here we come to the question, Can anything *act* where it does *not exist?* We suppose not. But then it will not do to say that this force or power resides in the earth, or in the book. It [illegible] at home. It is very non-resident. It is a great traveler, always roaming away and out in every possible direction. [illegible] earth is [illegible] after the book, and by [illegible] authority says, "Sir, you are my prisoner," and the book, somehow, budges, and capitulates. I can not divine the mysterious process; but the thing is done, and I must believe it. Not the least marvel is that the force is hindered by no obstacle. Put a pane of glass between the earth and the book, and it darts forth just as quickly, and very scornfully shatters the glass in its retreat. Interpose a sheet of thick boiler iron, or ten thousand such, and it is not balked an instant, but grasps the book as soon as before. It courses through all water, and all pathless space, with the same ease. What, and where, I ask, is this power? The earth, certainly stays at home all the while. It never goes out of itself, never gets beyond its own surface. It is always in its right body, never beside itself. It does not go to the book; how, then, does it send for it? Do you call the attraction a quality or property of the earth? What do you mean? Do properties exist where substances do not? If you say no, then the earth itself takes the book without touching it. If you say yes, then we ask, what is the nature of this marvelous property or power of attraction?

I will not answer the question. I only remark, that if not one of the most *real*, it is one of the most *effective* things in the world. It allies the moon to its consort, and persuades both earth and moon to wait upon the sun. It makes all the planets comrades. It rules among the stars. It binds the sweet influences of the Pleiades, forms the bands of Orion, and guides Arcturus with his sons. It pledges all worlds and all atoms in a mystic brotherhood, and holds the fabric of the universe together.

I do not say that it is substance. Yet I dare say, it is not matter. It has no form,—neither length, breadth, nor thickness. "There is no voice, its sound is not heard." It works in all we see but itself is unseen. Though it gives weight to all other things, itself has none. While we all feel it holding us down to earth, no man has ever touched or handled it. And it has neither odor nor taste. It eludes all our senses, and may do so forever. It is a common opinion among thinkers that we should never have suspected its existence but from a kindred power of the mind itself,—the faculty of volition, or will. Good philosophers have made a distinction between *phænomena* and *noumena;* "things that do appear," and things discovered by the mind, though unseen.

The *phænomena* of the world may be more or less the *effects* of this power we are in quest of, but it is not among them. I do not say what it is. I will not say that it is spiritual substance. Though it seems to me very real, very substantial, and yet not itself matter, I will not give it any name. I will only ask my friends to explain its nature, before they object to my faith in immaterial substance, or quiz me much on the account of it. When we have explored a little more fully the depths of being, even in the atom, then we can afford to be a little positive on the nature of being, and perhaps say whether our Heavenly Father consists of matter, the same kind of substance which he has made and is every day showing to us.

C. F. H.

Obituary Notices.

Died, in Appleton, Wis., June 10th, 1859, Maria M., wife of Minor S. Smith, aged forty years.

Sr. Smith was a member of the Baptist church from the early age of eleven years. Many thought she gave good evidence of conversion when but seven years old; but it was not thought best to receive her into the church at so early an age. At this time, she was remarkable for her devotion. She was often found reproving older persons than herself with unaffected gravity, when they were indulging in vain or trifling conversation. When but eight years old, lying in bed late one morning, her mother called to her, asking why she was lying so late, she answered, "I was thinking how good it would be to die and be with Jesus."

She remained a member of the Baptist church till 1849, when she embraced the faith of a soon coming Savior, and that he was coming to make alive and reward his children who have died in faith. She was then living in Homer, N. Y., where she made her house a "pilgrim's home." Many, no doubt, will remember her "labors of love" in providing for brethren from abroad, on the occasions of meetings in Homer. * * *

A husband and son mourn their loss. May her example, in her devotion to "the truth" and to christian principle, be to them a beacon light, that shall guide unto eternal life. * * *

She has gone, though not forever, but according to her faith, she will soon "come again from the land of the enemy."

I. K. Lombard.

Died, of liver complaint, at Castle Rock, Dakota Co., Minnesota, July 7th, 1859, Eliza A. Stone, wife of S. W. Stone, aged twenty-seven years.

The subject of this notice was formerly of the Methodist denomination, but in the winter of 1853 she embraced the "Advent faith," and was baptized in the month of January, by Eld. W. Pratt. With her dying breath she stated that she was "prepared to sleep in Jesus."

She leaves a husband and two small children to lament her departure. Her funeral [illegible] attended by sympathizing neighbors [illegible] from the following text: Christ "hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

"The trump shall sound—the gates of death
Shall make his children way;
From the cold tomb the slumberers spring,
And shine in endless day."

W. Sheldon.

Expositor, please copy.

Asleep in Jesus.

I was much impressed a few days since, while attending the funeral of the little boy of Bro. W. P. Leathe, in South Reading. He was sick but a few days, and suffered much in his last moments. He gave a most striking proof of his acceptance with his Savior, and seemed willing to go. Just before he died, he called his mother to his bedside, and told her he was not afraid to die, and that Christ would raise him at the last day, and wanted all his little friends to be good and meet him in the kingdom. Three of the primary schools were in attendance, and many a tear followed the sweet flowers that they dropped on his grave.

TO EDDIE.

Farewell to thee, Eddie,
Thou hast gone from us now,
And the cold stamp of death
Has been placed on thy brow;
And with sorrow we look
Upon thy lonely green grave,
Where the wild rose shall bloom,
And the willow shall wave.

S. D. Emerson.

Stoneham, June 19th, '59.

Summary of News.

FOREIGN.

Per Africa. Liverpool dates to the 9th inst.

An armistice has been concluded between the allied and Austrian armies till the 15th of August, and strong hopes of peace are now entertained.

THE WAR.

On the 7th inst., the Emperor of the French telegraphed to the Empress that an armistice had been concluded between the Emperor of Austria and himself, and that, Commissioners had been appointed to settle the clauses and duration of the armistice.

The Paris Moniteur, in publishing the official dispatch, appends the following remarks: "It is necessary that the public should not misunderstand the extent of the armistice. It is limited merely to a relaxation of hostilities between the belligerent armies, which, though leaving the field open to negotiations, do not enable us for the present to see how the war may be terminated."

The armistice had given rise to a variety of speculations in the English papers.

The London Times believes in peace, and remarks that before the truce has ended the French army will be refreshed and reinforced, a fleet of gunboats will be ready for launching upon the Lake that surrounds Mantua, and a great army will be ready to make its descent upon the shores of Northern Italy. Broken and dispirited as Austria now is, she is yet better able to fight at this moment than she will be at any future time.

We believe therefore in peace, and we believe that the path to peace will be made smooth to her, for the Emperor has won the advantage, which for the moment he proposes to himself. If this war between France and Austria is ended, France comes tremendous in power out of the conflict, and Austria and Europe will look on with still increasing interest, and much meditation upon the future while she rests upon her arms.

The London Post inclines to think that the proposition for an armistice came from the moderation of the Emperor of the French, and is of the opinion that Austria will consent to sacrifice her Italian sway and thus end the war.

The following items show the complexion of affairs before the armistice was announced.

Turin, July 7. The fortress of Preschiera, now invested by the Sardinian army, is cannonaded day and night. With the aid of the gunboats which will soon be landed on the Lake of Garda, the resistance is not expected to be very prolonged.

Berne, July 7. Advices have been received from Lameden to the 6th inst. All the Austrian troops have left Windschan and are concentrating on the Stelvio Pass, where a conflict is expected to-day.

Fiume, July 6. Two French war steamers have been reconnoitering off this place. One thousand French soldiers have occupied Cherso. The occupation of Fiume by Austrian troops continues.

The Times correspondent with the Austrian army says that a bombardment of Verona and Mantua will not suffice. There must be a good deal of fighting at close quarters before anything can be done. They and the other strong holds of this great military quadrangle are very much stronger than they were ten years ago. There are great field works to be taken before any approach can be made to the main defences, and in the meanwhile Austria may have got together again an army capable of risking another general action.

At Verona quantities of grain are stored in every available place, and 35,000 Hungarian oxen are either there or in the immediate neighborhood. The Vienna correspondent of the London Times says that on the 3d inst the French fleet, consisting of 64 sail, was at no great distance from Venice.

The Vienna Gazette publishes an amended list of the losses at Solferino. As to officers, the return gives 90 killed, 414 wounded, 13 made prisoners and 70 missing. Of rank and file, 2500 killed, and 11,213. Nothing is said respecting the number of men taken prisoners.

The French and Sardinians killed and wounded were 18,245. The numbers given by the Vienna Journal are believed to be below the truth. The management of the siege of Verona was said to have been confided to Marshal Vaillant. It is stated that on the 4th inst. Count D'Urban, son or nephew of the Governor of Verona, arrived at the headquarters of the Emperor of the French as the bearer of a flag of truce. The object of the mission was supposed to have reference to an exchange of prisoners.

The Times correspondent in the allied camp, July 2, says of the siege of Peschiera:

"Hitherto the Austrians have only amused themselves with keeping up a cannonade at the allied troops which are investing the place. You could estimate the advance of the allies by the more sustained fire, which this morning was so continuous that they must have discovered that the allies have not only established themselves, but broken ground and begun the trench work.

This morning Prince Napoleon came up from his camp on the Oglio, and had a long conference with the Emperor, who received likewise a visit from the King of Sardinia. The junction between the corps of the Prince and the Grand Army has been effected, and they may henceforth be considered as one. During his stay at Viadura M. Kossuth came up to see Prince Napoleon."

A letter in the Nord says: "Information has been received by the French admiral from the neutral vessels which have been allowed [illegible], and from several Italian sailors who have deserted from the Austrian service, that all the forts along the sea coast are mined and ready to be blown up. They are united one to another by an electric wire, which starts from the fort of Malghera, about four miles from Venice, on the Padua road, and from whence the spark will be sent. Since the 15th, more than forty vessels have been sunk in the different passes."

A letter has been received from Baron Larrey, the Emperor's surgeon, in which he states that his horse was killed by a bullet, which, had it not been intercepted, would probably have struck the Emperor."

Attempt to Poison Napoleon.—The Florence correspondent of the Providence Journal writes: A French officer here tells the following story. He says it has not been printed in the French journals—and certainly we have seen no account—but the fact is known to the army, and the story is true. On Good Friday, if at no other time in the year, all good Catholics partake of the Communion. On that day, the 21st of April last, according to his habit, the Emperor was to receive the consecrated wafer in the chapel of the Tuileries. Before going to the chapel he was told that he must not eat the holy particle that was to be offered him, as it had been prepared with a subtile and malignant poison for the purpose of destroying his life. The informant was a party to the diabolical secret, but horror of conscience and reverence for the Emperor led him to betray the conspiracy. The Emperor knelt at the altar during the mass, but did not eat the bread. When the service was finished, the officiating priest was invited into the apartment of the Empress to partake of a collation, while the wafer was submitted to a chemical examination. It was found to contain, as the informant had said, a concentrated poison. The priest is now in a fortress in Algeria. The soldier says that the priest was an instrument of the Jesuits, but whether in Italy, Austria, France, or England, is not understood.

The Pope has addressed a letter, dated June 18th, to the patriarchs, primates, archbishops and bishops in communion with the Holy See, in which he attacks the Sardinian government with great bitterness.

Peace Concluded.

Per steamship North Briton, Liverpool, 13th. The result of the interview between the Emperor of France and the Emperor of Austria was the Concluding of a Peace.

The following is the telegram from Napoleon to the Empress, announcing the fact.

Valleggio, July 11.—Peace is signed between the Emperor of Austria and myself. The bases of peace are: The Italian Confederation, under the honorary Presidency of the Pope; the Emperor of Austria concedes Lombardy to the Emperor of the French, who transfers them to the King of Sardinia; the Emperor of Austria preserves Venice, but she will form an integral part of the Italian Confederation.

THE ENGLISH PRESS ON THE PEACE.

The *Daily News* affirms that the past hopes and expectations of Italy are deceived. It adds: "History will call the Emperor to a strict account for having made war on false pretensions, and signed a mock and selfish peace,—a peace that leaves Austria impregnably fortified in Northern Italy—that connects Central Italy to the patronage of the Pope, and to the constant menace of military intervention on the part of the Pope's patrons and protectors—that takes no account of the welfare of the people, and substitutes for national independence a confederation under the lock and key of Austrian garrisons. The Emperor of France has sown the seeds of future wars, and the closer we examine the pretended pacification, the more futile and iniquitous it appears.

The *Morning Post* contends that the soul of the treaty agreed upon is the nationality guaranteed under every variety of local government, in a confederation of Italian States. The Emperor of Austria is to be King of Venetia solely as an internal member of the confederation. He will rule less than 3,000,000 Italians, and will be controlled by a Confederation ruling not less than 26,000,000. The Pope is shorn virtually of his temporal supremacy—he is deprived of the substance, but keeps the shadow.

The *Times* says that Venice must hope that her independence will not be a mere name, and that the influence of France and Austria united will not be more unbearable than that of Austria singly. The Romans must hope that the Italian Confederacy, under the honorary Presidency of the Pope, will be nothing like any government they have hitherto known. The Papal States are left as they were, but with a master greater than before. He is honorary President of the Italian Confederation, and Gen. Guyon holds the sword at his side. The King of Naples is made a member of the Confederation, and has to learn the worth of that honor and its import. Europe has to welcome a new Power. England has nothing to do but to look on. Austria is somewhat humbled, but relieved of a difficulty. Sardinia is aggrandized with a province that mistrusts her, and a neighbor that has earned an imperishable and inexhaustible claim to her gratitude. The Grand Dukes, we suppose, are once more to be reinstated on their thrones. France has now the game in her own hands. She has Europe before her. She can raise all Italy and half the Austrian Empire against those Germans whom she has so often beaten; yet, on the very summit of her ambition she renounces. France has spent 50,000,000 sterling, and 50,000 men, only to give Milan a Piedmontese instead of an Austrian master, and to establish the Pope in a temporal dignity even beyond his imagination and capable of extension. Is all this real? The Emperor's game must be a very long one.

[From the Boston Journal.]

We have, therefore, as the result of the Italian War of 1859, these general facts: Peace, after an expenditure of 100,000 lives, and of an amount of money yet unknown, the erection of all Italy into a confederation, under the temporal authority of the Pope, thus immensely extending that much doubted prerogative; the annexation of Lombardy to the realms of Victor Emmanuel, thus adding 3,000,000 to his former 5,000,000 of subjects, making his the leading power in the new Confederation; and the retention of the Venetian States to the Emperor of Austria, comprising about 3,000,000 of people and the great defensive line of the Adige, with its two fortresses of Verona and Leguano, making these States, however, a part of the Italian Confederation in nearly the same manner that a large part of Francis Joseph's dominions is included in the Germanic Confederation. It does not yet appear how the Duchies are to be managed, but it is presumed that they will be reinstated. Personally, Louis Napoleon obtains a master influence in Italy through the gratitude of Sardinia. Francis Joseph loses Lombardy with its fortresses of Peschiera and Mantua, but saves Venice, and with it an influential voice in Catholic Italy. Victor Emmanuel nearly doubles his kingdom, while acquiring subjects not homogeneous with his own and merging a part of his sovereignty in the confederation. The Pope is nominally greater than he has been for a century, while his power will probably be even less than it is now.

The *European* (Liverpool) *Times* has the following:

"It is premature to discuss the terms on which the impending peace may hang, but it is evident that the rock ahead, as regards Louis Napoleon, is the temporal power of the Pope. The independence of Italy can never be placed on a sufficient [illegible] while the States of the Church are ruled by the ecclesiastical power, and recent events show that his Holiness has no idea of parting with his rights of sovereignty. In his recent allocution to the Secret Consistory, the Pope menaces with excommunication all who dare to attack his temporal rights, but he relies, he says, on having the integrity of his dominions respected by the French Emperor, who has declared to him that the French army in Italy will do nothing against the dominions of the Holy See, but on the contrary protect and maintain them. It will be soon ascertained whether this pledge will be kept.

New Tract.

☞ The Parable of the Rich Man and Lazarus. *Does it imply eternal future suffering?* By C. F. Hudson. This tract is now ready. See our list of books and tracts.

Notices, &c.

The Lyre—Special Notice.

As the book cannot be completed for the August campmeetings, many have desired us to get out the second part *first* containing the tunes and hymns for conference and campmeetings. This I propose to do, and will give due notice of the period when ready. All orders should be sent in without delay, to

J. V. Himes, Boston, Mass.
Miles Grant, Boston, Mass.
H. L. Hastings, Providence, R. I.

Eld. Himes requests the insertion of the following notice:

East Kingston Campmeeting.

A campmeeting will be holden in East Kingston, N. H., on the land of Mr. M. C. Eaton, one mile from the railroad depot. It will commence Aug 22d, and continue over the Sabbath. Its objects being to revive the faith and hope of Adventists, and prepare themselves and others for the coming of the Lord, it is desired and expected that all will unite in the effort—laying aside prejudices, and heartily engaging in the work of saving souls, and thus preparing a people for the coming of the Lord, which draws nigh. Come, brethren, let us have one more rally in East Kingston—of happy memory—where we have seen so much of the power and goodness of God in time past. Let all God's people who can come up to the feast, full of faith and the Holy Spirit, bringing their unconverted children and friends, that they may be blessed and saved. Notice of tickets, board, etc., hereafter.

Committee.—Lendal Brown, Haverhill, Mass. J. H. Joselyn, Boston, Mass. Harris Pearson, Newburyport. C. P. Whitten, Lowell, Mass. Edmund Rowell, Kensington, N. H. Gorham Pillsbury, Kingston, N. H. J. T. Richardson, Lawrence, Mass.

East Kingston Campmeeting.—Arrangements have been made with the Superintendent of the Boston and Maine Rail Road, for tickets at half price between Lawrence and Great Falls, to be had at all the intermediate stations. Arrangements are being made also with the Concord and Portsmouth road for the same fare, which will be duly noticed.

Board and lodging and horse keeping is provided for on or near the ground, on reasonable terms.

All persons attending the meeting will stop at the East Kingston station. The camp is one mile from the station. Carriages will be in attendance.

J. V. Himes, Superintendent.

Boston, July 25, '59.

☞ General Meeting at Seneca Falls, N. Y., commencing Tuesday evening, August 2d and continuing over the two Sundays following. The brethren in Seneca, Cayuga, Wayne and Yates Counties are earnestly requested to attend this meeting. Come, Brethren and Sisters, let us have one more good season in the cause of the Lord in this section of country. Come, lest we are, all of us, discouraged, and fall by the way, by reason of the manifold trials and temptations of life and that in *sight of the prize*. The "bright morning" is looming up in the distance, and soon will be here. Let us be found *active* in this cause and *fighting for the truth* "when the King of kings comes."

Bro. M. Grant, of Boston, will deliver a series of discourses on the subject of Life and Immortality only through Christ at this meeting. In behalf of the Church,

Thos. G. Newman.

Campmeeting.

I wish to say to the Brn, one and all, that it is probable that our proposed Advent campmeeting will be in Lynn, as is desired, if no place preferable is soon suggested, and it will commence about the first of Sept., perhaps the fifth. L. Boutell.

Groton, July 16.

Any suggestions about the meeting will be timely for a few days. L. B.

Just published, the Cottage Testament, by W. Patton, D. D., with Notes, Polyglott References, and Marginal Readings, also Maps, Tables, etc., Geographical descriptions of all the principal places in the New Testament alphabetically arranged. Complete in one volume, morocco, flexible binding. Price 75 cents. Sent by mail free, on receiving price. Address J. Babcock, Natick Post Office, R. I.

Campmeeting.

There will be a campmeeting in Savoy, on the same ground that was occupied last year for that purpose, commencing Sept. 5th and continuing one week. Particulars hereafter.

J. C. Healy,
Committee, R. Starks,
E. M'Culloch.

Notice.

A meeting is expected to commence at North Searsport, Maine, on Saturday the sixth day of August next, at ten o'clock, A. M. and continue over the Sabbath. Eld. John Billings is expected to attend.

W. Nichols.

Notice.

The Lord willing, our campmeeting near Collinsville, Ct., on land of Bro. Johnson, occupied by us last year, will commence Aug. 22d. Particulars hereafter.

S. G. Mathewson.

Grove Meeting.

Elder Miles Grant will hold a grove Meeting, between the villages of Fort Edward and Sandy Hill, N. Y., commencing at 3 o'clock, P. M., on Friday the 29th of July, and closing the following Sunday, after the afternoon services. Brethren from abroad are invited to attend, and take part in the services.

J. Parry.

July 2d, 1859.

☞ Meetings every Sabbath, at the house formerly occupied by the F. W. Baptists, on the corner of Centre and Green Sts., Concord, N. H. T. M. Preble.

The Prophetic Chart.—Brethren are informed that I have had a prophetic chart of the visions of Daniel and John, engraved on wood. It is a beautiful engraving, 11 by 14 inches. [illegible] Address Bartholomew Bowers, Philadelphia, Pa.

Appointments.

Bro. Wm. G. Moncrieff, will preach in Boston, (Chapman Hall,) Sunday........July 31st

L. D. Thompson will preach in
Lawrence, Mass........Sunday, Aug. 7th
Haverhill........Aug. 8th
South Reading........Aug. 9th
Lowell........Aug. 10th
Westford........Aug. 12th
Nashua, N. H........Aug. 13th
North Springfield, Vt........Sunday, Aug. 14th

Eld. H. Pratt will meet with the brethren in
Springfield........Sunday, July 31st
North Adams........Aug. 7th
Vernon, Vt........Aug. 14th

Eld. A. Durfee appoints to preach at Pontiac, (Meeting House)........Sunday, July 31st
S. R. Eddy.

J. G. Smith will preach in Woodstock, N. H., (where Bro. Jackman appoints)........July 31st
Ossipee, (where Bro. J. Sanborn appoints) Aug. 7th

Bro. Champlin appoints to preach in
Bristol........July 31st
J. H. Sutliffe.

Providence permitting, I will hold meetings as follows:—
Newfield, Ct., Sunday........July 31st
Winsted, Tuesday........Aug. 2nd
Pleasant Valley, Wednesday........Aug. 3d
Bakerville, (if Bro. Mathewson appoints)........Aug. 4th
Collinsville, Friday........Aug. 5th
North Canton, Sunday........Aug. 7th
Hiram Munger.

I propose to preach, the Lord willing, at
Scitico (chapel)........Aug. 7th
New Britain, Ct., Thursday evening........Aug. 11th
Bristol, Ct., Sunday........Aug. 14th
If these proposals conflict with previous arrangements, please notify immediately. Address H. F. Carpenter, Worcester, Mass.

Providence permitting, I will commence a series of meetings at Seneca Falls, N. Y., Tuesday evening, Aug. 2nd, to continue every evening through the week and over the Lord's day, and as much longer as may be thought best.

Miles Grant.

P. S.—Those who wish my labors between Rochester and Boston, subsequent to the above appointment, can address me at Poultney, Vt., till July 23d, Seneca Falls, N. Y., till Aug. 6th; after that, at Boston, Mass., as usual. M. G.

By invitation, the Lord willing, I will preach the gospel as follows:—
Cheshire........July 31st
Fairhaven........Aug. 7th
Southington........Aug. 14th
Cheshire........Aug. 21st
S. S. Brewer.

D. R. & M. S. Mansfield appoint to preach at North Herman, Me., July 31st.

I will preach as follows:—
Worcester, Mass., (eve.)........July 29th
Holden, Mass........Sunday, July 31st
Auburn, N. H........Sunday, Aug. 7th
I shall look for letters at all of the above places, consequently if these appointments conflict with previous arrangements, brethren will please notify me. S. W. Bishop.

Eld. T. Smith appoints to preach in
Carmel, Me., (meeting house)........Aug. 7th

Business Matters.

To Correspondents.

C. G. Carr.—The communication will appear in its turn.

Cash Receipts.

C C Dow 234, $3 00, Mr. Perry 195, $1 08; Dr. E S Robbins, $5 00.

G Wightman 213, E W Pond 204, C C Bradley 213, J Bousont 213,—50 cts. each.

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Glad Tidings [illegible]

Immaterial.

For the Crisis.

I suppose that my friends generally understand that I am so "orthodox" as to believe in immaterial substance. This fact was the occasion of my present discussion with Mr Cobb, and his effort to rank me as a materialist seems to me very gratuitous. Some friends know also that I hastened the preparation of my book because I thought the doctrine of life in Christ burdened with materialism.

My Advent friends, some of whom believe that even God himself consists of material substance and exists in human form, will grant that I have made little parade of my orthodox heresy on this subject, though it has been ever undisguised. I have said little directly about it. Nor do I now wish to discuss the subject at length. But finding it frequently assumed that "immaterial substance" is a high sounding name for nothing, and meeting occasional amazement that any one can believe in being that is not matter, I wish to make a remark and propound a question.

My remark is that the argument for the immortality of the soul from its immateriality is fast passing away. It is found in some old books, and in the speech of some who read only old books. But the thinking men of the day confess that it is worthless. Hence we hazard nothing in granting that the soul is immaterial, and exists without the body. An able D. D. has told me that the attempt to show that the soul can not exist without the body and *therefore* the man may wholly die, seemed to him a vain effort to wield a sledge-hammer when a tack-hammer might do the business. And in the early history of christian opinion, as I have shown, the man who first held that the soul dies with the body, Tatian, was an orthodox man, and held eternal suffering. And just now the most talented of the Spiritualists, as I regard him, T. L. Harris, believes that the persistently wicked will become extinct.

My question is this: Have we not an example of something that has a most real and undeniable existence, with none of the qualities or properties commonly assigned to matter? It is often remarked and generally admitted that we know nothing of substance but by its qualities. On this fact is based the common distinction between matter and mind, as different kinds of substance. Their properties are different throughout. To think, to feel, and to will, are nothing at all like being heavy or light, square or round, large or small, long or broad, red or blue. And the two classes of qualities differ not in degree, not by more or less,—as gold is heavier than silver and more yellow than platinum, etc.,—but they are wholly different in kind. And if we know substances only from their properties, all observation and all inductive reasoning point to the conclusion that mind and matter are different substances. And the connection of mind with matter, as apparent in the facts of phrenology, does not at all conflict with the distinction of their natures.

But *mind* is not the example I wished to propose, but *force*, or *power*. The simplest instance is the attraction of gravitation. If I drop a book from my hand, it is somehow drawn down to the floor, or toward the earth. The fact is as familiar as sunshine, but who has ever explained it? *What is it* that draws the book down? If we could see an elastic piece of india-rubber pulling the book earthward, we should say that explained it. If we could grasp some linked chain fastened to the book, and feel some concealed imp pulling at the other end, we might say the cheat was detected. If we could with our microscope discover a few gossamer threads attaching and moving the book to the earth, then the secret would be out. But we do not find one of these things. We find no palpable, tangible, or visible cause of the wonder; and so, in despair of a reason, we render the lip-service of a name, and call it the "attraction of gravitation;" meaning thereby a certain kind of *force* or *power* that makes things heavy and persuades them to kiss the earth.

Of course it is no explanation to give a third name, or a fourth, instead of the first or second. You may call it the *influence* of the earth; but, pray, what is influence, or "influx," as the Swedenborgians call it? Some have tried to get further than a name, and have ascribed it to the undulations of an ether diffused through space; so it would be not unlike the movement of sound, or of light. But how such an ether should drag down the avalanches, instead of just giving them a blushing, microscopic startle, we are not told. The explanation needs explaining. In despair of any dissection or analysis of the power, we may still ask what kind of a thing is it? Is it a mere relation between other things, or is it an actual and real thing?

Here we come to the question, Can anything *act* where it does not *exist?* We suppose not. But then it will not do to say that this force or power resides in the earth, or in the book. It will not stay at home. It is very non-resident. It is a great truant, always running away and out in every possible direction. From the earth it scampers away after the book, and by some art known to itself and God—I [illegible] it arrests the book, or with a tone of very special authority says, "Sir, you are my prisoner," and the book, somehow, budges, and capitulates. I can not divine the mysterious process; but the thing is done, and I must believe it. Not the least marvel is that the force is hindered by no obstacle. Put a pane of glass between the earth and the book, and it darts forth just as quickly, and very scornfully shatters the glass in its retreat. Interpose a sheet of thick boiler iron, or ten thousand such, and it is not balked an instant, but grasps the book as soon as before. It courses through all water, and all pathless space, with the same ease. What, and where, I ask, is this power? The earth, certainly stays at home all the while. It never goes out of itself, never gets beyond its own surface. It is always in its right body, never beside itself. It does not go to the book; how, then, does it send for it? Do you call the attraction a quality or property of the earth? What do you mean? Do properties exist where substances do not? If you say no, then the earth itself takes the book without touching it. If you say yes, then we ask, what is the nature of this marvelous property or power of attraction?

I will not answer the question. I only remark, that if not one of the most *real*, it is one of the most *effective* things in the world. It allies the moon to its consort, and persuades both earth and moon to wait upon the sun. It makes all the planets comrades. It rules among the stars. It binds the sweet influences of the Pleiades, forms the bands of Orion, and guides Arcturus with his sons. It pledges all worlds and all atoms in a mystic brotherhood, and holds the fabric of the universe together.

I do not say that it is substance. Yet I dare say, it is not matter. It has no form,—neither length, breadth, nor thickness. "There is no voice, its sound is not heard." It works in all we see but itself is unseen. Though it gives weight to all other things, itself has none. While we all feel it holding us down to earth, no man has ever touched or handled it. And it has neither odor nor taste. It eludes all our senses, and may do so forever. It is a common opinion among thinkers that we should never have suspected its existence but from a kindred power of the mind itself,—the faculty of volition, or will. Good philosophers have made a distinction between *phænomena* and *noumena;* "things that do appear," and things discovered by the mind, though unseen.

The *phænomena* of the world may be more or less the *effects* of this power we are in quest of, but it is not among them. I do not say what it is. I will not say that it is spiritual substance. Though it seems to me very real, very substantial, and yet not itself matter, I will not give it any name. I will only ask my friends to explain its nature, before they object to my faith in immaterial substance, or quiz me much on the account of it. When we have explored a little more fully the depths of being, even in the atom, then we can afford to be a little positive on the nature of being, and perhaps say whether our Heavenly Father consists of matter, the same kind of substance which he has made and is every day showing to us.

C. F. H.

Obituary Notices.

Died, in Appleton, Wis., June 10th, 1859, Maria M., wife of Minor S. Smith, aged forty years.

Sr. Smith was a member of the Baptist church from the early age of eleven years. Many thought she gave good evidence of conversion when but seven years old; but it was not thought best to receive her into the church at so early an age. At this time, she was remarkable for her devotion. She was often found reproving older persons than herself with unaffected gravity, when they were indulging in vain or trifling conversation. When but eight years old, lying in bed late one morning, her mother called to her, asking why she was lying so late; she answered, "I was thinking how good it would be to die and be with Jesus."

She remained a member of the Baptist church till 1849, when she embraced the faith of a soon coming Savior, and that he was coming to make alive and reward his children who have died in faith. She was then living in Homer, N. Y., where she made her house a "pilgrim's home." Many, no doubt, will remember her "labors of love" in providing for brethren from abroad, on the occasions of meetings in Homer. * * *

A husband and son mourn their loss. May her example, in her devotion to "the truth" and to christian principle, be to them a beacon light, that shall guide unto eternal life. * * *

She has gone, though not forever; but according to her faith, she will soon "come again from the land of the enemy."

I. K. Lombard.

Died, of liver complaint, at Castle Rock, Dakota Co., Minnesota, July 7th, 1859, Eliza A. Stone, wife of S. W. Stone, aged twenty-seven years.

The subject of this notice was formerly of the Methodist denomination, but in the winter of 1853 she embraced the "Advent faith," and was baptized in the month of January, by Eld. W. Pratt. With her dying breath she stated that she was "prepared to sleep in Jesus."

She leaves a husband and two small children to lament her departure. Her funeral was largely attended by sympathizing neighbors. [illegible] preached by the writer from the following text: Christ "hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

> "The trump shall sound—the gates of death
> Shall make his children way;
> From the cold tomb the slumb'rers spring,
> And shine in endless day."

W. Sheldon.

Expositor, please copy.

Asleep in Jesus.

I was much impressed a few days since, while attending the funeral of the little boy of Bro. W. P. Leathe, in South Reading. He was sick but a few days, and suffered much in his last moments. He gave a most striking proof of his acceptance with his Savior, and seemed willing to go. Just before he died, he called his mother to his bedside, and told her he was not afraid to die, and that Christ would raise him at the last day, and wanted all his little friends to be good and meet him in the kingdom. Three of the primary schools were in attendance, and many a tear followed the sweet flowers that they dropped on his grave.

TO EDDIE.

> Farewell to thee, Eddie,
> Thou hast gone from us now,
> And the cold stamp of death
> Has been placed on thy brow;
> And with sorrow we look
> Upon thy lonely green grave,
> Where the wild rose shall bloom,
> And the willow shall wave.

S. D. Emerson.

Stoneham, June 19th, '59.

Summary of News.

FOREIGN.

Per Africa. Liverpool dates to the 9th inst.

An armistice has been concluded between the allied and Austrian armies till the 15th of August, and strong hopes of peace are now entertained.

THE WAR.

On the 7th inst., the Emperor of the French telegraphed to the Empress that an armistice had been concluded between the Emperor of Austria and himself, and that, Commissioners had been appointed to settle the clauses and duration of the armistice.

The Paris Moniteur, in publishing the official dispatch, appends the following remarks: "It is necessary that the public should not misunderstand the extent of the armistice. It is limited merely to a relaxation of hostilities between the belligerent armies, which, though leaving the field open to negotiations, do not enable us for the present to see how the war may be terminated."

The armistice had given rise to a variety of speculations in the English papers.

The London Times believes in peace, and remarks that before the truce has ended the French army will be refreshed and reinforced, a fleet of gunboats will be ready for launching upon the Lake that surrounds Mantua, and a great army will be ready to make its descent upon the shores of Northern Italy. Broken and dispirited as Austria now is, she is yet better able to fight at this moment than she will be at any future time. We believe therefore in peace, and we believe that the path to peace will be made smooth to her, for the Emperor has won the advantage, which for the moment he proposes to himself. If this war between France and Austria is ended, France comes tremendous in power out of the conflict, and Austria and Europe will look on with still increasing interest, and much meditation upon the future while she rests upon her arms.

The London Post inclines to think that the proposition for an armistice came from the moderation of the Emperor of the French, and is of the opinion that Austria will consent to sacrifice her Italian sway and thus end the war.

The following items show the complexion of affairs before the armistice was announced:

Turin, July 7. The fortress of Preschiera, now invested by the Sardinian army, is cannonaded day and night. With the aid of the gunboats which will soon be landed on the Lake of Garda, the resistance is not expected to be very prolonged.

Berne, July 7. Advices have been received from Lameden to the 6th inst. All the Austrian troops have left Windschan and are concentrating on the Stelvio Pass, where a conflict is expected to-day.

Fiume, July 6. Two French war steamers have been reconnoitering off this place. One thousand French soldiers have occupied Cherso. The occupation of Fiume by Austrian troops continues.

The Times correspondent with the Austrian army says that a bombardment of Verona and Mantua will not suffice. There must be a good deal of fighting at close quarters before anything can be done. They and the other strong holds of this great military quadrangle are very much stronger than they were ten years ago. There are great field works to be taken before any approach can be made to the main defences, and in the meanwhile Austria may have got together again an army capable of risking another general action.

At Verona quantities of grain are stored in every available place, and 35,000 Hungarian oxen are either there or in the immediate neighborhood. The Vienna correspondent of the London Times says that on the 3d inst. the French fleet, consisting of 64 sail, was at no great distance from Venice.

The Vienna Gazette publishes an amended list of the losses at Solferino. As to officers, the return gives 90 killed, 414 wounded, 13 made prisoners and 70 missing. Of rank and file, 2500 killed, and 11,213. Nothing is said respecting the number of men taken prisoners.

The French and Sardinians killed and wounded were 18,245. The numbers given by the Vienna Journal are believed to be below the truth. The management of the siege of Verona was said to have been confided to Marshal Vaillant. It is stated that on the 4th inst. Count D'Urban, son or nephew of the Governor of Verona, arrived at the headquarters of the Emperor of the French as the bearer of a flag of truce. The object of the mission was supposed to have reference to an exchange of prisoners.

The Times correspondent in the allied camp, July 2, says of the siege of Peschiera:

"Hitherto the Austrians have only amused themselves with keeping up a cannonade at the allied troops which are investing the the place. You could estimate the advance of the allies by the more sustained fire, which this morning was so continuous that they must have discovered that the allies have not only established themselves, but broken ground and begun the trench work.

This morning Prince Napoleon came up from his camp on the Oglio, and had a long conference with the Emperor, who received likewise a visit from the King of Sardinia. The junction between the corps of the Prince and the Grand Army has been effected, and they may henceforth be considered as one. During his stay at Viadura M. Kossuth came up to see Prince Napoleon."

A letter in the Nord says: "Information has been received by the French admiral from the neutral vessels which have been allowed to leave Venice, and from several Italian sailors who have deserted from the Austrian service, that all the forts along the sea coast are mined and ready to be blown up. They are united one to another by an electric wire, which starts from the fort of Malghera, about four miles from Venice, on the Padua road, and from whence the spark will be sent. Since the 15th, more than forty vessels have been sunk in the different passes."

A letter has been received from Baron Larrey, the Emperor's surgeon, in which he states that his horse was killed by a bullet, which, had it not been intercepted, would probably have struck the Emperor."

Attempt to Poison Napoleon.—The Florence correspondent of the Providence Journal writes: A French officer here tells the following story. He says it has not been printed in the French journals—and certainly we have seen no account—but the fact is known to the army, and the story is true. On Good Friday, if at no other time in the year, all good Catholics partake of the Communion. On that day, the 21st of April last, according to his habit, the Emperor was to receive the consecrated wafer in the chapel of the Tuilleries. Before going to the chapel he was told that he must not eat the holy particle that was to be offered him, as it had been prepared with a subtile and malignant poison for the purpose of destroying his life. The informant was a party to the diabolical secret, but horror of conscience and reverence for the Emperor led him to betray the conspiracy. The Emperor knelt at the altar during the mass, but did not eat the bread. When the service was finished, the officiating priest was invited into the apartment of the Empress to partake of a collation, while the wafer was submitted to a chemical examination. It was found to contain, as the informant had said, a concentrated poison. The priest is now in a fortress in Algeria. The soldier says that the priest was an instrument of the Jesuits; but whether in Italy, Austria, France, or England, is not understood.

The Pope has addressed a letter, dated June 18th, to the patriarchs, primates, archbishops and bishops in communion with the Holy See, in which he attacks the Sardinian government with great bitterness.

Peace Concluded.

Per steamship North Briton, Liverpool, 13th. The result of the interview between the Emperor of France and the Emperor of Austria was the Concluding of a Peace.

The following is the telegram from Napoleon to the Empress, announcing the fact.

Valleggio, July 11.—Peace is signed between the Emperor of Austria and myself. The bases of peace are: The Italian Confederation, under the honorary Presidency of the Pope; the Emperor of Austria concedes Lombardy to the Emperor of the French, who transfers them to the King of Sardinia; the Emperor of Austria preserves Venice, but she will form an integral part of the Italian Confederation.

THE ENGLISH PRESS ON THE PEACE.

The *Daily News* affirms that the past hopes and expectations of Italy are deceived. It adds: "History will call the Emperor to a strict account for having made war on false pretensions, and signed a mock and selfish peace,—a peace that leaves Austria impregnably fortified in Northern Italy—that connects Central Italy to the patronage of the Pope, and to the constant menace of military intervention on the part of the Pope's patrons and protectors—that takes no account of the welfare of the people, and substitutes for national independence a confederation under the lock and key of Austrian garrisons. The Emperor of France has sown the seeds of future wars, and the closer we examine the pretended pacification, the more futile and iniquitous it appears.

The *Morning Post* contends that the soul of the treaty agreed upon is the nationality guaranteed under every variety of local government, in a confederation of Italian States. The Emperor of Austria is to be King of Venetia solely as an internal member of the confederation. He will rule less than 3,000,000 Italians, and will be controlled by a Confederation ruling not less than 26,000,000. The Pope is shorn virtually of his temporal supremacy—he is deprived of the substance, but keeps the shadow.

The *Times* says that Venice must hope that her independence will not be a mere name, and that the influence of France and Austria united will not be more unbearable than that of Austria singly. The Romans must hope that the Italian Confederacy, under the honorary Presidency of the Pope, will be nothing like any government they have hitherto known. The Papal States are left as they were, but with a master greater than before. He is honorary President of the Italian Confederation, and Gen. Guyon holds the sword at his side. The King of Naples is made a member of the Confederation, and has to learn the worth of that honor and its import. Europe has to welcome a new Power. England has nothing to do but to look on. Austria is somewhat humbled, but relieved of a difficulty. Sardinia is aggrandized with a province that mistrusts her, and a neighbor that has earned an imperishable and inexhaustible claim to her gratitude. The Grand Dukes, we suppose, are once more to be reinstated on their thrones. France has now the game in her own hands. She has Europe before her. She can raise all Italy and half the Austrian Empire against those Germans whom she has so often beaten; yet, on the very summit of her ambition she renounces. France has spent 50,000,000 sterling, and 50,000 men, only to give Milan a Piedmontese instead of an Austrian master, and to establish the Pope in a temporal dignity even beyond his imagination and capable of extension. Is all this real? The Emperor's game must be a very long one.

[From the Boston Journal.]

We have, therefore, as the result of the Italian War of 1859, these general facts: Peace, after an expenditure of 100,000 lives, and of an amount of money yet unknown; the erection of all Italy into a confederation, under the temporal authority of the Pope, thus immensely extending that much doubted prerogative; the annexation of Lombardy to the realms of Victor Emmanuel, thus adding 3,000,000 to his former 5,000,000 of subjects, making his the leading power in the new Confederation; and the retention of the Venetian States to the Emperor of Austria, comprising about 3,000,000 of people and the great defensive line of the Adige, with its two fortresses of Verona and Leguano, making these States, however, a part of the Italian Conferation in nearly the same manner that a large part of Francis Joseph's dominions is included in the Germanic Confederation. It does not yet appear how the Duchies are to be managed, but it is presumed that they will be reinstated. Personally, Louis Napoleon obtains a master influence in Italy through the gratitude of Sardinia. Francis Joseph loses Lombardy with its fortresses of Peschiera and Mantua, but saves Venice, and with it an influential voice in Catholic Italy. Victor Emmanuel nearly doubles his kingdom, while acquiring subjects not homogeneous with his own and merging a part of his sovereignty in the confederation. The Pope is nominally greater than he has been for a century, while his power will probably be even less than it is now.

The *European* (Liverpool) *Times* has the following:

"It is premature to discuss the terms on which the impending peace may hang, but it is evident that the rock ahead, as regards Louis Napoleon, is the temporal power of the Pope. The independence of Italy can never be placed on a safe and satisfactory basis while the States of the Church are ruled by the ecclesiastical power, and recent events show that his Holiness has no idea of parting with his rights of sovereignty. In his recent allocution to the Secret Consistory, the Pope menaces with excommunication all who dare to attack his temporal rights, but he relies, he says, on having the integrity of his dominions respected by the French Emperor, who has declared to him that the French army in Italy will do nothing against the dominions of the Holy See, but on the contrary protect and maintain them. It will be soon ascertained whether this pledge will be kept.

New Tract.

☞ The Parable of the Rich Man and Lazarus. *Does it imply eternal future suffering?* By C. F. Hudson. This tract is now ready. See our list of books and tracts.

Notices, &c.

The Lyre—Special Notice.

As the book cannot be completed for the August campmeetings, many have desired us to get out the second part *first* containing the tunes and hymns for conference and campmeetings. This I propose to do, and will give due notice of the period when ready. All orders should be sent in without delay, to

J. V. Himes, Boston, Mass.
Miles Grant, Boston, Mass.
H. L. Hastings, Providence, R. I.

Eld. Himes requests the insertion of the following notice:

East Kingston Campmeeting.

A campmeeting will be holden in East Kingston, N. H., on the land of Mr. M. C. Eaton, one mile from the railroad depot. It will commence Aug. 22d, and continue over the Sabbath. Its objects being to revive the faith and hope of Adventists, and prepare themselves and others for the coming of the Lord, it is desired and expected that all will unite in the effort—laying aside prejudices, and heartily engaging in the work of saving souls, and thus preparing a people for the coming of the Lord, which draws nigh. Come, brethren, let us have one more rally in East Kingston—of happy memory—where we have seen so much of the power and goodness of God in time past. Let all God's people who can come up to the feast, full of faith and the Holy Spirit, bringing their unconverted children and friends, that they may be blessed and saved. Notice of tickets, board, etc., hereafter.

Committee.—Lendal Brown, Haverhill, Mass. J. H. Josselyn, Boston, Mass. Harris Pearson, Newburyport. C. P. Whitten, Lowell, Mass. Edmund Rowell, Kensington, N. H. Gorham Pillsbury, Kingston, N. H. J. T. Richardson, Lawrence, Mass.

East Kingston Campmeeting.—Arrangements have been made with the Superintendent of the Boston and Maine Rail Road, for tickets at half price between Lawrence and Great Falls, to be had at all the intermediate stations. Arrangements are being made also with the Concord and Portsmouth road for the same fare, which will be duly noticed.

Board and lodging and horse keeping is provided for on or near the ground, on reasonable terms.

All persons attending the meeting will stop at the East Kingston station. The camp is one mile from the station. Carriages will be in attendance.

J. V. Himes, Superintendent.

Boston, July 25, '59.

☞ General Meeting at Seneca Falls, N. Y., commencing Tuesday evening, August 2d and continuing over the two Sundays following. The brethren in Seneca, Cayuga, Wayne and Yates Counties are earnestly requested to attend this meeting. Come, Brethren and Sisters, let us have one more good season in the cause of the Lord in this section of country. Come, lest we are, all of us, discouraged, and fall by the way, by reason of the manifold trials and temptations of life and that in *sight of the prize*. The "bright morning" is looming up in the distance, and soon will be here. Let us be found *active* in this cause and *fighting* for *the truth* "when the King of kings comes."

Bro. M. Grant, of Boston, will deliver a series of discourses on the subject of Life and Immortality only through Christ at this meeting. In behalf of the Church,

Thos. G. Newman.

Campmeeting.

I wish to say to the Brn., one and all, that it is probable that our proposed Advent campmeeting will be in Lynn, as is desired, if no place preferable is soon suggested; and it will commence about the first of Sept., perhaps the fifth.

L. Boutell.

Groton, July 16.

Any suggestions about the meeting will be timely for a few days. L. B.

Just published, the Cottage Testament, by W. Patton, D. D., with Notes, Polyglott References, and Marginal Readings; also Maps, Tables, etc., Geographical descriptions of all the principal places in the New Testament alphabetically arranged. Complete in one volume, morocco, flexible binding. Price 75 cents. Sent by mail free, on receiving price. Address J. Babcock, Natick Post Office, R. I.

Campmeeting.

There will be a campmeeting in Savoy, on the same ground that was occupied last year for that purpose, commencing Sept. 5th and continuing one week. Particulars hereafter.

J. C. Healy,
Committee, R. Starks,
E. M'Cullock.

Notice.

A meeting is expected to commence at North Searsport, Maine, on Saturday the sixth day of August next, at ten o'clock, A.M., and continue over the Sabbath. Eld. John Billings is expected to attend.

W. Nichols.

Notice.

The Lord willing, our campmeeting near Collinsville, Ct., on land of Bro. Johnson, occupied by us last year, will commence Aug. 22d. Particulars hereafter.

S. G. Mathewson.

Grove Meeting.

Elder Miles Grant will hold a grove Meeting, between the villages of Fort Edward and Sandy Hill, N. Y., commencing at 3 o'clock, P. M., on Friday the 29th of July, and closing the following Sunday, after the afternoon services. Brethren from abroad are invited to attend, and take part in the services.

J. Parry.

July 2d, 1859.

☞ Meetings every Sabbath, at the house formerly occupied by the F. W. Baptists, on the corner of Centre and Green Sts., Concord, N. H. T. M. Preble.

The Prophetic Chart.—Brethren are informed that I have had a prophetic chart of the visions of Daniel and John, engraved on stone. It is a beautiful engraving, 11 by 14 inches. Price 10 cts., [illegible]. Address Bartholomew [illegible], Philadelphia, Pa.

Appointments.

Bro. Wm. G. Moncrieff will preach in Boston, (Chapman Hall,) Sunday........July 31st

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L. D. Thompson will preach in
Lawrence, Mass..............Sunday, Aug. 7th
Haverhill...............................Aug. 8th
South Reading..........................Aug. 9th
Lowell.................................Aug. 10th
Westford...............................Aug. 11th
Nashua, N. H...........................Aug. 12th
North Springfield, Vt.........Sunday, Aug. 14th

Eld. H. Pratt will meet with the brethren in
Springfield....................Sunday, July 31st
North Adams............................Aug. 7th
Vernon, Vt.............................Aug. 14th

Eld. A. Durfee appoints to preach at
Pontiac, (Meeting House).......Sunday, July 31st
S. R. Eddy.

J. G. Smith will preach in Woodstock, N. H., (where Bro. Jackman appoints)..........July 31st
Ossipee, (where Bro. J. Sanborn appoints) Aug. 7th

Bro. Champlin appoints to preach in
Bristol................................July 31st
J. H. Sutliffe.

Providence permitting, I will hold meetings as follows:—
Newfield, Ct., Sunday..................July 31st
Winsted, Tuesday.......................Aug. 2nd
Pleasant Valley, Wednesday.............Aug. 3d
Bakerville, (if Bro. Mathewson appoints)..Aug. 4th
Collinsville, Friday...................Aug. 5th
North Canton, Sunday...................Aug. 7th
Hiram Munger.

I propose to preach, the Lord willing, at
Scitico (chapel).......................Aug. 7th
New Britain, Ct., Thursday evening.....Aug. 11th
Bristol, Ct., Sunday...................Aug. 14th

If these proposals conflict with previous arrangements, please notify immediately. Address H. F. Carpenter, Worcester, Mass.

Providence permitting, I will commence a series of meetings at Seneca Falls, N. Y., Tuesday evening, Aug. 2nd, to continue every evening through the week and over the Lord's day, and as much longer as may be thought best.

Miles Grant.

P. S.—Those who wish my labors between Rochester and Boston, subsequent to the above appointment, can address me at Poultney, Vt., till July 22d, Seneca Falls, N. Y., till Aug. 6th; after that, at Boston, Mass., as usual. M. G.

By invitation, the Lord willing, I will preach the gospel as follows:—
Cheshire...............................July 31st
Fairhaven..............................Aug. 7th
Southington............................Aug. 14th
Cheshire...............................Aug. 21st
S. S. Brewer.

D. R. & M. S. Mansfield appoint to preach at North Herman, Me., July 31st.

I will preach as follows:—
Worcester, Mass., (eve.)...............July 29th
Holden, Mass.,.................Sunday, July 31st
Auburn, N. H.,..................Sunday, Aug. 7th

I shall look for letters at all of the above places, consequently if these appointments conflict with previous arrangements, brethren will please notify me.

S. W. Bishop.

Eld. T. Smith appoints to preach in
Carmel, Me., (meeting house)...........Aug. 7th

Business Matters.

To Correspondents.

C. G. Carr.—The communication will appear in its turn.

Cash Receipts.

C C Dow 234, $3.00; Mr. Perry 198, $1.08; Dr. E S Robbins, $5.00.

G Wightman 213, E W Pond 204, C C Bradley 218, J Bousont 213,—50 cts. each.

Mr. N L Fowler 229, W Sprague 226, E A Black 104, I E Lang 226, J Umberhind 226, M J Ackorn 226, M A Cook 226, P Bunnell 202, E G Scott 208, O Rawson 227, W Weeks 226, J Graham 221, W H Porter 226, Mrs. W Freemans 234, W Merrills 226, J E. Baker 208, M M Lewis 221, N Fenton 236, G W Chissman 247, I Bliss 182, H N Mayhew 236, H Mecker 129, J Morrison 226, W Thayer 226, Miss E Jackson 228,—$1 00 each.

A Tomlinson 229, C S Lougee 229, Jas. Baker 229,—$1.50 each.

E G Ament 252, J Hook 244, J A Ferris 253,—$2.00 each.

For Books and Tracts.—J Pinkham $1.00; H Little $2.00; J Hook 12 cts; J Gierlow $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 3 cts. single; [illegible] copies for 20 cts. Mailed post paid. $2.50 per hundred. Sold by G. W. Young, 128 William St., New York; Truman and Spofford, Cincinnati, and S. C. Griggs & Co., Chicago.

The Harp: a selection of sacred hymns, designed for public and private worship. Published by J. V. Himes. [illegible] off per dozen. [illegible]

Cruden's Condensed Concordance. [illegible] Bible student should have a copy. Price, postpaid, $1.50.

Bible [illegible] 3 cts. single; [illegible]

Words of Warning. [illegible] single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low as [illegible] that they can be bought [illegible].

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. [illegible] and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed, or Christ the promised Messiah. [illegible] Seymour. An excellent tract to throw light upon the Scriptures, and upon the [illegible] of the day. Every one should have a copy. Price $2.00 per hundred,—3 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the families. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

An Appeal to Pious Trinitarians, by H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $2.00 per hundred, 3 cts. single. Postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove *endless* misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 3 cents single; $2.00 per hundred. Postage 1 cent.

We also have the following Works, published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor; edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 3 cts.

4.—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity; by a converted Infidel. 1 vol. 18 mo. pp. 175, cloth gilt, 25 cents—post-paid.

5.—Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.—Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

7.—Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.,—post. 1c.

8.—The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 15 cts. single, $12 per hundred—post. 1c.

Important Questions—3 Nos., 4 pp. each. Price, per sett, 3 cts. single; $1.50 per hundred.

Fables of Infidelity, and Facts of Faith. By R. Patterson. 12mo. Price, postpaid, 75 cts; $6 per dozen.

Tracts on Prophecy, (bound,) 224 pp. Price, postpaid, 60 cts.

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Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred: postage 1 ct. each, or half a cent per ounce if ordered to the amount of eight ounces or upwards.

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Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces.

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Tracts at 2 cents single copy; $1 per hundred.

1—The Night Cometh; by J. Adey. 2—The Day of Judgment; by St. Cyril.

Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality. 4—Scripture Searchers, one, two, three, four, five and six.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them; Orders with the cash are solicited. Persons ordering tracts should order as much or more than 50 cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that feel poor also.

Address H. L. Hastings, Rochester, N. Y.

For sale also by N. Branch, Moline, Ill.; G. W. Young, 128 William street, N. Y.

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* The Landmarks are issued in setts of six, [illegible] which can be separated for distribution. [illegible] contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the [illegible] Clarke; Hope and Duty of the Church, [illegible] ry; Restitution, by Cyril; [illegible] Mather; Loving Christ's Appearing, [illegible]

† The Olive Leaves are [illegible] that can be separated [illegible] Little Children, Love one Another; [illegible] Resting Place; three, [illegible] Love; five, Abounding [illegible] Hastings. Just the thing to [illegible] classes of [illegible]

Glad Tidings [illegible]

[illegible]

For the Crisis.

Conscience.

[illegible] monitor, which is placed in [illegible] to guide him in his short [illegible] voyage through life, is rarely [illegible] entirely destroyed in the human breast. It may, by long perseverance in evil, become blunted, asleep, or [illegible] with a red-hot iron," till it is [illegible] as the knee of a dromedary; yet, at moments most unexpected, it starts up in the cerecloths of some buried sin, appalling its reckless possessor by bringing to his startled remembrance crimes dimmed in the long vista of the past, even as a wet sponge passed over an ancient picture gives a transient vividness to its faded colors. How often the veteran murderer, whose soul has been surrounded by a triple crust of coagulated gore, has, in the dead of night, been haunted by visions of his deeds, while conscience, like the subtle lightning, fuses the dried up mass, and to his eyes makes it [illegible] and smoking, as it did a score of years ago, till voluntarily he gives up his life, preferring death to the torture of this agony of soul.

Again, men who have carried on a long course of successful and undetected cheating, have been so wrought upon as to make two and three fold restitution for frauds committed, unknown to all save themselves and their God. Although, perhaps, rolling in wealth and surrounded by every thing which riches could afford, they were miserable, for

> "They thought upon their untold crime,
> And never dared to pray."

The conscience, when in active and healthy operation, acts as a "spirit level," which in a moment warns us when we lean from our moral perpendicular. It admonishes us before the anxious eye of friendship, or the more keen, quick glance of any enemy can detect the erring step; and we feel almost as crestfallen as if the sin were written on our forehead. Suppose we have a friend, the dearest earth contains, whose good opinion we respect, whose bounty and unwearied care we have experienced, and whose worth and honor we know and appreciate; suppose we used to speak to him as to a brother, and, with a knowledge that all was right within, we greeted him and clasped his hand with all the hearty welcome of honesty and love. But temptation came, and overcome us. How sadly different we feel; we shun his eye, and, when we would speak, our voices sink broken and hollow in our chests. Already there is a chasm betwixt us, over which we would gladly throw the bridge of a free confession of our fault, nor can we rest day or night until a reconciliation takes place and we are friends once more.

Early in the history of our race have we an illustration of this. Man in his state of innocence feared not the presence of his Maker; but when he had partaken of the deadly tree, the first fruit of which was a knowledge of his shame, he sought no more communion with his God, but strove to hide himself. When Joseph's brethren came to buy corn in Egypt, and he, trying them, commanded that they should bring with them their younger brother to prove their story true that they were not spies, as he affected to consider them, and bound Simeon as a hostage, they thought of how they had conspired against their father's favored child, and thus communed; "We are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear; therefore is this distress come upon us. And Reuben answered them saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required." Gen. 42: 21, 22.

The conscience of David smote him when, stealing upon the sleeping Saul, he but cut off his persecutor's skirt, because as king he was the Lord's anointed. 1 Sam. 24: 6. But he had to repent of a yet more grievous sin after he had been called to sit upon the throne.

When the hapless Judas, seeing that his betrayed Master made no escape, stung by remorse, brought back the price of his fearful treachery, and throwing them at his tempter's feet said, "I have sinned in that I have betrayed the innocent blood;" and went and hanged himself.

Herod, whose bloody vow had slain the Baptist, when he heard of the miracles of Christ, was perplexed and conscience stricken when some one said that John had risen from the dead. Luke 9: 7. His mind's eye saw the mangled form of one whose fearless words of truth had sown with thorns his lawless bed, and he was miserable.

Our Lord put it home to those hypocrites who, with furious zeal, had [illegible] to him the poor adultress, demanding judgment, thus: "He that is [illegible] you, let him cast the [illegible]." His heart-searching eye [illegible] secret sins; they knew it, [illegible] being convicted [illegible] went out one by [illegible] eldest, even unto the [illegible] was left alone, and the [illegible] in the midst." Jno. 8: 7, [illegible] of them, old or young, upon [illegible] the [illegible] produced to show the result of a self-accusing conscience, and the necessity that we should do nothing to bring against us its thousand envenomed points. Yet there is a possibility that even acts of oppression and great cruelty, where there is not spiritual light, may be committed with a full approval of conviction. This Paul asserts was the case with himself, even when he breathed threatenings and slaughter against the christians, and armed with authority, was pursuing them to the death. He says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I did also in Jerusalem; and many of the saints did I shut up in prison, having received authority from the high priests; and when they were put to death, I gave my voice against them." Acts 26: 9, 10. This declaration was intended to demonstrate that he was acting in strict accordance with his sense of duty when engaged in a ruthless persecution, and might be held as an earnest of his honesty and determination in holding the views which he *now* advocated relative to Christ.

But every danger of being misled by a warped conviction, may be obviated by having the conscience purified from acts of supererogation, whereby the bigot and the devotee seek to accomplish their salvation, independent of faith. This purgation can alone be effected by the blood of Christ, which purges the "conscience from dead works to serve the living God." "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 9: 14 and 10: 22.

This purified conscience is the good one which Paul speaks of in his 1st Epistle to Timothy, 5th verse. "Now the end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned;" and which he admonishes him to hold fast. "Holding faith and a good conscience; which some having put away concerning faith have made shipwreck."—1 Tim. 1:19. Alas, how many fearing to ride out the storm, have slipped their cable and gone ashore upon the rocks of destruction!

This good conscience will also prevent a man from indulging any appetite which might be the cause of a weaker brother stumbling. To wit, if a man who once was a victim to a vice or evil habit, say drinking or the use of tobacco, has abjured it *altogether* because he cannot be *moderate* in its use, sees another, who is a christian, partake, be it never so daintily, the devil may sieze upon that moment to urge the temptation with irresistible force.

The work of a good conscience should be made manifest in the teachings of those who profess to be the preachers of God's word, that their hearers may bear witness with their hearts that they have been faithful to their trust. This Paul urges upon his brethren. "Therefore seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the work of God deceitfully; but by manifestations of the truth commending ourselves to every man's conscience in the light of God."—2 Cor. 4: 1, 2.

This handling the word deceitfully has become fashionable among modern divines. That is, by sophistry they explain away its meaning, excuse or palliate particular sins, set aside commandments because they say *reason* forbids obedience, generalize precepts where they cross their own inclinations or those of their wealthiest hearers, refraining from utterance of certain stern truths which might make them unpopular, affecting moderation to secure a good living, calling dancing or play-going innocent amusement or harmless relaxation; in a word, being too indolent and luxurious to pull against the stream, they go with the full tide, catering to their folly and in the end sharing largely in their condemnation. Men may be dazzled with the brilliant oratory of such preachers, but they do not commend themselves to their hearers' consciences. Ministers should above all others avoid every appearance of tampering with the things of this world, or engaging in or excusing its pleasures. "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through their knowledge shall the weak brother perish, for whom Christ died?"—1 Cor. 8:10, 11. The knowledge of having preserved their integrity was the source of much congratulation to Paul and his brethren. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."—2 Cor. 1:12.

This happy frame of mind may be enjoyed by every one, who, taking Christ for his guide, and the word of God for a lamp to his feet, heedless of the thorns which lie in his path or the temptations which allure him aside, pursue his race upward and onward. Full of confidence in his divine Master and the holiness of his cause, he can exclaim with the sorely tried but triumphant Job, "My righteousness I hold fast, and will not let it go: my heart shall not reproach me as long as I live."

Jno. F. Osmon.

For the Crisis.

"Passing Away."

BY VESTA N. CUDWORTH.

Why grieve for the friends that are passing away?
When I, as an exile, regretting my stay,
Am waiting the hour for some kindlier clime
To dawn, when, released from the sorrows of time,
I shall grasp the loved in a closer embrace,
Nor fear the stern monster my joys can efface.
Shall I weep for the bright hopes of youth decayed?
Or strive to redeem them from ashes and shade?
As fruitless the task as to call for the wave,
That rolls darkly on with its fellows, to lave
Its edges of foam in the deep briny sea,
To reverse its bright pathway of waters for me.
Or yearn for the love that will never return?
Nay! the treach'rous dream from my heart I would spurn,
And with it the sorrows I would not recall;
Let the veil of forgetfulness cover them all.
Shall retrospect bring me the calm, peaceful hour,
With its bridal of beauties in star-lit bower;
Where the angel's wing drooped low as he bore
In his pure snowy bosom some gift as of yore?
It also would bring the sharp thorn to my view,
The burial of gladness, the frosts which threw
A blight o'er that bower; for the hand that gave,
Spoiled its loved treasures and garnished its grave.
I would weep no more, for the fountains are dry;
Years have furrowed the cheek and have dimmed the eye,
But never have ransomed a friend from the tomb,
Or the wilderness decked with a fresher bloom;
Perchance the light zephyrs that winged its swift way,
Bore some heart-broken sigh to the realms of day,
And were it accepted at Heaven's high throne,
I'll bless the deep sorrow that made it my own.
Ah! why should I weep that the earth groweth old?
For its streams shall yet wander o'er sands of gold;
Like an old weary pilgrim it seemeth gray,
And its doom has been written—"passing away."
But out of its ashes we then shall behold
(For sure it is promised) a beautiful world;
Then the earth shall be filled with the glory of God,
And man roam again in an Eden restored.
When the storm has expended its fury below,
As it passes, we gaze on the gaily decked bow,
And what its blasts gleaned from the golden grain,
It repays seven fold with its cooling rain.
Thus, with Jesus' smile, earth can never destroy
One gleam of its sunshine or wave of its joy.
Though trials should glean a few tears by the way,
The promise so cheering will more than repay.
The tempter may stir up some storm as of old,
When Job was hedged in with his honors and gold;
Though a far darker storm should burst through his ire,
And the vengeful clouds charged with his subtle fire;
The defenceless brow may be scathed by the storm,
But love's blessed sunshine will keep the heart warm.
Though darkly the wilderness closes around
A path, where the thorn and the thistle abound;
Hope's beautiful vista, resplendent with light,
Is gemmed with the promise like stars of the night;
And sweet in the distance faith brings to the view
The fathomless depths of the ether blue;
That mirrors the love of a sinless world,
That man cannot fathom or angels unfold.
Her bright magic pencil brings out to the view
The immortal scenery faithful and true;
A bright constellation of beauty and grace,
That no darkling shadow of earth can efface.
Like Paul, the frail mortal seems almost submerged
In the glory-lit crest of the immortal surge;
Earth's shadowy outlines are fading away,
With seraphs we bask in the immortal day,
On some floating cloudlet our feet scarcely press
Its bosom of gossamer; longing for rest,
We reach forth our arms to the beautiful goal,
And glory ineffable circles the soul.
We meet the dear mother we've missed, ah! so long,
The golden-haired sister unites in our song;
Then why should we weep for earth's transient decay,
Or sigh for the loved that are "passing away?"

For the Crisis.

Literal Fulfillment of Prophecy. No. 11.

NINEVEH.

The first account we have of the city of Nineveh, is found recorded in Gen. 10: 11. It was originally a colony of Babylon, from which it was distant about three hundred miles, somewhat less, and was founded by Asshur, 3000 years B. C. It was equal, if not superior to, Babylon. As early as the time of Isaiah, it was sacked and injured by the invasion of the Babylonians and Medes. In the year 601 B. C. it was utterly destroyed by one Cyaxeres, a Mede, about one hundred years after the prediction of its overthrow by Nahum the prophet.

There being no reliable history of this city, and all trace of it having been entirely obliterated, some foolish sceptics have questioned the Bible account of its existence and greatness. Says one of these infidel writers; "The pretended empire of Assyria was not even in existence in the days of Jonah, for it is said he prophesied under the petty king Joash." Again, "It is said in the book of Jonah that there were one hundred and twenty thousand new born infants (!); this would require a population of five millions. Now five millions of inhabitants in a city not yet built, is a circumstance rather strange and uncommon."—*Philosophy of History*, pp. 58, 59.

But truly wonderful are the workings of Divine providence to confound the wisdom of the worldling, and establish the word of truth! At least 2,500 years after the destruction of Nineveh *by fire*, her blackened and charred monuments are disclosed to the view of men by the efforts of Layard, and again man is permitted to tread the lion-guarded palaces of Sennacherib, and the long desolate streets of Nineveh; and her inscriptions arise from the dust, and testify to the authenticity of Holy Writ. One of them contains a description of Sennacherib's campaign against surrounding nations, and this is one sentence: "Hezekiah, king of Judah, who had not submitted to my authority, forty-six of his principal cities and fortresses, and villages depending upon them, of which I took no account, I captured and carried away their spoil."—"The next passage," says Layard, "is somewhat defaced, but the substance of it appears to be, that he took from Hezekiah the treasure he had collected in Jerusalem, thirty talents of gold, and eight hundred talents of silver, the treasures of his palace, besides his sons and daughters, and his male and female servants or slaves, and brought them all to Nineveh."—Compare with 2 Kings 18: 18–14. Another inscription reads thus: "Solomon reigned over the kingdoms from the river unto the land of the Philistines, and unto the border of Egypt; they brought presents and served Solomon all the days of his life. He had dominion over all the region on this side of the river, from Tipsah even unto the Azzah, over all the kings on this side the river."—Compare with 1 Kings 4: 21–24. These inscriptions have reference to various persons named in the Bible:—Jehu, Omri, Menahem, kings of Israel; Hazael, Sorgon, Sennacherib, Esarhaddon, kings of Syria; Merodach, Nebo and Dagon, idol gods; Judea, Samaria, Ashdod, and *forty* other places mentioned in the Bible. For three thousand years were these memorials of ancient Nineveh entombed in the earth, hidden from all, but now are made manifest for the confirmation of the word of God, and putting to the blush that "incredulity," which Sir Walter Raleigh aptly calls the "wit of fools."

Having given these evidences in proof of Nineveh's existence, we will now give some further description of it, and the prophecies relating thereto. For a long time the capital of Assyria was an extensive and populous city. Its walls are said to have been an hundred feet in height, sixty miles in compass, and to have been defended by 15,00 towers, each 200 feet high. One historian relates that the king of Assyria, after the complete discomfiture of his army, confided in an old prophecy that Nineveh would not be taken unless the river should become the enemy of the city; that after an ineffectual siege of two years, the river, swollen with long continued and tempestuous torrents, inundated part of the city, and threw down the wall for the space of twenty furlongs, and that the king deeming the prediction accomplished, despaired of his safety, and erected an immense funeral pile, on which he heaped his wealth, and with which himself, his household and palace, were consumed.

In the book of Nahum the prophet it is recorded, "the gates of the rivers shall be opened, and the palace shall be dissolved." "Nineveh is of old like a pool of water." "With an over running flood he will make an utter end of the place thereof."

Another prediction uttered by the same prophet is illustrated by the historian. He relates that the king of Assyria, elated with his former victories, and ignorant of the revolt, that Bactrians had abandoned himself to scandalous inaction, had appointed a time of festivity, and supplied his soldiers with abundance of wine, and that the general of the army, apprized by deserters of their negligence and drunkenness, attacked the Assyrian army while the whole of them were fearlessly giving way to indulgence, destroyed great part of them, and drove the rest into the city, thereby verifying the words of the prophet;" "While they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Again, the prophet alludes to the spoil; "Take the spoil of silver, take the spoil of gold; for there is no end of the store and glory out of all the pleasant furniture." The historian affirms that many talents of gold and silver, preserved from the fire, were carried to Ecbatana.

The prophet not only predicts the overthrow of the city by an overflowing flood, but also by a devouring fire. The utter and perpetual overthrow of Nineveh is foretold by the prophet: "The Lord will make an utter end of the place thereof . . . Affliction shall not rise up the second time. . . She is empty and void, and waste." "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and like a wilderness . . . . How is she become a desolation, and a place for beasts to lie down!" In the second century, Lucian, a native of a city on the banks of the Euphrates, testified that Nineveh had utterly perished,—that there was no vestige of it remaining,—that none could tell where it was once situated.

So entirely was every vestige of this city, once great in wealth, and mighty in strength, and beautiful in its palaces, swept from the face of the earth, that infidels rise up and declare the Bible history respecting it to be false. But buried Nineveh has had a resurrection, and now from the tomb of ages, with a voice from the dead, she bears her undeniable testimony to the truth of her former existence and greatness.

W.

☞ Do not confound difficulties with hindrances. Difficulties are often sent directly by the Lord to exercise and try our faith; hindrances, I think, never, although permitted through Satan and our own evil hearts. Difficulties are not necessary hindrances, because the race is not to be run with speed, but with "patience;" and so, while difficulties are exercising faith, and drawing out energy of purpose and character, a man may be making great strides in his christian race, and the difficulty be the very occasion of his progress.—*J. W. Reeve.*

☞ Almost any sting, except the "sting of conscience," may be cured by putting some spirits of turpentine upon the place, for the pain will cease in one minute.

For the Crisis.

Persecution, What is it?

> "Are there no foes for me to face?
> Must I not stem the flood?"

What is persecution? To be scourged in synagogues, brought before governors and kings for Christ's sake? Is it to be stoned, sawn asunder, slain with the sword, to wander about in sheepskins and goatskins, being destitute, afflicted, tormented? Is it to be cast into the lions' den or the fiery furnace heated seven times hotter than is wont? This doubtless is persecution for righteousness' sake; but is this all? Is not opposition to God's truth, in every form, persecution? to vex, afflict, harass with injustice and false accusation? to inflict pain from hatred or malignity? What persecution more to be dreaded, than a slanderous tongue, malice prepense, a tongue set on fire of hell? Misrepresentation, silent, satanic inuendoes destroy reputation and usefulness, hinder the cause of truth and salvation. Doubtless the vexatious hindrances of Paul among false prophets and false brethren, the time-servers and popular seekers of his age, their virulent opposition to his reformatory steps, were more aggravating and soul-trying than to suffer shipwreck, be stoned, beaten with rods or to "receive forty stripes save one."

We may not, at this age of refinement, under our modified laws of civilization, be burned at the stake, led to the scaffold, or cast into a lion's den, for preaching the gospel in all its freeness and fulness; but think you persecution has ceased, or the offence of the cross? Is not human nature still the same? Is not satan the very same satan, going about like a roaring lion, seeking whom he may devour? or transforming himself into an angel of light? Is there not the same hatred for truth and holiness now, as when Christ was put to death, John the Baptist beheaded, James slain with the sword and Peter crucified with his head downwards? And who were the most virulent persecutors in the time of the holy prophets and apostles? Who? The gentiles, the heathen, men of the world? Nay, but a corrupt, ungodly church, a wicked Sanhedrim; those having a name to live who were dead, having the form of godliness, but denying the power thereof; whom Christ denounced as false prophets Scribes, Pharisees, hypocrites, whited sepulchres, appearing beautiful outward, but within were full of dead men's bones and all manner of uncleanliness. "Fill ye up then," says Christ "the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell." (See Matt. chapter 23, which is a true and graphic picture of the present degeneracy.)

Has the offence of the cross ceased? Let any man of God stand boldly against the perpetual backslidings, the fashions, and follies, the extravagant wickedness in costume, the idolatry in dress, in church building, the popery of the age, the "accursed" traffick in the bodies and souls of men, the cowardice and criminal silence of ministers, editors, churches, tract and missionary associations, while our brother's blood crieth; and see if the offence of the cross has ceased, or the age of persecution. We perceive that those who tell us persecution has ceased, that the great battle for truth and righteousness is fought, and that henceforth the church is to move on smoothly and prosperously, "on flowery beds of ease," are not the ones to place themselves in the battle's front, and beard the lion in his den. Satan is not very likely to trouble those that shun the cross, who are at ease in Zion, and cry "peace, peace," when there is no peace, and loving the praise of men more than the praise of God.

> "Where is thy cross? the daily care,
> The daily toil, the daily strife—
> The warfare they are called to bear
> With foes who aim at more than life."

What says Paul? "All that will live godly in Christ Jesus, shall suffer persecution."

> "Must I be carried to the skies
> On flowery beds of ease,
> While others fought to win the prize,
> And sailed through bloody seas?"

New York. D. F. N.

For the Crisis.

"The Earth Abideth Forever."

ECCL. 1: 4.

This world will keep moving in its orbit as long as eternity endures, although it has to pass through a fiery process, to remove the curse that sin has caused. Wicked men and devils will be destroyed—blotted out of existence. Before the great restitution takes place, the trump of God will sound, the righteous dead arise out of their graves, the living saints upon the earth be changed in the twinkling of an eye and be caught up to meet the Lord in the air, and so be ever with him. Then they will come into possession of that immortality which they had been seeking for through all their pilgrimage here upon earth.

When this old earth has been purified and brought back to its Eden state again, paradise restored, the saints of God of every age and clime with Christ; the great captain of their salvation will take possession and live and reign upon it forever. Then this promise of Scripture will be fulfilled—"the meek shall inherit the earth." The wicked have no immortality. There is no life promised to them. Death and destruction is their doom. [illegible] —never to have life. All is lost and lost forever. All the glory which the saints of God will enjoy upon the new earth is gone. The New Jerusalem, adorned with jasper walls and golden streets, the tree of life, the bowers of paradise, the crystal stream that runs through its midst, and the great company of all the redeemed, from Adam to the last sinner that will be converted to God, will all be lost; not for want of probationary time to make their peace with God, but loving the honors, pleasures and riches of this wicked world, they could not spare time to repent.

O sinner, seek the Lord with all your heart, while the door of mercy is wide open. Your time is *short;* soon the Master will rise up and shut the door, and then it will be too late. Six thousand years of this world are about ended. All, or nearly all of the signs that were to proceed the Savier's coming, are in the past. "The sign of the Son of man" is in the future, and when that appears, the unrighteous will call for rocks and mountains to fall upon them, to hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?" J. Howland.

New Bedford.

For the Crisis.

My Pilgrimage.

Commissioned of my Lord to go,
And not to stop for rain or snow;
We have to run, leave all behind,
And preach glad tidings to mankind.
By day and night I preach and pray,
My work is hard for every day;
A weary pilgrim, homeward bound,
Rest surely here cannot be found.
A missionary; the world my field;
The Spirit's sword I have to wield;
I'm like a man upon the wheel,
He must go round though bad he feel.
Sixteen years I've run the round,
And still upon this earth I'm found—
Beseeching men to turn, and seek
To be like Christ—among the meek.
No salary promised; only bread
And water sure. We shall be fed,
If all is left, and we are pure,
Reproach and suffering will be *sure.*
A bitter cup we have to drink,
'Tis a hard life, I sometimes think,
Oot in the world, no scrip or *purse,*
Our friends *look cold,* and this is *worse.*
I often stop to weep and sigh,
And almost wish that I could die;
I look to Christ, and then I see
One who was rich, made poor for *me.*
I hear him say—"The birds have nests,
And *foxes* holes in which to rest,"
"The Son of man," I hear him say,
"*No place* his sacred head to lay."
My murmurings now have gone and fled;
I'll follow Christ, my living Head;
I'll keep the faith and fight by *grace,*
And so I'll run the heavenly race.
We suffer on and will not fear,
The better day is drawing near;
Pilgrims and strangers we must be,
If we would live and reign with Thee;
O Lord, inspire our hearts anew,
And help us all our journey through.

L. Boutell.

For the Crisis.

Swarm of Bees out West.

HIVED IN A LOG CABIN, BY W. P.

Be Abiding, Abounding, Abundant, Active.
Be Becoming, Better, Benevolent, Beneficent.
Be Constant, Circumspect, Charitable, Courteous.
Be Delightsome, Discreet, Dutiful, Devoted.
Be Esteemed, Enterprising, Encouraged, Earnest.
Be Frank, Fearless, Friendly, Fruitful.
Be Good, Grateful, Gratuitous, Godly.
Be Homely, Healthy, Hospitable, Happy.
Be Innocent, Intellectual, Inspiring, Invulnerable.
Be Judicious, Just, Joy-inspiring, Justified.
Be Keen, Kind-hearted, Knowing, Kindly.
Be Laborious, Liberal, Lovely, Long-suffering.
Be Methodical, Moral, Mutual, Manly.
Be Neighborly, Natural, Notable, Noblest.
Be Old-fashioned, Observing, Obedient, Orthodox.
Be Pure, Perfect, Pacific, Pilgrims.
Be Quick-sighted, Qualified, Quieting, Quickened.
Be Reliable, Resolute, Religious, Right.
Be Stout, Subservient, Spiritual, Successful.
Be Unbiassed, Undoubted, Unfaulty, United.
Be Veracious, Vigorous, Valiant, Vital.
Be Wakeful, Working, Winning, Worthy.
Be Xn's (*christians*) X-like, Xemplary, ⋈.—Isa. 60: 22.
Be Yourself, Yea, Yearning, Yoke-fellows.
Be Zetetic, Zealotical, Zephyr-like, Zealous.

And the Alpha and Omega will be with you, now and forevermore. Amen. So let it be. Selah.

Hygiene.

"This is for your Health."—*Paul.*

Important Information.

Death by drowning is produced through the want of air to breathe—it is death similar to that produced by smothering. If respiration and its consequence, the circulation of blood, can be restored, the person will be saved; it is [illegible] likely that this can be done in the case of persons immersed for some time in the water, than in cases of trance, where the vital functions are suspended for long periods. In this connection we commend to the perusal of all, the rules for the [illegible] given, by the eminent English physician, Dr. Marshall Hall:—

1. Treat the patient instantly, on the spot, in the open air, exposing the face and chest to the breeze, except in severe weather.

2. *To clear the throat.*—Place the patient gently on the face, with one wrist under the forehead; all fluids, and the tongue itself, then fall forward, leaving the entrance into the windpipe free. If there be breathing, wait and watch; if not, or if it fails,—

3. *To excite Respiration.*—Turn the patient well and instantly on his side, and excite the nostrils with snuff, or the throat with a feather, etc., and dash cold water on the face, previously rubbed warm. If there be no success, lose not a moment, but instantly

4. *To imitate Respiration.* Replace the patient on his face, raising and supporting the chest well on a folded coat or other article of dress. Turn the body very gently on the side, and a little beyond, and then briskly on the face, alternately, repeating these measures deliberately, efficiently and perseveringly, fifteen times in the minute, occasionally varying the side. (When the patient reposes on the chest, this cavity is compressed by the weight of the body, and expiration takes place; when he is turned on the side, this pressure is removed, and inspiration occurs.) When the prone position is resumed, make equable, but efficient pressure, with quick movement, along the back of the chest, removing it immediately before rotation on the side. This first measure augments the expiration, the second commences inspiration. The result is respiration, and, if not too late, life.

5. *To Induce Circulation and Warmth.* Meantime, rub the limbs upwards, with firm, grasping pressure, and with energy, using handkerchief, etc. By this measure the blood is propelled along the veins towards the heart. Let the limbs be thus warmed and dried and then clothed, the bystanders supplying the requisite garments. Avoid the continuous warm bath, and the position on or inclined to the back. This treatment is to be persevered in for three or four hours, as it is the erroneous opinion that persons are irrecoverable because life does not soon make its appearance. Cases have come under the notice of the Royal Humane Society of successful result even after five hours.

Loss of Voice.

It is stated that "the younger Spurgeon, a minister of great promise, has lost his voice and is sinking into consumption." As he is superior in some respects to his renowned brother, his early death will be regretted by multitudes. Many young clergymen of great promise have prematurely died in consequence of their own mismanagement in one or two particulars. They speak on too high a key to begin with, not giving the lungs time to warm up, to bring themselves up to the effort. A good traveler does not start on a trot, when he wants his horse to make a good journey that day. John Newland Maffit could speak with apparently a slight effort, at the end of an hour's sermon, loud enough to be heard by thousands; but he always commenced on a low key. His first hymn and prayer were scarcely audible. The next important point is to cool off very gradually, before leaving the assembly, when the discourse is ended—very gradually indeed—and then, even in summer time, bundle up well before leaving the house, and walk away quickly. Many an excellent minister has sacrificed life by the neglect of these two precautions.—*Hall's Journal of Health.*

Cholera.—The following extract from the letter of a clergyman to the Lord Lieutenant of Ireland, presents a very simple, and, he says, effectual preventive of cholera, as well as a remedy of great power:—

"The preventive is simple, a teaspoonful of powdered charcoal taken three or four times a week in a cup of coffee or other liquid in the morning.

"When attacked with cholera a mixture of an ounce of charcoal, an ounce of laudanum, an ounce of brandy, or other spirits, may be given as follows, after being well shaken: a teaspoonful every five minutes. In half an hour I have known this effectually to relieve and stay the disease. As the patient becomes better the mixture may be given at longer intervals.

I have known a patient in the blue stage, and collapsed, perfectly recovered in a few hours.

"The charcoal was tried as a preventive on a large plantation in the Mauritius, and not a single individual out of eight hundred was attacked with cholera."

Hot Bread.—Dr. Bunting, who is now making experiments on the stomach of the famous Alexis St. Martin, says that hot bread does not digest. It ferments in the stomach, provokes inflammation, and is a fruitful producer of dyspepsia.

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[illegible]

[illegible]

For the Crisis.

Conscience.

[illegible] monitor, which is placed in [illegible] to guide him in his short [illegible] through life, is rarely [illegible], entirely destroyed in the [illegible] breast. It may, by long persever[illegible], become blunted, asleep, or [illegible] with a red-hot iron," till it is [illegible] the knee of a dromedary; [illegible] most unexpected, it starts [illegible] of some buried sin, [illegible] its reckless possessor by bringing to his startled remembrance crimes dimmed [illegible] vista of the past, even as a wet sponge passed over an ancient picture gives a transient vividness to its faded colors. How often the veteran murderer, whose soul has been surrounded by a triple crust of coagulated gore, has, in the dead of night, been haunted by visions of his deeds, while conscience, like the subtle lightning, fuses the dried up mass, and to his eyes makes it [illegible] red and smoking, as it did a score of years ago, till voluntarily he gives up his life, preferring death to the torture of this agony of soul.

Again, men who have carried on a long course of successful and undetected cheating, have been so wrought upon as to make two and three fold restitution for frauds committed, unknown to all save themselves and their God. Although, perhaps, rolling in wealth and surrounded by every thing which riches could afford, they were miserable, for

> "They thought upon their untold crime,
> And never dared to pray."

The conscience, when in active and healthy operation, acts as a "spirit level," which in a moment warns us when we lean from our moral perpendicular. It admonishes us before the anxious eye of friendship, or the more keen, quick glance of any enemy can detect the erring step; and we feel almost as crestfallen as if the sin were written on our forehead. Suppose we have a friend, the dearest earth contains, whose good opinion we respect, whose bounty and unwearied care we have experienced, and whose worth and honor we know and appreciate; suppose we used to speak to him as to a brother, and, with a knowledge that all was right within, we greeted him and clasped his hand with all the hearty welcome of honesty and love. But temptation came, and overcome us. How sadly different we feel; we shun his eye, and, when we would speak, our voices sink broken and hollow in our chests. Already there is a chasm betwixt us, over which we would gladly throw the bridge of a free confession of our fault, nor can we rest day or night until a reconciliation takes place and we are friends once more.

Early in the history of our race have we an illustration of this. Man in his state of innocence feared not the presence of his Maker; but when he had partaken of the deadly tree, the first fruit of which was a knowledge of his shame, he sought no more communion with his God, but strove to hide himself. When Joseph's brethren came to buy corn in Egypt, and he, trying them, commanded that they should bring with them their younger brother to prove their story true that they were not spies, as he affected to consider them, and bound Simeon as a hostage, they thought of how they had conspired against their father's favored child, and thus communed; "We are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear; therefore is this distress come upon us. And Reuben answered them saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required." Gen. 42: 21, 22.

The conscience of David smote him when, stealing upon the sleeping Saul, he but cut off his persecutor's skirt, because as king he was the Lord's anointed. 1 Sam. 24: 6. But he had to repent of a yet more grievous sin after he had been called to sit upon the throne.

When the hapless Judas, seeing that his betrayed Master made no escape, stung by remorse, brought back the price of his fearful treachery, and throwing them at his tempter's feet said, "I have sinned in that I have betrayed the innocent blood;" and went and hanged himself.

Herod, whose bloody vow had slain the Baptist, when he heard of the miracles of Christ, was perplexed and conscience stricken when some one said that John had risen from the dead. Luke 9: 7. His mind's eye saw the mangled form of one whose fearless words of truth had sown with thorns his lawless bed, and he was miserable.

Our Lord put it home to those hypocrites who, with furious zeal, had [illegible] him the poor adultress, demanding judgment, thus: "He that is [illegible] you, let him cast the [illegible]." His heart-searching eye [illegible] sins; they knew it, [illegible] heard it, being convicted [illegible], went out one by [illegible] eldest, even unto the [illegible] was left alone, and the [illegible] in the midst." Jno. 8: 7. [illegible] of them, old or young, upon [illegible] would dare begin the [illegible]

produced to show the result of a self-accusing conscience, and the necessity that we should do nothing to bring against us its [illegible] envenomed points. Yet there is a possibility that even acts of oppression and great cruelty, where there is not spiritual light, may be committed with a full approval of conviction. This Paul asserts was the case with himself, even when he breathed threatenings and slaughter against the christians, and armed with authority, was pursuing them to the death. He says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I did also in Jerusalem; and many of the saints did I shut up in prison, having received authority from the high priests; and when they were put to death, I gave my voice against them." Acts 26: 9, 10. This declaration was intended to demonstrate that he was acting in strict accordance with his sense of duty when engaged in a ruthless persecution, and might be held as an earnest of his honesty and determination in holding the views which he *now* advocated relative to Christ.

But every danger of being misled by a warped conviction, may be obviated by having the conscience purified from acts of supererogation, whereby the bigot and the devotee seek to accomplish their salvation, independent of faith. This purgation can alone be effected by the blood of Christ, which purges the "conscience from dead works to serve the living God." "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 9: 14 and 10: 22.

This purified conscience is the good one which Paul speaks of in his 1st Epistle to Timothy, 5th verse. "Now the end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned;" and which he admonishes him to hold fast. "Holding faith and a good conscience; which some having put away concerning faith have made shipwreck."—1 Tim. 1:19. Alas, how many fearing to ride out the storm, have slipped their cable and gone ashore upon the rocks of destruction!

This good conscience will also prevent a man from indulging any appetite which might be the cause of a weaker brother stumbling. To wit, if a man who once was a victim to a vice or evil habit, say drinking or the use of tobacco, has abjured it *altogether* because he cannot be *moderate* in its use, sees another, who is a christian, partake, be it never so daintily, the devil may sieze upon that moment to urge the temptation with irresistible force.

The work of a good conscience should be made manifest in the teachings of those who profess to be the preachers of God's word, that their hearers may bear witness with their hearts that they have been faithful to their trust. This Paul urges upon his brethren. "Therefore seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the work of God deceitfully; but by manifestations of the truth commending ourselves to every man's conscience in the light of God."—2 Cor. 4: 1, 2.

This handling the word deceitfully has become fashionable among modern divines. That is, by sophistry they explain away its meaning, excuse or palliate particular sins, set aside commandments because they say *reason* forbids obedience, generalize precepts where they cross their own inclinations or those of their wealthiest hearers, refraining from utterance of certain stern truths which might make them unpopular, affecting moderation to secure a good living, calling dancing or play-going innocent amusement or harmless relaxation; in a word, being too indolent and luxurious to pull against the stream, they go with the full tide, catering to their folly and in the end sharing largely in their condemnation. Men may be dazzled with the brilliant oratory of such preachers, but they do not commend themselves to their hearers' consciences. Ministers should above all others avoid every appearance of tampering with the things of this world, or engaging in or excusing its pleasures. "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through their knowledge shall the weak brother perish, for whom Christ died?"—1 Cor. 8: 10, 11. The knowledge of having preserved their integrity was the source of much congratulation to Paul and his brethren. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."—2 Cor. 1:12.

This happy frame of mind may be enjoyed by every one, who, taking Christ for his guide, and the word of God for a lamp to his feet, heedless of the thorns which lie in his path or the temptations which allure him aside, pursue his race upward and onward. Full of confidence in his divine Master and the holiness of his cause, he can exclaim with the sorely tried but triumphant Job, "My righteousness I hold fast, and will not let it go: my heart shall not reproach me as long as I live."

Jas. F. Cowan [?]

For the Crisis.

"Passing Away."

BY VESTA R. CUDWORTH.

Why grieve for the friends that are passing away?
When I, as an exile, regretting my stay,
Am waiting the hour for some kindlier clime
To dawn, when, released from the sorrows of time,
I shall grasp the loved in a closer embrace,
Nor fear the stern monster my joys can efface.
Shall I weep for the bright hopes of youth decayed?
Or strive to redeem them from ashes and shade?
As fruitless the task as to call for the wave,
That rolls darkly on with its fellows, to lave
Its edges of foam in the deep briny sea,
To reverse its bright pathway of waters for me.
Or yearn for the love that will never return?
Nay! the treach'rous dream from my heart I would spurn,
And with it the sorrows I would not recall;
Let the veil of forgetfulness cover them all.
Shall retrospect bring me the calm, peaceful hour,
With its bridal of beauties in star-lit bower;
Where the angel's wing drooped low as he bore
In his pure snowy bosom some gift as of yore?
It also would bring the sharp thorn to my view,
The burial of gladness, the frosts which threw
A blight o'er that bower; for the hand that gave,
Spoiled its loved treasures and garnished its grave.
I would weep no more, for the fountains are dry;
Years have furrowed the cheek and have dimmed the eye,
But never have ransomed a friend from the tomb,
Or the wilderness decked with a fresher bloom;
Perchance the light zephyrs that winged its swift way,
Bore some heart-broken sigh to the realms of day,
And were it accepted at Heaven's high throne,
I'll bless the deep sorrow that made it my own.
Ah! why should I weep that the earth groweth old?
For its streams shall yet wander o'er sands of gold;
Like an old weary pilgrim it seemeth gray,
And its doom has been written—"passing away."
But out of its ashes we then shall behold
(For sure it is promised) a beautiful world;
Then the earth shall be filled with the glory of God,
And man roam again in an Eden restored.
When the storm has expended its fury below,
As it passes, we gaze on the gaily decked bow,
And what its blasts gleaned from the golden grain,
It repays seven fold with its cooling rain.
Thus, with Jesus' smile, earth can never destroy
One gleam of its sunshine or wave of its joy.
Though trials should glean a few tears by the way,
The promise so cheering will more than repay.
The tempter may stir up some storm as of old,
When Job was hedged in with his honors and gold;
Though a far darker storm should burst through his ire,
And the vengeful clouds charged with his subtle fire;
The defenceless brow may be scathed by the storm,
But love's blessed sunshine will keep the heart warm.
Though darkly the wilderness closes around
A path, where the thorn and the thistle abound;
Hope's beautiful vista, resplendent with light,
Is gemmed with the promise like stars of the night;
And sweet in the distance faith brings to the view
The fathomless depths of the ether blue;
That mirrors the love of a sinless world,
That man cannot fathom or angels unfold.
Her bright magic pencil brings out to the view
The immortal scenery faithful and true;
A bright constellation of beauty and grace,
That no darkling shadow of earth can efface.
Like Paul, the frail mortal seems almost submerged
In the glory-lit crest of the immortal surge;
Earth's shadowy outlines are fading away,
With seraphs we bask in the immortal day,
On some floating cloudlet our feet scarcely press
Its bosom of gossamer; longing for rest,
We reach forth our arms to the beautiful goal,
And glory ineffable circles the soul.
We meet the dear mother we've missed, ah! so long,
The golden-haired sister unites in our song;
Then why should we weep for earth's transient decay,
Or sigh for the loved that are "passing away?"

For the Crisis.

Literal Fulfillment of Prophecy. No. 11.

NINEVEH.

The first account we have of the city of Nineveh, is found recorded in Gen. 10: 11. It was originally a colony of Babylon, from which it was distant about three hundred miles, somewhat less, and was founded by Asshur, 3000 years B. C. It was equal, if not superior to, Babylon. As early as the time of Isaiah, it was sacked and injured by the invasion of the Babylonians and Medes. In the year 601 B. C. it was utterly destroyed by one Cyaxeres, a Mede, about one hundred years after the prediction of its overthrow by Nahum the prophet.

There being no reliable history of this city, and all trace of it having been entirely obliterated, some foolish sceptics have questioned the Bible account of its existence and greatness. Says one of these infidel writers; "The pretended empire of Assyria was not even in existence in the days of Jonah, for it is said he prophesied under the petty king Joash." Again, "It is said in the book of Jonah that there were one hundred and twenty thousand new born infants (!); this would require a population of five millions. Now five millions of inhabitants in a city not yet built, is a circumstance rather strange and uncommon."—*Philosophy of History, pp.* 58, 59.

But truly wonderful are the workings of Divine providence to confound the wisdom of the worldling, and establish the word of truth! At least 2,500 years after the destruction of Nineveh *by fire*, her blackened and charred monuments are disclosed to the view of men by the efforts of Layard, and again man is permitted to tread the lion-guarded palaces of Sennacherib, and the long desolate streets of Nineveh; and her inscriptions arise from the dust, and testify to the authenticity of Holy Writ. One of them contains a description of Sennacherib's campaign against surrounding nations, and this is one sentence: "Hezekiah, king of Judah, who had not submitted to my authority, forty-six of his principal cities and fortresses, and villages depending upon them, of which I took no account, I captured and carried away their spoil."—"The next passage," says Layard, "is somewhat defaced, but the substance of it appears to be, that he took from Hezekiah the treasure he had collected in Jerusalem, thirty talents of gold, and eight hundred talents of silver, the treasures of his palace, besides his sons and daughters, and his male and female servants or slaves, and brought them all to Nineveh."—Compare with 2 Kings 18: 13–14. Another inscription reads thus: "Solomon reigned over the kingdoms from the river unto the land of the Philistines, and unto the border of Egypt; they brought presents and served Solomon all the days of his life. He had dominion over all the region on this side of the river, from Tipsah even unto the Azzah, over all the kings on this side the river."—Compare with 1 Kings 4: 21–24. These inscriptions have reference to various persons named in the Bible:—Jehu, Omri, Menahem, kings of Israel; Hazael, Sorgon, Sennacherib, Esarhaddon, kings of Syria; Merodach, Nebo and Dagon, idol gods; Judea, Samaria, Ashdod, and *forty* other places mentioned in the Bible. For three thousand years were these memorials of ancient Nineveh entombed in the earth, hidden from all, but now are made manifest for the confirmation of the word of God, and putting to the blush that "incredulity," which Sir Walter Raleigh aptly calls the "wit of fools."

Having given these evidences in proof of Nineveh's existence, we will now give some further description of it, and the prophecies relating thereto. For a long time the capital of Assyria was an extensive and populous city. Its walls are said to have been an hundred feet in height, sixty miles in compass, and to have been defended by 15,00 towers, each 200 feet high. One historian relates that the king of Assyria, after the complete discomfiture of his army, confided in an old prophecy that Nineveh would not be taken unless the river should become the enemy of the city; that after an ineffectual siege of two years, the river, swollen with long continued and tempestuous torrents, inundated part of the city, and threw down the wall for the space of twenty furlongs, and that the king deeming the prediction accomplished, despaired of his safety, and erected an immense funeral pile, on which he heaped his wealth, and with which himself, his household and palace, were consumed.

In the book of Nahum the prophet it is recorded, "the gates of the rivers shall be opened, and the palace shall be dissolved." "Nineveh is of old like a pool of water." "With an over running flood he will make an utter end of the place thereof."

Another prediction uttered by the same prophet is illustrated by the historian. He relates that the king of Assyria, elated with his former victories, and ignorant of the revolt, that Bactrians had abandoned himself to scandalous inaction, had appointed a time of festivity, and supplied his soldiers with abundance of wine, and that the general of the army, apprized by deserters of their negligence and drunkenness, attacked the Assyrian army while the whole of them were fearlessly giving way to indulgence, destroyed great part of them, and drove the rest into the city, thereby verifying the words of the prophet;" "While they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Again, the prophet alludes to the spoil; "Take the spoil of silver, take the spoil of gold; for there is no end of the store and glory out of all the pleasant furniture." The historian affirms that many talents of gold and silver, preserved from the fire, were carried to Ecbatana.

The prophet not only predicts the overthrow of the city by an overflowing flood, but also by a devouring fire. The utter and perpetual overthrow of Nineveh is foretold by the prophet: "The Lord will make an utter end of the place thereof . . . Affliction shall not rise up the second time. . . She is empty and void, and waste." "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and like a wilderness . . . . How is she become a desolation, and a place for beasts to lie down!" In the second century, Lucian, a native of a city on the banks of the Euphrates, testified that Nineveh had utterly perished,—that there was no vestige of it remaining,—that none could tell where it was once situated.

So entirely was every vestige of this city, once great in wealth, and mighty in strength, and beautiful in its palaces, swept from the face of the earth, that infidels rise up and declare the Bible history respecting it to be false. But buried Nineveh has had a resurrection, and now from the tomb of ages, with a voice from the dead, she bears her undeniable testimony to the truth of her former existence and greatness.

W.

☞ Do not confound difficulties with hindrances. Difficulties are often sent directly by the Lord to exercise and try our faith; hindrances, I think, never, although permitted through Satan and our own evil hearts. Difficulties are not necessary hindrances, because the race is not to be run with speed, but with "patience;" and so, while difficulties are exercising faith, and drawing out energy of purpose and character, a man may be making great strides in his christian race, and the difficulty be the very occasion of his progress.—*J. W. Reeve.*

☞ Almost any sting, except the "sting of conscience," may be cured by putting some spirits of turpentine upon the place, for the pain will cease in one minute.

For the Crisis.

Persecution, What is it?

> "Are there no foes for me to face?
> Must I not stem the flood?"

What is persecution? To be scourged in synagogues, brought before governors and kings for Christ's sake? Is it to be stoned, sawn asunder, slain with the sword, to wander about in sheepskins and goatskins, being destitute, afflicted, tormented? Is it to be cast into the lions' den or the fiery furnace heated seven times hotter than is wont? This doubtless is persecution for righteousness' sake; but is this all? Is not opposition to God's truth, in every form, persecution? to vex, afflict, harass with injustice and false accusation? to inflict pain from hatred or malignity? What persecution more to be dreaded, than a slanderous tongue, malice propense, a tongue set on fire of hell? Misrepresentation, silent, satanic inuendoes destroy reputation and usefulness, hinder the cause of truth and salvation. Doubtless the vexatious hindrances of Paul among false prophets and false brethren, the time-servers and popular seekers of his age, their virulent opposition to his reformatory steps, were more aggravating and soul-trying than to suffer shipwreck, be stoned, beaten with rods or to "receive forty stripes save one."

We may not, at this age of refinement, under our modified laws of civilization, be burned at the stake, led to the scaffold, or cast into a lion's den, for preaching the gospel in all its freeness and fulness; but think you persecution has ceased, or the offence of the cross? Is not human nature still the same? Is not satan the very same satan, going about like a roaring lion, seeking whom he may devour? or transforming himself into an angel of light? Is there not the same hatred for truth and holiness now, as when Christ was put to death, John the Baptist beheaded, James slain with the sword and Peter crucified with his head downwards? And who were the most virulent persecutors in the time of the holy prophets and apostles? Who? The gentiles, the heathen, men of the world? Nay, but a corrupt, ungodly church, a wicked Sanhedrim; those having a name to live who were dead, having the form of godliness, but denying the power thereof; whom Christ denounced as false prophets Scribes, Pharisees, hypocrites, whited sepulchres, appearing beautiful outward, but within were full of dead men's bones and all manner of uncleanliness. "Fill ye up then," says Christ "the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell." (See Matt. chapter 23, which is a true and graphic picture of the present degeneracy.)

Has the offence of the cross ceased? Let any man of God stand boldly against the perpetual backslidings, the fashions, and follies, the extravagant wickedness in costume, the idolatry in dress, in church building, the popery of the age, the "accursed" traffick in the bodies and souls of men, the cowardice and criminal silence of ministers, editors, churches, tract and missionary associations, while our brother's blood crieth; and see if the offence of the cross has ceased, or the age of persecution. We perceive that those who tell us persecution has ceased, that the great battle for truth and righteousness is fought, and that henceforth the church is to move on smoothly and prosperously, "on flowery beds of ease," are not the ones to place themselves in the battle's front, and beard the lion in his den. Satan is not very likely to trouble those that shun the cross, who are at ease in Zion, and cry "peace, peace," when there is no peace, and loving the praise of men more than the praise of God.

> "Where is thy cross? the daily care,
> The daily toil, the daily strife—
> The warfare they are called to bear
> With foes who aim at more than life."

What says Paul? "All that will live godly in Christ Jesus, shall suffer persecution."

> "Must I be carried to the skies
> On flowery beds of ease,
> While others fought to win the prize,
> And sailed through bloody seas?"

New York. D. F. N.

For the Crisis.

"The Earth Abideth Forever."

ECCL. 1: 4.

This world will keep moving in its orbit as long as eternity endures, although it has to pass through a fiery process, to remove the curse that sin has caused. Wicked men and devils will be destroyed—blotted out of existence. Before the great restitution takes place, the trump of God will sound, the righteous dead arise out of their graves, the living saints upon the earth be changed in the twinkling of an eye and be caught up to meet the Lord in the air, and so be ever with him. Then they will come into possession of that immortality which they had been seeking for through all their pilgrimage here upon earth.

When this old earth has been purified and brought back to its Eden state again, paradise restored, the saints of God of every age and clime with Christ; the great captain of their salvation will take possession and live and reign upon it forever. Then this promise of Scripture will be fulfilled—"the meek shall inherit the earth." The wicked have no immortality. There is no life promised to them. Death and destruction is their doom. [illegible] —never to have life. All is lost and lost forever. All the glory which the saints of God will enjoy upon the new earth is gone. The New Jerusalem, adorned with jasper walls and golden streets, the tree of life, the bowers of paradise, the crystal stream that runs through its midst, and the great company of all the redeemed, from Adam to the last sinner that will be converted to God, will all be lost; not for want of probationary time to make their peace with God, but loving the honors, pleasures and riches of this wicked world, they could not spare time to repent.

O sinner, seek the Lord with all your heart, while the door of mercy is wide open. Your time is *short;* soon the Master will rise up and shut the door, and then it will be too late. Six thousand years of this world are about ended. All, or nearly all of the signs that were to proceed the Savior's coming, are in the past. "The sign of the Son of man" is in the future, and when that appears, the unrighteous will call for rocks and mountains to fall upon them, to hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?"

J. Howland.

New Bedford.

For the Crisis.

My Pilgrimage.

Commissioned of my Lord to go,
And not to stop for rain or snow;
We have to run, leave all behind,
And preach glad tidings to mankind.
By day and night I preach and pray,
My work is hard for every day;
A weary pilgrim, homeward bound,
Rest surely here cannot be found.
A missionary; the world my field;
The Spirit's sword I have to wield;
I'm like a man upon the wheel,
He must go round though bad he feel.
Sixteen years I've run the round,
And still upon this earth I'm found—
Beseeching men to turn, and seek
To be like Christ—among the meek.
No salary promised; only bread
And water sure. We shall be fed,
If all is left, and we are pure,
Reproach and suffering will be *sure.*
A bitter cup we have to drink,
'Tis a hard life, I sometimes think,
Out in the world, no scrip or *purse,*
Our friends *look cold,* and this is *worse.*
I often stop to weep and sigh,
And almost wish that I could die;
I look to Christ, and then I see
One who was rich, made poor for *me.*
I hear him say—"The birds have nests,
And *foxes* holes in which to rest,"
"The Son of man," I hear him say,
"*No place* his sacred head to lay."
My murmurings now have gone and fled;
I'll follow Christ, my living Head;
I'll keep the faith and fight by *grace,*
And so I'll run the heavenly race.
We suffer on and will not fear,
The better day is drawing near;
Pilgrims and strangers we must be,
If we would live and reign with Thee;
O Lord, inspire our hearts anew,
And help us all our journey through.

L. Boutell.

For the Crisis.

Swarm of Bees out West.

HIVED IN A LOG CABIN, BY W. P.

Be Abiding, Abounding, Abundant, Active.
Be Becoming, Better, Benevolent, Beneficent.
Be Constant, Circumspect, Charitable, Courteous.
Be Delightsome, Discreet, Dutiful, Devoted.
Be Esteemed, Enterprising, Encouraged, Earnest.
Be Frank, Fearless, Friendly, Fruitful.
Be Good, Grateful, Gratuitous, Godly.
Be Homely, Healthy, Hospitable, Happy.
Be Innocent, Intellectual, Inspiring, Invulnerable.
Be Judicious, Just, Joy-inspiring, Justified.
Be Keen, Kind-hearted, Knowing, Kindly.
Be Laborious, Liberal, Lovely, Long-suffering.
Be Methodical, Moral, Mutual, Manly.
Be Neighborly, Natural, Notable, Noblest.
Be Old-fashioned, Observing, Obedient, Orthodox.
Be Pure, Perfect, Pacific, Pilgrims.
Be Quick-sighted, Qualified, Quieting, Quickened.
Be Reliable, Resolute, Religious, Right.
Be Stout, Subservient, Spiritual, Successful.
Be Unbiassed, Undoubted, Unfaulty, United.
Be Veracious, Vigorous, Valiant, Vital.
Be Wakeful, Working, Winning, Worthy.
Be Xn's (*christians*) X-like, Xemplary, ⋈.—Isa. 60: 22.
Be Yourself, Yea, Yearning, Yoke-fellows.
Be Zotetic, Zealotical, Zephyr-like, Zealous.

And the Alpha and Omega will be with you, now and forevermore. Amen. So let it be. Selah.

Hygiene.

"This is for your Health."—*Paul.*

Important Information.

Death by drowning is produced through the want of air to breathe—it is death similar to that produced by smothering. If respiration and its consequences, the circulation of blood, can be restored, the person will be saved; it is no more unlikely that this can be done in the case of persons immersed for some time in the water, than in cases of trance, where the vital functions are suspended for long periods. In this connection we commend to the perusal of all, the rules for the [illegible] given by the eminent English physician, Dr. Marshall Hall:—

1. Treat the patient instantly, on the spot, in the open air, exposing the face and chest to the breeze, except in severe weather.

2. *To clear the throat.* Place the patient gently on the face, with one wrist under the forehead; all fluids, and the tongue itself, then fall forward, leaving the entrance into the windpipe free. If there be breathing, wait and watch; if not, or if it fails,

3. *To excite Respiration.* Turn the patient well and instantly on his side, and excite the nostrils with snuff, or the throat with a feather, etc., and dash cold water on the face, previously rubbed warm. If there be no success, lose not a moment, but instantly

4. *To imitate Respiration.* Replace the patient on his face, raising and supporting the chest well on a folded coat or other article of dress. Turn the body very gently on the side, and a little beyond, and then briskly on the face, alternately repeating these measures deliberately, efficiently and perseveringly, fifteen times in the minute, occasionally varying the side. (When the patient reposes on the chest, this cavity is compressed by the weight of the body, and expiration takes place; when he is turned on the side, this pressure is removed, and inspiration occurs.) When the prone position is resumed, make equable, but efficient pressure, with quick movement, along the back of the chest, removing it immediately before rotation on the side. This first measure augments the expiration, the second commences inspiration. The result is respiration, and, if not too late, life.

5. *To Induce Circulation and Warmth.* Meantime, rub the limbs upwards, with firm, grasping pressure, and with energy, using handkerchief, etc. By this measure the blood is propelled along the veins towards the heart. Let the limbs be thus warmed and dried and then clothed, the bystanders supplying the requisite garments. Avoid the continuous warm bath, and the position on or inclined to the back. This treatment is to be persevered in for three or four hours, as it is the erroneous opinion that persons are irrecoverable because life does not soon make its appearance. Cases have come under the notice of the Royal Humane Society of successful result even after five hours.

Loss of Voice.

It is stated that "the younger Spurgeon, a minister of great promise, has lost his voice and is sinking into consumption." As he is superior in some respects to his renowned brother, his early death will be regretted by multitudes. Many young clergymen of great promise have prematurely died in consequence of their own mismanagement in one or two particulars. They speak on too high a key to begin with, not giving the lungs time to warm up, to bring themselves up to the effort. A good traveler does not start on a trot, when he wants his horse to make a good journey that day. John Nowland Maffit could speak with apparently a slight effort, at the end of an hour's sermon, loud enough to be heard by thousands; but he always commenced on a low key. His first hymn and prayer were scarcely audible. The next important point is to cool off very gradually before leaving the assembly, when the discourse is ended—very gradually indeed—and then, even in summer time, bundle up well before leaving the house, and walk away quickly. Many an excellent minister has sacrificed life by the neglect of these two precautions.—*Hall's Journal of Health.*

Cholera.—The following extract from the letter of a clergyman to the Lord Lieutenant of Ireland, presents a very simple, and, he says, effectual preventive of cholera, as well as a remedy of great power:—

"The preventive is simple, a teaspoonful of powdered charcoal taken three or four times a week in a cup of coffee or other liquid in the morning.

"When attacked with cholera a mixture of an ounce of charcoal, an ounce of laudanum, an ounce of brandy, or other spirits, may be given as follows, after being well shaken: a teaspoonful every five minutes. In half an hour I have known this effectually to relieve and stay the disease. As the patient becomes better the mixture may be given at longer intervals.

I have known a patient in the blue stage, and collapsed, perfectly recovered in a few hours.

"The charcoal was tried as a preventive on a large plantation in the Mauritius, and not a single individual out of eight hundred was attacked with cholera."

Hot Bread.—Dr. Bunting, who is now making experiments on the stomach of the famous Alexis St. Martin, says that hot bread does not digest. It ferments in the stomach, provokes inflammation, and is a fruitful producer of dyspepsia.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 204. BOSTON, WEDNESDAY, AUGUST 3, 1859. VOL. IX. NO. [illegible]

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Entered according to Act of Congress, in the year 1859, by C. F. Hudson, in the Clerk's Office of the District Court for the Dist. of Mass.

Discussion of Human Destiny.

Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all?

AFFIRMATIVE, BY REV. C. F. HUDSON.

CHAPTER V.—(*Concluded.*)

§ 4. *Is the selection of a Class to Immortality worthy of God?*

I have freely admitted that God would not be just to himself if he were simply just to his creatures. True to his nature as love, he must bestow upon men more and better than they deserve. And because God is not only love, but *infinite* love, my opponent may think the conclusion direct and inevitable that God must bestow upon each moral creature the infinite boon of immortal life for which his moral constitution adapts him.

From this conclusion I dissent, for several reasons.

1. All analogy favors the idea of a sifting of the human species, and a conservation of the best, or of the individuals that mature. I have not time to array the facts in this analogy, but may refer to what I have said elsewhere on the subject, and quote as follows: "A true analogy would make the probation of mankind not an exception to the rule, but the highest example of it. The law of selection in the case of man is different; the end is the same. The vegetable lifeling is the sport of chance. The animal, with its spontaneity, can help and provide for itself; subject, however, to many dangers which it can not avert, and to man's dominion. Man, by his free will, is elevated to a higher rank,—beyond the reach of fate, but not of hazard. Indeed, the nations of men that have not heard the Word of Life are scarcely beyond the reach of fate; though strictly, as moral beings, they are salvable, and perish through unbelief in Him who is 'not far from every one of them.' Those who dwell in Christendom stand higher than they, and may fall further. Yet the design of the species is accomplished in those who are perfected, and who shall never perish, because moral perfectness is an end in itself, and, when attained, may be ever maintained. Man, as a race, is still subject to the sifting analogies that underlie him. As free, he is called upon to choose for himself, to make his calling and election sure, to acquit himself as a man. Failing of this, he is rejected, or reprobate, as refuse and worthless. He is likened to tares, to the useless produce of the fisher's net, to the field of briers and stones, whose end is to be burned. Condemned as *morally* unworthy, his reprobation has a higher ethical significance, while its literal import remains." (Future Life, pp. 239, 240.)

2. While God is bound, in justice or equity, not to make existence a curse, he *is not* bound to make it a blessing. That there *is* such an obligation is very strongly asserted by Mr. Ballou, in his "Divine Character Vindicated," where he thinks that "human existence, if enforced at all, should be to each and every individual, when taken as a whole, a good, and not an evil, a blessing, and not a curse." (p. 122.)

This would be true if man had no moral freedom, and were not capable of deserving evil as well as good. But this fact seems to me entirely overlooked in Mr. B.'s statement. But if man may deserve evil *at all*, he may deserve evil *on the whole*; and though his continuance in a sinful and evil immortality would be past all reason, yet there may be the best reason for his failure of immortality. And one may so fail that his brief existence shall be a loss rather than a gain. We may well suppose that this was the case with Judas. "Woe unto him by whom the Son of man is betrayed. Better were it for that man if he had never been born."

[illegible] cause we would like to have it, we may persuade ourselves that we have some claim to it, or that it is not fairly withholden from us. But if bestowed, it is and ever will be an infinite gratuity.

3. In the economy of God's empire of holy blessedness, a comparative claim of one individual may be overruled by the higher claim of another. In point of right, I must yield to any one who can fill my place in the universe better than I can. Even in propriety and benevolence, I might wish to yield my place to such an one, for the general good. And if I have impaired my capacity of usefulness, it is not for me to say that infinite power, and wisdom, and goodness too, can not replace me. Especially if incapacity and deterioration have gone so far that the process of recovery may be slow and difficult.

4. Virtue is heroic. And it may be worthy of God to select, and to elect, those who are morally heroic for the inheritance of immortality. The *forms* of heroism may be as various as the Christian virtues and graces; yet it may be one essential element of all Christian virtues. Self-sacrifice, self-denial, is essentially and peculiarly Christian. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." And whosoever doth not bear his cross, and come after me, can not be my disciple. Though we may not take those words of Christ literally, they will contain the principle I have named. God has a right to be choice respecting the members of his family, and to require of those who aspire to that honor the most strenuous efforts to prove worthy of it. With all their differences, a close resemblance has been observed between the Stoic and the Christian systems of morals. And the Stoics held the immortality of a class. Christ, teaching a higher virtue and offering a higher glory, may bestow such immortality by a higher right. The Christian race differs from the Grecian games, as it has more crowns than one; yet we must strive, if we would triumph. It is a true hymn that says:

> "Awake, my soul, stretch every nerve,
> And press with vigor on;
> A heavenly race demands thy zeal,
> And an immortal crown.
>
> 'Tis God's all-animating voice
> That calls thee from on high;
> 'Tis his own hand presents the prize
> To thine aspiring eye.
>
> A cloud of witnesses around
> Hold thee in full survey!
> Forget the steps already trod,
> And onward urge thy way."

§ 5. *Is the immortality of a Class unkind to man?*

Here I must meet a very common objection based on the parental feeling, and will close with one or two direct arguments.

1. *It is not a hardship that one should fail to be a parent of immortality.* Many persons, as deserving and as affectionate as the average, are never parents at all, and never will be unless there is marriage in the heavenly state. George Washington was father of a country, but never of a child. It is not essential, then, to the blessedness of the saved, that they should be able to claim certain ones as their offspring. You may say that childless saints will be strangers to certain feelings of celestial joy; perhaps they will; yet in the resources of the celestial kingdom they shall lack no supply for any noble and holy capacity of their being; the Lord is their Shepherd, they shall not want.

But to be childless, says one, is not so hard as bereavement, and loss of children. And here I encounter the whole force of the Universalist sentiment: A parent would not let a child suffer or die, if he could prevent it. If the Heavenly Father, who loves us better than we love our children, allows suffering and death, it must be because he has something better in store to prove his love.

Such is the argument, offered to show that each human family must find all its members in the heavenly mansions. It seems to me inadequate for the following reasons:

(1.) Parental affection is commonly a modification of self-love. The child is a second self. That is why one cares more for his own child than for his neighbor's. But one's desire for a child's immortality should be of as high a moral type as the desire for personal immortality. The promise is no less rigid to the child than to the parent; "To those who by patient continuance in well doing seek for glory, honor, and immortality." If, then, the parental feeling, and, I may add, the feelings that lead to parentage,—which, like other qualities may be inherited,—if these are subordinated to other sentiments of piety, I do not know but one may have high hopes of [illegible]

there is a "christian nurture" which may devote and train the child for the higher life from its earliest infancy.

But if the parental regard is worldly, and the child is from the first devoted to and trained for the world, one can not complain if it avails no further. And even if the parent shall rise to nobler aims, and shall deplore the fruits of past ungodliness, He who is "able of the stones to raise up children to Abraham" may grant other consolation than an unbroken family circle in the kingdom of eternal life. To be at all a parent of immortality is exalted honor. Is there unkindness if one is not more?

(2.) Although God is not bound, against the perversion of free will, to make each man's existence on the whole a blessing, still as matter of fact those who finally perish may have much to be thankful for. Most human beings seem to enjoy more than they suffer. And this may be true even if existence is finally lost. It may be almost a law of life that the pains of its decay should not outweigh the joys it brings. It may still be true that the failure of immortal life shall make it morally better that one had never been born. And they who perish may feel this on the same principle that disappointed lovers so often think life a curse—only with a million fold more reason.

I have used the phrase "parent of immortality," but only for argument's sake. The Scriptures, I think, teach a higher parentage than human, for the immortal life. They who have "power to become the sons of God" are "born not of flesh, nor of blood, nor of the will of man, but of God." God is the "Father of Spirits," and the distinction between soul and spirit may apply in this argument.

2. *The power of evil habit and of memory may render immortality burdensome.* The time has been when death was deemed an emancipation from all earthly habits and minor differences of character. The good, it was thought, would be perfectly blessed as soon as they were dead, and the bad perfectly wretched. And all the good and all the bad were respectively put on nearly the same level. In accordance with this philosophy, or lack of philosophy, some of the early Universalists regarded death as putting an end to all distinctions of character. Sin came of the body; and to be out it was to be in holiness and in heaven.

Maturer thought has changed all that. The soul, we now think, has its own laws, as every other real thing must have; and all its changes and improvements must observe those laws. Death is no longer the panacea for all its ills. The other world may be very unlike the present; yet it may bear strong analogies. Fatal as its atmosphere may be to those who have rejected its life, its gentle zephyrs may not at once heal all the soul's ills. Though God works miracles at sundry times in his teaching and training of the human race, we may doubt whether there are miracles in the general economy of man's destiny. The result is, we must have some apprehensions, lest the laws of our physical and moral being may, even beyond the tomb, make death better than life.

In bodily sickness death is often preferred to the pains and weariness of slow convalescence. Just so evil habits of thought, feeling, and action, may require so long and weary a purgation on the other side, and may put one so far behind his companions in the heavenly race, that he would prefer not to tax their kindness, or seek their company. One may be so imbruted by habits of unbelief that the capacity for faith in disinterested kindness shall be gone. Cunning philosophers have doubted every such thing here,—who shall say they may not doubt there? Unhappy personal relations may fatally threaten all future happiness. The seducer may prefer never to meet the victim, all whose hopes he has sacrificed for lust. The murderer may decline the courtesies of heaven with one for whom he could find no room on earth. And if as some have thought, the memory retains all one's past history, how many may be so burdened and stung with poignant recollections that even the freeness and largeness of divine mercy can not give them rest. I believe in God's infinite power. But infinite power can not work contradictions; and it will not disregard the laws of created being, or of man's moral nature. And if God should administer the cup of Lethe to any, and so destroy or change a part of their personal being, out of kindness, he may also, for aught we know, kindly let them die, and may fill his universal domain with those who have earlier and more fully consecrated themselves to goodness.

3. *Many persons, not the worst of men, have no desire for immortality.* This desire has been called natural and instinctive, and we hear of the inextinguishable [illegible]

being. But, granting that this is the rule, and that it proves the actual immortality of those who rightly cherish it, there are exceptions so marked as to claim attention, if not to limit the argument. And for examples I will not name those who have doubted immortality because they have never distinctly heard or thought of it, but those who have lived in the midst of the sentiment.

If I mistake not, Joseph Barker, well known as having renounced Christianity, eschews all faith in an after life, and, apparently, all desire therefor. I do not think him an immoral man, though he has shared as a "reprobate" in the honors of a book-dedication. I would not judge him, or say a word against him. I do not devote him to death. But I name him as one who has been an able preacher of the Gospel; was specially likely to fall in love with immortality; and is too acute to be necessarily prejudiced against it by what others say or think about it. He now thinks this life and its comforts are as much as any of us ought to wish or care for. I am very sure if he should die out with the rest of us, he would be the last man to complain. And I verily believe if he should be called to die only with a few followers, he would not wish to be disappointed, but would bear his peculiar fate as proudly as a hero. I may be mistaken in my man; but are there not such?

A more noted example is David Strauss, the author of "The Life of Jesus," which has made such a stir with its mythical theory. His acquaintance with the doctrine of immortality is even larger than that of Barker; but he rejects it all. In his later work, entitled "Glaubenslehre" or the Doctrine of Faith, he concludes: "The idea of a future world is the last enemy which speculative criticism has to oppose, and, if possible, to overcome."

He, certainly, will not complain of death. I do not say how much such opinions may prove in the question of what will be. But in the present question we must consult the choice and preference of men as they are, especially if they be able men, who may speak for themselves. And upon their testimony I submit the question whether the doctrine I hold, which is infinitely better than their wishes, is at all unmerciful.

For the Crisis.

Dreams of To-morrow.

We believe there are none, who are endowed with average powers of mind, however low or degraded their situation, but what occasionally at some still hour, thinks of to-morrow, and with it usually comes a sort of satisfaction, although in many cases entirely unfounded, yet arises on the account of our clinging so tenaciously to hope, or otherwise hope clinging to us, being as it were a part of us. We have seen the slave of alcohol when not under its immediate influence, grow pale as he considers on the morrow. The very thought brings conviction, and he trembles,—full well he knows the path he is walking; and now he realizes the dangers, and beholds the inevitable end. It is then compassion whispers in his ears, she pleads and chides; his helpless infants rise before him, and all the fondness of a father's love is called forth, and involuntarily a noble resolution crowds itself into that mind, that has long dwelt upon scenes too revolting to mention, and he fancies himself a reformed man with plenty and content smiling about him on the morrow, and his sunken eyes brighten in anticipation. But how deceitful are the workings of the human heart! how dangerous is procrastination!

The laughing child, whose horizon has scarcely been dimmed by a cloud, will talk of to-morrow, and as his countenance brightens, his eye dilates with pleasure, you who can discern, can read, and that unmistakably, that this child walks his journey of to-day cheered by the bright anticipations of to-morrow.

Ask that student who is toiling up the rugged acclivity of knowledge, for what purpose he passes those sleepless nights, and wearies that lofty brow in plunging into the depths of science, and methinks a smile will play over that pale face, as he tells you of to-morrow.

The weary mariner, who has been tossed on the turbulent and tempestuous waves of the ocean, dreams of to-morrow, while yet the waves roll mountains high, and toss his fragile bark as if in solemn mockery of his illusive dream. The warrior in the midst of battle, who fears not the cannon's destructive mouth, and who stands undaunted, when the thunder of artillery is shaking as it were the elements—will point you to the future, to-morrow, when fame shall twine a wreath for his brow more lasting than that [illegible] the monarch, because enshrined in the hearts of the people! [illegible]

But of all the dreams that afford [illegible] pleasure, or lasting satisfaction, are those which are experienced by the christian; for he, too, thinks of to-morrow, and how often, when in the dark valleys of life does he contrast the *present* to-day with the *future* to-morrow. To-day he is a subject of sorrow, sickness and death. To-morrow a recipient of happiness and immortality. To-day, friends that he loves are taken from him, some are resting in his own church-yard, while others are far away, whose funeral dirge has been the wild chorus of the waves of old ocean. To-morrow he dreams of a happy reunion, and though sorrowful, he walks on cheered by these anticipations.

But in dreaming of to-morrow, let us not be deceived; if our hopes are founded upon anything but our *desires* or *self-love*, let us *beware*. Let us remember if we would reap rich harvests in the future, we must sow the seeds of usefulness. For "whatsoever a man soweth, that shall he also reap." If we sow the seeds of folly, we shall reap destruction.

Reader, "make your mark;" raise the standard, and undeviatingly try to follow our Guiding Star, that most certainly will bring you through the dark mazes, which you may be called to pass through, and safely bring you to that bright *to-morrow*. Let not your heart soften, or your vigor relax; in which case, you may be *willing* to think you cannot make another advance; nor let your eyes be even turned towards the gardens of pleasure and sinfulness, lest you approach and enter, and there lose the happiness of innocence, and forget your original intentions, and unawares are entangled in the labyrinths of inconsistency, and be hurled into the chasm of darkness and despair, where no bright to-morrow will illumine your path.

SARAH E. SCOTT.
Vernon, Vt.

For the Crisis.

A few of many Reasons why I wish to be in a consecrated state.

If I am not wholly set apart for the Lord, to acknowledge him in all my ways, then I am unprepared to engage in the great work of warning sinners of their approaching doom. When by the help of the Spirit they are aroused, the cry forced, what shall I do to be saved? how unfit to tell them, how vain to present the plan of salvation, until I am consecrated. Again, when any member of the body is struggling against the severities of the tempter's cruel power, hope nearly fled, apparently almost ready to sink in despair, thinking one so indifferent, so neglectful, yea, so vile at times, can never again hope in the mercy of God, can never again expect to gain the promised land; it is good to cheer the fainting, desponding one, by pointing to the Lamb of God—the perfect Sacrifice—the great Advocate, who ever lives to intercede for agonizing ones. But if the mind has become so darkened that this fails to cheer, then how good to retire alone before God, and ask him to do the work; ask him to lift upon the erring one the light of his countenance once more, for Jesus' sake, and feel it will be done. One not consecrated is inefficient for this work.

When disease presses upon the frail frames of those we love in the gospel, and fast consumes them, we realize that soon they must be borne to the silent earth; we bow submissively; we consider they are taken from the evil to come; we are not ignorant of Satan's devices; we believe God doeth all things—this is the language of a consecrated child.

But how few are truly consecrated! Yet praise to God for the few self-denying, cross-bearing ones, who consider they are not their own, but, having been bought with a price, glorify God by keeping themselves unspotted, by obeying every gospel requirement, by subjecting themselves to others, instead of consulting selfish interests. My brother, sister, are you among these few? O, am I among them? Spirit of the Eternal Father! help to settle the question correctly. Teach us our position, lest we be summoned before thy bar deceived, trusting in something aside from the blood of the crucified Jesus. O show us that thou art pure and canst not view one that is impure with pleasure. Show us the gospel way of becoming pure, by obeying thy word, acting constantly in thy fear, trusting in the blood of Jesus for salvation.

Fearfully perilous indeed is the present time. We need the whole gospel armor. Let us see that every part is on, and well girded. Where can we dispense with it? from morn till eve we need it; we need it in the family circle, in the more public affairs of life, in administering to others. O yes, sisters, we need it while receiving calls from christians and especially from worldlings and backsliders. Poor creatures! they might not have been amid the careless throng, treading the downward road [illegible]

they but have come in contact with more of the real salt of the earth. Let us lift our hearts to God, that we may have that salt in ourselves that shall have effect upon others.

To the church in Danielsonville: Though separated, hearts are made one in the gospel. Remain one in Spirit, one in purposing to obtain the Kingdom. Prayers are no less earnest for absent loved ones. I exhort you to be earnest, to prove yourselves good soldiers of the cross. Pray often; seek to know the will of God; confide in each other—you are worthy of each other's confidence—give the enemy no advantage over you; let him not fill your mind with suspicion; if you don't know an evil, have that charity that thinks no evil. Frequent the prayer circle; don't let trifles absent you. Do not seek for rest here; the Rest is soon to be given. We are engaged in a warfare now, but if we endure to the end we shall be crowned with an eternal home in the kingdom of God.

> Homeward bound pilgrim, wayworn and weary,
> Dangers and perils thy lone steps attend,
> Fear all around thee, the way dark and dreary.
> Still press thee onward, there's a prize at the end.
> O, calmly view the black clouds hanging o'er thee,
> Deep be thy peace, as the storm gathers round;
> Oft rest thy thoughts on the prospects before thee,
> Dauntless and fearless, be still homeward bound.

JANE D. ROBERTS.
New Hartford, Conn.

For the Crisis.

Epitome of the Illinois Annual Conference.

Conference met in Kelley township, Warren county, June 10th, 1859. Organized as follows: M. Chandler, President; H. H. Janes, Vice President; W. Pratt, Secretary; J. C. Shaw, Cor. Secretary; G. W. Rathburn, Treasurer. *Voted*, All brethren in attendance be invited to take part in the deliberations of the conference.

W. Pratt addressed the conference in relation to its object, giving an outline of our wide field, and its wants, and what our friends in the limits of the conference have a right to expect from this session; hoped divine wisdom would aid us in our deliberations, that to some extent at least (if not in full) their expectations may be met. The conference then listened with interest to brethren who gave a brief account of the cause in their vicinity.

Bro. G. W. Herd, of Kelly township, said, "Our church is in a prosperous condition. The people without are disposed favorably, and listen to our views with much interest. We number twenty-seven or twenty-eight. Have a Sabbath School, some thirty or more scholars, and a Bible class."

Bro. Gibson from Indian Grove church, remarked, "Our little church, I trust, are all striving for a home in the coming kingdom. We are living in harmony and making some advancement, I think. We number twenty. We meet next Lord's day to organize a Sabbath School."

Bro. Black said, "I feel grateful that we are so pleasantly situated, and I am satisfied the spirit and love of God is with us."

Elder G. W. Rathburn spoke of his labors. "One year ago I was set apart for the gospel ministry. I have traveled thirty and forty miles, and preached three times on Sunday in Scott Co., Iowa, and other places. Found ears to hear and much interest manifested. I came to this place and commenced meetings. I preached night after night and visited families day after day. I labored hard, and talked fifteen hours in twenty-four. Met with some opposition, but after laboring three weeks I began to see truth taking effect. The result was, I have seen two churches raised up, and I am thankful to see them banded together. I have often been on my face in the dust before God, and I feel satisfied God directed my steps to this place. I have labored in this immediate vicinity with some success."

Elder W. Pratt gave some facts in relation to the truth. "Have traveled somewhat extensively and preached constantly. He had aimed to present those truths that would arrest the direful influence of false theories; was glad to inform the friends that he had seen good accomplished. In some places the mass had been reached; prejudice, bigotry, and sectarianism have given away and an investigation was the result, to see whether these things were so. Spiritualism had found [illegible] Bible taught that [illegible]

[illegible] tionalist minister came out strong on that question and took the most of the church with him. Wherever I have preached the subject fully, I find many that admit that doctrine to be the most harmonious view they ever heard and wonder why it is not preached more. In Ripley, Brown county, a Christian preacher had come out and was preaching it. I did not learn the effect on the church. I find one serious difficulty to encounter in my travels. We can raise up churches, but no one to feed them, hence, left destitute. Bro. Chandler had been laboring at one of my appointments in Brown county with success. Quite a number added to the church. There is still a good interest. There is an ear to hear on every hand. The field is large and laborers few. In the place where I live we have had some influence that has been retarding our progress. Some friends have been effected by the discovery of gold at Pike's Peak. Others are talking of leaving for Kansas and California. Some had made up their minds to stay by the stuff, or fight alone if required."

Elder Scott. "Have been mostly confined at home, and probably will be during the season, looking after his temporal affairs. Preaches part of the time on Sundays, to good acceptance. We are deprived of a place of worship, and have been since last January. The Baptists closed the doors of the church against us, when they had no more right to do so than they had to turn us out of our own houses. Nevertheless, truth is spreading and we trust God will overrule it for good."

Voted, G. W. Herd, G. W. Rathburn, W. Pratt, appointed as business committee. *Voted*, to adjourn till four o'clock P. M.

Met at the adjourned hour and listened to the report of the Evangelist. Elder Chandler said, "I commenced my work in connection with the appointment by the annual Conference held in Ottawa last May, 1858. First quarterly meeting was held in Princeton, Iowa, June 3d. The last year I have held sixteen quarterly meetings. Extent of country that I have been under the necessity of traveling over, to fill these appointments, is about four hundred miles north and south, and one hundred and fifty miles east and west. The whole distance of travel the last year has been about three thousand miles. I have preached about three hundred and sixty-five sermons. I have baptised nearly one hundred. Organised five churches and set in order a number of others. And I can say the [illegible] the cause is on the rise. There is a great interest to hear all over the conference. Calls on every hand for help."

REPORT.

MONEY AND PRESENTS RECEIVED DURING THE YEAR.

I.—*Rock Island District.*

Sweetland Church, Iowa	[illegible]
	[illegible]

II.—*Military Tract District, Ill.*

St. Alban's Church and Warsaw Prairie	[illegible]
Walker's Neck Church	[illegible]
Ripley Church	[illegible]
	[illegible]

III.—*Galena District.*

Elizabeth Church	[illegible]
	[illegible]

IV.—*Fox River District.*

Ottawa Church	[illegible]
Earlville Church	[illegible]
Shabbona Grove Church	[illegible]
Amboy Church	[illegible]
	[illegible]

V.—*Received from friends and churches where I did not hold quarterly meetings, yet labored with them.*

Churches in Warren County, Ill.	[illegible]
Friends at Onion Grove	[illegible]
J. C. Shaw	[illegible]
Friends at Viroquois, Wis.	[illegible]
Seneca, Church	[illegible]
Kingsbury Church, Ind.	[illegible]
Whole amount received	[illegible]
My traveling expenses during the year	[illegible]
Leaving a balance	[illegible]

MOSES CHANDLER.

Conference accepted the report. Conference listened to reports from brethren relative to their interest in the cause and the interest in their localities.

Bro. Benj. H. Osborn, of Peoria, Ill., formerly of Bridgeport, Conn., said, "[illegible] I have felt for fifteen years [illegible] interest in the Advent truths [illegible] Advent truth is a [illegible] brethren have got [illegible] God's dealings with [illegible] conclusive evidence [illegible]

Bro. S. C. Shaw spoke, "I still have the same interest in this blessed cause, yet I have not done much. I think if we could have preaching, a church might be established. Only myself and some of our family are believers. Some brethren within four or five miles, would be glad to have some efficient laborer come among us." Bro. S. lives near Watega.

Bro. Hubbard said, "I do not know as I have anything to say that is encouraging or discouraging. Some have been waiting for us to turn infidels, but myself and wife standing firm, some have concluded to read and ascertain the reasons for our hope. They have become favorably disposed. Glad to have some of our preaching brethren come among us. Bro. Chapman was there in past days, but we have now a new class and I think some good could be done."

Voted, to adjourn until next morning at 9 o'clock.

Met at the hour appointed. Business committee reported.

Whereas; In the providence and mercy of God we are again permitted to meet in conference, and hear from our brethren scattered abroad, and learn their trials, prosperity and wants, and

Whereas; We are cheered to learn the blessed effect of the truth we hold so dear—arousing many to search the Scriptures—turning from error and embracing truth—from sin to righteousness; that this glorious work may continue, therefore,

Resolved—We make our mission during the coming year—if time permit—a special subject of prayer to Almighty God for his blessing to attend our efforts in our wide field,—knowing a Paul may plant and Apollos water, but the Lord giveth the increase.

Resolved—We not only pray earnestly that our efforts may be crowned with success, but we urge our friends to take hold of the work with more zeal and vigor and prosecute the same with that energy and fortitude that the enterprise in which we are engaged demands.

Resolved—While we make christian character the only test of fellowship, and the proclamation of the speedy coming kingdom our great and special work, we keep the blessed truth of life only through Christ before the people, believing it holds a position in the system of divine truth, that, and that only can strike a death blow to the wide-spreading and direful influence of Spiritualism in all its varied forms, that is so prevalent in this age.

CHRISTIAN DUTIES.

Whereas; In the providence of God our field of labor is in the wide west, where laborers are few; and, whereas our churches in many localities are destitute and suffering for the want of some of God's servants to break to them the bread of life, and

Whereas; Some of the servants have left for other fields—others are unable to labor in consequence of ill health, and still others have been under the necessity of engaging in some lawful business for the support of their families, therefore,

Resolved—We recommend to our churches to heed our Lord's injunction and pray earnestly to our heavenly Father to send forth more laborers into this part of His vineyard.

Resolved—We urge our friends as steward of the Lord's goods, to consecrate freely of their substance to relieve the poor, and see that the wants of the servants who labor among them are supplied, that they may devote their whole time to the work of God, whereby they may be more useful to the church and world, and more effectually fulfill their high and holy calling.

Resolved—We recommend to our churches to enter into some arrangements by which they may be able to support preaching part, or all of the time.

Resolved—We urge our friends to encourage and aid those promising and devoted young men, that feel called to the work and have a gift to teach, that they may be able to go forward in their holy calling, and not become discouraged by the opposition and frowns of the world, for want of sympathy on the part of our brethren.

SPEEDY COMING KINGDOM.

Whereas; We understand the prophetic Scriptures give unmistakable evidence of the near approach of the second Advent of our Lord Jesus Christ, and

Whereas; Professed christendom, if they do not oppose, take little interest in this all-important and thrilling subject, therefore we deem it important to state plainly our position; hence,

Resolved—That, consecutive prophecy gives earth's history from the Babylonian empire to the end of this dispensation.

Resolved—The prophetic periods in the book of Daniel the prophet and in John the revelator carry us down the stream of time to the time of the end and also to the end of the gospel dispensation, and terminate near the time in which we live, which is a strong evidence of speedy redemption.

Resolved—The natural signs which were to precede the advent of our Lord, have become history, hence, the church is warranted in lifting up her head "knowing her redemption draweth nigh."

Resolved—The present distress with perplexity, the great commotion among the nations, the marshalling and tumultuous [illegible] of the armies of earth, betoken, unmistakably, the great gathering—the last great battle—and the coming of the King of kings to establish His everlasting reign [illegible] *Resolved*, [illegible] in these great [illegible] to the saints, to heed [illegible] injunction, "What manner of [illegible] to be in all holy conversation [illegible] looking for and hasting [illegible] the day of God."

[illegible] chance of an [illegible] was next considered. After the remarks of several brethren in relation to the propriety of sending out an evangelist—considering the pressure of the times, they concluded that two could be more easily and better supported than one; hence, Voted,—That two evangelists be chosen for the coming year. On balloting, Brn. M. Chandler and W. Pratt were chosen to fill the office.

Voted, The evangelists make a report quarterly, through the paper, of their receipts and traveling expenditures.

Voted, Elder W. Pratt be instructed to correspond with ministering brethren east, and other localities, for the purpose of inviting and persuading them to come and help us in our large and destitute field of labor.

Voted, We recommend all of our churches to establish Sunday Schools and Bible classes.

Voted, The conference tender its thanks to our friends in this place for their kindness and hospitality.

Voted, The minutes of this conference be sent to the "Crisis" and "Herald" for publication.

Voted, The conference adjourn to meet the last Tuesday in May, 1860; the place, left with the standing committee.

MOSES CHANDLER, President.
WALTER PRATT, Secretary.

The World's Crisis.

BOSTON, AUGUST 3, 1859.

Poultney.

Knowing the interest felt among our readers for the cause of Christ in this place, we would say for their comfort, the good work here is still *onward*. Several have been converted recently, and are rejoicing in the blessed hope of the gospel; among the rest, is one of Dr. Kane's men who accompanied him in the "Arctic Expedition." He is from Philadelphia. He was stopping a few days in this place, and was persuaded to attend one of our meetings, when the Spirit and word took hold of his mind with power. Within a few days he found peace, and has since been buried with Christ in baptism. He says he had not been in church more than four times in eleven years. He was one of those reasonable men that could not believe in the doctrine of *eternal torment*; or a God that will eternally torture his creatures. Now all looks plain and consistent to his mind. The attributes of our heavenly Father and his Son stand forth in all their goodness, mercy and lovely nature. He sees justice and mercy combined in the *destruction* of the wicked, but not in their eternal "preservation" "in indescribable agonies."

We have never attended better prayer meetings than those here enjoyed. In the midst of haying, we have had present from one hundred to one hundred and fifty. Twelve more have been baptized, making in all one hundred and two. The church numbers one hundred and eighteen members, and several others purpose to join soon. Many are under conviction. The good work is still onward. Pray for Poultney.

Peace.

Louis Napoleon and the Emperor of Austria have concluded a treaty of peace upon the following bases:—

"1st. The Italian Confederacy under the honorary Presidency of the Pope.

2d. The Emperor of Austria concedes his rights in Lombardy to the Emperor of the French, who transfers them to the King of Sardinia.

3d. The Emperor of Austria preserves Venice; but she will form an integral part of the Italian Confederation."

This treaty was signed at Villafranca, July 11th, but is producing much dissatisfaction. Says the London *News*:—

"History *will call the Emperor to a strict account for having made war on false pretensions, and signed a mock and selfish peace*—a peace that leaves Austria impregnably fortified in Northern Italy; that connects Central Italy to the patronage of the Pope, and to the constant menace of military intervention on the part of the Pope's patrons and protectors; that takes no account of the welfare of the people, and substitutes for national independence a confederation under the lock and key of Austrian garrisons. The Emperor of France has sown the seeds of future wars, and the closer we examine the pretended pacification, the more futile and iniquitous it appears."

Others, in speaking of the treaty of peace, say it is a "patched affair—a mere prolongation of the armistice; that it would fail to satisfy the French people, would cause discontent to the Italians, and chagrin to Austria, and that amidst so many complications, even were the parties involved sincerely desirous of peace, circumstances would arise to disappoint their wishes."

The London *News*, when speaking of the "*moderation*" of Napoleon, about which so much has been said, remarks:—

"It was a chivalrous, but not, to speak by the card, a 'moderate' act, to put two hundred thousand men in line in order to turn a rival Emperor out of Northern Italy. But having done so, it will not be, strictly speaking, an act of absolute 'moderation' to stop short at the point where the real difficulties of the campaign begin, and [illegible] sacrificed some thousand hecatombs to the God of battles, and now, "when France is satisfied Europe is content," let me make things pleasant with Austria, and go back and celebrate the St. Napoleon at Notre Dame.' This sort of 'moderation' may do very well as an operation for the rise on the Bourse, but as distant and disinterested spectators, we have a right to ask whether it would deserve the satisfaction of Italy and of Europe?"

The treaty of peace must be very obnoxious to the entire republican party in Italy, because the Pope is made "the honorary President" of "the Italian confederation." He is the very one whom they hate worst, and consider the chief mover in causing their bitter oppression. They have no sympathy with his abominable deeds. A correspondent from Florence, in the Grand Duchy of Tuscany, when speaking of the massacre committed by the Pope's troops at Perugia, says:—

"The feeling of abhorrence excited by the atrocities committed is extreme, and the sentiment of hostility towards the Papal government, both within and beyond the limits of the States of the Church, has become more profound than before."

Again, the republican party will be exceedingly dissatisfied with Napoleon for leaving the Austrians in possession of their stronghold in the "famous quadrangle" of fortifications, when he promised to liberate the Italians from Austrian bondage. Although the first act of the drama has come to a conclusion sooner than we expected, we see no prospect of continued peace, but shall look with deep interest for the opening of the next scene, which, doubtless, will be still more dreadful than the one just terminated.

Another Italian correspondent, when referring to the affair at Perugia, says:—

"The 'holy father' has given the death blow to his temporal dominion, and that no country, Catholic or Protestant, in this nineteenth century of ours, will dare to protest in favor of the Pope, if all his subjects in self-defence throw off his stupid, barbarous, besotted yoke, and ally themselves to the other States of Italy, under Victor Emanuel."

Theodore Parker writes from Montreux, Switzerland, and says, "*The causes of war are everywhere.*"

The following shows the feeling of the *Jews* in Germany:

"There are revolutionary elements in Germany which have not yet come into service, and which are very formidable. The Jewish element, for example.

It is unknown. The Jews, except in certain corners of the provinces where they carry on commerce, have no particular *role* in France. Those who have appeared are incidents, and are not properly facts and signs. The Jewish venom is not felt in the unbelieving mass.

In Germany it is altogether different. The Jews occupy almost the first *role*, and are revolutionists of the first brood. They have writers, philosophers, poets, orators, publicists, bankers, and in the head and heart all the weight of their ancient ignominy. They will have a redoubtable day for Germany, followed perhaps by a dreadful day for themselves."

The Neapolitans have addressed a circular to their King, Frances II., in which they say:—

"The thrones of the Peninsula are ceasing to be anything more than a memory. Some have fallen, never again to be raised up. Yours tremble beneath your feet.... Will you seal your ears to the thunders of the voices of your people? Woe to kings who sleep on their cannon! An idea, when it is general, when it is sovereign, laughs at grape shot, and scorns the bayonets of despotism, which turn against those who wield them.... Now is the acceptable time. Happy you, if you will seize it to your advantage; unhappy you, if hesitating you forget who you are. Remember that your father lived eleven years of exile, of palpitation and of fear; that his dwelling was a rock, his miserable palladium an evil counselled policy. What was the end of it? You know. You will not have forgotten the 22d of May.... The sole recollection that we are Italians, will avenge the outrages of our country, and wash its wounds in the blood of its traitors. Consider! decide!"

Says the London *News*:—

"There never was a question on which the national will was more deep and fixed than the question of the future fate of Italy.... We want to see Italy free as speedily and as completely as possible.... To talk of the French Emperor's right to dispose of Lombardy because he has driven the Austrians beyond its confines, and of Austrian's right to insist on the retention of Venetia because its towns are still garrisoned by her troops, is to defy anew the brute right of mere possession by force, against which the war, as a war of principle, was avowedly begun."

We see no prospect that the peace can be of long continuance. The war elements, like mighty waters that meet with obstructions in their course, accumulate only to spread greater devastation in their terrible progress.

Ancona.

This is an important seaport town on the Adriatic, recently evacuated by the Austrian troops. It is claimed by the Pope. The following shows the popular feeling in this section of the Pontiff's dominions:

"At about eleven o'clock in the morning the people proceeded to the palace of the magistracy and presented an address, in which they expressed their firm intention of co-operating in the war against Austria. The gonfaloniere then waited in person upon the delegate, the people occupying the great square. Ladies were seen placing themselves in front of the people to prevent [illegible] goons arrived, but they also were received with cheers. In the afternoon the delegate resigned his functions to the municipality, and left the town on the following day.

The gendarmes retired to Osimo, the chasseurs and artillerymen in the fortress remained passive spectators of the occurrence, while the municipality published a proclamation, stating that they intended to invoke the protection of Victor Emanuel."

From the foregoing it may be seen that the Pope has a very troublesome family to manage, and that his children are losing all respect for their "holy (?) father." Indeed, they already hate him and his institutions so bitterly, that they can hardly wait for the time to arrive when, like blood hounds, they can be let loose on the object of their disgust and utterly destroy him.

On the 20th of June the Pope issued an address to the cardinals, in which he excommunicates the revolutionists. The following is an extract from the address:—

"It is because after having, by means of protestations, sent through our Cardinals of State to all the Ambassadors and Ministers of neighboring Powers, expressed our disapproval and detestation of the late culpable attempts at rebellion, that now, venerable brothers, raising our voice in this consistory, we protest with the whole force of our soul against all that the rebels have dared to do in various places, and by virtue of our supreme authority we disapprove, reject and abolish each and all of the acts committed by Bologna, Ravenna, Perugia, and other places, against our legitimate and sacred authority, and against the principal of the Holy See. By whatever name they are called, in whatever way they are performed, we declare these acts to be vain, illegitimate and sacrilegious. More than this, for the benefit of all we recall to memory the excommunications and the other ecclesiastical pains and penalties inflicted at various times by the sacred canons and the decrees of council, especially by that of Trent, against all those who have dared in any way to rebel against the temporal power of the Roman Pontiff; and we further declare that those who in Bologna, Ravenna, Perugia, or any other city, have dared to violate or trouble the paternal jurisdiction of St. Peter by deed or conspiracy, or in any other way, have already wretchedly fallen under their action."

France and England.

It is evident that the French under a Bonaparte most earnestly desire to avenge the battle of Waterloo. They wish to see England humbled before the name that stands above every other name in the estimation of a Frenchman. Notwithstanding the *pretended* friendship of France for England, a strong and secret desire, of which we frequently get a glimpse, is evidently abiding in every Frenchman's bosom, for the hour to arrive when they can plant their triumphal banner upon British soil. The following from a Paris correspondent gives some idea of the *real* feeling in France:

"PARIS, July 7, 1859.—It is certainly singular that such unanimity in such discordant classes should have been found. At first the proverbial politeness of Frenchmen renders it difficult to penetrate the disguise they surround themselves with; but a little patience, a little gentle manœuvring, a little malicious treading on toes or pet corns, is sure to bring out the truth, and a Frenchman is still a Frenchman to the backbone. 'Yes,' he says, 'England is the hereditary enemy of France—still, as of yore, detested by every mother's son of us—and we do not deny that to humiliate her, to make her hold a place consonant to her insular insignificance in the estimation of the civilized world, would stir up every soul in France. Lord Howden has done us no injustice when he says that to this purpose the widow would give her last son, the beggar his last sou; but we are not such fools as to run a muck at you without knowing thoroughly our plans.'"

Kossuth's Proclamation.

Kossuth seems to be fully aroused for the liberation of Hungary from the galling Austrian yoke. The Hungarians have implicit confidence in Kossuth, and stand ready to move as soon as they hear the word of command. They are prepared to adopt the motto—"Liberty or death."

The Parma correspondent of the *London Times* says:—

"Kossuth came to Parma on Sunday last (June 26th) and had a long interview with the Prince. He speaks as a potentate, like one who holds both Hungary and the troops of that nation in the Austrian service in his pocket, to be played off against the Court of Vienna whenever it may suit his purpose."

In his proclamation he says:

"Six days before the catastrophe of Villagos, when Russia and treason forced the heroic Hungarian people to lay down their gorgeous arms, I spoke to you for the last time. I have been silent during ten long and painful years. But, thank God! the moment has now come at which I can again raise my voice, and call the brave Maygar nation to arms to fight for the liberty of Hungary. That liberty succumbed on the 13th August, 1849, and in its fall it dragged down the liberty of all Europe. To reconquer it I shall soon reappear among you on the sacred soil of Hungary. I bring to you my two sons, whom the tiger Haynan (the precise Hungarian epithet used is stronger than this, and cannot be translated,) gorged with the carnage, sent to me, not thinking for what work of vengeance I should bring them up..... Rise, Magyars! Sacrifice your crops! Let them be trampled under foot to the last blade by your friends and your enemies! I swear to you by the God of the Magyars, that I will enrich your soil for a thousand years, whilst reconquering Hungarian liberty!" [illegible] Kossuth for the [illegible] scythe, as well as every musket, is a weapon." This reminds us of what the prophet Joel says: "Prepare war, wake up the mighty men .... beat your plough-shares into swords, and your pruning hooks (Marj. *scythes*) into spears; let the weak say I am strong."

The Massacre at Perugia.

The following account of the massacre at Perugia will be read with deep interest, as it shows fresh *cause* for *hating* the harlot, seated on the scarlet colored beast. The hour of her retribution is rapidly approaching. The scene at Perugia is only a repetition of what she has done, probably, a thousand times.

"FLORENCE, June 25th, 1859.

Since I last wrote, news has been received here of the most dreadful massacre that ever stained the pages of history, ancient or modern. It happened at Perugia. This city, like many others in the Pope's dominion, had declared itself in favor of Nationality, had formed a Provisional Government, and was waiting for an answer from the King of Sardinia, who had been requested to take them under his protection. When this was known at Rome, orders were given to a body of the so-called Swiss Guards—(in reality there are few Swiss among them; it is even against the laws of Switzerland now for their citizens to serve as mercenaries)—composed of rascals from every nation, who fight for money, to go and take Perugia. They traveled by forced marches, and were ready to give up for fatigue at Fuligno, when it was promised them that they should be allowed to pillage the city if they would only go on. The city was attacked on the 20th; and, after a severe fight, they entered, being assisted by the Domican Monks, who let them in by a gate near their convent. The citizens then sent a white flag to treat, borne by the Secretary of the Provisional Government. The only answer was, he was shot down and run through the body. Then began the slaughter. Every house had been marked by the Papal party which was to be entered; and no age, sex, nor condition was spared.

Many a woman was saved a life of shame by death, for they left them not alive to tell what they suffered. Women were ripped open with the bayonet; young infants were struck against the walls and their bodies thrown out the windows. The hospitals were all cleared of the sick—every one killed. In a boarding school the children were all butchered. At the Hotel de France, an American family (from Boston) was near being destroyed,—but fortunately had time to hide in a small closet. The hotel keeper's wife was saved with them; the poor fellow, her husband, was not in time, but was shot down and bayonetted. Two servants and his daughter, a young girl of seventeen, were shot dead. They then broke open the door where the Americans and servants, nine in number, were concealed, and, though the ladies begged on their knees, they would have all been killed, had not the gentleman showed his passport, and found that the first soldier spoke French. By offering him a large sum of money he prevailed on him to stand sentry and keep away the others—pretending to have received orders to do so. They were kept in this small place for five hours, witnessing the murders and the destruction of all their property in the trunks. Their servants were robbed of everything also. What the robbers could not take away they destroyed entirely. Late at night they left the city, seeing four dead in the hotel, three on the steps, two outside the house—nine in all. And this at one house!

The family arrived here last night, and brought with them the poor woman whose life had been saved with theirs. Poor creature, she could not stay in a house where all her family had been scattered—and she left alone. I saw to-night another gentleman who had been there and was in the fight—he narrowly escaped. These and many other dreadful things happened in the four or five hours of Saccagi. It is said the officer who commanded, has been promoted for valiant conduct, perhaps he may receive the red cross! It is to be hoped that the Pope knew nothing of all this. Antonelli is considered the one on whom most blame rests—it is even said that he has left the country. The Pope was too tender hearted to take part in the war of Independence—too much a minister of peace. Could he have permitted his soldiers to plunder and commit these most awful crimes? Infants murdered! Is this what the follower of St. Peter should allow? yet the orders seem to have come from high authority, and the thing has been done. The blood of the slain will call aloud to heaven, and on earth the call will be answered. Already that terrible word Vendetta has been sworn. Not one of these 2,500 men can live. Sooner or later they will have to pay the debt. "Su me l'haida pagar" says the Roman—and he keeps his word.

The excitement here has been intense. The government has not published anything except the official bulletin. In it is enough—'women and unarmed people were killed—the city given up to pillage on the 20th—the same work began again on the 21st.' The number of killed is not known—some say four hundred! No wounded. A poor countryman who heard the bulletin read, observed, Our father does religion much harm. The ignorant believe the Pope responsible for all, and the priests, especially the Dominicans, the true brothers of the Inquisition, may soon find their life a burden. Florence is full of curses deep and low. *This is the beginning of sorrows.* The official account mentioned these foreign blood hounds as Swiss troops. Swiss residents in Florence drew up a protest saying that but few of them were of that nation, and that they deplored, equally with all, these awful cruelties, and that it is against the Swiss law, and that these men have no country.

We are all anxious to find out what course will be pursued by the Emperor of France when he hears of this carnage. He must see that the entire civilized world demands of him an investigation. The French troops were at Rome when the order was given. They certainly would not have allowed them to move away had it been known that women and children [illegible]

Our Tract Column.

The Tract Fund for the West.

July 14th.—Received this letter with $1 without name or date: "Dear Bro. Hastings:—I was on First day last, visiting an invalid brother and while there was deeply impressed by your letter and appeal in a late number of the Crisis. And I hasten, with the expected blessing of 'Our Father in heaven,' to enclose to you the first installment of my mite. May the good Lord prosper your great undertaking, and give to you also a renewal of health, to see with your eyes its accomplishment. I am in Christ's love and fellowship, your pilgrim brother."

Another letter. "Bro. Hastings:—I have read with interest that piece of yours in the Crisis in regard to the raising $1000 for publishing tracts to send West. My heart responded to the call, and I felt a desire to aid in this noble work. Enclosed is $5 for this purpose. Although not rich in this world's goods I give it cheerfully, considering Him who was rich yet for our sakes became poor, that we through his poverty might be made rich. The Lord bless you in your labor of love. A sister hoping for life."

Another sends $1 and writes: "The mites you have received and the cheerfulness with which you receive them encourages me to offer mine. Until I read your last in the Crisis, I really thought the little I could do would be of no account. But when I hear you say 50 cents from every subscriber of that paper would raise the desired sum, surely mine shall not be withheld even if I should have to wear 'a ribbon less.' May the Lord bless you with health and strength and means to carry forward your noble purpose. I should be glad to do more if I could. From an unworthy sister."

I hope, sister, that you did n't think that I was doing business on so large a scale that I could n't use small sums in it. My Master said that the widow who gave two mites had cast in more than all the rest. He reckons the amount *given* by what is left in the pocket. You have perhaps given more in His sight than others who might give their hundreds. The Scotch Proverb is, "Many a *mickle* makes a *muckle*." Friends need not be afraid to send small sums if they desire to do so. Ten cents from each one who reads this paper would probably more than raise the $1000. Six cents worth of *Postage stamps* will pay the postage to send three or four hundred pages of tracts into the regions beyond. All may help, only let none distress themselves or go beyond *duty*. Let all look to God for direction.

Here is a sister who understands the matter, and who, after having scattered many tracts herself, writes again: "Dear Bro.:—Enclosed are $2 which I forward for the tract cause. They are not $50 but may do a little good as *fifties* are made of twenty-five two's."

And here is another from a brother at the West, in Illinois: "I think the plan to send your publications to the West a good one, but it needs some discretion in distributing them. I want to spend and be spent in the cause of truth. I hardly know what to do. My means are somewhat limited, and I have a little family, wife and five little ones, depending on me, and my health is quite poor. What can I do? I do n't feel as though I could settle down and be at ease, while a careless world are dying for the truth. I am willing to devote my time, what I can possibly take from my family, in going from house to house, and talking with the people on the coming of Christ and leaving tracts for them to read. If there are those East that cannot enter the work themselves, but wish to contribute for the spread of the truth, if they will forward their contributions to you, and you will forward me the *tracts*, I think I can place them where they will do good. I have felt as though I wanted to *pay* for every tract I circulate, but perhaps it would be better to let others who are able and willing, share in the work in this way... I want to circulate, more than any others, works that will bring the people to love Jesus and his appearing."

This brother is recently from New England. He has previously had some $30 worth of books, and has *paid for them, too.* He is a good laborer and his heart and hand are in the work. In this letter he sends $25 for books and tracts. You see what he proposes to do. He can preach a little, and is not like some preachers, above doing what Paul did for two years at Ephesus, i. e. teaching "from house to house" as well as publicly. I think this brother should have $25 worth of tracts from the $1000 fund, besides the books and tracts he has ordered. If the Lord will I hope to start them for the West before the first of August. Come, brethren, who cannot go out there, let us help those who have gone. These are the kind of letters and appeals that have come thumping against my heart for the last six or eight years, and these are what has made me so earnest in the tract department. I thank God [illegible] waking up to the subject. Let the battle be pushed to the gate.

[illegible] speaks for itself so plainly that I have nothing to say upon it. Another from "C. F. H." offering 300 tracts—and another which reads thus: "R——. Bro. Hastings:—Here is a pin for one of the little wheels. Please accept from a sister." There, I think that if all the little wheels are pinned on with such pins as that ($1) they will run well and not get off the axle or the track either. May God bless the unknown sender of this pin for the little wheels.

Here comes another with fifty cents for "husband" and fifty cents for "Mary," but who they are I am not quite certain. I trust the "Mary" has chosen the good part which shall not be taken from her. And here is another without name or date containing $5, "to spread the blessed gospel of the kingdom." Bro. G. writes and sends $5 more from a brother whose name must not be told. Then there is another letter containing a widow's mite, $2 from one who "loves the coming and kingdom of the Blessed Savior," and who feels willing to cast in her portion and trust the Lord for means to get her "winter's coal." Sister, if the coal does n't come, if you will give me your name, I will send you money to get it.

July 18th.—I must go to New York and begin the publication of some tracts. So having made preparations and started for the cars, I stopped at the P. O. on my way and found $22 from the New Bedford church—thus fulfilling their *pledge* of $50. Their word is as good as their bond. Here is another letter post-marked "O——," with $1 enclosed for the tract fund, and a brief line written to say so, but not a name nor a sign to tell who it could be, and yet I fancied it might be one whose face I had seen years ago. Was it sister S—? I cannot tell, but the Rewarder of good deeds done in secret knows well who it is.

But here is another letter from a brother who a few weeks before sent me a V for a poor preacher out West and he has got an answer which his wife says is worth the V, and so, as he quaintly says, fearing that the preacher being so overjoyed might "break his rope" he enclosed $10 more for me to send to him "to lengthen it out a little." I do n't know what the preacher will say to that for I suspect that he exhausted his vocabulary over the V, and may have no words to tell of the feelings appropriate to the reception of an X. Besides, is $5 more for tracts for that brother. I like this way, and would be glad to have any who send money, specify where and to whom they would like to have tracts sent. Will you do it?

And now, by the way, I think I must quote a few lines from that brother's letter to me, to let you know how things are moving out West. "Friends" at L——, here is something about the subject of your inquiries.

* * * "I like your plan for distributing tracts in the West first-rate. The fact is the times are such here we can do nothing, comparatively, selling books or tracts at present. It is two years or more since I have been able to sell any books. I believe I have remitted all the money to you that I have received on books, except some $5 last fall or winter that I had to use for my family, and have never got it to pay you unless I send back the V you sent today. I did sell "Voice of the Church" last week, and have the $1 in my pocket. I have thought if I could ever sell books enough to pay you up I should let all the tracts I have and those you gave me *slide*. Well, if the Lord will, I would be glad if your plan could be carried into operation. I have thought, prayed and studied, how this wide West could be reached, enlightened and saved. I have often asked the question at midnight hour, Must this vast field remain destitute until the Lord comes? Must its thousands of inhabitants come to the judgment without ever listening to the sound of the last great message God is sending forth to warn men of their approaching doom? Are there no friends of humanity that are willing to aid those that are laboring hard, depriving themselves of the society of their dearest friends, using the most rigid economy to get the necessaries of life, preaching all that poor frail mortality can endure, walking ten or twenty miles to appointments with blistered feet, going without expecting a dime—being happily disappointed if they receive it,—not knowing where their bread is coming from except as God's ravens bring it along, and receiving only forty or fifty dollars a year for the support of their families? Is their no means in God's treasure? Are there no others that are willing to help push the car up this heavy grade? (There will be plenty to *ride* when it begins to run alone.) Must a few men stand in open combat against all the enemies that are pouring in their bombshells, chain-shot, and red hot balls on every side? Would our government, or any government see a few soldiers occupy such a position and never make an effort to re-inforce them, or at least see that they had plenty of ammunition?

These are some of the many inquiries I have made. Now we would be glad to have some of our ministering brethren come West, and we hope to see better times, ere long, that temporal wants may be supplied. [illegible]

and make a little advance, until we get helpe from some quarter. Well, I will close. Accept our thanks for your interest in our efforts, your kindness will never be forgotten, You have relieved us in time of straits—in affliction, and tears could only express our thanks.

"We are all quite well, except I have been suffering from toothache and a sore leg which threatens to be a bad affair, I chafed it with my boots in walking. It was doing well until I had to repeat my journey a few days, after to get to my appointment with my heavy winter boots, (for I have not had funds to get anything lighter,) and chafed it badly and took cold, and have had and am still having a bad leg. But it will be better if I can find time to keep quiet. If times were anything like good West, I could find a number that would readily take hold and help you carry out your plan. But they cannot possibly now. I will say furthermore, if our friends feel disposed to scatter their bread out on these western waters, if time rolls on a short space I have no doubt there will be a change in the wind, and it will wash all of their bread back again and perhaps the loaves may increase in their journey."

So you see, brethren, we have news from "*The seat of war.*" Well, God help the soldiers to war a good warfare. We will try and send you some "ammunition," and help you turn the battle to the gate. Hold on—don't be discouraged. Your Captain was perfected through sufferings; He is with you and will be to the end.

I must close by saying I have been to New York and returned. Have got some tracts under way—a few new ones and lots of old ones. Before you receive this I expect to have about 280,000 pages of tracts ready for distribution. Who calls for them? Send in your orders. They will be sent *free* to all who wish for them. More will be printed ere these are gone. Those who want to *buy* can have 1600 pages for $1, or 1200 pages by *mail* prepaid for $1. Let us work fast. I want to print *more* soon. I have received other letters, which I shall notice in my next. Adieu.

H. L. HASTINGS.

Providence, R. I.

NOTICE.—More than 280,000 pages of tracts are now being manufactured and will be ready before these words meet the reader's eye. Send your orders for them at once. I have three *new Important Questions:* Do you pray? Are you safe? Are you saved? Four pages each. Price 25 cents per 100, or $1 for 1600 pages; when they are sent by mail pre-paid, 1200 pages for $1. Let those who wish to buy send in, and let those who wish to scatter them at the West free send in their orders. These tracts *are paid for* and are for free distribution, and all are welcome to send for them.

Address orders: H. L. HASTINGS.

Providence, R. I.

Correspondence.

From P. Alling.

BRO. GRANT:—Recently we have been favored with a visit from our beloved Bro. Cook, who spent some ten days in dispensing the good word of the Lord in this vicinity,—principally at North Fairfield and Plymouth in this (Huron) county, in both of which places there are quite a number of living members of the body of Christ, who were much edified and, I trust, advanced in the divine life. I think I never saw him so imbued with the spirit of Christ, than at present. His attainments in knowledge of the truth, and in the Christian graces were surprising to all. Ah, what progress can be made in the pathway to glory, when our hearts and energies are all directed heavenward, with an eye singly fixed upon the crown at the end of the race.

In his labors he exhibited Bro. Stevenson's prophetic and historic diagram upon the chronology of our world's history, which is certainly the most deeply interesting chart I ever saw, and proves, apparently, that we are about at the end of Gentile times. The work displays very much research, and is instructive to all who will allow themselves to be interested in God's revealed purposes, as delineated by his prophets, who wrote as they were moved by the Holy Ghost. It evidently contains very much of Bro. C.'s own deep powers of thought and labors, blended with those of its accredited author. The only kink (as he is pleased to call it) or perceptible dark point in it, is that pertaining to the time and event that marks the going forth of the decree to restore and build Jerusalem. The author has fixed upon the 32d year of Artaxerxes' reign, when Nehemiah went up from Babylon the second time, (see Neh. 5: 14 and 13: 6,) when the final work of restoration was finished, as the true point, and cites to Ezra 6: 14, from which it would seem that the sole reign of that king was to be included in sending forth of the one commandment of the God of Heaven.

If this view be correct, then as a matter of course, the 2300 years cannot end earlier than, as is claimed, A. D. 1866. This point is not endorsed by Bro. Cook,—he merely gives the facts, and leaves his hearers to judge for themselves. He thinks the [illegible]

evidences, as to the time of Christ's first advent, his crucifixion, and the signs of the times, will not, with our present light, justify such an extension of time. Hence, till additional light shall shine *through that dark point*, our only safety consists in a constant watchfulness and preparation for the return of our long absent Lord, which event must certainly be very near.

Norwalk, O. P. ALLING.

From Sr. Julia Dodge.

DEAR BRO. GRANT:—I feel as though I would write a word of exhortation. Suffer it, will you, Brethren and Sisters, from one who loves you. Brethren in the ministry, ye who stand on the watch tower, blow ye the trumpet in Zion, and sound an alarm in God's holy mountain; say, "let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is *nigh at hand*." Come, go unto God's armory and get fitted up anew for the work; for the harvest of the Lord *has come*. "Put ye in the sickle, for the harvest is ripe. Come, get you down; for the press is full, and the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision."

This looks to me like the time to prove ourselves, whether we are Lord's really, or only nominally. Nothing but christian character will stand in the day of judgment. Brethren and sisters, let us hasten to adorn ourselves with the righteousness of Christ. Let us keep a meek and quiet spirit, and let our moderation be known to all men. Let us do all we can to save others, for soon it will be said, "He that is unjust, let him be unjust still, and he which is filthly, let him be filthly still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

"The angel comes, he comes to reap
The harvest of the Lord;
O'er all the earth with fatal sweep,
Wide waves his flaming sword.

Oh! King of mercy, grant us power
Thy fiery wrath to flee;
In thy destroying angels' hour,
Oh! gather us to thee."

JULIA DODGE.

Pawlings, May 12th, 1859.

From Elder M. Batchelor.

Dear Brethren scattered abroad, tossed on Time's tempestuous waves: Cheer up! there is land ahead. We have truth on our side, and if truth is with us, God is with us; and if God be for us who can be against us; God will finally prevail, and he will bring his children off conquerors, and we shall reign on the earth: yes, where we have toiled, wept, and suffered reproach, we shall bask in the manifest glory of God, when the whole earth shall be filled with his glory. Let us keep our eye upon the prize, for it will surely soon be given.

Rutland, Vt.

From E. O. Allen.

BRO. GRANT:—I would say to you, that light and truth are spreading slowly in this region of country. When I came out here, there was no one that I could find who was a believer in the doctrine taught in the Bible relative to the second coming of Christ, sleep of the dead, destruction of the wicked, and a literal resurrection; but more teaching that death is the gate to glory, when the soul would wing its way into the world of spirits. What shall I do? was the inquiry. The Lord said, go into my vineyard and work. I could not say nay, as I was not my own, and resolved to go. While I mused, the fire burned, and to hold my peace, it seemed to me I could not. I committed my way fully to the Lord, and began to open my mouth for him. To be short, it soon brought be in great derision. Some said "infidel," some said they did not see how he could be infidel, for he talked Bible. Persecution came pretty warm, which drove the sympathy of part of the people to me. I began to circulate books, such as Pauline Theology, Bible vs. Tradition, Storrs' Six Sermons, and the result is, quite a number have embraced the truth on life death and the second coming of Christ. One very profane man has since experienced religion, and declares the truth saved him from rejecting his Bible, and was the means of bringing him to Christ.

One brother has embraced the doctrine, and begun to preach it. The Lord blesses his labors.

I would say of my own experience, my rejoicing has been through some little trial, which is not worthy to be compared with the glory that shall be revealed at the coming of Jesus. ETHAN O. ALLEN.

Waupun, Wis.

EXTRACT FROM A LETTER.

A brother writes:—"I am a searcher for the truth. I have always believed, or tried to believe, in the separate existence of the human soul, till of late. I am an officer in a church which believes as I do; but I shall no longer stand upon another man's foundation, but, with the help of God, will search the Scriptures for myself." [That's right, brother.—Ed.]

☞ Time is like a river, in which metals and solid substances are sunk, while chaff and straws swim upon the surface.—*Bacon.*

☞ No cloud can overshadow the christian, but the eye of his faith will discern a rainbow in it.—*Horne.*

Summary of News.

FOREIGN.

Per Steamship Ocean Queen. From Southampton the 20th.

There is nothing additional in regard to the bases of peace. Discontent is apparently increasing, particularly in Italy.

Louis Napoleon had arrived at St Cloud.

The Vienna correspondent of the London Times says the representatives of Austria, France and Sardinia will soon meet at Zurich, to conclude the treaty of peace. There will be no Congress, as the two Emperors have agreed to settle their differences without the intervention of the neutral powers.

The Paris correspondent of the Daily News, after careful inquiry, affirms that the terms of peace have not only occasioned a feeling of disappointment and even indignation among all those who took a sincere interest in the objects of the war, but have very seriously damaged and lowered the Emperor in the opinion of all classes of society.

ITALY.

Strong indications of discontent at the terms of peace were visible in some parts of Italy.

At Florence, great agitation prevailed, and the Provisional government had issued a proclamation which describes the peace of Villa-Franca as betraying the finest hopes; that the Tuscan government participated in the sentiments of the Tuscan people on the subject, and declares that Tuscany will not be replaced under the yoke and influence of Austria, against her will and rights.

According to Le Nord, a French corps d'armee of 40,000 men will remain in Italy until the reorganization of the country according to the tenor of the peace of Villa Franca.

The Piedmontese correspondent of the Daily News says that fresh Piedmontese troops are going to the Romagna, with Napoleon's consent, to maintain order and take from the Pope all hope of recovering it by the help of Swiss guards.

The most important towns of the Roman States have sent deputations to Garibaldi.

Modena and Parma are said to be in a state of revolt.

The Emperor of Austria, according to an official dispatch, which reached Paris, commands the whole of his forces to remain in position, and to be provided with food and military resources just as they would have been had peace not been declared.

Orders have been given to some French ships to protect French subjects and property in Tuscany, in case of need.

The Paris correspondent of the London Post says it has never been intended to support by the army of France the return of the Grand Duke of Tuscany.

It was reported that Sardinia had recalled her representatives from Tuscany and Modena, and that the Provisional Government of Tuscany and Modena were organizing forces to oppose the return of their respective Grand Dukes.

SARDINIA.

The *Times* correspondent at Turin says the peace has produced the greatest exasperation and dejection in that capital. The Emperor Napoleon is accused of being a traitor to Italy. His portraits have been withdrawn, to prevent shop windows from being broken. Two hundred French policemen were at Turin.

The reception of the Emperor and King was cold; there were no "vivas" for the Emperor.

By the Turin correspondent of the Daily News, the Piedmontese are described as prey to grief and stupor, in consequence of the peace, which leaves Sardinia without a fortified frontier.

The Opinione of Turin does not conceal the dissatisfaction with which it sees Venice remain in the hands of Austria. It attributes Cavour's resignation to the insufficiency of the terms of peace.

The Peace.

The London *Times*, after showing the futility of many of the assigned reasons for the hasty peace, insists that the following is something like the truth of the matter:

"History tells us what passed at Tilsit, and some French memoir will doubtless at a future day relate what was the conversation at Villafranca. It is not necessary, however, to wait for the authentic report; the results suggest what the conversation must have been. 'Surely,' we can imagine Francis Joseph to have said, 'my Imperial brother cannot intend to revolutionize Hungary and to establish a focus of insurrection in Italy?' 'Not the least in the world. I care no more for these Italians than you do. This matter has gone quite far enough for my purpose. You see now that France is necessary to Austria. We will settle this affair, and I will leave you stronger in Italy than you ever were. I will also make everything straight between you and Russia. You shall be one of us, and we three together will impose law on Europe.' Is it to be wondered at that Francis Joseph, with a beaten army and a bankrupt exchequer, was not proof against such temptations?"

The European Times concludes an editorial on the treaty as follows:

"The anxiety is about the future. Will this success whet his ambition or satiate it—have the scenes of horror and devastation placed visually before his eyes by the loss of 100,000 lives in this short campaign cured him of the 'pride, pomp and circumstance of war,' or will he wade still deeper in the blood of slaughtered humanity?

That he is the most extraordinary man of his age is undeniable, and that he has projects to work out in the future that bode little rest for the peace of Europe is a growing conviction in the minds of the English public. It is thought in certain quarters that he has prematurely patched up this peace to make a friend of Austria, just as he declined to press hard upon Russia at the close of the Russian war.

If he can always succeed by beating his opponents to make friends of them, he possesses a charm for the extension of empire, but that he has strengthened his position by the events of the last two or three months hardly admits of a doubt. He has proved himself to be what he was not before—a practical soldier, and if his ambition is for extended empire, he will fix his eye on the Rhine, and contrive to play Austria against Prussia.

We have no faith in his intention of 'revenging Waterloo.' If he failed—as fail he would—he would lose all; but he may contrive to set the continental despots by the ears, and push his frontier, through their instrumentality, to the left bank of the great German river. We are only enabled to read the future by the past."

ITEMS.

The *Journal of Naples* tells us that Vesuvius is getting more and more out of sorts, and is fretting and fuming at a very violent rate; the river of lava running out of the lower openings of the crater is already more than three miles long, and is widening and deepening every day. It is destroying orchards and vineyards, and it will be a piece of good fortune if the damage is not much greater as the stream continues to roll towards the sea.

The London Morning Advertiser has worked itself into a full conviction that the Emperor of the French is about to invade England. The theory is, that the Italian war was a mere feint, got up for the purpose of enabling the Emperor Napoleon to complete his preparations against England without exciting suspicions, and also for the purpose of testing the mettle of his armies and the efficacy of his rifled artillery. These objects having been gained, and England being as yet in a state of unpreparedness for defence, the war with Austria was abruptly terminated, and the Emperor Francis Joseph, like the Emperor of Russia, converted into an ally of France and a foe of England.

Already we learn that the Austrain Emperor is about to burst the cerements of the vaults in the Capuciner Kirche at Vienna, and bring forth from its tomb the corpse of the Duc de Reichstadt, that King of Rome who, by the grace of Napoleon III., has received posthumous Imperial honors, in the teeth of the treaties of 1815, which repudiated his political existence. The corpse of Napoleon II. may be brought to Paris in state, that the Emperor may make a commencement of a dynastic sepulchre.

Very few have read the statement that the fortresses remain in the hands of Austria, without disappointment. To such, the reasoning of Wellington in his memorandum of Aug. 31, 1815, to Castlereagh, may be consoling. He is discussing the question, Is it expedient for the allies to demand the surrender of certain fortresses by France? He says it depends on a variety of political and military considerations: e. g.

"Whether the possession of the fortresses named is that which gives France the formidable strength complained of, or if transferred to the allies would give them the wished for strength; whether it is not a combination of population, pecuniary resources and artificial strength which makes France so formidable; and whether the transfer of the last only to certain of the allies, leaving the two first in the possession of France, that is to say, to give the allies fortresses, without additional resources in men to form garrisons and armies to defend them, and resources in money to maintain those garrisons and armies, would not tend to their weakness rather than to their strength: at the same time that the measure would afford to France a just pretence for war, and all the means which injured national pride could give for carrying it on."

The revival in Ireland is exciting great attention among the religious portion of the community. It is made especially so, as its beginning can be traced directly to the Fulton street meeting for prayer. Less than a year ago, two men made a visit to the meeting from the Emerald Isle. They were greatly interested. They went home—circulated tracts—appointed meetings for prayer, and the marvelous work began. Ex-Mayor Lambert, of Brooklyn, N. Y., has just come back from that theatre of one of the most wonderful revivals that the age has seen.—*Cor. of Boston Journal.*

It is related that 60,000 Russians are to be sent from the Caspian to Khiva, from which place they—conjointly with a Persian corps—are to march against the Turcomans.

"THE ROMAN QUESTION."—(From the "Introduction," by Dr Kirk.)—But the "occupation" of Rome by the French army is probably as fatal a movement for the papal power as was the visit of Luther to Rome. True, the French military man is not apt to be a Luther, or a saint of any school. But it is impossible that the highly educated officers of the French army can reside in Rome as masters for several years, without seeing that the claim of the church in that city to be the most godly, Christ-like, pure, wise, unearthly, most filled with the Holy Ghost, most completely in the apostolical line, is a claim as preposterous, as hypocritical, as absurd as the world ever witnessed. And when it shall serve the purpose of Louis Napoleon to put down the moral prestige of certain gentlemen in France that are troubling him; or when, as now, he wants to show the world that the Augean stable needs some cleansing, and a good deal of ventilation, he can set about it with a reasonable prospect of success. He has the material; and the public may be sure that what he writes, directly or indirectly, cannot be pooh-poohed into obscurity. This book is a Paixhan gun against a rotten ship. If semi-official, it is evidently designed to bring the sympathies of mankind on the side of the allies in the present conflict. And surely every honest man who accepts the facts here presented must say, "*Vive l'Empereur! Vive l'Italie!*"

THE REVOLT IN NAPLES.—A letter from Naples (9th July) in *La Presse* gives horrible details of the destruction dealt by grape shot on the Swiss regiments, who are utterly in a state of disorganization; some barricaded in their barracks, others fighting desperately; a large number crossing the Roman frontier, carrying confusion and pillage on their route. There is an end at last to this remnant of medieval barbarism, hired mercenaries.

The latest accounts from Garibaldi extend to the 8th, and they show that his operations in the Valteline had been as successful as elsewhere. He had under his command a fine corps of 13,000 men, besides the depot at Como and the garrisons which he had left at different places along the lake of Como and the river Adda. It is said that if the Hungarians choose to rise, they may rely on the aid of Garibaldi.

The Times correspondent at Turin, writing on the 11th inst, says:—"The formation of the Hungarian legion proceeds prosperously. It comprises a good many Roumans, of which race Austria has several millions of subjects. The legion now amounts to about 5000 men."

A private letter received in New York says that the massacre at Perugia had created an intense excitement in Milan, and on the 2d of July the Pope, Cardinal Antonelli and Col. Schmidt were burned in effigy on the Plaza d'Armi.

The accounts from Vienna state that nothing but the sudden conclusion of peace has prevented an insurrection in Hungary.

Kossuth and Hungary.

The city article in the London *Times*, from which the alleged agreement between Louis Napoleon and Kossuth, published in our last foreign dispatches, was taken, also contains the following:

"Kossuth has by this time had an interview with the French monarch at headquarters, and the circumstances by which their meeting was preceded are thus narrated: Col. Nicholas Kiss, who is residing in Paris, and who married a French lady of fortune, conducted all the preliminary steps. Overtures were made to him which he had to communicate to Kossuth, and he has therefore of late been constantly to and fro between the two countries. For some time he found it impossible to bring about an understanding. Kossuth required guarantees of the good faith of the Emperor, which his majesty hesitated to give, and it was at last resolved at Paris to send Kossuth a message that a determination had been formed to raise Hungary with or without his aid. Kossuth replied that in that case he would issue an address to the Hungarian nation, warning them not to believe the Emperor's assurances. This proved decisive. Kossuth was invited to Paris, and left London for that city a few days before the departure of his majesty for the army. He was received at the Tuileries by the Emperor, and certain defined conditions were then agreed to.

DOMESTIC.

THE LATE ACCIDENT ON THE MICHIGAN SOUTHERN RAILROAD.—It is now believed, that the number of deaths caused by this disaster does not exceed forty-five. Mr. J. W. Hawks of Charlestown, [illegible] account of the accident. After [illegible] he was a passenger, and that he [illegible] forty yards down the stream from where the train was precipitated into it, Mr. Hawks says:

"The first thing that arrested my attention on entering the car that I had left was that I was standing on a pile of dead bodies. One man I thought alive and gazing into my face. I turned the lamp around, and the glazed eye of death told me that all was over. A lady had her arm clasped around his neck, with a frightful wound in her head, her feet caught and crushed in the wheels of the car. At their feet lay a beautiful boy, with his head severed from his body as close as it could have been done by the guillotine. Some were just in the pangs of death. Others, caught and crushed by the falling timbers begged me to kill them and put them out of their misery. There was a lady going to meet her husband, with her daughter, six years old, and a babe at her breast. The mother and little girl were killed. The mother had clasped the babe in such a manner that it was unhurt.

The ground was strewed with heads, arms, legs and dead bodies. I saw several with their backs broken and their lower limbs paralyzed, writhing in the sand. Some of them would clutch me as I passed with a grasp from which it was almost impossible to free myself. Several beautiful boys and girls were taken from the water and laid upon the bank. Others were crushed between the wheels, with their faces and hands upturned in a supplicating manner. I passed a woman who begged me to 'find her children.' She was crying, 'Oh! my dear family! oh, my six children!' Both of her legs were crushed off below the knee. She lived ten or fifteen minutes. I afterwards assisted in taking two of her children from the wreck, dead. Two more fine boys of hers were found—one with his leg cut off; the other had lost an arm, and both were living when I left."

☞ We have sent all our subscribers their papers regularly, and cannot supply back numbers, having none on hand of last week's issue.

Notices, &c.

TIME OF THE WILBRAHAM CAMPMEETING CHANGED TO AUGUST 29.—This change will accommodate two other campmeetings and not discommode us as much as it will accommodate either of them. To be good neighbors is the way to have good neighbors. Our Methodist brethren, that hold their annual campmeeting in the same place, very much wish to commence their meeting the 22d of August, on account of their other arrangements. After consulting Bro. Ladd and others, I think it best to commence our meeting August 29th. HIRAM MUNGER,
For the Committee.

CAMPMEETING
at Wilbraham, August 29th.

Our annual feast of tabernacles will commence the 29th of August, on the old ground in Wilbraham, and hold one week. We hope for the best, the most successful and profitable gathering of the Lord's people that has ever been held there. The objects of the meeting, and the wishes of the committee with reference to its character, have been fully and well expressed in Bro. E. Burnham's campmeeting letter of last week.

Let us *all* lay aside the weights—harness for the battle in the panoply of God, and come up to certain victory. Let us *all* pray much and come with the fire burning in our hearts, and Wilbraham mountain will never be forgotten.

The arrangements for R. R fares have not been fully made, but will be as favorable as last year, and more so if possible. Abundant facilities for boarding and horse keeping at reasonable rates. Also tent room for those who are not otherwise provided for.

HIRAM MUNGER,
RANDL. E. LADD, } Committee.
GEO. T. ADAMS.

Ohio Conference.

The Third Annual Conference of the churches in Ohio will be held at Marysville, Union Co., commencing at one o'clock P. M. on Thursday the 8th Sept., and continue over the Sabbath. Ministers and lay brethren of this and adjoining states are affectionately invited to attend. It is hoped that all the churches of Ohio will be represented. The brethren of Marysville and vicinity will see that adequate provisions are made for the accommodation of all who can make it convenient to attend; and as the committee think they ought not to be further burdened, take the liberty of recommending the several churches to provide their delegates with traveling expenses. The place is accessible in different directions by Rail Road.

Come, one and all, panoplied, not like the warriors of earth, with the weapons of destruction, but having on the entire christian armor, with hearts imbued richly with the spirit of prayer, love and faith, that we may yet, if needs be, a little longer wield the sword of the Spirit, which is mighty, even to the pulling down and destruction of all earthly and oppressive dominions. Let us come thus armed, dear brothers and sisters, and our meeting will be one of profit to us all, and God will be glorified.

G. W. CHERRY,
E. B SOUTHWICK, } Committee.
P. ALLING

Norwalk, O., July 20, 1859.

☞ The next Quarterly Conference of Western Central Maine has been invited and will meet in South Livermore, Sept. 1st, Thursday, at 2 o'clock, P. M., and continue over the Sabbath. We hope all the ministers of the quarterly conference will be there, (and ministers from other parts of the State are cordially invited,) and as many brethren and sisters as can consistently come. Come with faith in God, ready to work in his cause for the salvation of souls. Call on Brs. Soper, Silas Timberlake, Addison Cambell, and Chs. Boothby, about one mile from North Turner Bridge. In behalf of the Conference,

L. C. WELLCOME, Mod.
I. WIGHT, Sec.

Campmeeting.

There will be a campmeeting in Savoy, on the same ground that was occupied last year for that purpose, commencing Sept. 5th and continuing one week. Particulars hereafter.

J. O. HEALY,
Committee, E. STARKS,
E. M'CULLOCK.

Notice.

The Lord willing, our [illegible] Collinsville, Ct., on land of Bro. [illegible] occupied by us last year, will commence Aug. [illegible] Particulars hereafter.

S. G. MATHEWSON.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. WM. G. MONCRIEFF will preach in Boston, (Chapman Hall,) Sunday........Aug. 7th

J. K. Bellows will preach in Hattertown, (school house)..............Aug. 7th
A. D. EASTWOOD.

C. H. Perkins appoints to preach at Exeter, N. H...................Sunday, Aug. 7th

By request of the committee of the church in Hartford, Ct., I shall preach to them the first two Sundays in August.

I shall be in Springfield, Mass., Friday, the 5th of August, and preach if it is convenient.

The 7th I shall be in New Britain—stay over night, and hold meetings if the brethren think best.

Bristol, Tuesday and Wednesday evenings, the 9th and 10th. M. BATCHELOR.

H. F. Carpenter appoints to preach in Bristol, Ct..............................Aug. 21st

Eld. J. Hemenway will preach in Worcester..................Sunday, Aug. 14th

T W Piper will preach in
Meredith Centre..........................Aug. 14th
West Ossipee...............................Aug. 21st
Madison.....................................Sept. 4th
Sandwich...................................Sept. 11th

L. D. Thompson will preach in
Lawrence, Mass.....................Sunday, Aug. 7th
Haverhill.....................................Aug. 8th
South Reading................................Aug. 9th
Lowell..Aug. 10th
Westford......................................Aug. 11th
Nashua, N. H..................................Aug. 12th
North Springfield, Vt...............Sunday, Aug. 14th

Providence permitting, I will commence a series of meetings at Seneca Falls, N. Y., Tuesday evening, Aug. 2d, to continue every evening through the week and over the Lord's day, and as much longer as may be thought best. MILES GRANT.

P. S.—Those who wish my labors between Rochester and Boston, subsequent to the above appointment, can address me at Poultney, Vt., till July 22d, Seneca Falls, N. Y., till Aug. 6th; after that, at Boston, Mass., as usual. M. G.

Eld. B. Pratt will meet with the brethren in
North Adams...............................Aug. 7th
Vernon, Vt.....................................Aug. 14th

Providence permitting, I will hold meetings as follows:—
Collinsville, Friday.........................Aug. 5th
North Canton, Sunday.......................Aug. 7th
HIRAM MUNGER.

By invitation, the Lord willing, I will preach the gospel as follows:—
Fairhaven......................................Aug 7th
Southington...................................Aug. 14th
Cheshire..Aug. 21st
S. S. BREWER.

Eld. T. Smith appoints to preach in Carmel, Me., (meeting house)..............Aug. 7th

S W Bishop will preach in Auburn, N. H............................Aug. 7th

J. G. Smith will preach in Ossipee, (where Bro. J Sanborn appoints,) Aug. 7th

Business Matters.

To Correspondents.

G W Turner—All right

Correspondents will address me in the future in care of J. E. Perkins, Box No. 1142, Boston.
CHAS. H. PERKINS.

E. N. Overloch—All right.

Cash Receipts.

Ab. Prindle 222, 75 cts; E Baker 232, 32 cts; A D Eastwood 247, 3.00; C P Whitten 252, $4.00.

B Robberts 215, C E Follansbee 201, 50 cts. each.

H McShore 228, L C Johnson 234, B P Buswell 228, H Thompson 229, A C Powell 228 A M'Clure 228, B Seymour, L Thomas 228, T Knowles 228, J Clifford 208, J Ross 216, E R Knight 220, J Clothy 227, J Kimball for poor, C Swift 170, Mrs. Chadwick 226, L Peck 222, † H C Dow 228, H Bowns 196, H F Holton 234, A Perkins 221, Dr. C O Town 193, J S Mayberry 204, J Kimball 234, C C West 249, Mrs. O Bush 254, Mrs. J M Easterly 222,—$2.00 each.

For Books and Tracts.—I H Harding 10 cts, J B Waite $3.00; Eld. T. Smith $2.25, H Williams 25 cts, A H Liswell 38 cts, E Baker 68 cts, P Pfeil 30 cts, M S Chambers $3.00.

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Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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☞ The above tracts and [illegible] of our agent in Portland, [illegible] Sumner street.

☞ The following [illegible] had of J. R. [illegible] Harp, by [illegible] Christian [illegible] Great Controversy. [illegible]

Original Contributions.

For the Crisis.

Pen Pictures of Bible Scenes—No. 6.

BY GEORGE F. ALLEN.

THE DAYS OF NOAH—THE ANTEDILUVIAN AGE.

[The [illegible] of the following poem has appeared in the [illegible], but having made some alterations in it, I have thought best to incorporate it [illegible] series of articles.—G. F. A.]

[illegible] the stream of time my thoughts are [illegible]
To years beyond the flood. Fair is the scene
That meets the eye, yet clothed with smiles that [illegible]
[illegible] glow from Paradise. Fair fields are there,
Widespread with harvests, hills thick strown with [illegible] with flocks,
That yield unbounded wealth. And far away
The domes of cities rise, from whose great marts
The ceaseless din of busy life is borne.
The hills, the plains, the streams, all things are fair,
For earth is young in years, unmarred by age;
Yet man, alas! is old in crimes and sins,
And darkened deeds that rise to Heaven's throne
And call for vengeance dire.

In all the earth
One holy man alone is found, and he,
By all a dreamer deemed, is scorned by all.
For years he's warned the world of coming wrath,
Till o'er his brow the frost of age hath left
Its trace of life's decline. Still daily rings
His voice prophetic 'long the crowded way,
And heedless pass the throng that old man by,
Till faint and sick at heart he sits him down
To weep o'er earth, and seek once more in faith
A new and stronger will to meet his foes.
Anon a wonder strange and new appears—
The prophet builds an Ark, so large and strong,
Of such proportions vast, 'tis deemed by all
As fit to ride the ocean's flood and brave
Its shock of stormy waves. Yet laughs the world
When told that this shall be the only hope
Of man, when bursts the coming flood o'er earth.

The Ark is done! Its tale's grown old at last,
And thoughts of man are bent on gayer scenes;
The Ark is done, nor heedeth now the throng
The omen dark, that tells of coming doom,
When beasts and fowls forsake their native haunts,
A happy pair of every wond'rous kind,
As if they were by Heaven taught to seek
Within the Ark of Hope a safe retreat
From the impending storm that brooded o'er
A sinful world.

So long the years had flown
And ever clothed the earth with flowers fair,
And all the lovely scenes that soothe the heart;
So long had man been cheered by Autumn's wealth,
And all the gen'rous fruits that earth bestows,
That now his heart was lifted up with pride.
He thought these scenes their course would ever run,
Nor cease to gladden him through future years
With new found joys. And thus they turn their thoughts
Against the warning voice of Heaven's seer,
And drink more deeply from the poisoned fount
Of present bliss.

To scornful man, at length,
The holy prophet bade a last adieu;
His last sad tears of holy sorrow wept
For those whom he so long had sought to save.
And then within the blest secure abode,
That Heaven long for him had nobly planned,
He sought retirement and composure sweet,
To test alone the mercy of his God.

Now slow the long appointed days rolled on!
But still in his accustomed round the sun
O'er the fair earth each morn in splendor rose,
While at each dewy eve's return the moon,
With radiance of her sweet smiles, lent charms
To hill and dale, as yet not full bereft
Of Eden beauty. And from their bright halls,
Around empyrean vast above,
The circling orbs with modest beauty shone,
To deck the night with shining gems of love.
Thus nature gave no warning sign to man
Of swift approaching wrath. But all in dreams
Of luxury were lost unconscious now,
Lulled by the syren song of peace and hope,
To quiet and repose.

Then with sweet smiles,
Bright forms of youth and beauty met, the hours
To while away with banquet, song and dance;
And wild the merry laugh and reckless shout
Resounded through the halls of revelry;
While on the ear entrancing music stole,
That drove all gloomy thoughts of care away.
At bridal banquets then met loving hearts,
To whom the distant future bright appeared,
As aged matrons blessed their daughters fair,
When to their childhood haunts they bade adieu,
In other homes to dwell and cheer with love.
The miser to his hoarded heaps brought wealth,
And daily still devised new plans for gain.
All were in charms of giddy scenes absorbed,
And if perchance the prophet's name arose,
'Twas made the laughing theme of low-bred mirth;
The holy seer was scorned, God's name was mocked,
None deemed destruction near.

But lo! at length,
The direful day, so long foretold, arrived,
Yet brightly glowing through the golden gates
Of rosy east rode forth the morning sun.
Each woodland, hill and dale, in sunlight sweet
Of glad, delicious morn, with beauty glowed.
Forest and grove with harmony awoke,
As through their shades swelled forth the songs of birds.
Thus nature glad rejoices; and hopeful man
With joyous heart to daily toil went forth
'Mong fields luxuriant, still musing o'er
The wealth he should enjoy in coming years.
Then on that direful morn a thousand hearts
With hope beat high, that, ere the set of sun,
Were pulseless in the raging torrent's stream.

But soon at length, o'er heaven's azure brow
The gloomy pall of wrath, pre-aging clouds,
Its dismal folds of night together rolled.
Anon the booming thunder, long and loud,
Its wild and startling notes sent forth around.
And then athwart the demon driven clouds
Fierce gleamed the arrow tongues of vivid flame,
That to each heart a thrill of horror sent.
Then from on high the storm, impetuous,
Like the wild rush of mighty cataracts,
To earth descended swift; the purling rills
[illegible] rivers then were swift transformed.
[illegible] seem to foaming seas were changed,
[illegible] bosoms bearing on
[illegible] and gorgeous cities fair,
That long had been the boasted pride of years.
[illegible] was seized,
[illegible] they saw fulfilled,
[illegible] they climbed with hope,
[illegible] to these wild heights could reach;
[illegible] the Ark they saw
[illegible] billows sailing by;
[illegible] loud they called,
[illegible] to their suppliance was deaf;
And removed justice now around them wrapped
[illegible]

Higher still
[illegible]

Washing the lower hills. And to the verge
Of the high hills [illegible] vast
Around its violent sweep, [illegible] life
They hopeless clung.

[illegible] With horror, one by one,
They saw the rushing tide bear swift away
Their dearest friends, till but the stronger few
Alone remained; they too, life's last loved trace,
Soon in the dark abyss were hopeless lost.
Then o'er the highest mounts a shoreless sea,
Unbounded, vast, around this solid sphere
Wrapped close its wat'ry shroud.

Like a dark spot
'Mong clouds, still rode the Ark in safety on,
By Heaven's hand preserved. Dark days and months
In slow succession passed. But in His love
God still remembered man, and 'suaged the flood;
Then on the mountain heights of Ararat
Gently reposed, at last, the heaven-borne Ark,
Safe from its voyage o'er the boundless main.
By Noah then the raven, thrice the dove,
Forth from the Ark were sent, earth to explore;
And when ere long the faithful dove returned
With olive branch of peace, man to the earth
Once more his footsteps turned, its quiet vales
To bless with homes of love.

But ah! the scene
Which on his vision stole, how sadly changed.
Once where the sunny vales with beauty smiled,
Wide sundered chasms often now appeared.
And sloping hills, long since with verdure clad,
That were with flowers crowned in days of yore,
Were of their beauty 'reft. Among the vales
No vine-clad cottage, nor proud castle wall,
The lonely scene with love and gladness graced.
For desolation sad was brooding o'er
Each scene of earth, now sadly, darkly changed,
Man's blighting sin the origin and sole cause.

But when from Noah's humble offering
Sweet incense to Jehovah rose on high,
Then Mercy on her pinions fair of love
Once more to earth came down, man's griefs to heal,
His thorny path of life with joy to cheer.
Then hope awoke again within man's breast,
And shed a halo bright o'er coming years,
As arching far the east there fair appeared
The golden bow, God's signet ring of faith,
A sign to man that earth no more by flood
Should be o'erwhelmed.

Thus perished they to whom
The prophet's warning voice of coming woe
Long seemed an idle dream; the faithful few
Alone were saved. From this dark scene, O man!
Receive instruction; let its teachings deep
Within the heart be set; the kind voice heed
That e'er chides thee; the Ark of mercy seek,
And o'er life's stormy sea 't will guide thee safe
To Zion's holy mount, where seraph hosts
Shall bid thee welcome to their feasts of love.

For the Crisis.

The True Divinity of the Son of God.

An enlightened holy faith must ever acknowledge the divinity of Him who is "the brightness of his (Father's) glory and the express image of his person."—Heb. 1 : 3. The *nature* of this divinity, or the question, whether it is derived or independent, must be determined, not by human wisdom, but by the plain testimony of the Word which "abideth forever." To ascertain the truth relative to this important question, another subject must be first considered, viz., Who is the ONE "only true God?" We are agreed (who are not atheists) that there is but one only living and true God; but alas! we are not agreed *who he is*. Forbearing one another in love, let us humbly endeavor to enlighten each other, praying that the Spirit of truth may unite us "in the same judgment," that we may "speak the same thing," relative to this sublime subject, involving the honor of "the only true God and (of) Jesus Christ whom (he has) sent."

No plain divine testimony must be rejected because it is, in some respects, "past finding out" by finite minds. Reason confirms the truth of the Word of the Lord, that there must be some things pertaining to the Infinite Being, "unsearchable" by us who are of yesterday and know comparatively nothing. It must be admitted, however, that there can be no revelation of any subject to the human understanding, of which that understanding can have no perception. The sacred scriptures distinguish such things, and such things as the Almighty may not choose to reveal at present, from the things which he has revealed; the former "belong to God;" the latter "to us and to our children."—Deut. 29: 29. Both of natural and spiritual things our knowledge is imperfect. We know that the grass grows; but no philosopher perfectly comprehends how it grows. The human mind has some perception of the knowledge and wisdom of Jehovah, but how incomprehensible are these glorious attributes!

Now, let all our theories give place to the plain testimony of the Word of eternal truth concerning this great question, Who is the One only living and true God? Whoever he is, he will not allow us to give his glory to another. Isa. 42 : 8. In the honor of being "from everlasting to everlasting," the one only independent, self-existent source of "all things," he will allow none other in the universe to participate.—Isa. 44 : 6. Hear, O Israel, the Lord our God is ONE Lord." Beloved brethren, is it not the plainly manifest purpose of this divine declaration, to exclude a plurality of persons from "the eternal God-head?" Is not this confirmed by the testimony of the inspired apostle, "God is ONE?"—Gal. 3: 20. Can any brother cast a shade of doubt concerning the true import of these plain passages by adducing a single declaration from either Testaments that God is *two* or *three?* Even 1 John 5 : 7 (acknowledged by learned trinitarians to be an interpolation,) does not affirm that the three are one God. Judge now, brethren, how stands the Bible evidence, in respect to plain and positive affirmation, for the personal unity or plurality of the Godhead. Ought we not with [illegible] hesitate denying that God is *one* person, when we cannot adduce a single divine declaration that he is *three?* Is it not reasonable to suppose that if it is an eternal fact that the Almighty God of the universe exists in three distinct intelligent persons, that a divine revelation would announce a fact of such magnitude, by at least one plain and positive declaration? Is it, I ask, reasonable to suppose that it would be left to be found out by inferential deduction?

Supposing, however, that the above testimonies are inadequate to establish the fact that God is *one person only;* I proceed to ask, if all doubt ought not to be considered annihilated, if, in addition to these passages, we find repeated plain and positive declarations that ONE person *is* this one only living and true God?

Again we come to the living oracles of truth, to determine the momentous question: Who is this one God who claims supremacy in the universe? "The faithful witness" shall answer it. "These words spake Jesus and lifted up his eyes to heaven, and said: FATHER, the hour is come; glorify thy Son, that thy Son also may glorify thee; as Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal; that they might know thee (FATHER) the ONLY true God, and Jesus Christ whom thou hast sent."—John 17:1–3. Brethren, could Jesus Christ have used any language which could more plainly exclude a plurality of persons from the Godhead? All acknowledge that the Father is *one person only*. He is "the ONLY true God." The inspired apostle confirms this eternal truth. "To us there is but one God, the FATHER, of whom are all things, and we in him; and one Lord Jesus Christ, by (*dia* not *hypo*) whom are all things, and we by him." Alas! Paul, we have, in the nineteenth century of christian truth and light, to adopt your lamentation, "Howbeit there is not in every man that knowledge."—1 Cor. 8 : 6, 7. Surely, my dear brethren, the trinitarian hypothesis falls before these plain, positive and harmonizing testimonies. Here is a three-fold cord which cannot be broken.

1. "There is but one God."

2. He is the FATHER, "the *Father*" is "the *only* true God."

3. *As such*, he is distinguished from the very person which trinitarianism confounds with him as supreme.

Some objections demand and shall receive a courteous and candid review.

1. "The first annunciation of the being of God was in a manner implying a plurality of persons." As the plural form is used in different languages simply to denote dignity, no criticism on the word "*Elohim*," which subverts the above plain testimonies of God's Word, is admissible. "Let us make man," implies a plurality of persons associated, *in some manner*, in the creation of man; but it neither implies a plurality of persons *in the Godhead* or the equality of the persons thus associated. The passage finds a solution in the holy word, which perfectly harmonizes with the great truth of the divine unity. "God created all things by Jesus Christ."—Eph. 3 : 9; Heb. 1 : 2. See again 1 Cor. 8 : 6, 7, which plainly teaches that God our Father is the *source* and our divine Lord Jesus Christ the *medium*—the former the *principal*, the latter the *agent* of "all things."—Comp. Titus 2 : 5, 6.

2. "Christ was that Holy thing conceived of the Holy Ghost." As this refers to the "body prepared" (Heb. 10 : 5) for the divine Son of God, who previously existed, Rom. 1 : 3, 4; being "the first born of every creature," Col. 1 : 12, "the beginning of the creation of God;" Rev. 3 : 14, it can give no support to trinitarianism.

3. "As a Son—being begotten by the Father—He must nevertheless by the immutable laws of generation have possessed the nature of Him by whom he was begotten, that is to say, God." As a Son, begotten by the Father, he indeed does partake of the nature of the Father, in a far higher sense than the children of God, begotten of him, are made "partakers of the divine nature."—2 Peter 1 : 4. "Nevertheless, by the immutable laws of generation," he must be a *derived* being, consequently neither *eternal* or *independent*. So he declares, "I live by the Father," without any limitation to a particular nature. John 6 : 57.

4. "He was worshiped by the Magi, by the apostles, and by the angels—while the Scriptures everywhere assert that God is the only proper object of worship." The Scriptures indeed teach that "God is the only proper object of *supreme* worship; but they teach that other beings are objects of *subordinate* worship. We read 1 Chron. 29 : 20, that the congregation (of Israel) blessed the Lord God of their fathers and bowed down their heads, and worshiped the Lord and the king," i. e. David. See also Luke 14 : 10; Dan. 2 : 46; Acts 10: 25. The argument proves too much. It proves that persons, whom the Scriptures recognize as being worthy of service, are supreme Deity; "for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4 : 10. Angels and men are commanded to worship "the first begotten," Son of God, in his true character and nature, as "the first begotten" Son, and not as "the unbegotten" Jehovah. He is also thus worshiped *to the glory of the Father*.—Phil. 2 : 11. Is the supreme God worshiped to the glory of another?

5. "He hath been exalted above every name that is named; therefore He must be God, or else possess a name above the name of God." It is written, "God also hath highly exalted him," etc. Phil 2 : 9. He is therefore a distinct being from God. If he is supreme, who is that being who can exalt him? "Who hath given to the Almighty?" Our blessed Lord is indeed "God, (or Ruler) over all," but it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God (*'even the Father'* v. 24) may be all in all." A testimony confirming Christ's plain and positive assertion, John 17 : 1–3, that the *Father* is the ONLY true God."

6. "All power in heaven and earth is given unto him. This we call Almighty power—an attribute of God only; hence Christ is God." It is a glorious truth that our Lord's power, given him in heaven and earth, by the Father, is competent to the grand purposes of his mediation; but the fact of its being "given" him proves his dependence. "Who hath *given* to the Almighty?"

7. "In the beginning was the Word which became flesh and dwelt among men—in the person of Christ." The fact of the Word, or "begotten Son," John 1 : 14, being with the Father "in the beginning of the creation, proves his existence before his incarnation, but is no proof of his eternity. Eternity has no beginning.

8. "The Word—was God." The application of this title to the Son cannot prove his supremacy, because it is applied to other beings vastly inferior to him. Ps. 82 : 6; Ex. 12 : 12; 22 : 28; Ps. 82 : 1; John 10 : 34, 35; Ex. 7 : 1; 2 Cor. 4 : 4; 1 Cor. 8 : 5.

9. "The fact that He is equally Lord with God the Father, shows that in *rank*, he is one with God—'Lord God.'" I do not know of any passage in which our dear Savior Jesus Christ is denominated "Lord," if there was, it must be understood in harmony with his own testimony that the Father alone is supreme. John 17 : 1–3. The word translated "equal" in Phil. 2 : 6, should be *like* or *as*. See Doddridge and Macknight on the passage.

10. "He says I and my Father are one." Not one *God*. He prayed that he and his disciples may be one, even as he and the Father are one. John 17 : 22.

11. "He declares whosoever hath seen me hath seen the Father." This he himself explains. "The words that I speak unto you I speak not of myself; but the Father which dwelleth in me he doeth the works."—John 14 : 10.

12. "The Scriptures often declare he is God." John 1 : 1–4, 14; 2 Cor. 5 : 19; 1 Tim. 3 : 16; Titus 1 : 3; 2 : 10; Heb. 1 : 8. This is the same as No. 8, answered above. I remark, in addition, that John 1 : 1–14 teaches us that the Word, as God, is *begotten*. 2 Cor. 5 : 19, reads "God was in Christ," &c. 1 Tim. 3 : 16. The ancient manuscripts read, "*He who* was manifest in the flesh." See Griesbach. Titus 1 : 3 and 2 : 10, refer to the Father. See Titus 2 : 4–6; Heb. 1 : 8. The following verse teaches, that *as God, he has a God*, who has anointed him for the high office of God, Ruler or King in Zion. See Ps. 2 : 6.

I respectfully submit, that "no system of hermeneutics requires a construction of these passages, which subverts the testimony of "the faithful Witness." John 17 : 1–3 that the Father only is supreme; "the only true God." *Pre*-existence does not prove *eternal* existence. As the Son of God was the *first* begotten, "the *first* born of every creature," and "the *beginning* of the creation of God," his pre-existence, antecedent to his being "made flesh," is not to be doubted.

Finally, it is remarked, "We dare not trust in any short of an Almighty Being to accomplish the salvation our fallen nature demands." This is a correct principle. We have destroyed ourselves, and in God only is our help. We are to trust in Jehovah to save us. We do so when we trust in the means his infinite wisdom and love employ in this gracious work. If we do not trust in these means, under God, we do not trust in God. Now read Titus 3 : 4 to 6, which, in harmony with numerous other passages, most plainly establishes the glorious principle, that our Father "God our Savior," saves us "through Jesus Christ our Savior."

1 Tim. 3 : 16, has no reference to the incomprehensibility of the nature of the Diety. The term "mystery" would be more correctly rendered *secret*. See Campbell's Dissertations on the word *mysterion*. The import is, that our salvation by the Son of God, is a great and glorious manifestation of the wisdom love and power of God. It "was kept secret since the world began, but now is made manifest;" Rom. 16 : 25, 26, and explained by the apostle in the very passage, 1 Tim. 3 : 16, in six particulars.

The trinitarian hypothesis, that three persons are but one being, is just as confounding to every rational perception of the human mind, as is the proposition, that there are three beings in one person. Suppose, however, it was possible that there should be three infinite intelligent persons in the universe. Cui bono? Three, or three thousand, would be of no more value to the universe than one. There can be no addition to *infinite*. The plea of *mystery* in the case, can certainly have no claim to our regard, until at least *one plain and positive declaration* of such an apparent contradiction is adduced from the sacred volume.

A fear of intruding on the kindness of our editor prevents the addition of many other arguments. May the Spirit of truth unite us therein, and especially unite us in the love and service, and eternal enjoyment of the only true God, and of Jesus Christ whom he hath sent. Humbly and respectfully submitted, dear brethren, by your servant for Jesus' sake.

HENRY GREW.

Philadelphia, June 22d, 1859.

Selections.

[Read the following stirring appeal to a D. D., whose name we withhold, who figured largely at the meeting of the Tract Society, at New York.—Bro. Trask, *press the battle.*—ED.]

An Appeal to Rev. ——, D. D., on the Evils of Tobacco.

REV. SIR: The figure made with your tobacco-box at the meeting of the Tract Society, May 11, 1859, excites attention. We embellish tracts with pictures, which enforce the idea we present: the dandy with his cigar, the courtesan with a cigarette, the loafer with his quid, and the divine enveloped in tobacco fumes. Life might be given to this tract by a picture of the Rev. —— at the Academy of Music, in the midst of clergymen, judges, lawyers and admiring friends, chewing his quid, bandying about his tobacco-box, and, in derision, offering it to Dr. Bacon, as he referred to the sin of using tobacco! Impressive picture! I shall not use it,—courtesy forbids.

Excellent men regret, sir, that on that occasion you gave the weight of your character in favor of a *loathsome vice*, a *monstrous iniquity*. Science classes tobacco with rank poisons, and we teach boys to shun it as the fangs of a rattlesnake. Physicians, whose word is law, state that twenty thousand of our countrymen are killed by it every year! "The American church," says Dr. Coles, "consumes five millions of dollars on it every year!" Sufficient to support fifteen of the American Board! The nation consumes thirty millions of dollars on it. Sufficient to support ninety of the American Board! Whole nations, Mexico, Turkey, and the like, are emasculated by it. An English statesman observes, "As the discovery of the American continent cursed Europe with tobacco, it is questionable whether the discovery has been more of a blessing than a curse!"

Such, dear sir, is the evil you sported with before an immense audience. We were grieved as we saw it; but, as liberty of speech on such occasions is contraband, we were silent; hence, I write to tell you and others *that we are sorry* YOU DID WHAT YOU DID, THEN AND THERE.

1. *I am sorry, because it tends to discourage all efforts in the* ANTI-TOBACCO REFORM. Laborers in this field have a hard time. They battle an insidious foe, which is murdering thousands without their knowing it. They battle a foe entrenched in lust, in appetite, in fashion, in merchandise, in church and state. They wage the battle without wealth or organizations, and with no reward but the humble laurels of virtue.

We expect to meet the common enemy in smoke-rooms and dens of infamy, and to be the song of the drunkard; but when you, Dr. ——, with your polished sanctity, sport with this GREAT CURSE, and, in actions louder than words, tell such an audience that you use and will use the drug, and in haughty defiance pass it to others,—and when your admirers cheer and clap the act, and seem to say, "It is the voice of a god, and not of a man," we poor reformers are for the moment sick at heart; and did not God give us *grit*, as well as *grace*, we should give up the ghost.

2. *I am sorry you did it, because it was an insult to the most respectable part of the audience.* Tobacco is a poisonous abomination. The public use of it anywhere and everywhere, by anybody and everybody, is a *nuisance*. If to pollute common air, coaches, cars, parlors, halls, temples of worship, and the BODY—the temple of God—is not a nuisance, what is? Nuisances at large are out of place. They should be cared for by police, have the benefit of pest-houses, or ride quarantine. They have no right to stalk abroad, or to appear on a christian platform in the Academy of Music. If you, dear sir, are insensible to this nuisance, is it not because you have been long under its potency? Some listen to the roar of artillery till they are deaf; some use assafœtida till tastes are extinct.

Look up and down the land, in cars, in depots, in churches, you see significant inscriptions. "NO SMOKING HERE!" "NO CHEWING HERE!" "If young gentlemen," said Daniel Webster, "must smoke, let them take the horse-shed." Put it to vote in heaven or earth, and would not the vote be, let tobacco victims everywhere take the horse-shed?

3. *I am sorry you did it, because tobacco using is an enslaving habit;* and, however defiantly you used that box, did you not show us that you were a slave sporting in chains? To be a slave is to have lost the power of resistance,—to be subject to a tyrant, a lust, a passion, or imperious appetite. Such is a tobacco victim! I speak not at hap-hazard, but (*ab imo pectore*) that I do know and testify; that which I have endured myself; what I have seen in thousands. I say, if there is a slave on earth, he is such who is wedded to this narcotic. Here is an undeniable fact,—this habit long indulged, enslaves you as well as its humblest victim. As the eye of a servant is unto the hands of his master, does not your eye turn to this idol as the last thing at night, the first in the morning? "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

Alas, dear sir, how often have you tried to master this tyrant! How often have you been defeated! Never do good men appear to such disadvantage as when under the dominion of tobacco. I say, with Dr. Woods, "I would as soon be a chattel slave on a plantation, as a slave to tobacco!"

4. *I am sorry you did it, because your example corrupts your fellow-men.* Ninety-nine in a hundred, it is said, acquire this habit from infectious example. Be this as it may, the example of gentlemen in positions like yours is powerfully destructive. You are an example to the flock. Your flock is large. Your writings and influence are identified with the church of God, through the land. Newspapers have widely trumpeted this transaction; and, I dare say, many students in our seminaries, many deacons, many church-members, who before were half ashamed of this habit, on seeing that Dr. ——, the CORYPHEUS of the OLD SCHOOL, makes light of it, have come to the conclusion *it is no sin*, and now, without one twinge of remorse, roll the sin as a sweet morsel under their tongues!

OUR BOYS, SIR! What shall we do with these rising and expanding millions? We teach them that tobacco, alcohol, profanity and Sabbath desecration, belong to the same category, to the same infernal chorus of vices! A half a million of little fellows, in Hannibal style, have pledged eternal hatred to tobacco! What shall we do with our bands of hope, and your example, hallowed with piety and hoary with age? Ah, sir! hunt up heresy the world over till you die, and you will find nothing so destructive of "Young America," soul and body, as tobacco, which your example commends. "Young friend," said I to a youth, "why do you chew?" His reply was laconic: "My father chews, our minister chews, and I will." I wrote to a Boston *millionnaire*, soliciting aid in my work among youth; his reply is instructive:

"REV. SIR: I have received your little book, UNCLE TOBY ON TOBACCO, and thank you for it. But the best proof of its utility should be its effects upon the clergy. We can hardly expect youth to refrain from tobacco, when their moral teachers set them so bad an example. When you have reformed those of your own profession, if you will apply to me, I will give fifty dollars to reform the rest of mankind.

Yours very respectfully, etc.,

D. S——."

5. *I am sorry you did it, because it shows that, though a Master in Israel, you are ignorant of one of Satan's powerful devices.* Admit the Bible idea, that there is a superhuman agent, malignant and subtle, who luxuriates in mischief; admit that men are often moved by an agency so insidious as to be unconscious of it, and we may with as much reason infer that Satan uses this drug to destroy souls in the streets of New York, and souls in your church, as that he uses any agency, or as that he used an apple to effect the apostasy in Eden. Account for the mournful fact, if you can, that a drug so nauseous in spite of every taste and every instinct, now has mastery over *two hundred millions*, without the hypothesis that Satan has a hand in it! Render under Satan the things that be Satan's.

Tobacco stupefies sensibility, produces self-satisfaction, and soothes the subjects of Satan in their sins! Its lulling potency makes many a minister an amiable dolt; robs him of zeal for revivals, and of courage to wield the battle-axe; seats him in his easy-chair to nurse his dignity, and to be satisfied with his spiritual attainments, till death winds up the scene!

Tobacco to thousands of young men has unearthly charms. It allays anxiety, extracts arrows of conviction, and makes them satisfied whether saints or sinners. It not only renders them insensible to the Gospel, but it often *paralyzes the will*, and its victim is like a fort, with traitors within and enemies without, whilst the sentinel is drunk! It often breaks down all *manliness*, and the victim is in the condition of the poor collegian, who in tears cried, "What I would that I do not, but what I hate that I do."—"*O, I need tobacco to give me resolution to give up tobacco!*"

It is deplorable enough that the Gospel must encounter a heart which is at enmity with God; but, O! if it must encounter not only an enemy, but a sot; not only a sot, but a paralytic; not only a paralytic, but a fool—the case is incomparably worse.

Such, sir, are the effects of tobacco, *not on all*, but on multitudes who hear the gospel. Satan knows this; and, if he does not, has not the sagacity commonly ascribed to him, and is unfit for his office.

6. *I am sorry you did it, because you trifled with sin.* I say nothing of the waste of time or money, but maintain that this habit is a *sin*, because it violates the laws of life, touching BODY, MIND, and SOUL. The laws of nature are the laws of God, and their violation is as positively sinful as that of any law in the Word of God. The amount of tobacco which I presume you daily use, would, if given in a liquid state, kill a dog or a horse at once; and would have killed you long since, had not nature indignantly thrown off much of the poison by perspiration, expectoration, and the like.

The idea that you can surcharge your mouth with it, and the virus enter the nerves, the veins, and spread over the membrane, and do no injury, is as absurd as to suppose that your body can take the explosions of an electric battery with no effect; or that lightning never burns a dwelling, never kills man or beast! Tobacco does kill. On entering the circulation it poisons the quality and diminishes the quantity of blood, and mars the beauty of our race by making multitudes of haggard, trembling, gloomy creatures, in the shape of men!

It maddens the nervous system, masters the ganglionic nerves, makes the heart quiver under its grasp, destroys its regular pulsations, makes it beat slower and slower, till it ceases to beat,—*the victim dies; he has committed suicide*. People call it *heart-disease!* There lie before me the statements of physicians, which specify *eighty diseases* which may arise from the use of tobacco.

I have nearly a thousand letters, from gentlemen in various walks of life, which show that tobacco has been to them a sore evil; many of them express gratitude to God that they have renounced the sin.

I regret that you trifled with a sin so destructive. Not a sin of limited prevalence, but reigning over millions! Not a sin of Adam, or sin in any visionary sense, but a sin against God, which a child can understand, a child can define.

Thousands, sir, of precious ministers of Christ have renounced this sin, and I beg you to do the same. I have fought this enemy for [illegible] years, and God, who taught my hands to war, has given me trophies of success. I have a cabinet of spoils. I have tobacco-boxes given me by noble captains in national service, and also by doctors of divinity, many of whom we delight to honor. I ask for your box,—the very box which figured so boldly at the Academy of Music! Give it to me, my dear sir, and it shall be to the good of my struggling cause, and the public will know that you, a venerable divine, are not descending to the grave, *trifling with a loathsome sin*.

Yours respectfully, GEO. TRASK.

Fitchburg, Mass., 1859.

Reading for Youth.

For the Crisis.

Young Samuel's Call.

There stands the youthful Samuel,
Pattern of other days;
A gift so precious from the Lord,
Nurtured in wisdom's ways.

His mother with him yearly went
Unto the temple gate;
His little coat, fruit of her toil,
Before the Lord they wait.

Given of God, she but returned,
Yea, lent him to the Lord;
But in those days God did not speak
Open to men his word.

One night he rises, but he thinks
The prophet's voice to heed—
Lo I am here, for thou did'st call—
Think of his faithful deed.

Again and yet again the Lord
Called with his voice so rare;
Eli, the aged prophet, then
Knew that the Lord was there.

He said—Lie down, and if he calls,
Then thou shalt say—Speak, Lord;
He hears the call, he answered—Speak,
Thy servant hears thy word.

He ministered in holy things,
A youth, but faithful then;
He grew in favor with the Lord,
And with his fellow-men.

Oh, would that all in youth might seek
The blessing of the Lord;
Thus grow in grace and favor too,
Learn and obey His word.

S. R.

Rutland, Vt.

A Cracked Commandment.

We heard a suggestive expression related the other day of a very little girl, who was taken by her mother into a shop, where a tempting basket of oranges stood exposed for sale. While her mother was engaged in another part of the room, the little one feasted her eyes on the fruit, and nursed the temptation in her heart, till it grew too strong to be resisted, and she hid one of the oranges under her apron, and walked quickly away. But conscience remonstrated so strongly, that after a little reflection, she walked as quickly back, and as slyly replaced the orange in the basket. Again the forbidden fruit, out of her possession, presented its tempting side, and again she yielded. After a sharper conflict than before, conscience gained a second victory, and the almost stolen orange was again and finally restored. With a saddened countenance she walked home with her mother, and when they were alone, burst into tears, exclaiming, "Oh, mother, I've cracked one of the commandments! I didn't break it, mother—quite—but—I'm sure I cracked it."

We shall never again see a piece of doubtful conduct, without thinking—there's a commandment cracked.—*Examiner.*

"Did He Get In?"

Little Charlie R—— had listened very attentively while his father read at family worship the third chapter of Revelation. But when he had repeated that beautiful verse, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me," he could not wait until his father had finished, but ran up to him with the anxious inquiry—"Father, did he get in?" I would ask the same question of every child—"Has the Savior got into your heart?" He has knocked again and again—he is knocking now. Open your heart and bid him welcome, and this will be the happiest day of your life.

Are you kind to your Mother?

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful, and put the cooling drink to your parched lips? Who taught you how to pray, and gently helped you to learn to read? Who has borne with your faults, and been kind and patient in your childish ways? Who loves you still, and who contrives and works and prays for you every day you live? Is it not your mother, your own dear mother? Now let me ask you, "Are you kind to your mother?"

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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Original Contributions.

For the Crisis.

Music of Ocean.

I.

A voice comes rising on the breeze,
It comes with soft and lovely sound,
Above the tumult of the seas,
When storm-rock'd waves with foam are crown'd.

II.

From climes of sunny lands it comes,
From hills with spreading palm trees crown'd,
From slopes by still and happy homes,
They breathe a minstrelsy profound.

III.

Thou'rt come from many a palmy shore,
And from the coral gems below;
Thou'rt wafted by the wildest roar,
Or softest breath that zephyrs blow.

IV.

And from a thousand gem-crown'd isles,
Where fragrant flowers perennial bloom,
Where summer's never ceasing smiles
Should chase away life's darkest gloom.

V.

We hear thee in each chalic'd shell,
As oft we lift it to our ear;
That far off music seems to swell,
Within its windings, soft and clear.

E. A. W.

West Winsted, June 25, 1859.

For the Crisis.

The Truths we Advocate.

A few days since a person said to me, "I've talked considerable with your folks, and it seems to me, they have but one idea in the world."

"And that is?" I inquired.

"The coming of the Lord," he replied, with a visible sneer. "You can't speak to a Millerite half a second till up he jumps and tells you the Lord's a-coming right away; and if you say you don't believe it, he sets you down immediately as one of the lost."

Now, although this was spoken in a mocking tone by one who affected to despise religion, yet, upon reflection, I found that there was *some* truth in the statement, allowing for the hyperbole used in such cases. Myself have heard some of the brethren who seemed to set themselves against every subject except the time and manner of the coming of that great and anxiously looked for event, gathering, as it were, their garment tightly around them, as if they feared a sinner's touch, even although the degraded hand was held up to them in supplication. It is true that the fulfillment of the christian's hope rests upon the return of his Lord; that the joyous expectation of beholding the transcendent glory of the Redeemer, and being made partaker thereof, is the chief strength of the saint militant; that all his struggles and privations would be for naught but that the coming of the Blessed One promises to him a rest and reward, even life for evermore. Having this settled we should look to other duties, rather than sit with arms folded as if our work was done, and that we had accomplished enough to ensure an abundant entrance into the kingdom of God. With so many around us perishing for the lack of truth, what man amongst us having the love of Christ in his heart, can say "there is nothing for me to do?" Until that time *does* arrive which ushers in the unparalleled magnificence of the Second Advent, while there is a sin unrepented of, or an impenitent sinner in existence, there is ample work for the living christian. And he who does not his utmost to rescue lives from the destroyer, shall not stand acquitted before the Judge of quick and dead.

With this fact in view we should one and all determine to do all the good we can, by warning sinners of their danger and pointing them to the refuge provided; cooperating with those who have an eye single to the glory of God, and the kingdom of our Lord and Savior Jesus Christ; and, as our "*Covenant*" says, "making CHRISTIAN CHARACTER *the* ONLY TEST *of fellowship and communion*." Thus far, and no further, extend our liberal views. With those clap-trap expressions of brotherhood and liberality in religion, we have no sympathy, as they are most lovingly expressed by the sickly sentimentality of the spiritualist, or the superlatively adoring pantheist, who prates about a "Divine principle," and a God in every blade of grass. We hold that all men need a Savior, and that he who is not at work for God is in the service of the devil. This line of division should be kept clear and well defined, even though it gives us the name of sectarians. The Bible has given laws with rewards or punishments for their observance, or the reverse; and shall christians take to their bosoms and their confidence those who set at naught His statutes, and laugh alike at promises or threats? One says, "why should I blame a man or treat him as a stranger or an enemy, because he believes not the Bible, or in the existence of God, if his *reason* refuse to accept it?"

We answer, that it is not man we war against, but the evil influence proceeding from the great Adversary of heaven, which, swaying his passions, perverts his reason and his sight, that otherwise, if left unwarped and clear, would at once declare for God, and the holiness of his Word. The human *reason* never left the universe without its Maker, although sophistry and ghastly infidelity attempted it. One glance up to the star-studded dome of a clear midnight sky, is sufficient to scatter every species of Atheism to the winds, and indelibly stamp upon the deep blue firmament the awful name of the Omnipotent.

This is the first great truth we advocate, the foundation of our faith, and from which springs a being like unto Him, whose name and mission is the dearest and sweetest sound which ever fell upon the ear of man, even Jesus Christ, who came into the world to save sinners. These we believe in common with every denomination of Christians; but we also believe that he is the *only* intercessor between God and man, the only name given under heaven whereby we can be saved; that praying to the Virgin Mary, and to saints and angels, is as contrary to the laws of God as the worship of Vishnu or Juggernaut; and that the triple-crowned minion of Antichrist who sits upon the tottering throne of the bloody Papacy is the most foul blasphemer that ever polluted the universe of God. This is no stronger than I mean it to be; for is not the monster red with the life-blood of the children of the Most High, and does it not catch at the sacred and dearly-purchased prerogative of Christ, even the forgiveness of sins?

Another great truth which we advocate is, the Unconscious state of the Dead. This important doctrine which has but lately been resurrected from its long and forcible entombment of centuries, should be held up unceasingly before the eyes of the people, as it is the most effective Bible weapon to combat that growing demoralizer—Spiritualism. The wide spread dogma of man's inherent immortality, which heathen philosophy created, gives the greatest scope to the wildest flight of diseased imagination, and has been no mean auxiliary to priestly chicanery. The Scriptures explicity affirm that "the dead know not anything," that "their thoughts perish," that "there is no wisdom or knowledge in the grave;" and it has been proved by the most profound searchers of the Divine Word, that the existence of an *immortal* soul is not once hinted at! This undying principle in man, which makes a thing of dust indestructive as the Deity, has given rise to many and conflicting notions of the final issue of the sinner's fate. First, as he could not die, and was unfit for heaven, stern bigotry, and unbending zeal consigned the unhappy wretch to an eternity of woe. With others, this merciless sentence was too much, and Purgatorial fires were introduced to fit the most salvable for the company of heaven, whilst a large portion of the incorrigible were no better off than at the beginning. Then came the ultra-universalist, who in the plenitude of his unbounded benevolence, and in opposition to the Bible, gives eternal life and happiness to every son of Adam. This last is the violent reaction from everlasting misery, and is as unscriptural in its indulgence as the first is in its cruelty. Now comes the question—"what becomes of the impenitent?" We answer; that as immortality comes through Christ alone, all who are out of Christ, shall be cut off from existence, and sink into the dark gloom of interminable death. This is all that God can do with them, consistent with his wisdom and unimpeachable justice. Some say that such a fate is all the wicked could desire. We have nothing to do with that. All we know is, the Bible teaches that those who have not their part in the first resurrection shall become as stubble in the devouring flame. O, what a terrible thought, that one should take his last, despairing look at life, ere he is hurled into a grave, whose dark obscurity shall never, never be lit up by a beam of a day of resurrection! That over that charnel-house of unnumbered dead, millions of ages shall roll and yet no life, no thought shall animate the dreadful stillness which casts its everlasting pall over their nothingness! And yet they might have been partakers of the immortality which blooms in every ransomed face. Death and life were set before them. Some quaffed the deadly chalice, whilst others drank of that river, the streams of which make glad the city of God; and as life unfading is the greatest gift, so perpetual death must be the greatest evil.

Thus then there are many things to preach and teach besides the speedy coming of the Lord. There are errors to combat, sinners to convert, the poor to feed, the sick to visit, the sorrowful to comfort; and while we are doing these works of faith and charity, we may speak of our hopes and our glad expectations, till the Advent of the coming Messiah will be looked for with joy, by thousands who else had listened to it with indifference, or turned away in disgust, as from the crazy fanaticism of narrow bigotry.

Let us beware that we do no hurt to a cause which we seek to advance, by an unkindness to any who think not as we do. Let love be the great characteristic of our body, and it will do far more for the spread of truth than all the violent coercion which intolerance can wield. To *win* souls to Christ is the great aim of christians, and the spirit of gentleness in persuading sinners to *come* to Jesus, is more effectual than attempts to make them *go* by force or fear of the stab of tongue or bayonet.

JNO. F. COTTON.

For the Crisis.

Exposition of First Peter Chapter 3:18-20.

BY D. T. TAYLOR.

Quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometimes were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was preparing.

This passage of Scripture has been the occasion of endless controversy, giving rise to much speculation and many and varied explanations. The Roman Catholic claims it as sustaining his view of a place after death, called Purgatory, where by virtue of fire and the mediation of the spirit of Christ at his visit therein, certain sins are purged away from the souls of the dead. The Restorationist quotes it as proving salvation for man after death, when the Lord is supposed to have gone to the spirits of the impenitent in their infernal abode, offering them pardon, which they accept, making hell a very successful place to preach in. The Episcopal church, and some others, refer to the passage as proving an intermediate state for the souls of the pious, equivalent to hades, to which place the Savior's spirit went at his decease to comfort the departed therein detained. Others, like Dr. Whitby, interpret the spirits in prison not as meaning individuals naturally and truly dead, "but only the Gentiles dead in trespasses and sins, and by the prophet Isaiah thrice styled they who are 'in prison.'" And others, still, refer the imprisoned spirits to the antediluvians who, while yet alive, were shut up to judgment, awaiting their punishment as doomed criminals in a dungeon await their execution. Thus purgatory, hades, the vulgar hell, etc., are each and all by turns supposed to be inculcated in the vexed passage, evidently hard to be understood.

We think we have a better view than any or all of these, and is more in harmony with the evident nature of man and hades; and being sustained by high human authority, as well as the Scriptures, we here offer it. I have always been puzzled in relation to the text in the light of either of the views above mentioned—for,

1. The Roman Catholic dogma of purgatory, I never could receive, or imagine for a moment it was inculcated in any passage in the Bible, being too radical a protestant for that.

2. The Restorationist view I could not accept, for I never could read my Bible as teaching the final salvation of all souls; and, besides, the passage does not look that way; it is not universalian, but has a special and exclusive antediluvian application.

3. The English church view seemed untenable, for how could Christ's spirit go at his death to the under-world, or hades, and minister there for weal or woe, when it is expressly said he gave it into the hands of the Almighty Father, whom our Lord's prayer locates not in hades or hell but "in heaven?" Moreover, hades is *in the earth*, and I am very sure that heaven is not.

4. How could his spirit enter hades to comfort the dead, whether good or bad, when there is not a particle of evidence in all God's word that any (*pnuema*) spirit ever goes to hades when men die, and never goes there at all only for purposes of resurrection?

5. Furthermore, spirit and soul are two things. Christ's soul did go to hades when he died, and was buried, Acts 2:27, but his spirit did not. And as Dr. Fuller and Bishop Pearson clearly prove that the preaching was done by the Spirit of God, and not by the soul of Christ, (by which Spirit—God's—and not by a returning soul was Christ quickened,) consequently the preaching must have been outside of hades.

6. And then, as everything in hades is dead, so Christ's soul—which in Acts 2, simply means himself—was dead while there. Unto this condition "he made his soul an offering," it was "sorrowful unto death," "poured out his soul unto death," etc. So that being dead, and therefore knowing "not anything," it was impossible in the nature of things for him in the invisible under-world to institute the "open proclamation of the gospel," as the Greek word *Keerussa* uniformly denotes.

7. The word hades is not found in the passage before us, and as to the "prison," it *might* mean hades, as Bp. Hobart decides; or, it *might* be the vulgar hell, as the Catholics and Restorationists think: or, it *might* be the grave, if it could be proved that *spirit* ever went into the *grave*. Who is to decide?

8. And if it taught, as some hold, that our Lord, with the Father, went in the Holy Spirit to the antediluvians and preached to them while they were alive, why does Peter call those rebels in the flesh, *pnuemata* (spirits)? rather an unusual,—though perhaps not entirely unscriptural—way of naming human flesh and blood, for "a (*pnuema*) spirit hath not flesh and blood."—Luke 24:39.

9. And yet the face of the passage seemed to show that he who was "with the Father before the world was," and who was put to death in the flesh, went by the Spirit of the Father, somewhere, and at sometime in the past, and preached to certain spirits in prison; and this work seeming to have been done according to verse 20, "in the days of Noah while the ark was preparing." Yet why mention the Noachian spirits and no other? So I have been puzzled, and concluded to do with the passage what I generally do with all other texts I cannot understand,—keep my eye upon it, wait, dig, and pray for more and better light. And as I think the better light now shines, having freely received I freely give.

The key is found in the following criticism on the passage by Rev. Alexander Piri, a learned minister of Newburgh in Scotland, whose "Posthumous Works" were published, Edinburgh, 1805. In vol. 3, p. 181, he says:

"Connect the 19th and 20 verses in one, and you read thus, '*by which*—i. e., by the Holy Spirit—*and by the spirits on guard, he went and preached to the unbelieving in the days of Noah*,' etc. Such (he says) is the regular order of the words in the original; attending to which we find that the spirits in prison do not form the audience addressed, but are the preachers themselves."

Now Piri himself, as also L. Barrington, understood the *spirits* in prison in this verse to mean the same as the *souls* in verse 20; so they refer them to Noah and his family shut up in the ark and guarded and watched. But human souls are not human spirits. And accepting his translation in the main, but rejecting his further criticisms, we come at once to his presentation of the clearer view of Jean Le Clere, the learned French Expositor of 1714. On p. 182, Piri says:

"Le Clere thinks that by *spirits keeping guard* are meant angels who (*diaphulatto*,) keep men, as we are told in Psalms 91:11; Luke 4:10, and hence are expressly called *watchers* in Dan. 4:13. The Divinity is said to have called the men that lived before the flood to repentance, in company with the angels, who admonished Noah to exhort them to a better life. I should render this passage thus, *and being quickened by the Spirit by which he went with the spirits that watch and preached to the unbelieving*, etc. When God is about to do anything among men he is represented as coming down with the angels as his guard. For this reason, coming down with the angels to admonish Noah and command him to call men to repentance, he is said to have gone *with the spirits that watch*; and besides, to have done that which Noah did in his name and by his command." Thus far Le Clere. "The above interpretation," says Piri, "is very ingenious, and to me the most plausible of any I have read." Undoubtedly it is the true one.

For as I before hinted, the Greek *keerusso* rendered "preached," in all its sixty usages in the New Testament evidently means what the lexicographers say it does, viz., the above-board, open, public proclamation of the gospel to live men on the earth's surface, and never an invisible and clandestine preaching thereof to dead men in hades below its surface. Respecting *phulakee*, rendered "prison" in the passage, every Greek reader knows that the word primarily means a place of watching or keeping guard. The word is found forty-six times in the Greek N. T., and is variously rendered prison, ward, hold, cage, and watch. In Luke 2:8, it is translated in its verbal form, "keeping *watch* over the flocks by night." So too in Matt. 14:25; 24:43; Mark 6:48; Luke 12:38, where it is twice used, it is rendered *watch*. In ancient times the night was divided into four *phulakai* or watches, because at these times some were appointed to keep guard or to watch for the safety of the army or city. As to the propriety of changing "by" to "with" in the text, no one will dispute it when made aware that the Greek *en* is variously rendered in the N. T. in, among, with, by, at, through, because, throughout, on, etc. That the angels watch over, guard, and keep men, will not be disputed. The Syriac *eer* and *eereem* in Dan. 4:13, 17 is, as Le Clere says, properly rendered watcher and watchers. And those "watchers" were the angels of God. They encamp around all who fear God. They keep the good from dashing their feet against the stones. The word rendered "keep" in Ps. 91:11, is *shomar*, and means, says Prof. Pick, to keep, to watch, or to guard. Its Greek equivalent in Luke 4:10 is *diaphulatto*, which means the same thing. Why then should not *phulakee* in the passage under consideration be rendered *watch?* And as the passage fairly teaches that the preaching was performed "in the days of Noah," when the antediluvians were yet alive in flesh and blood, and not disembodied, so too the word *pneuma* rendered spirit is with much more propriety applied to the angels than to men. For "are they not all ministering (*pneumata*) spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14. And finally, the translation made by Le Clere and Piri is a natural one, and an easy and fair transposition of the sacred text of the original.

I conclude then with Bp. Pearson, that "in vain are we taught to understand Peter of the promulgation of the gospel to the Jews or Gentiles then in hades, since the words so evidently relate to the long suffering of God to men then living in the days of Noah," and agree with St. Augustine who in Ep. 99 says of the prison, "It belongs not at all to Christ's descent into hell." If my exposition be false, overthrow it: if it be true and reasonable, then receive it.

Wardsboro, Vt., July, 1859.

For the Crisis.

Christ in his Saints.

BRO. GRANT:—The following article was published a year since in a monthly periodical, but will be new to nearly all the readers of the Crisis.

There is no truth more plainly revealed in the word of God than this, that Christ dwells in the hearts of his saints. With what confidence the apostle Paul exclaims, —"I live, yet not I, *but Christ liveth in me!*" When enumerating the blessings for which he prayed in behalf of his Ephesian brethren, he names this, "that *Christ may dwell in your hearts by faith*." The deep interest of his soul toward his Galatian brethren is thus expressed: "My little children, of whom I travail in birth, *until Christ be formed in you*."

When writing to the church at Rome, he among other things exhorts them to "put on the Lord Jesus Christ;" and in his epistle to the Colossians, he declares that "the mystery which hath been hid for ages, and from generations, but now is made manifest to his saints," the "riches" and "glory" of which he would have made "known among the Gentiles," is this, "*Christ in you, the hope of glory*." Of his Corinthian brethren, he with great confidence asks, "Know ye not, your own selves, how that *Jesus Christ is in you*, except ye be reprobates?"

How may we attain unto this inestimable blessing—an inward Christ? In reply to the question proposed by a disciple just prior to his crucifixion, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and *make our abode with him*." With this agree the words of John; "God is love; and he that dwelleth in love, dwelleth in God, and *God in him*. Again he says, "And this is the love of God, that ye keep his commandments." Both Jesus and John show that true love will be evinced by an obedience to the divine precepts, and that in the hearts of those who thus love, Christ will dwell. Jesus also says, "By this shall all men know that ye are my disciples indeed, if ye have love one to another." John harmonizes with this when he says, "If we love one another, *God dwelleth in us*, and his love is perfected in us." And now, lest we mistake the character of that love which we must have, in order to insure the indwelling of God, the apostle gives us an infallible test: "By this we know that we love the children of God, when we *love God and keep his commandments*."

Obedience to the commands of God is the touchstone, given by Christ and the apostle John, by which we may know whether our love be of the genuine kind or not. It is not a love based on affinities and theories, but it is a love that "is shed abroad in the heart, by the Holy Ghost which is given unto us." Though one had the power to speak the language of all men, and with the eloquence of angels—though they possessed the gift of prophecy, and had understanding of all mysteries and sciences—though by mighty faith they could remove mountains into the midst of the sea, and with the spirit of wonderful benevolence bestow all their goods to feed the poor, and nobly die a martyr's death rather than yield their principles, yet, if destitute of this pure and heaven-born love—all, all beside, would profit them nothing. It is such, yea, it is the same "love wherewith" the Father loved the Son, for says Jesus, in his prayer to the Father, "And I have declared unto them thy name, and will declare it; *that the love wherewith thou hast loved me, may be in them, and I in them*." It is a "love without dissimulation, an "unfeigned love," and he who has it in his heart, will do "no ill to his neighbor; therefore love is the fulfilling of the law."

The apostle Paul exhorts his brethren to be "rooted and grounded in love"—it is the "good ground" which bringeth forth an "hundred fold." We are to forbear one another in love," and to "speak the truth in love." Is the church to "make increase of the body, unto the edification of itself?" —it must be "in love." Are its members to be "knit together?"—it is in love." Would we have an active faith?—it "works by love." This is a love that is not "in word, neither in tongue, but in deed and in truth."

If the possessor of this love "sees a brother or a sister naked, and destitute of daily food," he says not "Depart in peace, be ye warmed and filled, notwithstanding he giveth them not those things that are needful to the body." Love feeds the hungry, clothes the naked, lifts the heavy burden from the weary shoulder, relieves the distressed, comforts the feeble minded, and supports the weak. Such is the love which leads to obedience, and secures an indwelling Christ. And such is the oneness existing between the saint and his Savior, that an act done to the one is done to the other also. Hear the King as he sits on the throne of his glory, saying unto those upon his right hand,—"Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, *ye have done it unto me*." Yes, they had fed him when hungry, given him drink when thirsty, clothed him when naked, visited him when sick, ministered unto him when in prison. And how? By doing it even unto the least of those his brethren, for in them *Christ dwelt*.

Brother! sister! hast thou ever thought, "O, that I had lived when the Savior was upon earth! with what delight would I have hung upon his words,—with what eager haste prepared a repast and a couch for his refreshment, when hungry and weary with fasting and long journeying. How I would have brought the cooling water with which to lave his fevered brow, and bathe his soil-worn feet. I would have applied balm to his bleeding wounds, when scourged by Roman soldiers, and near his cross would I have taken my stand and mingled my tears with weeping Mary's, and from the fulness of my heart told him my grief and love." Turn thine eye no longer back to Nazareth, to Gethsemane, nor Calvary, but remember that Christ is *here*; he yet lives and dwells "with men on earth," and while thou art bestowing kindly acts of love on his saints, thou art in verity ministering to him whom thy soul loveth.

But not only is the language, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done unto me," applicable to the acts of love and kindness manifested toward his saints, but it may equally apply to the acts of hatred and unkindness. Christ is even now "wounded in the house of his friends," even now "spitefully entreated," reproached, falsely accused, rejected, "crucified afresh, and put to open shame." That unkind word—that averted eye—that passing by on the other side, is not merely an insult, a slight toward a "little one"—a weak member of the church of Christ. That refusal to bestow the needful food and clothing upon a poor one of the flock, was not a neglect of them only. That bitter word of envy or malice—that effort to mar the reputation of one perhaps more highly esteemed than yourself, was not the injury inflicted on them merely—that barbed arrow *pierced the heart of Jesus*.

Think of it, oh think of it, thou righteous Pharisee, who regardest with so much complacency thy robe of good works, and long prayers, and lookest with scorn upon the poor trembling saint by thy side, who scarcely dares look upward, so overwhelmed is he with the consciousness of his own demerit,—think of it, I say. Thou despisest Christ in the person of his lowly follower. Think of it, oh think of it, thou envious one, who seekest to cast a blight upon the reputation of one who perchance has won laurels to himself by faithful devotedness to God; it is not *his* fair name alone thou stainest with thy black calumny, but *Christ's precious name* is reproached also. Beware, lest the fate of those who in ancient days reviled and falsely accused, be also thine.

O, would you honor Christ? Would you feast him at your dwellings, comfort him when sad, refresh him when weary? Minister thus to his saints, even though the lowly ones of earth, and thou wilt indeed minister unto him, for *Christ liveth in them*.

M. D. W.

Richmond, Me.

For the Crisis.

The Nations are Angry.

If any doubt it, let such read of ev n as they pass. Prussia recently gave orders for the mobilization (or calling into active service) of her vast army—every able-bodied male under forty years of age is a soldier in Prussia. Since peace was declared, this order has been revoked; and yet the same spirit that gave rise to its passage exists. The papers in that country were requested, i. e. compelled, not to express any opinion contrary to the wishes of the ruler. The Prince Regent has power—absolute—to declare war—or peace—as he chooses. Should he think best to declare war, for any cause, war would follow. Germany is in a ferment, and longs to attack France for past and present offences. Germany can raise a vast army easily. Provocation exists for war since peace as before. Austria has been humbled, Germany, as a sympathizer, is exasperated. Russia informed Germany if she engaged in the controversy, the political equilibrium of Europe would be destroyed. So if Germany should attempt to strike France, the Russian bear would spring with a death hug to the fray. England's Lion is growling at the terms of peace between France and Austria. The British press condemn violently Louis Napoleon's course in the matter. The London Times says of him: "Of all the riddles he has proposed to Europe, none is more puzzling and intricate than . . the late treaty of peace. . . The treasure is spent, the blood shed—the war is ended, and the peace is made; but no one, as we can see, is better for the fight. Perhaps he has imposed some secret obligation on Austria never again to interfere with Italy. If it is so, then all is right. The Pope and Grand Dukes are put in pride of place merely to give his great principles—'the sovereignty of the people'—a clear stage. If they can hold their own—good. If not, then down topple Pope, and raiser, and Italy left to herself works out her own regeneration."

The London News says:—"It was with appeals and promises to Italy, that the war was commenced. . . . The war is terminated *for the present*, without securing the objects for which it was undertaken. The allied armies are marching homeward, leaving the noble work at most but half done. Italy is not free. . . . The Austrian vulture, though beaten off the right side, still plants his cruel talons in the left, of that long suffering country. The enemies of freedom and progress are exultant. The friends of despotism and intolerance,—the supporters of the Holy Alliance, and Papal rule,—are almost beside themselves with sudden joy. It is a jubilee for Austrian Grand Dukes, Italian Cardinals, French Priests, and English Peers."

The Paris correspondent of the Daily News says:—"The terms of peace have occasioned a feeling of disappointment and indignation among all those who took a sincere interest in the objects of the war," etc. And the English journals generally ridicule the terms of peace. This shows that if they can't have peace as they please, they had rather have war rage. It is stated on high authority, that both Emperors—Louis Napoleon and Francis Joseph—are convinced that the bases for peace, which they so hastily agreed upon, are in many respects [illegible]. And who can tell they will not [illegible] on account of this [illegible]? The greatest activity [illegible] coast—the channel coast [illegible] with earth [illegible]. It shows that [illegible] work of war [illegible].

... In our own country arms are being made for the European nations. At Col. Colt's Armory, in Connecticut, 10,000 Revolving rifles are being manufactured for the British government, sufficient to arm six regiments—and "no six regiments can be so effectually armed, as with these Revolving Rifles and with the sword bayonet." Austrian agents are also here examining the various improved weapons of war. Now if these instruments were not wanted, they would not be ordered. Depend upon it, peace is not of long duration.

In Italy discontent at the terms of peace is visible. In Florence great agitation prevailed thereat—describing the peace as betraying the finest hopes. Tuscany declares she will not again be replaced under the Austrian yoke. Fresh Piedmontese troops, it is said, are going to the Romagna with Napoleon's consent, to preserve order and take from the Pope all hope of recovering it by help of Swiss Guards. Modena and Parma are in a state of revolt. Tuscany and Modena are organizing troops to oppose the return of their Grand Dukes. The Emperor of Austria commands the whole of his forces to remain in position—to be provided with food and military resources, *just as they would have been had not peace been declared.*" The dying advice of Prince Metternich to Francis Joseph, in relation to the present war, is said to have been:—"Defeat is not destruction—a city, a fortress may be rebuilt—an Empire never. Listen to no advice—hearken to no proposition of peace—and, above all, enter into no treaty whatever either with the Bonapartes or the House of Savoy." Does this look like a continuance of peace? It is said that Russia has the plan of a campaign made out, in anticipation of future events—and that the peace concluded between France and Austria, *"will not last two years,"*—that she is determined to take Constantinople, and either reduce Turkey to the position of a Russian colony, or swallow it altogether. In England, Lord Lyndhurst made a speech, advocating the raising and maintaining of 100,000 men—regarding the assertion that France has no wish to invade England as undeserving of confidence. Its general spirit is known to harmonize with much of the spirit of the leading men of Great Britain.

Louis Napoleon has stated (whether he means so or not), to the Pope's question, that "the power of the papacy shall be respected." This power rules over men. *Men* dwell in Italy. *"Italy shall be free!"* says Garibaldi. "We *won't have the Pope* for our Governor!" say the Romagna mountaineers, by thousands.

Our own affairs with Mexico are complicated. It is said that our minister to that government has given it as his opinion, that an honorable adjustment of them is impossible, and that reparation for the injuries done us, must be obtained at the cannon's mouth. Does it look peaceable ahead, on earth? It may seem so to some now. Perhaps it is the calm preceding the coming tornado. We cannot tell what may come; we should hardly be surprised at anything, we live in such an eventful age.

Events upon events are rushing along like the billows of the storm-tossed ocean. Earth's prospect looks dark enough for the future. The history of the past is not to be desired to be enacted over again, for it is written by the sword dipped in the blood of its victims. Events of the present send a shudder to the breast, and make the blood run cold, at the recital of scenes of horror and carnage on the battle-field. But who can tell the future? How long will such things be? God only knows; a few short years it may be,—perhaps sooner than we think—the last act in the tragedy of earth will end, the trump of the Archangel bid the curtain fall, and the King of kings and Lord of lords appear in His majesty, and then where will the proud monarchs and blood-stained heroes of earth be found?

> Lo! He comes with clouds descending,
> Once for favored sinners slain,
> Thousands, thousands saints attending,
> Swell the triumph of His train!
> Hallelujah!
> Jesus comes and comes to reign."

J. N. Berry.

Dorchester, Mass.

For the Crisis.

Report of the Rhode Island Conference.

Carolina Mills, R. I., June 29, 1859.

Conference met according to adjournment from the Quarterly meeting in March, 1859, at Providence, R. I. Bro. Bellows in the chair. Prayers offered by several brethren.

Elders A. Durfee and James Hemmenway were invited to take part in our deliberations. There were some remarks made on the subject of trying to interest the churches in uniting in a conference. Bro. Bellows suggested that Bro. Hemmenway become a member if he desired, which desire he expressed, and it was voted that he became a member.

It was motioned that brethren be appointed by the Conference to call on the different churches that are not yet connected with the conference, and invite them to join. The following brethren were chosen, viz., J. Hemmenway to call on the churches at Danielsonville, Abington, Conn., Fiskville, R. I., and Blackstone, Mass.; J. T. Dixon to call on the church at Exeter, R. I.; J. D. Brown to call on the churches at Rocky Brook, and South Kingston, (Brownsville); Jos. Northrop, the church at Carolina Mills; E. Bellows, the church at Central Village.

Voted, that J. Hemmenway, E. Bellows, J. D. Brown, and Jos. Northrop, be a committee to draw up a Constitution and present to the Conference at its next session. Adjourned to meet to-morrow at 10 o'clock, A. M.

June 30, 10 o'clock, a. m.—Conference met as adjourned, Bro. Bellows presiding. Prayer by Bro. Hemmenway. At the call of the Chair, the clerk gave a statement of the doings of yesterday's session. The report of the committee on the Constitution was called for and read.

Voted, to accept it for discussion.

Voted, to invite brethren present, not members, to take part in the discussion of the Constitution offered, which was then read, discussed, and adopted as follows:

CONSTITUTION

Of the Rhode Island State Conference of Reformers, looking for the immediate second coming of Christ.

PREAMBLE.

The object of this Conference is, to concentrate the labors and sympathies of the Churches in this State, for the effectual spread of the truth; and to improve the moral condition of the churches.

Article I.

This Conference shall be composed of ministers, and churches represented by their delegates.

Article II.

Ministers sustaining a christian character, and churches represented by their delegates, shall be admitted to this conference by vote, and signing the Constitution.

Article III.

Churches may be entitled to delegates, in the proportion of *one* delegate to every *ten* members. Churches of *less* than *ten* members may send *one* delegate.

Article IV.

The officers of the Conference shall be a Moderator, Clerk, and Treasurer, each to be chosen yearly.

Article V.

Five members shall constitute a quorum to do business.

Article VI.

This Conference shall be held quarterly among the churches, as shall be deemed proper.

Article VII.

This Conference shall be in its operations, a Home Missionary Society, and invites the churches to aid it in the work, by such contributions as they are able.

Article VIII.

This Conference *shall not legislate* in matters of faith, nor interfere with the government of the churches: but may *recommend* as they shall deem prudent.

Article IX.

The *order* of the Conference shall be:

1st. The business.

2d. The discussion (in the spirit of *love*) of some Bible questions that may be deemed profitable.

3d. Meetings for "prayer and exhortation" and the "ministry of the Word."

Article X.

No Article of this Constitution shall be altered or changed, except by vote of two-thirds of the members of this Conference, at a regular meeting.

Voted, that Jos. D. Brown be treasurer under this Constitution.

Voted, that means be raised at this conference, to pay for having copies of this Constitution printed and scattered among the churches and to purchase books to keep the minutes and accounts of the conference.

Voted, that the clerk attend to having 100 copies of the Constitution printed, and scattered, and purchase books as above provided.

Voted, that when this conference adjourn at the end of this Quarterly meeting, it shall be to meet with the church in Exeter, (according to their request) on the 28th of Sept. 1859.

Voted, that a report of the Conference be sent to the "Crisis."

Adjourned to meet at 2 o'clock this P. M.

2 o'clock p. m.—Met according to adjournment. The afternoon had been set apart for religious services and ordination. There was singing and reading of Scripture, and prayer; after which Bro. Durfee preached a discourse founded on Acts 18: 28; following which a brother was publicly ordained by prayer and laying on of hands.

The business of the conference had been accomplished, and the remainder of the time till Friday night, (July 1st,) was devoted to religious meetings. On Friday the conference adjourned to meet with the church at Exeter, Sept. 28, 1859.

Bro. Hemmenway continued with the church at Carolina over the following Lord's Day.

Joseph D. Brown, Clerk.

A Great Truth.—In vain do we seek to awaken in our churches zeal for missions as a separate thing. To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest that we shall be most fit for missionary work, either to go ourselves or to stir up others. If we allow it to become a business of dollars and cents, we shall see no results. "Find preachers of D. Brainerd's spirit," said John Wesley, "and nothing can stand before them; but without this, what can gold or silver do?" Let gushing affection to the Lord Jesus Christ become the ruling passion, and it communicates the thrill of evangelical zeal to every member of the electric chain.—*Dr. Alexander.*

The World's Crisis.

BOSTON, AUGUST 10, 1859.

Diary Leaves.

Thursday, July 28th, we left Poultney for our appointment at Sandy Hill. Bro. Joseph Parry met us at Fort Edward depot, and took us to his quiet home in one of the most lovely situations that we have visited in all our travels. His residence is at the termination of a beautiful "Pine Avenue," some thirty rods in length, composed of five rows of handsome pines, forming a shaded carriage way, beside a delightful side walk between two rows of the pines. Surrounding the house are handsome forest trees bearing chesnuts, butternuts and hickory nuts; fruit trees, grapevines and flowers. Here the innocent birds carol their sweet songs at early dawn, and the whippoorwill comes near to cheer the evening hours of a happy christian family. We do not wonder that "Fannie" writes poetry.

Bro. Parry is an Englishman of fine talents, who preached in his native land some years among the Congregationalists. He has been in America about twenty-seven years. He became interested in the *personal* coming of Christ before Bro. Miller began to preach on the subject. About ten years since he began to see that the *Bible* taught that eternal life is a gift through Christ, obtained only by the righteous, and consequently the wicked must perish. After a careful examination of the subject in its length and breadth, he clearly saw the harmony of the Scriptures on this subject, and fully embraced the doctrine of the sleep of the dead and the destruction of the wicked. Although he presented this great truth in a very judicious and kind manner, he was soon called in question by his brethren in the ministry, who finally excluded him from their number; not for any improper conduct, for they did not hesitate to say that they considered him a christian, but simply because he would not look through their theological spectacles when he read the Bible. He knows full well the pleasure of being separated from friends for the truth's sake, and has resolved to bear with fortitude all that a cold world and church may heap upon him. His lovely family sympathize with him, and shrink not from bearing their share of the reproach. They find Jesus more precious as other friends turn away.

We commenced our meetings Friday, P. M. in a beautiful grove, on Bro. Parry's land, and felt conscious that the Lord was pleased to meet us in our sequestered place of worship. In the evening we assembled at the school house near by, and enjoyed a profitable hour in devotion.

Saturday morning and afternoon we spent very pleasantly and profitably in the grove. Notwithstanding earnest efforts had been made to prejudice people against us and to keep them away from the meetings, a goodly number of intelligent citizens met with us and were much interested. They became satisfied that we were neither "fanatics" nor "atheists."

In the evening we went to fill our appointment at the Union (?) Church at Fort Edward, but found the doors closed against us. The reason given was, we did not belong to any "organized body." We learned that the "organized body" occupying the church were engaged in a law suit with another "organized body" occupying another house of worship. We were glad to be out of such warfare, and away from such warriors. We preferred "the *good* fight of faith." Bro. Parry succeeded in obtaining the Union School Hall, which was lit up about 8 1-2 o'clock, when the bell was rung, and quite a large congregation assembled and listened attentively to remarks on the creation and death of our first parents. We found the *people* were not in favor of having a "Union Church" occupied by *one* "organized body," to the exclusion of all others. We felt conscious that the *Lord* was on our side, and was stronger than all that could be against us.

Lord's day morning, we assembled in the grove at 9 1-2 o'clock for a love feast, and had a precious season in talking of the love of Jesus. Several came from sixteen to twenty miles to be present at this morning meeting, for the purpose of giving in their testimony in favor of the "blessed hope." It was truly a *union meeting.* A large congregation assembled at the usual hours of worship, and listened with the very best attention while we spoke of the reward of the righteous and the punishment of the wicked. The truth found a welcome in many honest hearts, that will not, we trust, suffer themselves to be fettered again by any "organized body," that bolts its doors against the truth and the children of the Lord. It is comforting to see honest people give up fables and embrace the word of life. We found many warm friends at Sandy Hill, who have counted the cost, and are willing to suffer reproach for Christ's sake.

At the close of the afternoon exercises we went down into the waters of the noble Hudson and buried in baptism a venerable soldier of the cross, upwards of seventy-three years of age. I learn that others are now waiting for an opportunity to follow Christ in this ordinance.

In the evening we went to Glen's Falls and spoke to an intelligent and attentive audience on the subject of Spiritualism. This is where Mr. Walker lives, with whom we had a discussion at Sandy Hill, last spring. This anti-christian delusion has taken deep root in this place, and many seem past all hope of reformation. Spiritualism, Shakerism, Swedenborgianism, Catholicism and the doctrine of eternal misery, all rest on the same basis—the immortality of the soul. No compromise can be made with these monstrous systems of error. Every christian should gird on his armor anew, and prepare, in the strength of the Lord, for an earnest contest against this hydra-headed monster of error.

On our way back to Sandy Hill, after the meeting, while passing down a hill, the wagon broke and caused the horses to run, when we were thrown out and almost miraculously preserved from injury. It seemed as if angels were present to deliver. Monday evening we preached in the Baptist church. The truth is spreading rapidly in this section. When we left, the people were about taking steps to erect a place of worship. Pray for them.

Campmeeting.

We learn there is a good degree of interest felt in the meeting to be held at Wilbraham, commencing Monday, August 29; but we fear there will not be sufficient effort made to provide *tents.*

Families will find it very convenient to have a small tent of their own. The cloth can be used for domestic purposes at the close of the meeting.

Your tents should be double, at least a portion of them, and then in case we should have a shower, you will be able to keep your bedding dry.

In towns where there are several families, let them combine together and get a larger tent that will accommodate not only themselves, but their neighbors. Let all bring their own bedding, if possible.

If you come *alone*, one quilt and a pillow will be sufficient, which, with the straw used in the tents, will make a very *comfortable* and *healthy* bed.

Come at the beginning of the meeting, and stay till its close, and we hesitate not to say, you will find it better for your physical and spiritual health, than all the watering places in the country; and the theological student will learn more at such a meeting in one week, than a whole year in a Seminary.

Come and try it.

Brethren, let much prayer be offered for this meeting, as it will be one of deep interest to the cause of truth.

Come, determined to work for the *Lord*, and him *alone.*

Napoleon's Designs.

The world is waiting with feverish anxiety for the next great movement of Bonaparte. All seem satisfied that he has only begun to play his deep game, and that another move will soon be made. The English are evidently expecting that Napoleon may attempt to avenge the battle of Waterloo, and humble the British nation. In anticipation of such an event, the English are actively engaged in preparing their military and naval forces, lest they be taken unawares by the "giant of Europe." Napoleon's career is evidently onward, till he rises above every man, when he will "come to his end and none will help him." Evidences increase to show that he is the last supporter of the Pope, and that both are very near perdition.

The Hamilton (C. W.) *Spectator* published the following extract from a private letter from a gentleman in England:

"People have not much confidence in it, (the peace) and I fear we must look for very much worse troubles in Europe. The next phase will probably be revolutionary. It is strange that such men as Count Cavour, Kossuth and Garibaldi, should have been so duped by Louis Napoleon. But you see their eyes are now opened. Count Cavour resigned at once; it is said Garibaldi will not throw down his arms, and no doubt Kossuth will also give trouble. I think there can be no doubt that the deep game of Napoleon is to make the government of the Pope perfectly unbearable, and he will then say to the people and clergy of the Papal church, 'elect your own head,' and of course he will be the man."

In corroboration of this, the writer of the letter we are quoting from says:

"A very striking book has been lately published by M. About: *La Question Romaine.*" He is a very clever man, and was sent to Rome by Louis Napoleon, who, it is understood, corrected every line of the book. He proves the weakness of the Romish government, and sums up his argument thus:—

"The head of the English Church is Queen in England; the head of the Greek Church is the Emperor at St. Petersburgh; and it must be quite evident that the head of the Western Church should be in Paris."

The Treaty of Peace.

The treaty of peace between the Emperors of France and Austria, bids fair to lead to another war. The Italians are very much exasperated at the idea of having the Pope for a president, and the Austrians as members of the Italian confederation. They are determined not to submit. A war cloud seems gathering also between England and France. Everything betokens a terrible storm near at hand that will sweep over the entire continent of Europe and extend into Asia.

A Paris correspondent says:

"A letter which I have just received from a friend at Lucca assures me that the fury in Tuscany about the return of the Grand Duke is intense. The inhabitants declare they will burn palace and fortress ere they will submit to such humiliation. Every where the portrait of Orsini is being hawked about, side by side with that of the Emperor, and curses deep and loud are heaped upon the Imperial liberator (Napoleon) of yesterday. At Milan, without the greatest precautions on the part of the French police, which were placed about in all directions, it is firmly believed he could not have escaped assassination."

"The Catholics are, of course, very generally elated to excess. Their press fairly booms with praises of the French Emperor, who thus has done for Catholicism at one stroke what its most ardent propagandists have failed in at every and all attempts."

A Turin letter of the 19th of July, in the London Times, says:—

"A letter from Bologna describes the impression made by the 'Napoleonic despatch' as 'immense and terrible.' The writer says, Austria, aided by the Pope and his Nuncio, will be within three years sole master of Italy. The general indignation is indescribable. The volunteers who are marching upon Rimini are now 3,000 strong; from here have set out other 11,000 men, between Mezzocap and other corps; we hope that to us will unite themselves all the patriots who have fought and shed their blood on Lombard plains, and we alone, with the cry of 'Evviva the valiant King Vittorio Emanuele,' we will beat the Swiss hordes and keep alive that war which it was sought to terminate with the triumph of clerical despotism."

The Pope.

It is evident that the Pope feels somewhat uneasy at his palace of blood. The prince of oppressors begins to distinguish the distant rumbling of the approaching storm that shall deluge him with a tornado of destruction. His throne can rest but a short time longer upon christian skulls and the blood of martyrs. The time is at hand, when "with *violence* shall that great city Babylon be thrown down, and shall be found no more at all."

In a circular to the archbishops, bishops, patriarchs, and primates, he says:

"Venerable Brethren.— . . The seditious movements which have recently broken out in Italy against the authority of legitimate princes, in countries nearest to the States of the Church, have invaded our provinces like the flames of a conflagration. Excited by this fatal example and by intrigues abroad, they have thrown off our paternal rule; and, in spite of their small numbers, the adherents of the revolt demand that they shall be subjected to that one of the Italian governments which, of late years, has been the adversary of the Church, of its legitimate rights, and of its sacred ministers."

He refers to Sardinia. He goes on to say:

"We exhort you, on account of your declared piety towards the Holy See, and your singular zeal for its liberty, to see to the accomplishment of the prescription which we read was formerly given by Moses to Aaron, the Sovereign Pontiff of the Hebrews (Numbers chap. 16):—'Take a censor and put fire therein from off the altar and put on incense, and go quickly unto the congregation and make atonement for them, for there is wrath gone out from the Lord; the plague is begun.'"

The wine cup of wrath from the Lord is about ready for "the Sovereign Pontiff." The following shows his determination never to yield, till the strong arm shall lay him low. In his circular to associates, he says:

"We will brave all perils and undergo all trials sooner than fail in any respect in our apostolic duty to do anything whatever against the sanctity of the oath by which we bound ourselves when, in spite of our unworthiness, we were raised, by God's will, to this supreme seat of the Prince of Apostles."

South America.

The "war of principles" is affecting various parts of the world. In different portions of South America, the revolutionary movement has become a serious matter. We are comforted in thinking that the Prince of peace is coming soon to end the bloody strife.

The state of things in Venezuela, S. A., is very distressing. The following from the *Diario Mercantie* of Puerto Cabello will give some idea of the sad condition of the citizens:—

"All the citizens sleep, or rather spend the night gun in hand. Armed bodies keep up a continual and untiring vigilance. Families are congregated in the inner town on account of the want of security in the outer town, there being no troops to guard it. The factionists, or rather the highwaymen, scattered in the woods and adjacent hiding places, threaten the city with a nocturnal invasion. Farmers have abandoned their fields and their interests through fear of being surprised and murdered. Commerce is totally paralyzed, and industrial pursuits impeded on account of every one having to attend to his own security and safety. Such is the life they lead in Puerto Cabello. And yet the Caracas journals are informed that public tranquility has been re-established in this town, and some publish telegraphic despatches announcing that the danger which threatened us has disappeared, or that the fears of the inhabitants are unfounded. The evil is in the blood. It is because banditti in the neighborhood of Puerto Cabello are sustained by the conspirators of the city and encouraged in criminal designs. They rejoice in the assassinations and depredations which they commit, and desire the ruin of honorable men, so that they may enrich themselves with their spoils."

Our Tract Column.

The Tract Fund for the West.

I think sometimes when receiving the letters on this subject, that it seems like a good prayer meeting. All have a word to say. At present there is a cessation of letters for a few days, which is all providential, as I have many unanswered, and am getting behind. I shall send you some more scraps soon, if the Lord will. I love to read these good pithy letters from those whose religion is pocket deep. They remind me of the sailor in the chapel who said, "Pass round the hat, brother; I never feel *shouting* happy till after I have given something." If that makes us feel happy, I trust a goodly number of the flock will be "shouting happy" ere this work is concluded.

As I have not time to bring up all the correspondence till date, I will anticipate, and send a single letter that came the other day. It is signed *. So you see we have a *star* among *our* correspondents, and this, with the V., will pass very well for one of the "star papers." Here it is.

"July 25th, 1859.

Dear Bro:—Knowing that to the hungry soul "the word of life" is the good seed which gives bread, and that to the thirsting mind it is the power which opens exhaustless fountains, I bid you God speed in this noble tract enterprise. You have the prayers of all the good, that for the life and labor of sowing, you may reap the hundred-fold harvest of crowned hopes, satisfied hearts, and God's "well done."

But while your ambition fixes on this object, and all your energies are enlisted in reaching it, there is a great work for those to do who are not employed in the brain and hand labor of writing, printing, and otherwise arranging these messengers of peace to our needy brothers and sisters; yet we can and ought to speed the progress of this good work, by putting our hands *deep* into our pockets, and drawing therefrom at least a *little* of the money which a gracious and good providence has given us. O! brethren, our *prayers* and our *dollars* are alike necessary in this enterprise. If we successfully attain the object which we so much desire, we can only hope for this through the effect of *spiritual* and *material* aid combined. Money furnishes the ink and the paper; money applies the strong hands to the crank, and gives the wheels their direction in effectual labor; money applies the steam to the engine, and gives willingness to manly toil; these combined transform each type into a messenger of truth for the famishing thousands at the West.

Come, brethren, get you up, untie your purse strings, and thrust your hands down to the *bottom.* You don't think of catching large fish, or making *big hauls*, in drawing your net along on the surface of the waters. Cast your net on the *right* side of the ship, and God's word is pledged that the *basket* which Bro. Hastings is preparing for the multitude out West shall be filled, *even to the thousand.* Brother and sister, here is a field of enterprise where the highest and the lowest, the richest and the poorest, may find scope for all the purest benevolence, in turning men to righteousness, knowing the while that they who labor in God's field, shall not only have a calm satisfaction in a good work, but shall add another gem in that immortal crown which shall be given to the faithful." If we would reap rich harvests of joy in the world to come, we must sow the seed in due season. This enterprise of scattering light in the West is just what we make it. The "future is the product of the present." Come, then, let us all rally to the standard of truth, with this our motto:—

> God gave us hands—one left, one right,
> The first to help ourselves, the other
> To stretch *abroad* in kindly might,
> And help along our *needy brother.*

Enclosed find $5—$2 from my sister and $3 for myself—to the cause above indicated. I wish I was able to place two ciphers at the right hand of it, and accompany the same with the cash. But though this is a *small wheel* in the great machine, yet it is none the less a *wheel;* and I expect when it is fitly joined to others larger and smaller, by the great Architect, and set in motion by the engine of God's love, it will steam out into the broad current of truth—a gospel *life-boat*, freighted to the water's edge with messages of peace and love; that when we have passed the shoals and quicksands in life's tempestuous sea, and heard the last sad wail of death's dark billows, with Christ for our pilot, together we may round the coast of time, and enter into the harbor of the saints' eternal rest."

*

Shine on, Bro. *, and may you at last be found among those that turn many to righteousness, and so shine as the stars forever and ever. God bless you all. Adieu. Send in your orders for tracts with or without price. "There is corn in Egypt" yet.

H. L. Hastings.

Providence, R. I., Aug. 5, '59.

For the Crisis.

New Tracts.

"Will all men be saved?" We have long needed a tract on Universalism. Universalism is one extreme—eternal torment seems to be another. The pendulum swings from side to side; life and death hang like a plumb line right in the centre. Universalists have thought that when they had *disproved* eternal misery, after their fashion, they had *proved* universal salvation. But it is a great way from one side of this argument to the other. Prof. Hudson's able articles have done much to elucidate this.

I have just sent some manuscript to the printer which will make a tract of between twenty or thirty pages, entitled *"Will all men be saved?"* This tract is more argumentative than most that I have written. It reaches many of the common Universalist arguments, and handles them "kindly," but "without mittens." One brother who has heard it read says he wants to scatter 500 of them. This edition will cost me about 8 cents each, besides the writing and trouble. Those that wish to scatter them can, however, have them at the *reduced* price of $2 per hundred. It will require a large sale at this price to pay for issuing it. I shall also put them in with other tracts for the West at the same rate.

"Life Insurance."—This is a new tract which I shall issue with the above. It will be 32 mo. about 16 pages, just big enough to slip into a letter without increasing the postage, and without folding the tract. Price, about $1 per hundred. It is a pointed little tract showing men that the only *true* life insurance is through Christ, and showing how much better His life insurance is than all other plans and schemes for the same purpose. I trust this tract will be widely scattered. Send in the orders.

"Important Questions." 6 Nos. "Are you a Christian?" "Why not now?" "Do you pray?" "Are you pardoned?" "Are you saved?" "Are you safe?" In all, 24 pages. Price $1,50 per 100 setts. 1600 pages for $1. These tracts are regarded as well adapted to cause men to think on the subjects indicated by their titles.

Olive Leaves. 6 Nos.—Three are well known—"Little children love one another" —"My Friend," and "The one Resting Place." There are three others—"Abundant Grace," "Wondrous Love," and "Go in Peace." Price, the same as Important Questions. These tracts are so small that one or two of them can easily be enclosed in a letter without adding to the postage. They are cheap—16 pages for a cent. So you can give away *four tracts* for a cent, —say from ten to twenty for the price of a cigar or a plug of tobacco—from one to three hundred for the price of a pound of tea, and three or four hundred by wearing a "ribbon less" than usual, from one to two thousand for the price of a big breast-pin, such as harlots deck themselves with, and from two to three thousand for a set of ear pendants that would throw a Hottentot princess, or a wild African queen, into exctasies. Brethren and sisters, I am willing to keep you supplied with cheap tracts. Will you scatter them?

Gems.—These are some of my rhymes, printed on leaves tract size. They are as follows: No. 1. "Say, Brother, shall we meet?" No. 2. "Say, Sister, shall we meet?"—prepared to enclose in letters to friends—both alike, excepting "brother" in one is changed for "sister" in the other. No. 3. "Beyond." No. 4. "The harvest is past." No. 5. "Stand up for Jesus." No. 6. "At Rest Again." The whole six make 8 pages, tract size, and will be sold at 50 cents per 100 setts, or 62 cents, prepaid.

All who wish the above, and are unable to buy them can have them *free.* Scattered brethren at the West, who wish for tracts to distribute, send in your orders, and tell me how to forward them, and they shall be sent forthwith. May God bless you all.

Your Brother,

H. L. Hastings.

Providence, R. I., Aug. 5th, '59.

Correspondence.

From Solomon Hale.

Bro. Grant:—It was my privilege to meet with the brethren at Poultney, Vt., on Friday evening, 29th, in the prayer meeting, at the Stone Church. I found a goodly number here engaged, heart and hand, in the work. It appeared to me that they had been taught of the Lord, each seemed to speak understandingly; the young, the old, and the middle aged, have shared richly in the blessings of the gospel of peace. Truly they have obtained like precious faith with the Apostles through the righteousness of God and our Savior Jesus Christ. Grace and peace is being multiplied unto them through the knowledge of God and Jesus our Lord. And we heard them speak of the *exceeding great and precious promises.* We truly felt we were blessed, and rejoiced in having this opportunity of adding our feeble testimony. There were about seventy present; about thirty of them testified freely of the prospect before them, declaring that God for Christ's sake had forgiven their sins, and that by the grace of God they were determined to improve the blessings which were bountifully strewed in their pathway. In their supplications before the throne we could hear—"God bless Bro. Grant, for Christ's sake, for his work and labor of love among us, and be with and sustain him at Sandy Hill, and bless the truth and carry conviction to the heart of many a wanderer from God, that they may also share in those exceeding great and precious promises." We heard pleadings for Bro. Taylor, that his health might be restored, and he yet prove a blessing to many hearts. We have not found in any body of believers more of a spirit to work for God. There is such a harmony among them, that I believe God will bless them in all the christian graces, and we pray God that they maintain the same spirit that now prevails, and that their light and influence will continue to be felt by their friends and neighbors.

We have often read in the Crisis of the

work that has been going on in Poultney the past winter and spring, and have felt much interest there. When we ascertained that you had been there, Bro. Grant, the Tuesday evening previous, we regretted we could not have been there to have seen you once more. We shall never forget the Sabbath we heard you preach in Newark, N. J., and afterwards in the spring of '54, at Collinsville, Ct. From that time to the present our faith and confidence has not been shaken, but rather I have by the grace of God abounded in the knowledge of the teachings of our Lord Jesus Christ. My experience has been such that I can look back with pleasure upon the way in which the Lord has led me.

Where I now am we have had no preaching; occasionally we have gone to Albany, where we have heard Bro. H. F. Carpenter, and Bro. Storrs. There is quite a goodly number at Albany and a good working spirit did prevail. We have not heard from there lately. We have had some talk of sending for some good brother to come among us and help awake those who have become disinterested. We yet hope, Bro. Grant, that some immediate action may be taken, that will insure to us all here a great blessing, and prove none the less to many around us. May the Lord direct us aright in this matter.

West Troy, N. Y., July 30th.

For the Crisis.

"To Seduce, if Possible, Even the Elect."

I have frequently been astonished that any one should quote the above text to prove that it was impossible for the elect to be deceived, or "seduced." If we are placed beyond the possibility of seduction, I can see no propriety in the Savior's giving the advice that he did; neither can I see any truth in the words of the Apostle, or the express message (1 Tim. 4 : 1)—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, forbidding to marry and commanding to abstain from meats." I conceive it possible to be seduced unless we give heed to the admonition of the Savior; viz., "Be ye therefore wise as serpents."—Matt. 10 : 16.

Let us then obey this injunction, let it be said of us, they "will not be charmed;" as "the deaf adder that stoppeth her ears; which will not hearken to the voice of charmers, charming never so wisely," and we shall not be likely to be seduced. The Lord has declared, "There shall not be found among you an enchanter, or a witch, or a charmer, or a consulter with familiar spirits; or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord."—Deut. 18 : 10, 20. Let us then obey orders, and we shall be able to withstand all, and overcome at last.

JNO. F. BAKER.

West Winsted, Ct.

For the Crisis.

"Is it Peace."

This is a question which we may consider with profit. Brother, doet thou know the truthfulness of David's declaration—"Great peace have they which love thy law, and nothing shall offend them?" Also of the prophet Isaiah—"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee?"—Ps. 119 : 165; Isa. 26 : 3.

Peace is one of the fruits of the Spirit, and will not thrive in the ungodly; for "there is no peace, saith my God, to the wicked." But the real christian is the possessor of it, because by an acquaintance with God we have the assurance of peace. Job 22 : 23. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—Isa. 48 : 18.

Jesus has left peace with the church, (John 14 : 27,) and in Him we may have peace, (16 : 33,) and with God through Him.—Rom. 5 : 1.

Is it peace? Examine thy heart. If it is not peace, there is something wrong. Paul has assured us that to be spiritually minded is life and peace. There can not be peace where there is disobedience. If we wish to have it constantly with us, we must be constantly obedient. To obey is better than sacrifice. Was it peace, brother, sister, friend, when you lay upon your pillow and reflected how you had been cheating your neighbor in that bargain you made with him, or taking usury from thy brother, when he was poor and you was blest with this world's goods? Was there peace when that frown was seen on thy brow, because the preacher spoke the plain truth?

Oh, no! then flee all these things; seek peace and ensue it. Commit yourself and all you have to Him who will guide you into peace. Follow peace with all men. Love the truth and obey it. Live in peace, and the God of peace shall be with you. Finally, "be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4 : 6, 7.

G. L. E.

WAITING.—I have gained the victory, and Christ is holding out both hands to embrace me.—Rutherford.

For the Crisis.

DEMONS.—"The wicked DEMONS COUNTERFEITED (in working many miracles,) the *souls of them who were* DECEASED, and thence they were thought worthy to be celebrated with greater veneration."—*Eusebius.* Præp. Par. I. 5. c. 2. The above knocks another hole in the bottom of that theory which is built upon the bare *assertion* of Alex. Campbell, "That from the most ancient times it has been the *universal belief* of Greeks, of Romans, of Jews, of CHRISTIANS, that *demons* were the *spirits or souls of the dead.*" Dr. Ramsey's "Spiritualism a Satanic Delusion" gives *facts* and quotations enough to entirely overthrow the assertion. Other extracts besides those given by Ramsey may be hereafter given. Take the above as a specimen from the oldest christian historian. It is from his "Evangelical Preparation"—never translated into English. I have other testimonies which I hope to present in a work on "Spiritual Manifestations," as soon as I can find time to prepare it for the press.

H. L. H.

Obituary Notices.

Died, in South Windsor, Ct., July 15, Bro. LEE W. ELMORE, aged thirty-eight.

Bro. Elmore in 1846 embraced the doctrine of the second advent near, with immortality only through Christ; and since that time has adorned the doctrine of God our Savior by a well ordered christian life, and has fallen asleep in the triumphs of a christian hope. In conversation with a friend a few days before his death, he remarked, "I know not whether I shall live or die, but I do know I shall have part in the first resurrection."

Bro. Elmore was well known in his own and the surrounding towns, as an earnest and zealous defender and supporter of the views he held, and many will remember the pleasant and earnest conversations had with him in their houses, in the store, and by the wayside. His religion consisted not in word only, but in deed and truth. He seemed to consider himself as a steward of his Master in the use of his property, and there were few more worthy and faithful in its distribution. His hand was never closed to the wants of the worthy, or his counsel withheld from those seeking advice. He purchased books and tracts on the subjects of his faith, which he distributed with liberality and judiciousness.

For a number of months preceding his death he suffered severely, but bore it all with meekness and resignation, and in his dying hour was sustained by the ministration of angels. When his voice was almost gone, he inquired of the friends surrounding his bed, "Do you not see them?" and thus he sweetly fell asleep.

The funeral was attended by Eld Edwin Burnham, who in his able and happy manner presented our views on the resurrection to the great assemblage of friends convened at the house.

H. H. D.

Died, in West Killingly, Conn., July 28th, 1859, JANE HOWARD, daughter of Woodbury and Matilda Howard, aged fifteen years.

Her disease was consumption. She was a great sufferer, yet never murmured, but was perfectly resigned to her lot. Although in the bloom of youth, Jane had chosen the good part, and as death approached, she met it with calm resignation, trusting in Him who doeth all things well. She was converted about one year and a half ago, under the labors of Bro. Grant. She was taken sick about one year ago, has been confined to her bed for eight months, but the blessed hope of the gospel comforted and sustained her through her sufferings. As the day of death drew near, she spoke of hymns that she would like to have sung at her funeral, and talked of her death with perfect composure. Her faith was strong that Jesus would soon come, and that she would be among the Just in the First Resurrection. As death was laying its cold grasp upon her, she wished for the family to be called—told them she was dying, and requested them all to meet her in the kingdom of God—and then quietly fell asleep in Jesus.

Another jewel is laid away in the valley, that will soon shine in immortal beauty and glory, in the everlasting kingdom of God. Although the hearts of the afflicted bleed with sorrow, yet they have the blest assurance that she sleeps in Jesus, and that when He who is her life shall appear, then will she appear with him in glory. The funeral was at the Advent Chapel, and attended by a large audience of sympathizing friends.

J. HEMENWAY.

BRO. SAMUEL R CLARKE "fell on sleep," July 25th, 1859, aged twenty-eight years.

For some three years Bro. Clarke has suffered much from consumption, flattering himself at times that he should recover, and live to see Jesus come; yet his hopes were frustrated. He united with the church at Rocky Brook, Oct. 17th, 1858 The church have lost in him an active laborer, for until his strength gave out he was at his post laboring in the cause of Christ. Some weeks before his death, so painful were his sufferings, he feared he should murmur, but God's grace abounded toward him, enabling him to endure till the end. He died in the triumphs of faith, his last struggling words being, "Happy, Happy!" He leaves a wife and infant child; the wife mourns not as others who have no hope.

Happy art thou, far more than all the proud,
Who pleasures seek, and have, yea, scarcely sorrow know,
Their pleasures all shall end, yea, when Jehovah loud,
Shall call the sleepers forth, down, down to woe,
The pleasure seekers fall, thy joys shall just begin.

C. P. D.

Rocky Brook, August 1st, 1859.

Died, in Cambria, Mich., July 29, A. JUDSON, youngest son of John L. and Mary A. Marvin, aged two years and six months.

This little sufferer had a high fever hanging about him for some two weeks, when it was thought the measles set in, which ended his days. Bro. and Sr. Marvin, formerly of Vanburen, Onondaga Co., N.Y., mourn not as those who have no hope, for the word of promise affords them unspeakable consolation, as it declares that "the pure in heart shall see God," and that such little ones "shall come again from the land of the enemy," and there is hope in their end. May the grace of God be sufficient to sustain them in this hour of bereavement.

We endeavored to comfort the mourners from 1 Cor. 15 : 26;—"The last enemy that shall be destroyed is death."

A. N. SEYMOUR.

Summary of News.

FOREIGN.

Per steamship Persia. From Liverpool the 23d ult.

The Peace Conference would meet at Zurich in about a week. It was believed that Sardinia would not be represented at the Peace Conference.

The discontent in Europe at the terms of peace continued unabated.

The Emperor Napoleon's explanations were not by any means considered re-assuring.

The Paris correspondent of the London Globe says: It is now formally announced that neither Victor Emanuel nor any responsible Minister of Sardinia has signed any paper at Villafranca, save and except the armistice, which continues to the 15th of August. Austria and Sardinia are still in a constructive state of war—no peace terms have as yet been accepted as between these two belligerents. At Zurich the three governments consent to meet, but as Count Cavour is personally a bugbear to Francis Joseph, he, of course, consented to withdraw his presence from the green baize on which the final protocols will be laid for signature.

THE STATE OF ITALY.

The Tuscan Moniteur publishes a decree by the Provisional government, enacting that representatives of the people are to be elected for the purpose of deciding by a majority of votes what the future government of the country shall be.

A Paris letter says that news had reached there that eighty-five municipalities in Tuscany had already met and proclaimed their design to offer armed resistance to the re-intrusion of the late dynasty. Sienna, Pisa, Lucca, Pistola, and Arezzo had pronounced in this direction. As for Leghorn, the commotion had become so formidable that the Gonfaliero Buonasi had to declare, in a proclamation to the townspeople, that he held himself personally responsible to them for the non-return of the Austrian Archduke.

The Paris correspondent of the Times says that, in reply to the Provisional government of Tuscany, the Emperor Napoleon stated that he did not desire to force the Grand Duke upon them.

The absence of all tidings of Garibaldi's forces causes some surprise.

The French government had presented to the King of Sardinia the greater part of the floating batteries which were intended to be used in the siege of the Austrian fortresses.

The Paris correspondent of the London Times gives a report that the Treaty of Peace contains a clause preventing any intervention in Italy in future, either on the part of Austria or France.

A letter from Rome says that French troops were to be sent to Rimini and Ancona, in order to prevent a revolutionary movement.

THE PAPAL STATES.

The preservation of the Romagna for the Pope seems to be very problematical, unless he can recover it with his own troops, which the Papal Government is doing with much zeal. The troops of the Church have been assembled, and are increased daily—as some say, to meet the armed force expected from Bologna to avenge the ferocities of Perugia. Others say that they are destined to march upon the Romagna, notwithstanding the intimation said to have been given by the ambassador of France to Cardinal Antonelli, that those provinces must be regarded as lost, and that neither France nor Austria can interfere to re-conquer them. It is a positive fact that Monsignor Rella, delegate of Pesaro, is fortifying that city with barricades, cannon and earthworks.

MILAN, Thursday, July 14. The rage of the Milanese against Napoleon continued this morning. A certain army once swore terribly in Flanders, the atmosphere of Milan since yesterday morning has been particularly cerulean. Nothing but the immense respect of the Milanese for the French army has prevented a series of duels, for whatever may be the sentiments of the army in regard to the unexpected termination of the war, they will not permit the Italians to make use of abusive or injurious reflections towards their commander-in-chief.

THE DUCHIES.

Le Nord says it is quite clear that the return of the expelled rulers of Tuscany, Modena and Parma will be resisted by force, and that if England can consent to appear in a Congress, now is the time when her voice may be heard to advantage on behalf of Italy. In another article, Le Nord shows that German troops cannot with any consistency attempt to hold garrisons in the strongholds of the new Italian State of the peninsula confederacy.

The Liverpool Times of the 23d ult. has the following:

"It is really very important to know the truth of the reports about the extraordinary preparations for fitting out the Brest and Cherbourg fleets which are still so rife. Lord John Russell, it will be remembered, contradicted these reports in his place in Parliament. But it is even more confidently than ever asserted that such preparations are indeed going on—that orders have been given to build additional steam transports, to carry forty thousand men, and for the construction of gunboats of a very suspicious description. Let us hope that the subject is not being overlooked at head quarters."

A SECRET TREATY. The Marseilles correspondent of the London Morning Chronicle, July 18, says:

"I can assure you, on the most unquestionable information and authority, that besides the preliminaries of peace which were signed at Villafranca on the 11th July, a secret treaty was equally arranged and agreed on between the two Emperors. What are its terms and conditions I do not profess to know, nor do I believe they are known to any one but two or three of the most confidential advisers of Louis Napoleon; but that such treaty is in existence there can be no doubt."

Per Steamship Nova Scotia. From Liverpool 27th ult.

ITALY.

In regard to Garibaldi's position, it is said he was, on the 15th, summoned to Brescia by Gen. De la Marmora, with whom he had a long confidential interview; that he had a force of 12,000 men, which continued to increase, and that he expressed confidence that the King of Sardinia would not forsake the national cause.

A letter from Milan to the Times says that Garibaldi was contemplating a move from the Alps to the Appenines.

From Northern to Central Italy there will be a gathering of about 50,000 volunteers. In Romagna, Garibaldi's corps, joined to that of Mezzo Capo, will form an army capable of securing the Independence of Central Italy, at least against any Roman or Neapolitan force.

It is rumored that the Duke of Modena had proposed to arm 4000 Austrian troops, to enable him to enter his States; also that a division of the French army will enter Parma and Tuscany, and another corps the Roman legations, for the purpose simply of preserving order, and allowing free expression of public opinion.

The Peace.

If there were any reasonable grounds in the terms of the proposed Confederation, to inspire confidence that it will give a better future to Italy, we might afford to wait before passing judgment. But there are none, either in the character of the sovereigns, or in the logic of history. The leading fact that stands out to view, is, that the temporal sovereignty of the Pope is to be enlarged. The council is to be composed of Catholic sovereigns, and the matter is to end by their kissing his toe in Rome, and by his Holiness anointing Napoleon at Paris, with "the sacred oil."—*Century.*

One of the London journals has remarked that this peace is full of future wars; and that we think is true. A genuine settlement of Italy, which would put an end to all foreign control, and leave the people of its own provinces to choose their own mode of government, and their own officials, would no doubt conduce to the permanent peace of Europe; but nothing could be more unlike such a settlement than the one now agreed on. But peace is not what Napoleon III. aims at. He has various old scores to settle. Russia and Austria he has already humiliated; but with Germany and England the books of his family still show a large balance on the wrong side. When or how this balance is to be wiped off, it were useless to conjecture; but Napoleon III has now lost the power of surprising the world, and he can make war on whomsoever he pleases, without exciting the public astonishment. Of all the wars in his power, we suppose that none could be so popular in France as a war with England. Out of the 36,000,000 of Frenchmen, 35,900 000, to use a moderate figure, would rejoice at the prospect of seeing their conquering armies in London. This may or may not be the next act in the great drama, on one of whose scenes the curtain has just fallen in Italy; but the drama itself must go on. The era of purely selfish war, of war for power and glory, having been re-opened, it must be completed, through all its phases. We can only hope that Humanity may not be altogether a loser from the dreadful and revolting process.—*Tribune.*

The French journals hint that the proclamation of peace has not been received at Rome and Florence with that delight it should have met with, and that the announcement of the return of all the old ex governors to all their old ex-governments has not been hailed, either with that gratitude on the part of the ex-governed, which it would have been but mere common decency to have exhibited upon so joyous an occasion. They dare not say more, but the well-informed have means of knowing that the most awful storm is brewing in Rome and in Florence, in Milan, and even Turin, for the handle of the frying-pan is getting so hot that King Victor is calling on all sides for help, or he will be compelled to drop it, his fingers being already burnt, while the omelet is grizzling and fretting, burning on one side, congealing on the other, and fast becoming what the French cooks call a *ratatouille du Ro Petaud*, neither fit to eat, drink, or carry away in one's pocket.

The greatest embarrassment of all, however, for the moment, has its origin in this very place, and consists in the subscription already set on foot, and going on rapidly and brilliantly like wildfire, for aid in carrying on the war in Italy. Of course the subscribers are not Bonapartists—but of every other party, Legitimists, Orleanists and Republicans, none are found wanting. It was said, while the war lasted, that the Emperor was working for the Republic; they say now in Paris that the work if left half done, and that the other half must be done quickly.

The Orleanists, too, are on the alert, interest—the one element hitherto wanting to their cause, has been found in the unflinching firmness with which the Duc de Chartres persisted in disobeying orders received from Claremont, which bade him return thither at the very commencement of hostilities, and made him prefer defending the honor of his name from the suspicion of want of pluckiness to which it has been subject ever since the revolution of February. A grand meeting is to be held of the chief members of the party on the first of next month, at which it is reported that Thiers will preside to deliberate on the propriety of the attitude henceforward to be assumed by the Count de Paris, whose period of mourning having expired, becomes free to act as *chef de parti*, and is moreover determined so to do in spite of the ever pacific counsels of his still pacific uncles, and the request of his grandmother, who persists in viewing ever misfortune which happens to the family in the light of expiation—from which it would be regarded as rebellion to Heaven to seek to escape.

MAZZINI ON THE PEACE.—He says, after enumerating the duty of each class and section of the Italians —

"The timid and cowardly will start as an objection, the possible league between Austria and Imperial France.

It is time that the timid and cowardly be deprived of the right to counsel Italians; suffice it that their advice has already twice dragged the Italian cause to its ruin. Many more are the reasons which should determine the Italians to undertake the protest by action. Were there none other, this single one would be sufficient. Oblige Louis Napoleon completely to unmask himself and to descend another step in the road of infamy and treason by fighting by the side of Austria. Europe is tired of Bonapartism. But one more drop is wanting to make the cup overflow, and this drop, be it even blood, let Italy, twice betrayed by him, contribute.

Little indeed is needed to induce England and Germany to come into the field and say to the despot, 'Not another step further.' The engagement with Austria has revealed to those powers the real project of the European *coup d'etat*, and material interests unite with principles to excite resistance. Terrible symptoms of agitation manifest themselves in Paris since the peace. Even the army will become tired of being the butcher of Liberty; and when Bonaparte should intimate to his generals on a sudden to fight those populations which the day previous bad embraced them as their liberators, many might imitate the noble example of Gen. de Lux. The Swiss by thousands quit the kingdom of Naples. Hungary is ready to act, and one shout truly Italian will bring her into the field. The movement of Hungary would find an echo in Poland. It depends on us, I say it to you with certainty of truth, to recommence 1848 on a broader and more solid basis.

As to the rest, let the Italians perform their duty, come what may. Better die than be contaminated. Better succumb before brute force, protesting to God and man that we are worthy of a better destiny—that we do not merit the name of a childish people, subservient to foreign rule. Let him who believes in this, act zealously to work and regard nothing else. God will take care of him."

EDITORIAL NOTICES.

BOOKS.—We would earnestly urge those who are indebted to the office for books, to send in the amount due, as that will save much trouble and expense in writing to each *individually*. We trust our friends will acknowledge the reasonableness of our demand and remit *at once.*

New Tracts.

We purpose to issue this week two new tracts, of thirty-two pp. each;—one on the *Soul*, the other on the *Spirit*. Price 5 cts. each; postage 1 ct. 50cts. per dozen; $3.00 per hundred.

Send in the cash orders, and help scatter the truth like leaves of the forest. Now is the time to work. People are becoming more willing to read on this subject. We hope all who believe in the immortality of the soul will read these tracts with unprejudiced minds, and carefully compare them with the Bible.

Notices, &c.

CAMPMEETING at Wilbraham, August 29th.

Our annual feast of tabernacles will commence the 29th of August, on the old ground in Wilbraham, and hold one week. We hope for the best, the most successful and profitable gathering of the Lord's people that has ever been held there. The objects of the meeting, and the wishes of the committee with reference to its character, have been fully and well expressed in Bro. E. Burnham's campmeeting letter of last week.

Let us *all* lay aside the weights—harness for the battle in the panoply of God, and come up to certain victory. Let us *all* pray much and come with the fire burning in our hearts, and Wilbraham mountain will never be forgotten.

Abundant facilities for boarding and horse keeping at reasonable rates. Also tent room for those who are not otherwise provided for.

The arrangements for fare to the campmeeting are from Worcester East and from Pittsfield and North Adams West to the camp ground, at one-half fare or one fare for both ways. Also the same on the Connecticut R. R. Road from Vernon or Keene, N. H. The Western R. Road will issue tickets for the week, but those who come over the Conn. R. Road, will pay to Springfield, and from there to Wilbraham, and returning, will receive a pass from the Committee of the meeting. No charge for baggage from any point.

Let it be understood that *full fare* is paid *one* way from all points above named on the Western and Conn. R. Roads, and *no charge for returning.*

☞ The fare from Boston is reduced half,—the tickets being $2.50 for going and returning,—good from Aug. 29th to Sept. 5th, inclusive.

☞ Those going from Boston will obtain their tickets of Bro. GEO. T. ADAMS, 167 Hanover Street.

HIRAM MUNGER,
RANDL. E LAUD, } Committee.
GEO. T. ADAMS.

Collinsville Campmeeting.

Providence permitting, this meeting will commence Aug. 22, and continue through the week, and over the Lord's day. It will be located about three miles below Collinsville, on land of Bro. Johnson, the same occupied by us last year. Provision will be made to accommodate all who may desire, with board and horse keeping, on reasonable terms. The cars will stop at the ground. Fare from Hartford, fifty cts. It is unnecessary to say any thing in commendation of our meeting last year to those who were present—it spoke for itself. We hope for a still better one this year. Come, brethren and sisters, let us rally once more for a glorious victory! We expect a goodly number of our able ministering brethren will be present to preach the word.

S. G. MATHEWSON,
E. B. GILBERT,
SAML. JOHNSON,
S. M. AIRO,
S. POND,
W. H. PARMELEE,
B. BIGGS,
Committee of Arrangements.

Campmeeting.

I wish to say to the Brn., one and all, that it is probable that our proposed Advent campmeeting will be in LYNN, as is desired, if no place preferable is soon suggested; and it will commence about the first of Sept., perhaps the 5th. L. BOUTELL.

Groton, July 16.

Any suggestions about the meeting will be timely for a few days. L. B.

Ohio Conference.

The Third Annual Conference of the churches in Ohio will be held at Marysville, Union Co., commencing at one o'clock P. M. on Thursday the 8th Sept., and continue over the Sabbath. Ministers and lay brethren of this and adjoining states are affectionately invited to attend. It is hoped that all the churches of Ohio will be represented. The brethren of Marysville and vicinity will see that adequate provisions are made for the accommodation of all who can make it convenient to attend; and as the committee think they ought not to be further burdened, take the liberty of recommending the several churches to provide their delegates with traveling expenses. The place is accessible in different directions by Rail Road.

Come, one and all, panoplied, not like the warriors of earth, with the weapons of destruction, but having on the entire christian armor, with hearts imbued richly with the spirit of prayer, love and faith, that we may yet, if needs be, a little longer wield the sword of the Spirit, which is mighty, even to the pulling down and destruction of all earthly and oppressive dominions. Let us come thus armed, dear brothers and sisters, and our meeting will be one of profit to us all, and God will be glorified.

G. W. CHERRY,
E. R SOUTHWICK, } Committee.
P. ALLING.

Norwalk, O., July 20, 1859.

☞ The next Quarterly Conference of Western Central Maine has been invited and will meet in South Livermore, Sept. 1st, Thursday, at 2 o'clock, P. M., and continue over the Sabbath. We hope all the ministers of the quarterly conference will be there, (and ministers from other parts of the State are cordially invited,) and as many brethren and sisters as can consistently come. Come with faith in God, ready to work in his cause for the salvation of souls. Call on Brn. Soper, Silas Timberlake, Addison Cambell, and Chs. Boothby, about one mile from North Turner Bridge. In behalf of the Conference,

L. C. WELLCOME, Mod.
I. WIGHT, Sec.

Campmeeting.

There will be a campmeeting in Surry, on the same ground that was occupied last year for that purpose, commencing Sept. 5th and continuing one week. Particulars hereafter.

J. C. HEALY,
Committee, R. STARKE,
E. M'CULLOCK.

For the Crisis.

Bring your Bedding!

To all persons who will attend the campmeeting, soon to come off, I wish to say, bring your own bedding, or you will be likely to sleep cold! Unless you look out for yourself, no one will look out for you. So do not come depending on any one else for the least thing. EDWIN BURNHAM.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. J. S. White will preach in Boston, (Chapman Hall,) Sunday... Aug. 14th

Bro. WM. G. MONCRIEFF will preach in East Boston, ... Aug. 14th

Providence permitting, I will preach in Rochester, N. Y., where Bro. R. W. Wilson may appoint ... Monday eve., Aug. 15th
Barre Centre ... Tuesday eve., Aug. 16th
Conesus Centre ... Saturday eve., Aug. 20th
and over the following Lord's day.

MILES GRANT.

P. S. I purpose to be at the Collinsville and Wilbraham campmeetings. M. G.

C. H. Perkins appoints to preach at Portsmouth, N H ... Sunday, Aug. 14th

Eld White appoints to be with the friends in
Springfield, Mass ... Wednesday eve., Aug. 17th
Warehouse Point ... Aug. 18th
Hartford, Ct ... Aug. 19th
and remain over the 2d and 4th Sundays.

Eld. W. Shepherd appoints to preach in Bristol, Ct ... Sunday, Aug. 14th

J. H. SUTLIFFE.

H. F. Carpenter appoints to preach in Bristol, Ct ... Aug. 21st

Eld J. Hemenway will preach in Worcester ... Sunday, Aug 14th.

T W Piper will preach in
Meredith Centre ... Aug. 14th
West Ossipee ... Aug. 21st
Madison ... Sept. 4th
Sandwich ... Sept. 11th

L. D. Thompson will preach in North Springfield, Vt ... Sunday, Aug. 14th

Eld. H. Pratt will meet with the brethren in Vernon, Vt ... Aug. 14th

By invitation, the Lord willing, I will preach the gospel as follows:—
Southington ... Aug. 14th
Cheshire ... Aug. 21st

S. S. BREWER.

Business Matters.

To Correspondents.

S. F. Hubbard—Not received.

Cash Receipts.

Mr. Crook 216, Mrs. M A. Fogg 212, G Doe 216, H P Crockett 219, 50 cts. each.

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Original Contributions.

For the Crisis.

Assurance.

I stand at last in the light of God,
In the light of his smiling face,
In the light of love in my heart shed abroad,
In the light of his glorious grace.

I have toiled through the dark and dreary way,
Through the sorrows and tempests of night,
But blessing has come with the rising of day,
And the Lord is my joy and my light.

I have wept in secret before the Lord,
I have grieved o'er the sins of my soul;
I have trusted his grace, and have hoped in his word,
And his mercy hath made me whole.

I feel that the shadows are fleeing away
That have hidden my Savior's smile,
And now as his mercy appointeth my way,
May nothing my footsteps beguile.

I sing for the joy of my peaceful heart,
The joy that my God hath given—
For the childlike trust that his love doth impart,
As he makes me an heir of heaven.

Shall I mourn at the valley, dark and drear,
Along which my path has lain?
Oh, no, for the joy that I feel while here,
Most amply repay for the pain!

Shall I shrink from the shadowy vale that lies
Before me along my way?
Ah, no, for beyond that valley arise
The regions of endless day!

Take courage in God, my trembling soul,
Look boldly out in faith,
Beyond the shadows that round thee roll,
Beyond the shades of death;—

Beyond the woes of this desolate clime,
Beyond the light I now see,
There are joys that outrival the joys of time,
And, my soul, they are kept for thee.

Go forth, my heart, go bravely on,
Through shadows and doubt and gloom;
Full soon when thy pilgrimage is done,
Thou shalt gain thine endless home.

Thou shalt shine at last in a purer light
Than that which engirds thee now;
Thou shalt wear a robe transcendently bright,
And before the throne thou shalt bow.

March boldly on, my joyful soul,
Soon, soon shall thy journey end;
Swiftly thy hours of sorrow roll,
They shall bring thee to Christ, thy friend.

This heavenly peace which within thy heart,
When the trial is done doth remain,
Is the earnest rich of that better part
When thy Lord shall come again.

Soon thy woes and tears shall all be o'er,
And thy sorrows shall flee away;
Thou shalt reach the bright, eternal shore,
And shine in endless day. H. L. H.

For the Crisis.

Simplicity of Expression.

"To speak as the common people do; to think as wise men do."

At the time when Roger Ascham used these words in the preface to his Toxophilus, to excuse himself for writing in plain English, it was the custom for learned men to write their productions in the Latin tongue. All educated men were expected to write in that language, as the English was yet in a very unsettled state, and the Latin was the means of communication among the learned of all nations; whoever did not do so was considered ignorant or lazy. Men wrote for fame then, as many do now, caring little for the utility of their productions. The common people they despised, and their sole object seemed to be to gain a name for correct learning among the *elite* of all nations. There were some honorable exceptions, among whom was Roger Ascham, who wrote for the benefit of all. He thought if knowledge was worth anything, it was as much so to the masses as to the few. He had some practical considerations to present for the benefit of the common people, and he chose to disobey the fashion of the times and write so that they could understand him. For the time being he suffered in reputation, but posterity has requited the loss, for he contributed much towards the dignity and simplicity of our mother tongue, which was then in its first stages of formation.

Language has been given to us for the communication of ideas. By it we disclose to our fellow men our conceptions, emotions and opinions. Our impressions and perceptions of things may be stamped upon another's mind by means of painting, sculpture or gesture; but a language of words is the best means of conveying thought. Words, then, as signs of ideas, must have a settled import, in order that our language be not misunderstood. The language of social and business life is made up, in a great part, of Saxon words, whose meaning is fixed in the minds of the multitude. The speaker or writer who employs mostly these familiar words, is the most successful in gaining the popular esteem and consideration. It was on this account that the thoughts of Daniel Webster were so generally appreciated, and his sayings so universally understood. In oratory, this simplicity of style is more requisite, than in written treatises, and more in simple, elementary works, than in those of science and metaphysics. Yet, if many obscure phrases and Latin and Greek terms were exchanged for plain, intelligible English, these works would be more inviting to the public generally, and more frequently read. By this we do not mean that we should employ every colloquial [illegible], but should cultivate an easy and graceful style suited to the public [illegible].

While we should aim at simplicity of expression, we should regard the thought as pre-eminent.

"As grains of gold in the sands
Of Lydian waters shine,"

so should our thoughts shine out through all our words. It is not expected that we shall curb our imaginations, or restrain our ideality, or lessen the number of our illustrations, but that our figures shall be drawn from familiar objects, and divested of that excessive adornment which will hide the thought in the expression. Much brilliant shading and profuseness of rhetorical flourishes, often conceal a paucity of ideas or an obscurity in thought. Words and sophistry disguise the weakness of the argument. In such cases depth of thought is often wanting, but not a flow of words. If on the other hand there be a lack of words, we say with Shakspeare, "Piece out" your "imperfections with" your "thoughts."

The public speaker or the pulpit orator may often please the feelings and delight the imaginations of his audience, without convincing them of a single truth or impressing upon their minds the force of a single argument. The thread of the argument is lost in a profusion of metaphors. He displays his ability and his learning at the expense of his hearers. The contemplative mind finds no satisfaction in such a feast. It won't do to have all luxuries; we need some more substantial food. The language of the speaker should not require the hearer to exert his mind to catch the meaning of his words, for the task soon becomes irksome, and he is not profited by what he hears. To enjoy a discourse, we must easily comprehend it and understand it.

CHARLES H. PERKINS.

Selections.

"Orthodoxy" compared with Bible.

Paul, the great Apostle to the Gentiles, in his second epistle to Timothy, (4 : 2–4,) says, "Preach THE *word;* be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine, for the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears; and they shall turn away their ears from the *truth*, and shall be turned unto fables." Every truth-loving christian may add, in the language of the dear Redeemer, "This day in this scripture fulfilled in your ears."

It is impossible to enter the temples of orthodoxy in these days of peril, and not hear its fulfillment. They are teaching for doctrine the commandments of men, and the Savior says that when they are thus employed, "In *vain* do they worship me." Matt. 15 : 9. Such are the orthodox at the present day. They love darkness rather than light.

The gospel sun shines brightly, but they love darkness. The light is presented to them—they are convinced of its truthful form and grandeur—but they love darkness; its effulgent glory envelops them; all around is radiant with light; they, in a measure, see its excellence, and silently wish for its pure enjoyment—but alas! alas! they love darkness rather than light, because their deeds are evil. They have a form of godliness, and are professedly the followers of the meek and lowly Jesus,—but are turned unto fables, and have heaped to themselves teachers, money-loving teachers, who preach for hire the fables they love, rather than the plain and positive word of the Lord.

Being informed that the tract entitled *Divine Instruction*, etc., was to be exposed in one of these professed Zions, the writer took a seat in the crowded sanctuary with pencil in hand, to transmit to paper the hallowed words of the speaker, feeling assured that truth was mighty and would stand the test, being nearly all of it the plain word of the Lord, without note or comment. The text was Luke 16 : 23, 24. The following are extracts from our notes of this sermon:

"Death is not extinction of conscious existence; who knows that it is? Have any of you been dead, and come back to tell us? Who knows? Not one! Death is the antithesis of life or happiness,—death implies being cast into the lake of fire and brimstone. Death, in its common sense meaning among community, is conscious painful separation from God."

. . . We grant that death is the antithesis of life. In harmony with this we read, in 2 Kings 20 : 1, "Thou shalt die and not live." Rom. 6 : 23,—"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Deut. 30 : 19,—"I have set before you life and death." It is not needful here to multiply passages—others could be given were it necessary.

If life is a conscious existence, then death, in order to be its antithesis, must of necessity be unconscious, or the extinction of conscious existence. It is mockery to ask sneeringly "who knows?" and the like. Do the orthodox know that it is conscious existence?

The Bible says of man, contemplating death, Ps. 146 : 3; "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Is he conscious without thoughts? Eccl. 9 : 5, 6; "The dead know not anything; the memory of them is forgotten; also their love, and their hatred, and their envy is now perished." Not know anything, having no love, hatred or envy, and yet conscious!

Again, in the 10th verse; "There is no work, nor device, nor knowledge, nor wisdom in the grave." Strange, indeed, if men are conscious then. Job 14 : 21; "His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them." Therefore he is not conscious, or he would know all about his family, etc. Ps. 115 : 17; "The dead praise not the Lord, neither any that go down into silence." Isa. 38 : 18, 19; "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." If the righteous dead were conscious, they would of course be praising the Lord. The righteous in this life are continually praising. David says,—"Praise ye the Lord, all ye his saints. Praise ye the Lord, sing unto the Lord a new song," etc.

Again, Ps. 6 : 5; "In death there is no remembrance of thee, in the grave who shall give thee thanks?" How plain and positive is the word! And yet, with a degree of triumph, men who ought to know the Scriptures, which alone are able to make wise unto salvation, ask, who knows? In shame and confusion they should hide their faces and cry, "unclean, unclean." Death, instead of implying being cast into the lake of fire and brimstone, is literally and in fact being cast there, to be burnt up root and branch.—Mal. 4 : 1. The Savior says, "as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." Matt. 13 : 40. What do we gather tares and put them in the fire for?—to preserve them? No, verily, but to burn them up. Whatever death may mean in the common sense way among community, whether painful separation from God, or any thing else, it matters not. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Isa. 8 : 20.

This infallible word says, Ps. 37 : 10–20, "Yet a little while, and the *wicked shall not be:* yea, thou shalt diligently consider his place, and it shall not be. The wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs: they shall *consume; into smoke shall they consume away.*" Obad. 16; "They shall be as though they had not been." After they are consumed into smoke, and are as though they had not been, are they conscious in painful separation from God? These are only a very few among the multitude of positive testimonies on this point, but we need not multiply. If they will not hear this testimony, "neither will they be persuaded, though one rose from the dead."

After dwelling at length on the words destroy and perish, trying to convert them into more friendly terms, or destroy their meaning altogether, our friend proceeded as follows:

"The words destroy and perish nowhere teach annihilation; they do not teach the monstrous perversions of that dogma. All their proof texts fail to prove annihilation.

"Give us facts, not words,—we want to know facts. The wicked will live everlastingly; this is suggestive of endless remorse. Blain, one of the annihilation school, in his usual dogmatic style, says that it is impious to say blot out, etc., means eternal life in misery. The errors of the annihilationists on these subjects are past sober thought. . . . The soul is not material, as they assert, hence all the errors. All classes of men, from the refined and civilized down to the savage heathen, make a distinction between the soul and body; hence the Bible says, though man can kill the body, he cannot kill the soul."

Webster says destroy means "to kill, to annihilate, to demolish, to ruin, to lay waste." Perish means to "die, to lose life in any manner, to be destroyed." So our learned divine is again transcendently knowing—soaring higher, sinking deeper, spreading wider than ever the world-renowned Noah Webster; and also contradicting the plain word of the Lord we have before quoted, and many others. The rest of this will pass for bare assertion,—there being no shadow of proof to substantiate it. Were the eight souls saved in the ark, (1 Pet. 3 : 20), the 3,000 souls that were converted on the day of Pentecost, (Acts 2 : 41), the 276 souls in the ship with Paul, (Acts 27 : 37), all, or any part of them, disembodied *immaterial souls?* No, verily. But were men and women of flesh and bones. Yet our friend says that the soul is not material! What is it then? Define it, who can! Hear him again:

"The soul and spirit are one and the same, and the Bible tells us that the spirit shall return to God who gave it. . . , No subject is more plain than this. Life is not the reward of the righteous. Christ says that if we love life, we shall lose it, and if we hate it, we shall gain it. So that, if life is the reward of the righteous, then that which he gives as a reward we lose by loving, and gain by hating! What contradiction and nonsense by a dogged persistence in error."

When God created man he was perfect in organism, a perfect man—but he was not yet living; so we are told in Gen. 2 : 7, that the Lord "breathed into his nostrils the breath of life, and man became a *living soul.*" Up to this time lifeless, he was yet perfect in every particular. Everything was there,—nothing additional was needed to make man perfect—but he was without life, so God "breathed into his nostrils the breath of life,"—the atmosphere that we inhale now to keep us alive,—and that perfect lifeless man became a perfect living man or soul. Hence the words, (Ps. 104 : 29), "*Thou takest away their breath*, they *die*, and return to their dust."

So we see, when that perfect organism called man was without life, God gave it *breath*, and the result was, it became a living soul; and when the breath is taken away, it becomes *dead*, dormant as in the beginning. Hence the breath of life or spirit, when inhaled, puts the perfect organism in motion, and it becomes a living soul. To illustrate, let me take you into a machine-shop; see how perfect are the machines; every little piece up, and all in working order: but they are dormant,—they do not move, they are lifeless! Hark, hear that rushing of water! See! see! we are surrounded by a moving host,—all is life, energy and motion! We are astonished, and begin to inquire what has made the change, and we are told that the gate has been raised, and permitted the water to come rushing over the mighty water-wheel, which has revolved, and caused all this motion and life. How correctly this illustrates the point; the air is conducted into the body, the gases ignite—thereby heating the blood, which begins to circulate through all the veins.

Now all is animation—life. When the water is kept back from the water-wheel it does not revolve—all is silence again—not a piece of machinery moves; so likewise this living soul, when the great Creator takes away their breath, they die and return to their dust. Ps. 104 : 29. Like as the water when not used for the driving of the machinery returns, or is kept back, or in other words, when he breathes out his last breath, it returns to God who gave it, and the dust returns to the earth as it was. Eccl. 12 : 7. This passage embraces all mankind, both saint and sinner,—and if it means the soul, as our friend declares, it proves too much, for it makes no difference between the righteous and the wicked, the just and the unjust. All souls would then return to the same place—but he has an impassable gulf fixed between them.

Our friend labored hard to prove that life was not the reward of the righteous—and tried to mislead his hearers by confounding the present with the future life; but the inspired Paul says that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. "And this is the record that God hath given to us, eternal life, and this life is in his Son." John 5 : 11. These are facts, not our words.

One passage is as good as a thousand, so we refrain from quoting more, and leave those who disbelieve the plain word, and contradict God, to ponder well their situation. Paul has bidden us consider him that endured such contradiction of sinners against himself, lest we be weary and faint in our minds. Heb. 12 : 3.

Again our divine says, "If the soul is material, then the mind is material. The results of mind are thought, memory, color weight and size. Can thought be measured by the yard stick, as we measure calico? Can immateriality be defined by the square? It is opposed to reason—but it is difficult to reason with annihilationists. If mind is matter, then God is matter. If God is material, then his power is limited; then God does not exist, and creation is a fable. If God is limited, then he is an erring Being. How equally monstrous! But these are the results of logical reasoning. If the soul is material, then of necessity, as matter is never an agent, it deserves no more praise or blame than a horse or an ox. Then the final judgment is uncalled for. If the soul is material, then there is no moral government. This dogma violates in turn both morality and religion. If God's organism is material, then as God cannot cease, matter cannot cease. Then God cannot destroy matter. Matter must also have created God, and cannot die. The annihilationist's God is a material one, wood, stone, or some other substance. They are pantheists, their God is in everything, even a blade of grass should be worshiped. God cannot obliterate man! He cannot obliterate sin!"

Our friend is disposed to quibble on the word mind,—he once said it was the soul, and now says, "If the soul is material, then the mind is material." How can this be reconciled? Mind is the result of the action of the brain, and our learned friend claims it to be *immortal.* I have known men to change their mind, i. e., their will, intention, design, or opinion, very rapidly; sometimes two or three times in one hour. The last thing under heaven, one would think, that would be claimed for immortality! What is there about it immortal? i. e., never dying or ending; perpetual, having unlimited existence. Echo asks, what?

We have now come to our friend's monstrous doctrine. Let us calmly look at it in the light of the word of the Lord. The first thought that ever existed in the mind of any individual was by reason of the manifestation which God first made to our father Adam, when he stood in his presence, and conversed with him face to face. After this he manifested himself to Moses on Mount Sinai, Moses requested the Lord to show him his glory. Ex. 33 : 15–23.

The Lord said, "And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shall see my back parts: but my face shall not be seen." Still later the announcement has been made by the apostle Paul, that Christ, of whom we have abundant testimony that he was literally raised from the dead, and that he literally ascended to heaven in person, having flesh and bones, is the express image of the Father's person. Heb. 1 : 2. If God is not a person, whence the propriety of saying Christ is the express image of his *person?* The reasonable conclusion is, that as Christ is a literal, organized intelligence, so his Father is as Christ—has body and parts, so also his Father has body and parts.

This is ratified by the transaction on Mount Sinai—Moses was put in the cleft of the rock, God's hand covered it till his literal person passed, then his *hand* was taken away, and Moses *saw his back parts* —therefore to deny God's personality, is to impeach Moses and Paul: for believing the positive teaching of God's word, we are called, *Atheists, Infidels, Pantheists, heretics*, etc. Christ says, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. 10 : 25.

Let us see who are the infidels, etc., trying them by the same word. The atheist tells us plainly, there is no God. The sectarian says there is one, but without body or parts, immaterial. The infidel says God does not exist anywhere. The immaterialist says he exists nowhere! Is there the difference of a single hair between them? The immaterialists only differ from the others by clothing an indivisible unextended NOTHING with the powers of a God.

One class believes in no God,—the other believes that NOTHING is God, and worships it as such. There can be no twisting away from this. All the christian philosophers that ever lived cannot extricate the immaterialist from atheism.—He cannot show the least difference between the idea presented by the word, *Nothing*, and the idea presented by that which is unextended, indivisible, and without body and parts, having no relation to space or time. All the philosophers in the universe could not give a better or more correct definition of NOTHING. And yet this is the modern Christian's God!

An open atheist is not so dangerous as the atheist who couches his atheistical doctrines under the head of articles and confessions of faith, creeds, etc. The first stands out in bold relief, with open colors, and boldly avows his infidelity, while the other, under the sacred garb of religion, draws into his whirlpool the multitude, who are persuaded to believe in and worship an unextended indivisible *Nothing*, without body or parts, deified into a God! A pious atheist is much more serviceable in building up the kingdom of darkness, than one who openly, and without any deception, avows his infidelity.

If, at death, the sectarians are to be made like their God, they will enjoy all the horrors of the dreaded annihilation. How transcendently sublime the thought of beholding an innumerable multitude of unextended nothings casting their crowns at the feet of the great infinite *Nothing*,—who fills all space, and yet without parts! There is no more absurdity in calling *Nothing a substance*, and clothing it with almighty power, than there is in making a substance out of that which is precisely the same as nothing, and imagining it to have almighty power. Therefore an immaterial God is a *deified NOTHING*, and all his worshipers are atheistical idolators. What is immateriality when compared with the substance advocated in the Bible? And here let me say, that some are so wise as to affirm that there is no place or locality for heaven or hell—it is all a state of mind!

The Lord says, he will cause those that love him to inherit substance.—Prov. 8 : 21. In the days of the Apostles, christians took joyfully the spoiling of their goods, knowing they had in heaven a better and enduring substance. Heb. 10 : 34.

Our good brother Wesleyan concludes that if God is material, then he does not exist! and creation is a fable! Why thus conclude so hastily, friend? To me, creation is a glorious reality, when viewed as the work of an all-wise Being or Intelligence, possessing body and parts; considering the heavens the work of his fingers, I conclude with David, and adoringly exclaim, "The heavens declare the glory of God, and the firmament showeth his handywork." Ps. 19 : 1, 7. "The testimony of the Lord is sure, making wise the simple."

Viewed from this "stand-point," the remaining portion of our friend's immaterial ifs and thens are not worth a passing notice; we leave them therefore with the reader, and proceed to the bounds which he has laid for the Deity, saying, virtually, "Thus far, shalt thou go and no farther." He emphatically declares, "God cannot obliterate man, he CANNOT obliterate sin." Shall the clay contend with the potter? "O! man, who art thou that disputes with God?"—Rom. 9 : 20. (Marg.) Hear ye the word of the Lord with reference to those who "speak evil of the things that they understand not;"—they "shall UTTERLY PERISH in their own corruption."—2 Pet. 2 : 12. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and *fiery indignation which shall* DEVOUR *the adversaries.*"—Heb. 10 : 27, 28. "They shall be *as though they had not been.*"—Obad. 16. Our Wesleyan friend to the contrary notwithstanding.—O Lord! "Thy WORD *is truth!*" We read Ps. 7 : 9; "Oh let the wickedness of the wicked *come to an end.*" Amen; but this cannot be if they are to be forever cursing God, cursing themselves, and cursing their companions, and wailing in torment eternally. They shall be punished in the earth. "Behold the *righteous* shall be recompensed *in the earth: much more the wicked* and the *sinner.*"—Prov. 11 : 31. No man, or set of men, *will dare* therefore to take them *out of the earth* to be recompensed.

Jesus is *coming* in flaming fire to punish the wicked with "*everlasting destruction* from his *presence*, and from the glory of his power."—2 Thess. 1 : 9. Man is the glory of his power, therefore the *wicked* cannot exist, but shall be *destroyed* from their own presence! as also from the presence of the Lord, who is everywhere present."—Ps. 139 : 8–12. He will also be "glorified in his saints, and admired in all them that believe in that day." Then will God's glory cover the heavens, and the EARTH BE FULL OF HIS PRAISE!" The wicked will be punished in the earth, but the earth, instead of being full of cursing and wailing and gnashing of teeth, will BE FULL OF HIS PRAISE; therefore the wicked will be "burnt up root and branch"—will "be as though they had not been" and as a thing of nought. Amen.

Brethren and sisters, let us not be *slothful, dreamy* or *sleepy*, but "up and doing," realizing our position as one of vast importance and intense interest.

"We are living, we are dwelling
In a grand and awful time."

The professed church *has* APOSTATIZED—the friends of Jesus, who are awaiting for his return, are FEW—despised and rejected, as was the Lord! The warfare—as preparatory to the last gathering of the nations for the battle of the great day—is now a matter of fact, and fast progressing to its grand climax—the subjugation of Austria, etc. The facts of its vivid realities weekly salute our ears! The prophetic chart is fast unfolding! Soon Jesus will come! These are "bright omens of the coming day!" *Lift up your heads*, little flock, and *rejoice.* "*Your redemption draweth nigh.*" WORK while it is called "today." Have your lamps *trimmed* and *burning.* Then shall the King say unto you, "*Well done.* . . . Enter into the joy of your Lord."

T. G. NEWMAN.
—*Expositor.*

JUDGE PARSONS.—A gentleman had been concerned in a duel; the ball of his antagonist struck his watch and his life was thus preserved. The watch was afterwards exhibited, with the ball remaining in it, in a company where Judge Parsons was present. It was observed by several that it was a valuable watch. "Yes," said Parsons, "very excellent: it has kept *Time* from *Eternity.*"

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Transference of Vitality.

Let parents read and ponder upon the following, if they would save the lives of their little ones:

Parents and old persons—although these latter exhibit a remarkable fondness for sleeping with children—should be careful not to permit young persons to repose in the same bed nor in the same apartment with the emaciated or aged; for the transference of vitality from the young to the old, is not a nursery tale, but a serious, and too often a fatal fact.

Children who are habitually placed in contact with the aged, however vigorous before such a disposition was made of them, become wan, sickly, contract diseases which properly belonged to persons in advanced life, and if the contact is continued, die from pure vital exhaustion. Their fresh and positive magnetism is thus absorbed by negative or non-magnetic persons, to the benefit of the latter, and the injury of the former. The life of the aged may be prolonged by these means—at the expense of the existence of the young. Many of the children who die in this city, are thus prematurely cut off. Parents should know this important fact, and at once correct the evil, if unhappily it exists in their families.

Says Dr. James Copeland: "A not uncommon cause of depressed vital power is the young sleeping with the aged. This fact, however explained, has been long remarked, and is well known to every unprejudiced observer. I have on several occasions, met with the counterpart of the following case: I was, a few years ago, consulted about a pale, sickly and thin boy, of about four or five years of age. He appeared to have no specific ailment, but there was a slow and remarkable decline of flesh and strength, and of the energy of the functions—what his mother very aptly termed a gradual blight. After inquiry into the history of the case, it came out that he had been a very robust and plethoric child up to his third year, when his grandmother, a very aged person, took him to sleep with her; that he soon afterwards lost his good looks, and that he continued to decline progressively ever since, notwithstanding medical treatment. I directed him to sleep apart from the aged parent, and prescribed gentle tonics, change of air, etc. The recovery was rapid.

"But it is not in children only that debility is induced by this mode of abstracting vital power. Young females, married to very old men suffer in a similar manner, although seldom to so great an extent; and instances have come to my knowledge where they have suspected the cause of this debilitated state. These facts are often well known to the aged themselves, who consider indulgence favorable to longevity, and thereby illustrate the selfishness which in some persons increases with their years. Every medical practitioner is well aware of the fact, and parents are generally advised not to allow their infants to sleep with aged persons."

Bowel Complaints.

This is the season of the year for dosing of children. Hot days, dry, dusty and suffocating nights, everybody tired, and sleepy—children are neglected. It is better to prevent bowel irritation than it is to cure it. You who read this, attend, and save

1. Doctor's bills.
2. Much anxiety.
3. Night watching.
4. Suffering.
5. Perhaps the lives of those dear to you.

Do not let your children, during the hot months, eat *meat.* More than three-fourths of the diarrheas and dysenteries are attributable to the use of animal food, connected as it is with the *filthy habits of body* of those who eat it.

Do not let a day go by in which your children are not washed all over in *soft*—not hard—water—not *cold*, mind, *not cold*, but tepid—say at a temperature of 80 degrees on going to bed, wipe them dry, and place them in bed immediately. They will fall asleep, their skins will excrete largely and naturally, and their "systems" be saved the need of carrying off by the bowels the surplus waste.

It is always to be born in mind that a diarrhea is an effort of nature to rid the system of acrid, waste matter which it has no use for.

Do not let your children be out of nights. They expend plentifully of nervous and muscular energy during the day, and to let them be up to late hours of nights is to do them great injustice. Send them to bed early.

"Early to bed, and early to rise,
Makes a man healthy, wealthy and wise."

If sick, do not go to drugging them. If you need the advice of a physician get it, and tell him plainly that you want his assistance and will pay him well for it, but you want him to *cure your child without medicine.* Stimulate him to brighten up his *hygienic* knowledge. See if he does not know and cannot inform you of some *natural* rules for your child's recovery, such as keeping the child's skin clean and active, keeping his head cool and feet warm, keeping his bowels open by water injections, keeping solid food away from him, keeping his mind quiet, keeping company away from him, keeping his courage up, keeping the room well ventilated, and securing for him abundant sleep.

If he is "a man of *parts*," and understands his profession, he will assist you and your child to get well without introducing into the "little thing's" stomach, poison, which when once in, neither he nor any other physician since the days of Galen, ever knew *certainly* how to get out again.

There is a common prejudice against the eating of fruits and vegetables in hot weather. So far is this from being well founded, the use of them eaten at table and not between meals, is decidedly beneficial. Every family should raise garden fruits and vegetables, and in the hot months, these with the grains—and not flesh meats—should constitute the food of children, and for that matter, of adults. Were this to be the case, one half of the cases of bowel complaint would never exist.—*Letter Box.*

FORCING THE MIND.—The mind may be overloaded as well as the stomach. Reading too constantly, and studying too closely, is greatly injurious to the mind and nervous system. . . . Every man is born into the world with a certain amount of mental capacity which will admit of cultivation, but not of forced growth. If the mental appetite is too craving, gratify it sparingly; if too dull, make it keener by use. The forced activity of already too active minds, sends annually hundreds of *mental dyspeptics* into the world, who flash for one moment and go out the next.—*E. B. Foote, M. D.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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Original Contributions.

For the Crisis.

"I Can't Afford it."

Suppose that a certain nobleman had a number of faithful laborers working in a distant part of his estates; and also that he appointed stewards to see that his servants were provided with every necessity. And these servants toiled under a burning sun, removing rocks, thorns, and brambles; but when in the evening they asked for food, the steward turned from them and said, "Go away, I can't afford to give you anything." What might we suppose this lord would say when he became aware of the fact? It is very likely that he would command him to give an account of his stewardship and appoint his successor.

Again, let us suppose that there was a monarch, part of whose vast dominions lie contiguous to a subtle and vindictive enemy, who daily makes fierce raids over the border, laying waste the fairest and most fruitful fields, wounding, slaying or carrying into captivity the inhabitants. The king appointed a small, but loyal and well-appointed army to defend his frontiers, and carry the war into the territory of the foe, and he also appoints a commissary to see that the soldiers are clothed, housed, and victualled. Now the warfare is incessant and harassing. The enemy, active and numerous, are supplied with every creature comfort which their own country, and that of their plundered neighbor can supply. But the garments of the king's troops are torn to rags in the fierce conflict, and the worn shoes afford no protection to their bleeding feet. Their bodies are wet with the rain and their locks damp with the dews of night, for neither food nor shelter is provided, and when they ask for bread, the faithless commissary, regardless of his obligations to his master, or their distress, turns from them and says, "I can't afford it!" as if *he* were the lord of all, and these brave warriors his abject slaves. What will the monarch do when he hears of it, and he will most assuredly? Arrest him for being in league with the enemy, and put him to death for treason against the state.

Once more; suppose that a rich merchant, the owner of a score of ships, had a son whose wayward feet had wandered into a strange land; but having repented, his father had invited him home. The homeward-bound heir applies for assistance from one of his father's agents, who knows the young man well; but that gentleman draws himself up, buttons his pockets with puffy importance and says, "I can't afford it, sir!" How long do you suppose he would remain in the merchant's employ, when he came to know how he had treated his destitute son?

Having supposed so much, let us draw parallel cases where servants, soldiers, and children of the Maker and Ruler of the universe are thus treated and neglected by many who are but stewards of the good things of this earth, who, when appeal is made to them in behalf of the cause of God generally, or of individual destitution, pettishly and penuriously exclaim, "I can't afford it."

When under the blight of the curse, earth brought forth thorns and thistles, the ruined garden of man's heart brought forth a yet more deadly crop. Murder, with its red right hand and gory locks, came first, the blushing fruit of Adam's prolific sin, till it, far-reaching, dipped into the earth once more, taking fresh root, like the famed banyan tree, till over every land is spread its baleful shade. Then came the dreadful varieties of the same seed, envy, which is indeed the parent of murder, evil thoughts, (*dialogismoi poneroi*—wicked dialogues) adulteries, fornications, thefts, false witness, blasphemies and an innumerable host of other sins, ever multiplying, ever varying. To root out these pests, God has called and appointed laborers, whose wages are in the future, to be paid when their work is done. They toil and dig with unceasing energy, all the while annoyed by the attacks of the enemy who first planted the dreadful tares. They often lack food and raiment, although their Lord has commanded his stewards to comfort his people, to clothe them, and feed them. Many, we fear, who would appear before the world as christians, build barns and hoard up money, reaping a golden harvest from their abundant crops, look on and see men of whom the earth is not worthy, labor amid poverty and sorrow, without a benevolent act to relieve one of them in his distress. They can't afford it!

To cover these humble but indefatigable laborers, the soldiers of the cross have taken the field. Their warfare is incessant, admitting of no armistice, giving and receiving no quarter to or from the foes of their King; but welcoming with a brother's love all who lay down their arms, and join their army. There is no neutral ground where the army of the covenant and Apollyon's legions may fraternize; it is, fight on, fight on. Now these men lack food and raiment; and those who have an abundance are peremptorily called upon to furnish them, and *willingly*, to be acceptable, for "the Lord loveth a cheerful giver." And woe be to him when the day of reckoning comes, who in his avarice has said in answer to an appeal—"I can't afford it!"

How many returning prodigals are there with steps heavenward journeying back to their Father's house, through the land of alien. They have left the pleasures and gaities of this world, and are urging their passage towards that city out of sight, "whose maker and builder is God." In renouncing their old companions they forfeit their sympathy, and their fickle love gives place to scorn and persecution.—Should such an one, an heir according to the promise, joint heir with Christ, should he seek succor and comfort of you, turn not away; for remember, saith the Lord, "Inasmuch as you did it not to one of the least of these, ye did it not to me."

And a change shall come when the laborer will cease his toil, and the soldier will throw off his casque to put on a crown. The wanderer shall reach his Father's house, and his rags be displaced by the robe of honor. The newly dressed and renovated earth, which once was the scene of his toil, battle, and pilgrimage, shall be given him for an everlasting inheritance. Then those who have dealt mercifully with him in his sorrow and affliction, shall reap an hundred fold; the loan to the Lord shall be repaid with heavy interest.

Who shall say, therefore, "I can't afford it," when the work of God demands a little of their money? There are thousands of souls thirsty for the truth, and perishing. Who will refuse to put his shoulder to the work? None who have a christian interest in the eternal well-being of their fellows. Every one may do something by money or his influence for the good old cause.—Preachers must be sent out and supported, tracts scattered, truths disseminated. How eager the politician or trader goes to work to further his opinions, or sell his merchandise. From the policeman to the president, from the vender of lucifer matches to the merchant prince, all are busy and anxious; and is not our salvation of more importance than transitory gain or political positions? Yea, verily! Then let us all to work, in the name of God, in good earnest, and let there not be heard among us such a narrow-souled, unworthy sentence—"I can't afford it!"

JNO. F. COTTON.

For the Crisis.

The Horrors of War.

What pen can describe, what tongue picture them? From the earliest dawn of carnage to the present day what streams of blood have flowed! The fair and verdant plains have been made scenes of maddened strife. The pure air of heaven has been polluted by sulphurous smoke. The midnight darkness illuminated by the burning villages and towns. The stillness of nature's solitudes have re-echoed to the deafening thunder of cannon, and the maddening shouts of the combatants, or the agonizing wail of the wounded and dying! Who can number the victims of war? Of a single battle, who can count the misery? Sir Walter Scott says the battle of Waterloo created in the British Empire 15,000 widows; and how many have not been named in France, and other nations engaged. It is stated that the recent battle of Magenta, has created at least 20,000 widows, and 60,000 orphans.

"Marshal McMahon, in a letter written to a friend in Paris, concerning the battle of Magenta, relates that he saw a whole regiment of the enemy destroyed to the last man, the Colonel of it embracing his colors as he fell. The causes of this wholesale butchery was McMahon's having taken the Austrians in flank, and having got possession, after a terrible fight, of the elevated railroad causeway, and placed forty cannon made on the new system, so that they completely enfiladed the dense mass of the Austrians below. One ball alone was seen to knock down between thirty and forty men."

A writer who visited the field fifteen hours after the battle of Montebello, says, "The city was almost a desert—corpses covered the approach to the town, those of the Austrians in proportion of four to one of the Allies. Everywhere I saw soldiers dead and stiff in the attitudes in which they had been struck. Bodies strewn in pools of blood, furniture broken, walls grooved by balls, doors and windows smashed, bayonets bent and twisted, etc., made a scene never to be forgotten. The cemetery was literally filled with Austrians lying among the graves." At this same battle was a young French non-commissioned officer who writes as follows:

"Our officers kept us back, for we were not numerous enough to charge upon the enemy. This was, moreover, most prudent, for this murderous fire—so fatal to the white coats—did us but little harm. Our conical balls penetrated those dense masses, while those of the Austrians whistled past our ears and respected our persons. It was the first time I had faced fire, nor was I the only one. Well, I am satisfied with myself. True, I dodged the first balls, but Henry IV., they say, did the same at the beginning of every battle. It is in fact, a physical effect, independent of the will. But this tribute paid, if you could only feel how each shot electrifies you. It is like a whip on a racer's legs. The balls whistle past you, turn up the earth around you, kill one, wound another, and you hardly notice them. You grow intoxicated, the smell of the powder mounts to your brain. The eye becomes blood-shot and its look is fixed on the enemy. There is something of all the passions in that terrible passion excited in a soldier by the sight of blood and the tumult of battle."

The "Great Battle" of Solferino, fought June 24, is stated to be the greatest known in modern history. The Austrians numbered 280,000 men, and extended over a distance of fifteen miles. The battle lasted from four in the morning till eight at night. They acknowledge a loss of 20,000 men, while the French are said to be 16,000 to 18,000.

Mr. H. J. Raymond, editor of the New York Times—writes under date of

"*Castiglione, Italy, July* 24, 1859.

"Not less than 450,000 men have been engaged in the battle; and of these not less than 30,000 dead and disabled lie, on this bright starry night, upon the bloody field. During the early part of the day the sky was clear, and the weather hot, clouds gathered about noon, and at 5 o'clock, while the cannonading was at its height, a tremendous thunder-storm rolled up, which lasted about an hour. The cannonading was suspended, but the fight went on, and when the storm cleared up, it began again at the extreme left of the field. Over the Sardinian park rose a dense cloud of smoke, like an enormous sheaf of wheat. The sun was making a glorious setting in the west, his light had gradually departed; the vivid flashes of each discharge of the cannon gleamed through the smoke, like sharp lightning. Sometimes but one flash would be seen, then two or three, then half a dozen at once would break forth in instant succession. It was growing dark, I descended the hill, and all the way down I could hear the roar of the cannon and the clattering guns of the infantry. Before we reached Montechiaro, we met three or four carts filled with the wounded, drawn by oxen. Soon we met a one horse carriage, in which lay an officer of rank at full length, whose face wore so ghastly a look as to show plainly he was dying. We reached Montechiaro, and were told that the battle was going on in the plain before Castiglione. We pushed on and met carts loaded with the wounded. Passing on, we came upon the great procession of the wounded, which was turning down a cross street to the church, now converted into a hospital. It was the most dreadful sight I ever saw. Every kind of wound that can be inflicted was here seen. All who were able to do so, were obliged to walk; the wagons and animals at command being required for those unable to do so. Some walked, their faces covered with blood from cuts upon their heads. Many with arms shattered, hundreds with heads tied up, some with most ghastly wounds upon their faces. Some tied up their wounds; others stripped off the clothing that chafed and made them worse. One man walked along resolutely with a firm step, naked to his waist, a bullet wound upon his side, an ugly gash on his cheek, a deep bayonet thrust behind in his shoulder. Most of those walking wore a serious look, conversing but little, though they walked two and two; few of them carried on their faces any considerable expression of pain. Some were carried on mattresses on men's shoulders; these mostly were officers; nearly all so badly wounded that their recovery was impossible. One had both legs crushed by a cannon ball; another had a ball in his thigh, and was suffering intense agony. Many who were wounded in the legs were seated in chairs swung on donkeys—one being on each side; several thus carried were unconscious and seemed to be dying. Then came carts, large and small, carrying three, five, and some ten and fifteen each. A steady stream of these victims of the battle of the day poured through the town. I stood in the crowd by the side of them as the sad procession passed along, and watched it for over an hour. It was not interrupted for a moment—except now and then by a crowd of prisoners—and it continued from ten in the morning till I left the street, long after dark. Every church, every large hall, every private house in the town were taken for the use of the wounded. * * * * I looked into the church; all the seats, etc., had been removed; mattresses of hay were spread on the floor, and were filled with wounded men, in every stage of suffering and peril, lying side by side. Surgeons were dressing their wounds. Sisters of Charity, and other women, were giving them wine and other refreshments; but morning I am sure will dawn on a large proportion relieved forever from their pain. If any thing can be more horrible than a soldier's life, it is the certainty of a soldier's death."

"But the horrors of war—who can describe them? I see women to-day," says a Paris letter writer, "half mad, running about Paris to know what has become of their husbands and brothers. No private communications from the seat of war are allowed. The first a wife knows of the loss of a husband is from 'official' sources. I see, as another specimen of the horrors of war, that the Piedmontese division, engaged at Palestro, when repassing through Novarre, marched with five companies out of ten under sub officers; the others remained on the field of battle. Now this is only French suffering! What must be the Austrian tale?"

Yes, what must it be? Read the following of the newly invented guns, and then what wonder of the havoc made in battle—why wonder the Austrians were so terribly beaten? what human mind but shudders at the recital?

"THE RIFLED CANNON.—The correspondent of the London *Telegraph* writes of the first trial of the new cannon in war in the following style. He is speaking (June 28) of the recent battle of Solferino. 'The power of the rifled cannon is henceforth established. I will cite but one fact in support of this assertion. Gen. Desvaux saw in the distance about thirty squadrons of cavalry, consisting partly of dragoons, forming into masses, and preparing to thunder down upon the squares of Renaud's division. The danger was imminent and grave, for the French troops had their flanks compromised, and were in front of an Austrian battery, which worried them with grape. Gen. Desvaux pointed out the danger to Captain Fist, who at once established a battery of rifled cannon upon a small eminence in the plain, and fired four rounds of shells, containing forty balls, a distance of more than two thousand yards. The effect produced seemed like the work of enchantment. The captain saw in the first place that wide gaps had been made in the enemy's ranks, then all of a sudden that this terrible mass of cavalry was dispersing in every direction, utterly disordered, and without heeding orders or rallying at the word of command. Twenty thousand of the Austrian cavalry, upon whose aid every reliance had been placed, were thus rendered useless; and it was directly after this catastrophe, if I am rightly advised, that the Emperor Frances Joseph abandoned the camp, with tears of vexation and despair in his eyes.'"

But I am sick reading these items; and how short of the reality they are! Only think of it, one ball "knock down forty men!" No wonder the christian prays for men to learn war no more. No wonder we long for the "Prince of peace" to reign. "Come and reign." J. N. BERRY.

Dorchester, Mass.

"Cast thy bread upon the waters,
Sow in faith the little seed,
Be of great results expectant,
For the harvest is decreed.
Now thou knowest not the issue,
Now thou must confide in God.
He can cause thy work to prosper,
Guiding all events for good."

For the Crisis.

Woman's Position in the Church.

No. 1.

In presenting this subject before the reader, we do not design to give our own thoughts, so much as the thoughts of others. We shall give the opinions of those writers who will be deemed persons of sound judgment, deep piety and erudition. "Pride and self-sufficiency smile at the idea of a female prophet, a female judge, a female poet, a female warrior; and yet, in truth, women have filled all these offices with credit to themselves, and with satisfaction to the public."—*Author of Sacred Biography.*

We will first glance at the Scriptures, which ought ever to rank the highest in authority. Turn to Judges 4: 5, and read there of a woman of great renown, a woman who had the office both of prophetess and judge. Why, among all the hosts of Israel, is *she* selected, and not a man, to preside over the tribes of Israel, and instruct them from the mouth of God? Behold her, as she dwells under the palm-tree, dispensing judgment to the children of Israel, as they come up to her for this purpose. Contemplate her, as she sends for Barak out of Kedesh-naphtali, and, in the strength of her divine commission, directs him how to order a battle against Sisera, captain of the host which served under king Jabin, who mightily oppressed the children of Israel. Does he spurn her from him, and, in the pride of his heart, refuse to be directed by a *woman?* Nay, verily! He consents to go, provided she will accompany him. What! a woman accompany a general to the battle-field? She says, "I will surely go with thee." Nevertheless, although Barak went to the battle with ten thousand men, yet Sisera fell by the hand of a *woman*, as Deborah had told him before. Did she, in thus exercising her power to discriminate between right and wrong, in using the gift of prophecy with which she was endowed, and in calling into action her faith and courage, and leading forth the armies of Israel to conquest, did she, I ask, overstep the bounds of womanly propriety? Did she go beyond her sphere, and bring down upon herself just rebuke and odium? If so, why does her name stand recorded with honor on the page of sacred history?

Do you say, "O this was an extraordinary case, wholly unlike any other on record?" True, it was, in some respects, but not as a *prophetess*. Miriam was a prophetess; Huldah was a prophetess; and in the days of Josiah the king of Israel, although Jeremiah was then living, a prophet of the Lord, yet an official deputation was sent to Huldah for counsel. Yes, there were prophetesses, as well as prophets, in olden times, and instead of this becoming more limited under the new dispensation, the dispensation of the Spirit, it was to become more extensive. Read Joel's prophecy respecting the outpouring of the Spirit in the last days; "and your sons and your daughters shall prophecy." Here the sons and the daughters are placed on an equality. Peter applies the prophecy to the wonderful manifestation of the Spirit on the day of Pentecost, when the apostles were assembled for "prayer and supplication with the *women*." "Upon each of them" the tongue of fire descended, and with the Spirit all were filled, and with other tongues did speak to the representatives of sixteen different tribes, so that every man heard in their own language "the wonderful works of God."

It is said of Philip the Evangelist, that he "had four daughters which did prophesy." What is it to prophecy? Let Paul first speak on this question, for his authority is from heaven. "He that prophesieth, speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14: 3. I will now give Dr. Adam Clarke's comments on this gift: "*But he that prophesieth* 'has the gift of preaching.'" Dr. Clarke understood it to be the same thing as preaching. Philip the Evangelist, then, had four daughters which did *preach*. Dr. Whitby, in his comments on the text above quoted says, "The person who has the gift of *teaching*, is much more useful to the church than he is who has only the gift of *tongues*, because he speaks to the profit of men, viz., to their *edification*, by the Scriptures he expounds; to their *exhortation*, by what he teaches; and to their *comfort*, by his revelation." Now just take these comments of Dr. Whitby and place them by the side of Dr. Clarke's, on verses 4, 5, of 1 Cor.

"*Praying or prophesying.* Any person who engages in public acts in the worship of God, whether prayer, singing, or exhortation; for we learn from the apostle himself that (he here gives the Greek word) *to prophesy*, signifies to speak unto men to *edification, exhortation and comfort*, and this comprehends all that we understand by exhortation, or even preaching.

But every woman that prayeth, etc. Whatever may be the meaning of *praying* and *prophesying*, in respect to the *man*, they have precisely the same meaning in respect to the *woman*. So that some women, at least, as well as some men, might speak to others to *edification* and *exhortation* and *comfort*. And this kind of prophesying or teaching was predicted by Joel 2: 28, and referred to by Peter in Acts 2: 17. And had there not been such gifts bestowed on *women*, the prophesy could not have had its fulfillment. The only difference marked by the apostle was, the man had his head *uncovered*, because he was the *representative* of Christ; the woman had hers *covered*, because she was placed, by the order of God, in a state of subjection to the man; and because it was a *custom*, both among the Greeks and Romans, and among the Jews an express *law*, that no woman should be seen abroad without a veil."

TE JUDICE.

For the Crisis.

Bible Sabbath Facts.

1. "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."—Gen. 2: 2, 3.

2. When God separated the children of Israel from the other nations of the earth, he gave *them* the Sabbath day. Moses said, "See, for that the Lord hath given you the Sabbath—so the people rested on the seventh day."—Ex. 16: 23. This is the first record of God requiring any man to keep the Sabbath day. We have not a single example of the patriarchs or of any man keeping the Sabbath day previous to this period, which was about twenty-five hundred years after the creation of man.

3. *The Sabbath was a distinctive sign to the Israelites.*—"Verily, my Sabbaths ye shall keep: for it is A SIGN BETWEEN ME AND YOU throughout your generations." Ex. 31: 12, 13; Ezek. 20: 12-20. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by an outstretched arm: *therefore*, the Lord thy God commanded thee to keep the Sabbath day."—Deut. 5: 15. How could it have been a *distinctive* sign to the Israelites, if it had been given to all nations? Other nations "did mock at HER Sabbaths."—Lam. 1: 7.

4. The Sabbath day, like other Jewish ordinances, was "a SHADOW (or type) of things to come:" even of Christ. "Let no man therefore judge you (wrote the inspired apostle) in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come: but the body is of Christ."—Col. 2: 16, 17. The term Sabbath signifies *rest*. "We which have believed (says the apostle) do enter into rest."—Heb. 4: 3. Ceasing from his own works for justification, the believer rests in Christ, "who, of God, is made unto him wisdom, righteousness, (i. e., justification) sanctification and redemption." The christian Sabbatism is not the Sabbath of a day; it is the eternal rest which remains for the true Israel of God, of which faith gives a present earnest.—Heb. 4: 9.

5. Christ, "the body," or substance, having come, the shadow has passed away. Accordingly neither Jesus Christ or his apostles ever condemned men for Sabbath breaking. Neither in the four gospels or in the apostolic epistles, do we find any command to keep the Sabbath day. The Savior himself told the healed man to take up his bed and walk, John 5: 8; which was a violation of the Mosaic law; "Take heed to yourselves and bear no burden on the Sabbath day."—Jer. 17: 21. The corresponding duty of the former keeping of the seventh day, is not keeping the first day in the same manner; it is believing on the Son of God with the heart unto righteousness. The corresponding sin to the former Sabbath breaking is *unbelief*. If you transfer the Sabbatical law to the first day of the week, you must take the penalty with it. Every man or woman, in this case, who does as much work on the first day of the week as to pick up a few sticks or kindle a fire, must be stoned to death.—Numbers 15: 33-36; Ex. 35: 3.

THE FIRST DAY OF THE WEEK.

"Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples assembled for fear of the Jews, came Jesus."—John 20: 19. "And after eight days again his disciples were within."—John 20: 26. "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them." Acts 20: 7.

These facts teach the duty of christians to meet on the first day of the week for the worship of God in the observance of divine ordinances. See also Heb. 10: 25; 1 Cor. 14: 23. That these meetings were public and free for the attendance of all persons, is evident from 1 Cor. 14: 23. All lawful means to induce men voluntarily to do so should be used. The duty of assembling on the first day of the week for social and public worship, necessarily involves the duty of separation from secular concerns, so far as such worship requires. The opinion of some, that it is *sinful* to attend to such concerns, on any part of the first day of the week, is sustained by no precept or example in the New Testament. I write now of *positive law*. What spiritual worshipers consider to be their privilege, is another question.

The voluntary suspension of the whirl of the great wheel of secular operations on the first day of the week, is, most assuredly, an excellent custom both for man and beast; but as it is never, in the New Testament, denominated the Sabbath-day, and as no requisition to abstain from either work or recreation on this day, can be found in the commandments of Jesus Christ and his inspired apostles; the charge of Sabbath breaking is unsustained by divine authority. Such charge is indeed prohibited.—Col. 2: 16; Rom. 14: 5, 6.

As the authority of the civil magistracy pertains *exclusively* to civil matters, all interference in religious things is usurpation. Human legislators have no more right to fix *time* for divine worship, than to fix the *manner* of it. Such usurpation has caused rivers of human blood to flow, for which the Almighty Avenger is now giving the nations the cup of blood to drink.

Respectfully submitted.

HENRY GREW.

☞ A holy soul can never be reconciled to unholy practices; herein appears the imperfection of our sanctification, that we make allowances for sin, and appear to excuse this deadly evil.

Be Steadfast.

Friends! Ye who are looking for the return of the Lord of life and glory, I would say, "Be ye steadfast." If ye are weary in watching through the long dark night of sin and sorrow, for the dawning of that bright and glorious morning, which will burst forth with unequalled splendor upon your weary vision, I would say, "Be ye consistent." Consistency is one of the grand points which characterizes the daily walk and life of a christian; it is that which will enable you to surmount the difficulties which beset the christian warrior everywhere. I have sat under the preaching of the glorious gospel of life. I have seen its workings upon the human mind. I have seen the tears of penitence flow from the eyes and steal down the furrowed cheeks of the old, as thoughts of their past transgressions came vividly before their minds. Again, I have seen their countenances beam with joy, and their eyes sparkle with gladness, as the glorious truths of the gospel were held up before them, and they laid hold of the blessed hope of life and immortality, which hope reaches unto the restitution of all things, when Christ shall come and gather unto himself all those who shall be accounted worthy of eternal life as a gift of God through Jesus Christ our Lord.

I have seen those in the prime of life, when the ennobling characters of manhood were stamped upon their brows, and the warm blood coursed healthily through their veins, express their faith in the same hope, and express it plainly to the world by conforming to the requirements laid down in the blessed volume of Inspiration. I have stood upon the banks of the liquid grave, and have seen them buried beneath its surface, thereby showing to the world their faith in the death, burial and resurrection of their divine Master. I have seen the right hand of fellowship extended to them, and they grasp it eagerly as he who extended it welcomed them to the little flock of Christ, and pointed unto them the way of life,—welcomed them to the lot which they had chosen, telling them that the life of a christian was not a life of ease, a life of comfort and luxury; but pointing them to the lives of the prophets, patriarchs, martyrs, apostles and of Jesus, as an example of the one which they must lead, telling them not to look for their reward in this life; for if in this life only we have hope in Christ, we are of all men most miserable; but to bear in mind that they would be scoffed at by the vile world, by those that were working out their own destruction, by serving the arch enemy of all mankind; telling them also not to fear the scoffs and frowns of the world, but to gird on the whole armor and fight manfully the battles of the Lord, letting your weapon be truth, your helmet steadfastness, your shield virtue, and your girdle righteousness and love; and to hold fast to the word of prophecy whereunto we do well to take heed; to be faithful, loving, sacrificing, consistent, valiant, brave, and to watch and pray, and anxiously look for the appearing of the blessed Savior, who shall appear the second time without sin unto salvation. And those unto whom these words of consolation were spoken, bowed their heads in silent adoration, while their inmost hearts said, "We are Christ's and his alone."

Then again the scene has changed. The pale horse and his dreaded rider has ridden into the midst of those who, but a few months since, I had seen express their faith in the love of God, and some have fallen victims to his power. I have stood upon the verge of the dark abode of the dead, and have seen lowered into the yawning abyss the forms of loved ones, while rang in my ears these words of consolation and hope,—

"Asleep in Jesus, blessed sleep."

I sorrowed not, for I knew that if they were meet for Christ, he would raise them up at the last day.

I stood amidst the busy scenes of this vain world, and among its alluring pleasures. I have seen there the forms of those, that I had seen before bid [illegible] to all the vain pleasures of a fleeting world! But, alas! how soon their vows were broken; and how soon all holy resolutions vanished from their minds, and as they were found wandering down the broad road to destruction, without one thought of that life-time they had resolved to lead.

Seeing that ye make a [illegible] towards Him, "what manner of [illegible] ought ye to be in all holy [illegible] and godliness. Looking for [illegible] unto the coming of the day [illegible] the heavens being on fire [illegible] and the elements [illegible] heat. Nevertheless [illegible] promise, look for [illegible] earth, wherein [illegible] Wherefore, [illegible]

THE WORLD'S CRISIS. WHOLE NO. 206.

[illegible] such things, be diligent, that ye [illegible] be found of him in peace, without spot [illegible] blameless." Therefore place not yo[illegible] affections upon the allurements of [illegible] but be ye steadfast and consistent; look to [illegible] the promises contained in the holy volume. Look at the lives of the followers of Christ when he was on earth, and make them an example. Look at the faith and love of his disciples when he was taken from their midst by those who were seeking for his life, and carried away to mount Calvary; although their faith was shaken in a certain degree, see how it revived again when the blessed Savior burst the bonds of death, and came forth from the grave a victorious conqueror over that power which all mankind have fallen a victim to until the present. How they listened with holy confidence to his divine teachings before his ascension. Nothing then could shake their faith; they were firm as adamant; their love was unbounded. And would to God that all were so now.

And when the time came that he should leave this world, and go unto his Father as an intercessor between God and man, and there wait until the times of the Gentiles should be fulfilled, they loved him still; and as he stood upon the Mount and spake unto them for the last time, telling his disciples to go into all the world and preach the gospel to every creature; when his countenance shone with dazzling splendor, and his garments gleamed with unequalled brilliancy, as he slowly ascended, pronouncing his blessing upon them, and was received into the heavens by legions of angels: and when the two angels spake unto them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven!" I ask, was not their faith strong?

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

F. F.

For the Crisis.

Why go to Campmeeting?

Some go because they can as well as not, and like to see and be seen; but chiefly to have a good time visiting with those of like motives in the pleasant groves. This will do for backsliders, who know their true position and are decided and content to remain such, and think that husks are plenty good enough to subsist on, if they can only enjoy the pleasure of a false independence, and flee the responsibility of servants; verily, they have their reward; but this will not satisfy prodigals.

Others come with a sense of their own short-comings, hungry, and panting after the peace and comfort they once enjoyed, while they have been thinking of the subject and waiting week after week, expecting to get a blessing and find their peace again at the campmeeting instead of beginning to pray before-hand and confessing their faults to the church at home, and telling their resolutions, thus coming prepared to work and get the anticipated blessing. However, such get a kind of blessing, but instead of peace, they get more and more deeply convicted, and usually go home, glad to get where they can throw off their load which has wrought out some good (if they learn better than to do so again), but they regret they have lost so much, that they might have enjoyed had they gone in working order. They have their reward.

To this class I would say that home affairs will follow you *even to campmeeting*, and spoil your peace, unless properly disposed of beforehand. Therefore, I think it advisable to begin to pray as soon as you perceive you are not in a salvable state, then come praying, stay praying, gain all the strength you can, go home praying, and live a persevering christian when you get there, then you may help others live.

Others go with hearts full of fire, love, and zeal, (lacking a little wisdom and knowledge with experience,) like boys going to battle, shooting first into the air then into the ground finding when they arrive at the place where the enemy is arrayed, that their strength and ammunition are gone, their sword blunted, their own ears cut off, and they have crippled each other.

So with this class, ere the meeting is half ended, they find themselves all prayed out, talked out, sung out, tired out, and worse than all the rest, out of the good Spirit. To such I would say, save your strength and don't tire yourself out hunting up a foe, but wait until one approaches and then pitch battle, with him. Keep your sword in place—the edge well set with the spirit of God, 'till you find something to encounter, and not be flourishing it in every meeting just because you *can do it*, for you do it at the risk of wounding yourself, and crippling others so that they are unable to fight. Now study to be quiet, as far as the wisdom, which is pure requires, and wait until you see some object, *then* not shoot *for the sake of your own noise*; but take your aim and shoot to *hit* the *object*. Then you will accomplish more with less effort, [illegible] more with fewer words, [illegible] with less strength, eat what is [illegible] without complaining, throw [illegible] the Lord would have [illegible] also feast on [illegible] feeling as well as [illegible] feasting on the King's [illegible] have gained, [illegible] time afterward.

In my advice to you, I picture a fourth class, who know what they go for, make it a subject of prayer beforehand, then go watching, know *where* to begin, *how*, and *what* to do. These make no display but understand how the enemy is moving in the camp, and by their wisdom (which is heavenly), defeat him on every hand. They are not so careful to display their own talent and strength, as they are to hunt up the weaker portion of the army, and try to patch up their wounds, by giving them kind words and encouraging looks, and then help them brighten up their armor, (not by exhorting and spending all their strength by taking up all the time in meeting,) but by giving them time to talk, using a little patience to wait for them; also giving them time to shake off the dust, and rub off the mould from their garments, by confessing how backward they had been.

O! I am persuaded that our efforts are fruitless, except our works are all fraught with wisdom! And yet we are all slow to learn! But may the Lord help us to profit by what we learn, and try to save others from the painful process of learning by a sad experience, some of the tedious lessons which are necessary in order to make us useful. O for a heart that's pure and holy, freed from selfish motives and slavish fears, but filled with wisdom pure, and love divine! Your sister, striving to be an overcomer,

E. S. Fenn.

For the Crisis.

The King of the North.

Bro. Grant:—Allow me to express a few thoughts, that I have long held in connection with this prophecy. We have a character called the wilful king in Daniel 11:36, who assumes to be of a superior kind, representing himself to possess all the attributes of Paul's Man of Sin. If this character is not the same man of sin that the apostle speaks of, it is as near like it as two things are apt to be alike. I do not say that it is one and the same; I leave this, and pass on to notice the attack made upon him. "At the time of the end shall the king of the South push at him; and the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over." Now comes the question, is the wilful king "he that shall overflow and pass over?" or is he the King of the North? Surely the wilful king. The King of the South, and the King of the North, neither hinder nor put an end to the course of the wilful king as recorded; both kings make an effort, but the wilful king only stops at the stopping place. At the place where it says the King of the North shall come against him, the idea has obtained that the "he" is changed, and the wilful king is lost sight of, and that the King of the North fills out the chapter; but I think any good grammarian will see that the person does not change, that the King of the North only makes an attack. It would be a curious circumstance, if so noted a character as the wilful king should so soon be lost sight of. We have the history of his career and end in this 11th chapter of Daniel. "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end and none shall help him." Who is he?

That no such character has fulfilled or finished this chapter is evident, and must yet be manifested, for we see that when he does come to his end Michael shall stand up, the same angel that all along has manifested such an interest in the welfare of Daniel and his people. This is not Jesus Christ: he is never called Michael. The same Michael that told Daniel he would tell him what should befall his people in the latter days, his own nation the Hebrews, he shall stand up "for the children of thy people, (Daniel's people,) and there shall be a time of trouble, such as never was since there was a nation; (this trouble has not been witnessed yet,) and at that time thy people shall be delivered, every one that shall be found written in the book." Thy people, the same Hebrews; these are called Daniel's people, none other in his prophecy. This wilful king is to plant the tabernacles of his palace between the seas, in the glorious holy mountain. This is in Jerusalem.—Proof, Dan. 9:16.—"I beseech thee, let thine anger and thy fury be turned away from thy city, Jerusalem, thy holy mountain." Isa. 66:20.—"They shall bring all your brethren to my holy mountain, Jerusalem." Ezek. 20:40; Zech. 8:3. This is sufficient to show where the holy mountain is. I know of no other place that God calls his glorious holy mountain. Here this wilful king stops. Who is he? has the Pope had any idea of stopping in Jerusalem? These few ideas I trust will do no one any harm. I do not say that the King of the North is not the Russian head; that may all be, but that he swallows up the wilful king by making an attack upon him, is to be proved by something else than the 40th verse of Daniel and onward.

Henry L. Bradley.

Bristol, Ct.

The World's Crisis.

BOSTON, AUGUST 17, 1859.

Fast.

As all our help must come from the Lord, and knowing the blessed results arising from prayer and fasting, we propose that, on Friday, Aug. 26th, we abstain from our evening meal, and spend the time in prayer for our General, Annual Campmeeting, advertised to commence at Wilbraham, Mass., August 29th, and continue one week. Also, let this meeting have a place in your daily prayers, that the most glorious results may attend it of any ever held in that consecrated spot.

Garibaldi.

This noted man, who has performed such prodigies of military valor, who is surrounded by many of Italy's noblest sons, was born in 1807, and is therefore fifty-two years of age. He is said to be of sanguine temperament, having a bright, cheerful, and benevolent look. He is very affable and intelligent, without the least approach to fierceness, or wildness. His "hair is a brown red"—"somewhat narrow about the temples, round-headed—square visaged." His eye is light gray, having a tint of the lion red. His voice is clear, sonorous and silver-toned. He is said to be very easy in his address, and is extremely popular among his soldiers, who will attempt anything required by their leader. He ever chooses the most daring position, and yet was never wounded. He has in his ranks from fifty to a hundred of the best shooters in Europe. Garibaldi is distinguished for his tall stature, lofty bearing and rather fanciful costume. It is said the Tyrolese no longer turn their rifles towards him, as they think he has made a league with the devil, who has made his body bullet proof. He is naturally a leader and king of men. He never wears any marks of distinction whatever. In time of peace he seeks retirement, and shuns applause. He is strongly attached to the interests of Victor Emmanuel, king of Sardinia.

It is said Garibaldi and his troops have been very improperly treated during the campaign just closed. They have been poorly supplied with arms and provisions, though they bore the brunt of the war.

What will he do with the noble sons of Italy who have joined their interests with his, resolved to have Italy free from the Papal yoke, or die in the attempt? The following item of news shows his purpose:—

"Garibaldi is now contemplating a move from the Alps to the Appenines, from Northern to Central Italy. There will be a gathering of about 50,000 volunteers in Romagna. Garibaldi's corps, joined to that of Mezzocapo, will form an army capable of securing the independence of Central Italy, at least against any Roman or Napoleonitan, or any merely Italian force.

If he carries out this plan, it will cause palpitation of heart in the pontiff at Rome. Garibaldi's presence in Central Italy will only be a signal for a general insurrection. Says a Milan correspondent of the London *Times*:

"The petty communities of Central Italy will soon show the world to what extent right can avail against might. It would be impossible for me or any man in the world to convey by mere words an idea, even the faintest, of the excitement of the Italian population throughout the country."

All they need now is the right *leader*, and they are ready to follow him to the Vatican of the Pope and burn the harlot with fire. Hatred for the Pope begins to assume active measures. The Milan correspondent goes on to say:—

"The people of Parma and Modena, of the Legations and Tuscany, are arming and organizing a diplomatic no less than a military defence. In the Duchies municipal assemblies re-attest the vote by which their territories were annexed to Sardinia, and send deputations to all the European Powers, intimating that the popular will is not to be disregarded with impunity. In Tuscany an appeal is made to the public suffrage. In the Legations a government is installed, the very first act of which is a declaration of war against the Papal government. Are those States to settle their own matters free from foreign intervention? Is the threatened restoration of their respective Sovereigns to be left to such forces as those Sovereigns may dispose of and the favor of such partisans as they may have left behind? The Duke of Modena leads, perhaps, 1,500 men into the field. The Pope musters, may be, 3,000, between Swiss and native troops. The Duchess of Parma and the Grand Duke of Tuscany have not one man under their standards. On the other hand, Mezzacapo, Garibaldi, and other *condotieri* muster little less than 40,000 volunteers, most of whom are, or will soon be, within the precints of the threatened provinces.

The Tuscan division, 10,000 men strong, with a reserve of several thousands, is travelling homewards, and will soon take its place on the frontiers. The whole population, besides, is mustering in the battalions of the National Guard, which is everywhere organized and actively mobilized. Private citizens and municipal bodies cheerfully supply the means for its vast armament, and, were it needed, men and money would be freely given by Piedmont, Lombardy and Liguria."

The Pope has issued a circular, in which he complains to Europe of Victor Emanuel. He says:

"Amidst all the apprehensions and anxieties occasioned by the present deplorable war, the Holy See had reason to think that it would be unmolested, after the many assurances it had received—assurances with which even the King of Piedmont had associated himself—for on the advice of the French, his ally, he refused the dictatorship which was offered him in the revolted provinces of the Pontifical States. But it is painful to state that things have turned out very differently, and facts occur every day under the eyes of the Holy See and its government which show more and more how inexcusable is the conduct of the Sardinian Cabinet towards the Holy See—conduct which clearly proves that it is intended to strip the Holy See of a part of its temporal dominions. . . . . The Holy Father protests against the violations and usurpations committed, and desires that his protest may be communicated to all the European Powers. Confident in the justice which distinguished these Powers, he feels assured that they will support him; they will not permit the success of a manifest violation of the rights of the Holy Father. He trusts that they will not hesitate to co-operate in the vindication of those rights, and to that end he invokes their assistance and protection."

The London *Times*, commenting on this circular, says:

"It claims all things and it recedes from nothing. It accepts no responsibility and it renounces no atom of power. It is like the cry of a weak and wounded beast of prey. It complains of the interference of stronger powers with the gratification of its instincts; but it bears no remorse for the past and no promise for the future. . . . . The Pope appears at this moment to be very sick—more sick than the Turk was even when Nicholas thought it time to take out administration to his effects. He has no strength whatever in his own body. Weak and tottering, he sometimes leans upon one strong man and sometimes upon another. Austria has held him up in the Legations, France has kept him upright at Rome, the Swiss have spread the terror of his name in the unwarlike towns. To all human foresight he seems on the brink of dissolution. . . . . It is wonderful, and at the same time pitiable, to mark the senile and impotent tenacity with which this old man clings to his right to do wrong at a moment when the whole system seems ready to perish. If France and Austria were to retire there would be an end at once and forever to the States of the Church. . . . . But so long as the French remain to protect him, he will by his ecclesiastics and his bravos, drain the country and destroy the people; and, if the French go away, the people, exasperated beyond all moderation, will probably expel him. This is the dilemma.

"The Nations were Angry." Rev. 11: 18.

Preparations for the second scene in the last bloody drama of this world's history are being developed on every side, and causing monarchs to turn pale. The *people* seem determined to take the work into their own hands and wait no longer for emperors to lead.

The hatred for the harlot at Rome seems to be increasing, and is too deep rooted now to be quietly removed by any more false promises, from the crowned heads sustaining that system of crime and cruelty.

Mazzini, the noted Italian revolutionist, when speaking of the peace of Villafranca, says:—

From one end of Italy to the other, one unanimous deep murmur of anger and menace must respond to the abominable news. . . . Among the wretched oppressions which weigh upon Italy, the very worst is that of the Pope. The constant protest of the population against the Papacy is a fact acknowledged and confirmed by all Europe. The insurrection of *ten* cities, accomplished without the shedding of one drop of blood, is a solemn declaration of the sentiment of the Roman provinces. A shriek of profound indignation against the Papacy arose in consequence of the massacre of Perugia, and to those provinces is decreed a new Slavery, while the Papal ferocity is recompensed by the promise of the Presidency of the Italian Confederation. The emancipation of Italy, the annihilation of all Austaian authority south of the Alps, the creation of a strong kingdom in Northern Italy, the engagements agreed to with the scandalously deluded representatives of the Hungarian nationality, every word written or spoken in Paris and Milan—all. all is belied in a few sentences dated from Vallegic. . . . Let the watchword be Villafranca—Rome!

The Italians ought to-day to make solemn amends for the error committed. They ought to rise, collect together, hold popular meetings, and pour forth such a protest from the very vitals of Italy against the peace of Villafranca as shall startle all Europe; they ought in every way to declare loudly, resolutely, that, unless compelled by force, they will not readmit the expelled masters; they ought to declare that they understood they were fighting to make their country free and united, that the people do not betray their programme, and that they will not cease from commotion till liberty and unity shall have been acquired. And they ought to prepare to repel force by force. . . . . Let them call the people to arms, and lead them to the barracks of the volunteers and of the Italian soldiery, shouting: "Save with us the honor of Italy!" The volunteers will repeat that shout to the commander of their columns. Are not they the leaders—Garibaldi, Mezzacapo, Rosselli, Gribotti, Medici, Cosenz, and the others—the same who, ten years ago, saved the honor of Italy in Rome and Venice? They will hardly refuse to save it to-day. And if, God avert it, they should refuse, let each volunteer of heart and influence be chief of his own nucleus. To-day, in presence of this great crisis, he is the chief who feels, and dares to perform, the duty of an Italian.

To-day exists no longer obedience except toward the Italian programme. Let each who feels the importance of the present moment, who comprehends how in these very days is to be dreaded the life or death of a people for the next quarter of a century; let all such men rise without hesitation, without waiting for the signal from the capital or from recognized chiefs; let them appeal to the multitude that it stamp the peace with infamy, the vengeance of Villafranca. According to the energy with which the populace will respond, will depend the line of our future actions. Whenever the energy of the population proceeds to action, let in brief and uniform words the national programme be promulgated: "We will have Unity, and Liberty; war for each so long as war is possible." Then let everything be under the direction of committees of war, formed by the popular manifestations, ordered for the local defence, so as, at least, if we cannot conquer, we shall protest manfully, and shall impede the movements of any invader. Wherever the elements are in superabundance, let there be militarily organized a nucleus of brave men, mobilized under the direction of the centre, which shall extend the movements in the neighborhood. Wherever there are in Italy or in exile men of influence in their native places, let them get there; let each hasten to his post. Wherever there are Italians who possess means above their necessities, wherever there are foreigners to whom Italy is the country of their affection, let them contribute what they can, and that quickly, to aid in the mobilization, the workers, the grand Protest. Subscriptions were made for the families of the volunteers—to-day the family of the volunteers is Italy. Let gifts be sent to her by the hand of whomsoever best represents her. Let gifts be sent, that Italy may be saved from dishonor and slavery.

To the centre—to the centre—with views on the South. In the centre tyranny was resisted under every aspect it could assume—civil, political, religious, foreign and domestic. Then acquiring for Italy the hesitating South, we shall obtain the most potent basis of operations which can be furnished to the national movement. . . . . The reconquest of Perugia ought to be their first step in the new life.

Rome has a heavy debt due to all Italy and to all Europe—the programme of 1849. Rome, in 1849, declared the Pope to be morally dead, and she was rebaptized, with noble actions, metropolis of Italy. Rome, degraded since then under the doctrinism of the worst of the managers of the House of Savoy; Rome, applauding the man who suffocated liberty in blood, is a spectacle so deplorable as to bring, if such were to last, skepticism into the heart of the most faithful believer.

Prospects in Europe.

The grumbling of the dissatisfied ones in Europe is like the heavy roaring of the approaching tornado. "Men may cry *peace, peace*, but there is *no peace*." The political volcano will, no doubt, soon burst forth again with redoubled fury. The despots of Europe begin to tremble before the oppressed and enraged multitudes, who have been promised liberty, but turned off with a despotic peace, to wear again the oppressor's cruel yoke. Apparently, the scenes of 1848–9 will soon be repeated with a degree of earnestness unparalleled in this world's bloody strife. Says the London *Tablet*, a Catholic paper:—

"Peace cannot come out of this present cessation from active war; the revolutionary spirit has been too deeply stirred, too many self loves have been hurt, and too many interests endangered. The Lombards will not submit patiently to the Piedmontese, and the Italians generally will be less disposed to a quiet life than they have ever been. Count Cavour will hardly abandon his work, and cease from plotting against the other governments of the Peninsula. A war will soon become necessary. . . . . All Italy is in revolution, and how is the revolution to be got under? Louis Napoleon has not deposed the Pope, nor has he sequestered his dominions, as was fondly hoped at first. He has not triumphed over Austria, nor has he expelled the Austrians from Italy, as he incautiously promised to do. But, after all, he has given the revolution a greater lift than any living man; and if he has quitted Italy, he only left it as an incendiary who had done its work. He has left the burning house because he found that it became too hot to hold him, but he has left the house on fire. And while the fire is still spreading, and while it is quite uncertain whether it can be subdued, it is premature to declare that he has failed. Perhaps the work may go on in his absence even better. The Papal States and Tuscany, the Duchies of Parma and Modena, may yet console Garibaldi, Kossuth and Mazzini, Palmerston, Russell and Cavour, by persistence in rebellion, and by the expulsion or the decimation of the clergy. The "great liberal party" feel that they were cowed too soon, and already begin to lift their heads and tell one another that the troubles of Italy are far from ended."

"I assure you that in the midst of revolution, of war, and of so many governments overthrown, the Pope will remain always the Pope. Providence and the history of so many centuries are my guarantee for that. What matter that the Papacy be annoyed, or even persecuted. Perhaps at this moment such persecution enters into the designs of God."

"Demons doing their last Work."

In Rev. 16:14, we learn that demons have a work to do among "the kings of the earth and of the whole world." That work is specified as follows:—"To gather them to the battle of the great day of God Almighty." In connection with this, the Savior instructs John to say—"Behold, I come as a thief." When those who are influenced by the demons least expect it, the Lord of glory appears. Signs indicate that the day is not far off when this Scripture will be accomplished.

At a Spiritualist convention held in Plymouth, Mass., Aug. 5th, 6th and 7th, Dr. Gardner, who has recently returned from Europe, is reported to have spoken substantially as follows:—

"It might surprise most people to learn that the Emperor Napoleon was entirely governed by spirit direction. The very results that had taken place within the last three months in Europe had been predicted to him (Dr. G.) some of them many years ago, and had been a matter of history for some years. Even the peace which had so much surprised the world had been hinted at; but that was not all peace which seemed to be peace. He knew that the Emperor Napoleon owed his safety from the bullet of an assassin to the direct interposition of a spirit—that he was forewarned, and therefore forearmed. He was warned by the wife of a foreign minister at his court, who was a medium, that the attempt to assassinate him would be made on a certain day, and he was told the very place where it would be made. As he had been told, so it turned out. The failure of the attempt was a cause of wonder to the whole world, the pistol having been fired within point blank range of the Emperor. And why did the attempt fail? Because Napoleon knew it was to be made, and was prepared for it—hence the ball did not prove fatal. He would not assert positively that the Emperor had worn a coat of mail, but yet that was undoubtedly the case. He was warned by the spirit that controlled his movements, and that was the spirit of his uncle.

There were others high in authority in Europe who to-day were influenced by spirits. You could hardly enter into an intelligent circle, either in this country or in Europe, where the matter was not being investigated. In England it was confined almost exclusively to the upper circles of society. With many of the leading statesmen of England it was a matter of daily and almost hourly investigation and of serious thought. In the city of Paris it was so extensively investigated that a manufacturer of a writing machine used there by mediums had sold in two months in the city of Paris alone nearly five hundred of these machines. They might judge, therefore, of the amount of spiritual investigation from that fact, when he said that it required two mediums and a circle of ten or twelve persons for each of these machines. In Paris he had received a communication in the English tongue through a medium who knew not a word of that language."

"Who are Spiritualists?"

At the late Spiritualist Convention, held Aug. 5th, 6th, and 7th, at Plymouth, Mass., a "declaration of sentiments" was made, the leading article of which was the following:—

"We recognize as spiritualists, according to the now common use of the term, all who hold to the one fact that human spirits have a conscious personal existence after the death of their physical bodies, and can and do manifest themselves and communicate to those in the body under suitable conditions."

A committee was appointed to call a *rational convention*, in order, as they say, to make "a *concentrated effort* . . . for the purpose of spreading the facts of Spiritualism broadly before the world."

The following is from the report of their sayings and doings:—

"The phenomena of modern spiritualism, by their startling significance and world-wide diffusion, have assumed, in the opinion of this Convention, an importance worthy the earnest consideration of all rational minds, demonstrating as they do the *immortality of the soul*, and inaugurating a purer theology and a deeper philosophy than humanity has hitherto attained."

How pure is that theology "that denieth the Father and the Son?" See 1 John 2:22. A prominent actor in the convention is reported to have said:—

"The authority that was absolute with him was not up yonder in the sky—not in the dead past, but in his own heart. The God that spoke in his own soul was his sole authority, and he hoped the Convention would adopt the document as meaning that thus they would sweep away all external authority—all books, Bibles, Shasters, and Korans."

Another says, "that he often converses with a deceased friend of his who still rides his favorite little gray pony in the spirit land."

As this monstrous delusion advances, we see more clearly the importance of the great Bible truth—"The dead know not any thing." Were it not for the doctrine of the immortality of the soul, Spiritualism, Swedenborgianism, Shakerism, Catholicism, and the eternal misery of the wicked, would be without a foundation.

Dear reader, let us spare no effort in trying to get the glorious truths of the Bible before the people, in order that they may be rescued from the snares of the devil. Pray, exhort, circulate tracts, and show by a consistent life the reality of the christian religion. Lose no opportunity for doing good.

Our Tract Column.

For the Crisis.

To Bro. Hastings.

Dear Bro.:—I have sent you five dollars in my tracts and pamphlets, at the rate of sixteen pages for one cent, to help a little towards the $1000 you are striving to raise to spread truth in the West. As the special hard times there prevent missionaries from traveling as much as heretofore, we should send printed heralds as the next great means of effecting reforms.

If brethren East had seen, as I have by traveling, the vastness, and destitution of that field; and heard the sorrows and requests from the tongues and pens of numerous brethren, thinly scattered over it, I believe the $1000 would soon be made up. But in Paul's day, "they determined to send help to the poor saints at Jerusalem," though they only *heard* of their wants, as we do of those of the West as to a spiritual dearth.

Permit me to suggest to brethren who travel in the West, one plan of spreading truth by tracts "broad cast." Two years ago when traveling in Illinois, Wisconsin, and Iowa, I practised throwing out some tracts at every depot where the cars stopped, in not one in twenty of which places had our views ever been preached. I always saw them picked up with eagerness, and often sighed because I was not able to "cast more bread upon the waters."

Now seems to be a good time to remind brethren of the fact that Bro. H. Grew's tract on destruction was *given* to Bro. Storrs, and led to the happy change in his views on life and death—remembering and reflecting on this, they can "behold how great a matter a little fire kindleth,"—it was only a 12 and not a 16 page tract.

The Lord comfort, you my brother, and prosper your praise-worthy effort, by inclining brethren to give *liberally*.

Jacob Blain.

Boston, August 15th, 1859.

Extract from a Letter.

West Meriden, Ct.

"How many there are who never have heard of the truths we hold so dear. Have we done all we could to present them to our dying fellows? I seem to be fettered just now, so far as visiting the surrounding country is concerned; but here is $1, Bro. Grant, which you may appropriate to the cause as you see fit. And, brethren and sisters, it only reduces the desired sum down to nine hundred and ninety-nine dollars, so you see there are nine hundred and ninety-nine more chances as good as mine to do something for the cause; and now is the time to take hold if you wish to have a share in that good object Bro. Hemenway advocated lately in the Crisis. A little from each one would cause the tracts to fly through the country, like the down of thistles before a tornado. Help spread the truth, while the day lasts, for soon the night will come upon us, wherein no man can work. Yours, hoping soon to inherit eternal life," Wm. A. Fenn.

From Eld. W. Sheldon.

"I am glad to see that Bro. Hastings is interesting himself in reference to scattering the truth in the great West. Hope he will be successful. Gladly would I lend a helping hand, but in a pecuniary point this is impossible; yet I can help scatter, if brethren who are able would furnish Bro. Hastings the means to publish matter to scatter; and, if necessary, I could help furnish a little of the matter, which is most needed in the West.

Brethren, East and West, wake up and respond to Bro. Hastings call; you are God's stewards, don't abuse your stewardship. Will you sacrifice for God's cause—do something more than to give a tithe of your overplus? Bro. H. has done much good in this line. Will you not help hold up his hands? People are so poor in this part of the West, that I have not been able to get a subscriber to the Crisis, though I have tried hard; yet people will read mine gladly—so it is with tracts."

Correspondence.

From A. F. Servis.

Bro. Grant:—Our two days meeting, held the 16th and 17th of July, was one of interest to the scattered flock in this section. Notwithstanding our meeting was held in time of harvest, which made it difficult for some to attend, and the notice being short, there was a goodly number present upon Sunday, to hear the word of life. There being no house sufficiently large or comfortable to accommodate those in expectation, we prepared a place in the grove, near Bro. Austin's house, and upon his land. When the hour for meeting arrived, it was manifest that not a few even in this vicinity were anxious to hear something more than the ordinary display of man's wisdom, which is foolishness with God. The subject in the morning was, the purpose of God in creating the world. As the several points were brought out during the discourse, and established by the plain word of the Lord, the whole congregation gave unmistakable evidence of a deep interest in the subject under investigation. To many, the doctrine of the Bible was a new thing, and some acknowledged that if the Bible was true, we, above all other denominations, have the truth. Some wept for joy, while participating prospectively in the final restoration of all that God has promised since the world began.

After public exercises were ended upon the ground, we marched in a line to a small lake, there being much water, where the writer had the satisfaction of burying, in the liquid grave, nine willing souls, who arose to walk in newness of life preparatory to enjoying eternal life in the kingdom of God. The best of order was observed during the solemn rite, and others there were, who were almost persuaded to become christians, by obeying the gospel of Jesus Christ. After the necessary refreshments provided by Bro. Austin, who with his companion and aged father, (though they have been in the faith but about a year,) are pillars in the church; we repaired to the grove, where we had a social season of conference, and, assisted by Bro. Adams, we served the little flock by breaking and passing to them an emblem of the broken body of our absent Lord, also a type of his spilt blood; in partaking of which, we felt in our hearts that it was a shadow of the Lord's death *till he come*.

[illegible] such things, be diligent, that ye may be found of him in peace, without spot and blameless." Therefore place not your affections upon the allurements of the world, but be ye steadfast and consistent; look to the promises contained in the holy volume. Look at the lives of the followers of Christ when he was on earth, and make them an example. Look at the faith and love of his disciples when he was taken from their midst by those who were seeking for his life, and carried away to mount Calvary; although their faith was shaken in a certain degree, see how it revived again when the blessed Savior burst the bonds of death, and came forth from the grave a victorious conqueror over that power which all mankind have fallen a victim to until the present. How they listened with holy confidence to his divine teachings before his ascension. Nothing then could shake their faith; they were firm as adamant; their love was unbounded. And would to God that all were so now.

And when the time came that he should leave this world, and go unto his Father as an intercessor between God and man, and there wait until the times of the Gentiles should be fulfilled, they loved him still; and as he stood upon the Mount and spake unto them for the last time, telling his disciples to go into all the world and preach the gospel to every creature; when his countenance shone with dazzling splendor, and his garments gleamed with unequalled brilliancy, as he slowly ascended, pronouncing his blessing upon them, and was received into the heavens by legions of angels: and when the two angels spake unto them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven!" I ask, was not their faith strong?

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

F. F.

For the Crisis.

Why go to Campmeeting?

Some go because they can as well as not, and like to see and be seen; but chiefly to have a good time visiting with those of like motives in the pleasant groves. This will do for backsliders, who know their true position and are decided and content to remain such, and think that husks are plenty good enough to subsist on, if they can only enjoy the pleasure of a false independence, and flee the responsibility of servants; verily, they have their reward; but this will not satisfy prodigals.

Others come with a sense of their own short-comings, hungry, and panting after the peace and comfort they once enjoyed, while they have been thinking of the subject and waiting week after week, expecting to get a blessing and find their peace again at the campmeeting instead of beginning to pray before-hand and confessing their faults to the church at home, and telling their resolutions, thus coming prepared to work and get the anticipated blessing. However, such get a kind of blessing, but instead of peace, they get more and more deeply convicted, and usually go home, glad to get where they can throw off their load which has wrought out some good (if they learn better than to do so again), but they regret they have lost so much, that they might have enjoyed had they gone in working order. They have their reward.

To this class I would say that home affairs will follow you *even to campmeeting*, and spoil your peace, unless properly disposed of beforehand. Therefore, I think it advisable to begin to pray as soon as you perceive you are not in a salvable state, then come praying, stay praying, gain all the strength you can, go home praying, and live a persevering christian when you get there, then you may help others live.

Others go with hearts full of fire, love, and zeal, (lacking a little wisdom and knowledge with experience,) like boys going to battle, shooting first into the air then into the ground finding when they arrive at the place where the enemy is arrayed, that their strength and ammunition are gone, their sword blunted, their own ears cut off, and they have crippled each other.

So with this class, ere the meeting is half ended, they find themselves all prayed out, talked out, sung out, tired out, and worse than all the rest, out of the good Spirit. To such I would say, save your strength and don't tire yourself out hunting up a foe, but wait until one approaches and then pitch battle, with him. Keep your sword in place—the edge well set with the spirit of God, 'till you find something to encounter, and not be flourishing it in every meeting just because you *can do it*, for you do it at the risk of wounding yourself, and crippling others so that they are unable to fight. Now study to be quiet, as far as the wisdom which is pure requires, and wait until you see some object, *then* not shoot for the sake of *your own noise*; but take sure aim and shoot to *hit* the *object*. Then you will accomplish more with less effort, convince more with fewer words, conquer more with less strength, eat what is set before you without complaining, throw off all the burdens that the Lord would have [illegible] and feeling as well as though you had been feasting on the King's meat, [illegible] also feast on what you have gained, a long time afterward.

In my advice to you, I picture a fourth class, who know what they go for, make it a subject of prayer beforehand, then go watching, know *where* to begin, *how*, and *what* to do. These make no display but understand how the enemy is moving in the camp, and by their wisdom (which is heavenly), defeat him on every hand. They are not so careful to display their own talent and strength, as they are to hunt up the weaker portion of the army, and try to patch up their wounds, by giving them kind words and encouraging looks, and then help them brighten up their armor, (not by exhorting and spending all their strength by taking up all the time in meeting,) but by giving them time to talk, using a little patience to wait for them; also giving them time to shake off the dust, and rub off the mould from their garments, by confessing how backward they had been.

O! I am persuaded that our efforts are fruitless, except our works are all fraught with wisdom! And yet we are all slow to learn! But may the Lord help us to profit by what we learn, and try to save others from the painful process of learning by a sad experience, some of the tedious lessons which are necessary in order to make us useful. O for a heart that's pure and holy, freed from selfish motives and slavish fears, but filled with wisdom pure, and love divine! Your sister, striving to be an overcomer,

E. S. Fenn.

For the Crisis.

The King of the North.

Bro. Grant:—Allow me to express a few thoughts, that I have long held in connection with this prophecy. We have a character called the wilful king in Daniel 11:36, who assumes to be of a superior kind, representing himself to possess all the attributes of Paul's Man of Sin. If this character is not the same man of sin that the apostle speaks of, it is as near like it as two things are apt to be alike. I do not say that it is one and the same; I leave this, and pass on to notice the attack made upon him. "At the time of the end shall the king of the South push at him; and the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries and shall overflow and pass over." Now comes the question, is the wilful king "he that shall overflow and pass over?" or is he the King of the North? Surely the wilful king. The King of the South, and the King of the North, neither hinder nor put an end to the course of the wilful king as recorded; both kings make an effort, but the wilful king only stops at the stopping place. At the place where it says the King of the North shall come against him, the idea has obtained that the "he" is changed, and the wilful king is lost sight of, and that the King of the North fills out the chapter; but I think any good grammarian will see that the person does not change, that the King of the North only makes an attack. It would be a curious circumstance, if so noted a character as the wilful king should so soon be lost sight of. We have the history of his career and end in this 11th chapter of Daniel. "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, yet he shall come to his end and none shall help him." Who is he?

That no such character has fulfilled or finished this chapter is evident, and must yet be manifested, for we see that when he does come to his end Michael shall stand up, the same angel that all along has manifested such an interest in the welfare of Daniel and his people. This is not Jesus Christ: he is never called Michael. The same Michael that told Daniel he would tell him what should befall his people in the latter days, his own nation the Hebrews, he shall stand up "for the children of thy people, (Daniel's people,) and there shall be a time of trouble, such as never was since there was a nation; (this trouble has not been witnessed yet,) and at that time thy people shall be delivered, every one that shall be found written in the book." Thy people, the same Hebrews; these are called Daniel's people, none other in his prophecy. This wilful king is to plant the tabernacles of his palace between the seas, in the glorious holy mountain. This is in Jerusalem.—Proof, Dan. 9:16.—"I beseech thee, let thine anger and thy fury be turned away from thy city, Jerusalem, thy holy mountain." Isa. 66:20.—"They shall bring all your brethren to my holy mountain, Jerusalem." Ezek. 20:40; Zech. 8:3. This is sufficient to show where the holy mountain is. I know of no other place that God calls his glorious holy mountain. Here this wilful king stops. Who is he? has the Pope had any idea of stopping in Jerusalem? These few ideas I trust will do no one any harm. I do not say that the King of the North is not the Russian head; that may all be, but that he swallows up the wilful king by making an attack upon him, is to be proved by something else than the 40th verse of Daniel and onward.

Henry L. Bradley.

Bristol, Ct.

The World's Crisis.

BOSTON, AUGUST 17, 1859.

Fast.

As all our help must come from the Lord, and knowing the blessed results arising from prayer and fasting, we propose that, on Friday, Aug. 26th, we abstain from our evening meal, and spend the time in prayer for our General, Annual Campmeeting, advertised to commence at Wilbraham, Mass., August 29th, and continue one week. Also, let this meeting have a place in your daily prayers, that the most glorious results may attend it of any ever held in that consecrated spot.

Garibaldi.

This noted man, who has performed such prodigies of military valor, who is surrounded by many of Italy's noblest sons, was born in 1807, and is therefore fifty-two years of age. He is said to be of sanguine temperament, having a bright, cheerful, and benevolent look. He is very affable and intelligent, without the least approach to fierceness, or wildness. His "hair is a brown red"—"somewhat narrow about the temples, round-headed—square visaged." His eye is light gray, having a tint of the lion red. His voice is clear, sonorous and silver-toned. He is said to be very easy in his address, and is extremely popular among his soldiers, who will attempt anything required by their leader. He ever chooses the most daring position, and yet was never wounded. He has in his ranks from fifty to a hundred of the best shooters in Europe. Garibaldi is distinguished for his tall stature, lofty bearing and rather fanciful costume. It is said the Tyrolese no longer turn their rifles towards him, as they think he has made a league with the devil, who has made his body bullet proof. He is naturally a leader and king of men. He never wears any marks of distinction whatever. In time of peace he seeks retirement, and shuns applause. He is strongly attached to the interests of Victor Emmanuel, king of Sardinia.

It is said Garibaldi and his troops have been very improperly treated during the campaign just closed. They have been poorly supplied with arms and provisions, though they bore the brunt of the war.

What will he do with the noble sons of Italy who have joined their interests with his, resolved to have Italy free from the Papal yoke, or die in the attempt? The following item of news shows his purpose:—

"Garibaldi is now contemplating a move from the Alps to the Appenines, from Northern to Central Italy. There will be a gathering of about 50,000 volunteers in Romagna. Garibaldi's corps, joined to that of Mezzocapo, will form an army capable of securing the independence of Central Italy, at least against any Roman or Napoleonitan, or any merely Italian force.

If he carries out this plan, it will cause palpitation of heart in the pontiff at Rome. Garibaldi's presence in Central Italy will only be a signal for a general insurrection. Says a Milan correspondent of the London *Times*:

"The petty communities of Central Italy will soon show the world to what extent right can avail against might. It would be impossible for me or any man in the world to convey by mere words an idea, even the faintest, of the excitement of the Italian population throughout the country."

All they need now is the right *leader*, and they are ready to follow him to the Vatican of the Pope and burn the harlot with fire. Hatred for the Pope begins to assume active measures. The Milan correspondent goes on to say:—

"The people of Parma and Modena, of the Legations and Tuscany, are arming and organizing a diplomatic no less than a military defence. In the Duchies municipal assemblies re-attest the vote by which their territories were annexed to Sardinia, and send deputations to all the European Powers, intimating that the popular will is not to be disregarded with impunity. In Tuscany an appeal is made to the public suffrage. In the Legations a government is installed, the very first act of which is a declaration of war against the Papal government. Are those States to settle their own matters free from foreign intervention? Is the threatened restoration of their respective Sovereigns to be left to such forces as those Sovereigns may dispose of and the favor of such partisans as they may have left behind? The Duke of Modena leads, perhaps, 1,500 men into the field. The Pope musters, may be, 3,000, between Swiss and native troops. The Duchess of Parma and the Grand Duke of Tuscany have not one man under their standards. On the other hand, Mezzacapo, Garibaldi, and other *condottieri* muster little less than 40,000 volunteers, most of whom are, or will soon be, within the precints of the threatened provinces.

The Tuscan division, 10,000 men strong, with a reserve of several thousands, is travelling homewards, and will soon take its place on the frontiers. The whole population, besides, is mustering in the battalions of the National Guard, which is everywhere organized and actively mobilized. Private citizens and municipal bodies cheerfully supply the means for its vast armament, and, were it needed, men and money would be freely given by Piedmont, Lombardy and Liguria."

The Pope has issued a circular, in which he complains to Europe of Victor Emanuel. He says:

"Amidst all the apprehensions and anxieties occasioned by the present deplorable war, the Holy See had reason to think that it would be unmolested, after the many assurances it had received—assurances with which even the King of Piedmont had associated himself—for on the advice of the French, his ally, he refused the dictatorship which was offered him in the revolted provinces of the Pontifical States. But it is painful to state that things have turned out very differently, and facts occur every day under the eyes of the Holy See and its government which show more and more how inexcusable is the conduct of the Sardinian Cabinet towards the Holy See—conduct which clearly proves that it is intended to strip the Holy See of a part of its temporal dominions. . . . . The Holy Father protests against the violations and usurpations committed, and desires that his protest may be communicated to all the European Powers. Confident in the justice which distinguished these Powers, he feels assured that they will support him; they will not permit the success of a manifest violation of the rights of the Holy Father. He trusts that they will not hesitate to co-operate in the vindication of those rights, and to that end he invokes their assistance and protection."

The London *Times*, commenting on this circular, says:

"It claims all things and it recedes from nothing. It accepts no responsibility and it renounces no atom of power. It is like the cry of a weak and wounded beast of prey. It complains of the interference of stronger powers with the gratification of its instincts; but it bears no remorse for the past and no promise for the future. . . . . The Pope appears at this moment to be very sick—more sick than the Turk was even when Nicholas thought it time to take out adminstration to his effects. He has no strength whatever in his own body. Weak and tottering, he sometimes leans upon one strong man and sometimes upon another. Austria has held him up in the Legations, France has kept him upright at Rome, the Swiss have spread the terror of his name in the unwarlike towns. To all human foresight he seems on the brink of dissolution. . . . . It is wonderful, and at the same time pitiable, to mark the senile and impotent tenacity with which this old man clings to his right to do wrong at a moment when the whole system seems ready to perish. If France and Austria were to retire there would be an end at once and forever to the States of the Church. . . . . But so long as the French remain to protect him, he will by his ecclesiastics and his bravos, drain the country and destroy the people; and, if the French go away, the people, exasperated beyond all moderation, will probably expel him. This is the dilemma.

"The Nations were Angry." Rev. 11:18.

Preparations for the second scene in the last bloody drama of this world's history are being developed on every side, and causing monarchs to turn pale. The *people* seem determined to take the work into their own hands and wait no longer for emperors to lead.

The hatred for the harlot at Rome seems to be increasing, and is too deep rooted now to be quietly removed by any more false promises, from the crowned heads sustaining that system of crime and cruelty.

Mazzini, the noted Italian revolutionist, when speaking of the peace of Villafranca, says:—

From one end of Italy to the other, one unanimous deep murmur of anger and menace must respond to the abominable news. . . . Among the wretched oppressions which weigh upon Italy, the very worst is that of the Pope. The constant protest of the population against the Papacy is a fact acknowledged and confirmed by all Europe. The insurrection of *ten* cities, accomplished without the shedding of one drop of blood, is a solemn declaration of the sentiment of the Roman provinces. A shriek of profound indignation against the Papacy arose in consquence of the massacre of Perugia, and to those provinces is decreed a new Slavery, while the Papal ferocity is recompensed by the promise of the Presidency of the Italian Confederation. The emancipation of Italy, the annihilation of all Austaian authority south of the Alps, the creation of a strong kingdom in Northern Italy, the engagements agreed to with the scandalously deluded representatives of the Hungarian nationality, every word written or spoken in Paris and Milan—all, all is belied in a few sentences dated from Vallegie. . . . Let the watchword be Villafranca—Rome!

The Italians ought to-day to make solemn amends for the error commiited. They ought to rise, collect together, hold popular meetings, and pour forth such a protest from the very vitals of Italy against the peace of Villafranca as shall startle all Europe; they ought in every way to declare loudly, resolutely, that, unless compelled by force, they will not readmit the expelled masters; they ought to declare that they understood they were fighting to make their country free and united, that the people do not betray their programme, and that they will not cease from commotion till liberty and unity shall have been acquired. And they ought to prepare to repel force by force. . . . . Let them call the people to arms, and lead them to the barracks of the volunteers and of the Italian soldiery, shouting: "Save with us the honor of Italy!" The volunteers will repeat that shout to the commander of their columns. Are not they the leaders—Garibaldi, Mezzacapo, Rosselli, Gridotti, Medici, Cosenz, and the others—the same who, ten years ago, saved the honor of Italy in Rome and Venice? They will hardly refuse to save it to-day. And if, God avert it, they should refuse, let each volunteer of heart and influence be chief of his own nucleus. To-day, in presence of this great crisis, he is the chief who feels, and dares to perform, the duty of an Italian.

To-day exists no longer obedience except toward the Italian programme. Let each who feels the importance of the present moment, who comprehends how in these very days is to be dreaded the life or death of a people for the next quarter of a century; let all such men rise without hesitation, without waiting for the signal from the capital or from recognized chiefs; let them appeal to the multitude that it stamp the peace with infamy, the vengeance of Villafranca. According to the energy with which the populace will respond, will depend the line of our future actions. Whenever the energy of the population proceeds to action, let in brief and uniform words the national programme be promulgated: "We will have Unity, and Liberty; war for each so long as war is possible." Then let everything be under the direction of committees of war, formed by the popular manifestations, ordered for the local defence, so as, at least, if we cannot conquer, we shall protest manfully, and shall impede the movements of any invader. Wherever the elements are in superabundance, let there be militarily organized a nucleus of brave men, mobilized under the direction of the centre, which shall extend the movements in the neighborhood. Wherever there are in Italy or in exile men of influence in their native places, let them get there; let each hasten to his post. Wherever there are Italians who possess means above their necessities, wherever there are foreigners to whom Italy is the country of their affection, let them contribute what they can, and that quickly, to aid in the mobilization, the workers, the grand Protest. Subscriptions were made for the families of the volunteers—to-day the family of the volunteers is Italy. Let gifts be sent to her by the hand of whomsoever best represents her. Let gifts be sent, that Italy may be saved from dishonor and slavery.

To the centre—to the centre—with views on the South. In the centre tyranny was resisted under every aspect it could assume—civil, political, religious, foreign and domestic. Then acquiring for Italy the hesitating South, we shall obtain the most potent basis of operations which can be furnished to the national movement. . . . . The reconquest of Perugia ought to be their first step in the new life.

Rome has a heavy debt due to all Italy and to all Europe—the programme of 1849. Rome, in 1849, declared the Pope to be morally dead, and she was rebaptized, with noble actions, metropolis of Italy. Rome, degraded since then under the doctrinism of the worst of the managers of the House of Savoy; Rome, applauding the man who suffocated liberty in blood, is a spectacle so deplorable as to bring, if such were to last, skepticism into the heart of the most faithful believer.

Prospects in Europe.

The grumbling of the dissatisfied ones in Europe is like the heavy roaring of the approaching tornado. "Men may cry *peace, peace*, but there is *no peace*." The political volcano will, no doubt, soon burst forth again with redoubled fury. The despots of Europe begin to tremble before the oppressed and enraged multitudes, who have been promised liberty, but turned off with a despotic peace, to wear again the oppressor's cruel yoke. Apparently, the scenes of 1848–9 will soon be repeated with a degree of earnestness unparalleled in this world's bloody strife. Says the London *Tablet*, a Catholic paper:—

"Peace cannot come out of this present cessation from active war; the revolutionary spirit has been too deeply stirred, too many self loves have been hurt, and too many interests endangered. The Lombards will not submit patiently to the Piedmontese, and the Italians generally will be less disposed to a quiet life than they have ever been. Count Cavour will hardly abandon his work, and cease from plotting against the other governments of the Peninsula. A war will soon become necessary. . . . . All Italy is in revolution, and how is the revolution to be got under? Louis Napoleon has not deposed the Pope, nor has he sequestered his dominions, as was fondly hoped at first. He has not triumphed over Austria, nor has he expelled the Austrians from Italy, as he incautiously promised to do. But, after all, he has given the revolution a greater lift than any living man; and if he has quitted Italy, he only left it as an incendiary who had done its work. He has left the burning house because he found that it became too hot to hold him, but he has left the house on fire. And while the fire is still spreading, and while it is quite uncertain whether it can be subdued, it is premature to declare that he has failed. Perhaps the work may go on in his absence even better. The Papal States and Tuscany, the Duchies of Parma and Modena, may yet console Garibaldi, Kossuth and Mazzini, Palmerston, Russell and Cavour, by persistence in rebellion, and by the expulsion or the decimation of the clergy. The "great liberal party" feel that they were cowed too soon, and already begin to lift their heads and tell one another that the troubles of Italy are far from ended."

"I assure you that in the midst of revolution, of war, and of so many governments overthrown, the Pope will remain always the Pope. Providence and the history of so many centuries are my guarantee for that. What matter that the Papacy be annoyed, or even persecuted. Perhaps at this moment such persecution enters into the designs of God."

"Demons doing their last Work."

In Rev. 16:14, we learn that demons have a work to do among "the kings of the earth and of the whole world." That work is specified as follows:—"To gather them to the battle of the great day of God Almighty." In connection with this, the Savior instructs John to say—"Behold, I come as a thief." When those who are influenced by the demons least expect it, the Lord of glory appears. Signs indicate that the day is not far off when this Scripture will be accomplished.

At a Spiritualist convention held in Plymouth, Mass., Aug. 5th, 6th and 7th, Dr. Gardner, who has recently returned from Europe, is reported to have spoken substantially as follows:—

"It might surprise most people to learn that the Emperor Napoleon was entirely governed by spirit direction. The very results that had taken place within the last three months in Europe had been predicted to him (Dr. G.) some of them many years ago, and had been a matter of history for some years. Even the peace which had so much surprised the world had been hinted at; but that was not all peace which seemed to be peace. He knew that the Emperor Napoleon owed his safety from the bullet of an assassin to the direct interposition of a spirit—that he was forewarned, and therefore forearmed. He was warned by the wife of a foreign minister at his court, who was a medium, that the attempt to assassinate him would be made on a certain day, and he was told the very place where it would be made. As he had been told, so it turned out. The failure of the attempt was a cause of wonder to the whole world, the pistol having been fired within point blank range of the Emperor. And why did the attempt fail? Because Napoleon knew it was to be made, and was prepared for it—hence the ball did not prove fatal. He would not assert positively that the Emperor had worn a coat of mail, but yet that was undoubtedly the case. He was warned by the spirit that controlled his movements, and that was the spirit of his uncle.

There were others high in authority in Europe who to-day were influenced by spirits. You could hardly enter into an intelligent circle, either in this country or in Europe, where the matter was not being investigated. In England it was confined almost exclusively to the upper circles of society. With many of the leading statesmen of England it was a matter of daily and almost hourly investigation and of serious thought. In the city of Paris it was so extensively investigated that a manufacturer of a writing machine used there by mediums had sold in two months in the city of Paris alone nearly five hundred of these machines. They might judge, therefore, of the amount of spiritual investigation from that fact, when he said that it required two mediums and a circle of ten or twelve persons for each of these machines. In Paris he had received a communication in the English tongue through a medium who knew not a word of that language."

"Who are Spiritualists?"

At the late Spiritualist Convention, held Aug. 5th, 6th, and 7th, at Plymouth, Mass., a "declaration of sentiments" was made, the leading article of which was the following:—

"We recognize as spiritualists, according to the now common use of the term, all who hold to the one fact that human spirits have a conscious personal existence after the death of their physical bodies, and can and do manifest themselves and communicate to those in the body under suitable conditions."

A committee was appointed to call a *rational convention*, in order, as they say, to make "a *concentrated effort* . . . for the purpose of spreading the facts of Spiritualism broadly before the world."

The following is from the report of their sayings and doings:—

"The phenomena of modern spiritualism, by their startling significance and world-wide diffusion, have assumed, in the opinion of this Convention, an importance worthy the earnest consideration of all rational minds, demonstrating as they do the *immortality of the soul*, and inaugurating a purer theology and a deeper philosophy than humanity has hitherto attained."

How pure is that theology "that denieth the Father and the Son?" See 1 John 2:22. A prominent actor in the convention is reported to have said:—

"The authority that was absolute with him was not up yonder in the sky—not in the dead past, but in his own heart. The God that spoke in his own soul was his sole authority, and he hoped the Convention would adopt the document as meaning that thus they would sweep away all external authority—all books, Bibles, Shasters, and Korans."

Another says, "that he often converses with a deceased friend of his who still rides his favorite little gray pony in the spirit land."

As this monstrous delusion advances, we see more clearly the importance of the great Bible truth—"The dead know not any thing." Were it not for the doctrine of the immortality of the soul, Spiritualism, Swedenborgianism, Shakerism, Catholicism, and the eternal misery of the wicked, would be without a foundation.

Dear reader, let us spare no effort in trying to get the glorious truths of the Bible before the people, in order that they may be rescued from the snares of the devil. Pray, exhort, circulate tracts, and show by a consistent life the reality of the christian religion. Lose no opportunity for doing good.

Our Tract Column.

For the Crisis.

To Bro. Hastings.

Dear Bro.:—I have sent you five dollars in my tracts and pamphlets, at the rate of sixteen pages for one cent, to help a little towards the $1000 you are striving to raise to spread truth in the West. As the special hard times there prevent missionaries from traveling as much as heretofore, we should send printed heralds as the next great means of effecting reforms.

If brethren East had seen, as I have by traveling, the vastness, and destitution of that field; and heard the sorrows and requests from the tongues and pens of numerous brethren, thinly scattered over it, I believe the $1000 would soon be made up. But in Paul's day, "they determined to send help to the poor saints at Jerusalem," though they only *heard* of their wants, as we do of those of the West as to a spiritual dearth.

Permit me to suggest to brethren who travel in the West, one plan of spreading truth by tracts "broad cast." Two years ago when traveling in Illinois, Wisconsin, and Iowa, I practised throwing out some tracts at every depot where the cars stopped, in not one in twenty of which places had our views ever been preached. I always saw them picked up with eagerness, and often sighed because I was not able to "cast more bread upon the waters."

Now seems to be a good time to remind brethren of the fact that Bro. H. Grew's tract on destruction was *given* to Bro. Storrs, and led to the happy change in his views on life and death—remembering and reflecting on this, they can "behold how great a matter a little fire kindleth,"—it was only a 12 and not a 16 page tract.

The Lord comfort, you my brother, and prosper your praise-worthy effort, by inclining brethren to give *liberally*.

Jacob Blain.

Boston, August 15th, 1859.

Extract from a Letter.

West Meriden, Ct.

"How many there are who never have heard of the truths we hold so dear. Have we done all we could to present them to our dying fellows? I seem to be fettered just now, so far as visiting the surrounding country is concerned; but here is $1, Bro. Grant, which you may appropriate to the cause as you see fit. And, brethren and sisters, it only reduces the desired sum down to nine hundred and ninety-nine dollars, so you see there are nine hundred and ninety-nine more chances as good as mine to do something for the cause; and now is the time to take hold if you wish to have a share in that good object Bro. Hemenway advocated lately in the Crisis. A little from each one would cause the tracts to fly through the country, like the down of thistles before a tornado. Help spread the truth, while the day lasts, for soon the night will come upon us, wherein no man can work. Yours, hoping soon to inherit eternal life," Wm. A. Fenn.

From Eld. W. Sheldon.

"I am glad to see that Bro. Hastings is interesting himself in reference to scattering the truth in the great West. Hope he will be successful. Gladly would I lend a helping hand, but in a pecuniary point this is impossible; yet I can help scatter, if brethren who are able would furnish Bro. Hastings the means to publish matter to scatter; and, if necessary, I could help furnish a little of the matter, which is most needed in the West.

Brethren, East and West, wake up and respond to Bro. Hastings call; you are God's stewards, don't abuse your stewardship. Will you sacrifice for God's cause—do something more than to give a tithe of your overplus? Bro. H. has done much good in this line. Will you not help hold up his hands? People are so poor in this part of the West, that I have not been able to get a subscriber to the Crisis, though I have tried hard; yet people will read mine gladly—so it is with tracts."

Correspondence.

From A. F. Servis.

Bro. Grant:—Our two days meeting, held the 16th and 17th of July, was one of interest to the scattered flock in this section. Notwithstanding our meeting was held in time of harvest, which made it difficult for some to attend, and the notice being short, there was a goodly number present upon Sunday, to hear the word of life. There being no house sufficiently large or comfortable to accommodate those in expectation, we prepared a place in the grove, near Bro. Austin's house, and upon his land. When the hour for meeting arrived, it was manifest that not a few even in this vicinity were anxious to hear something more than the ordinary display of man's wisdom, which is foolishness with God. The subject in the morning was, the purpose of God in creating the world. As the several points were brought out during the discourse, and established by the plain word of the Lord, the whole congregation gave unmistakable evidence of a deep interest in the subject under investigation. To many, the doctrine of the Bible was a new thing, and some acknowledged that if the Bible was true, we, above all other denominations, have the truth. Some wept for joy, while participating prospectively in the final restoration of all that God has promised since the world began.

After public exercises were ended upon the ground, we marched in a line to a small lake, there being much water, where the writer had the satisfaction of burying, in the liquid grave, nine willing souls, who arose to walk in newness of life preparatory to enjoying eternal life in the kingdom of God. The best of order was observed during the solemn rite, and others there were, who were almost persuaded to become christians, by obeying the gospel of Jesus Christ. After the necessary refreshments provided by Bro. Austin, who with his companion and aged father, (though they have been in the faith but about a year,) are pillars in the church; we repaired to the grove, where we had a social season of conference, and, assisted by Bro. Adams, we served the little flock by breaking and passing to them an emblem of the broken body of our absent Lord, also a type of his spilt blood; in partaking of which, we felt in our hearts that it was a shadow of the Lord's death *till he come*.

Thus ended one of the best, meeting if not the *best*, that has been our lot to enjoy, since we embraced the Advent faith. May the interview thus enjoyed, and the evidences connected therewith, be lasting to those who have put on Christ, in stimulating them to walk therein, until Christ shall come to be glorified in all his saints. The Lord bless, also, such as are impressed with a duty to obey the gospel, while Jesus their advocate remains but a little longer, pleading in behalf of a guilty world.

Holly, Mich., Aug. 1st.

From Eld. L. Boutell.

Bro. Grant:—I am stilll in the field, full of courage, warning and beseeching my fellow men to be reconciled to God, and saved in the day of my Lord's coming.

I have just returned from a grove meeting in Elliot, Me. It was a new place, with but one family of our faith; but we found an ear to hear the doctrine of the Bible. We commenced the meeting Sunday morning, and there was such an interest that we felt bound to stay still longer. Therefore we gave one appointment for Friday and Saturday evenings and over the following Sunday. And if it had not been in the hurry of haying, we should have had meetings daily, and they would have been well attended. The interest continued to increase, and the second Lord's day was one long to be remembered by many. There were probably four hundred people out to hear. The best order prevailed, with great solicitude to know what we believe. I did the best I could to rightly divide the word, so that all might be instructed in the ways of God more perfectly. A goodly number of our brethren from Portsmouth came over to the meeting and rendered essential service.

The coming of the Lord and the certainty of his soon coming, by the signs of the times, with the sleep of the dead, the resurrection therefrom, and the *positive* promise that the righteous, when rewarded at all, would have a "kingdom," an inheritance incorruptible, undefiled, unfading,—"That the meek shall inherit the earth," urging the importance of experimental religion to be manifest in daily life, were among the things we preached to many that had ears to hear and hearts to feel. I left them hoping the seed sown might soon spring up and bring forth fruit to the glory of God.

The Lord reward Brother and Sister Athorn for their sacrifice for the meeting, and may the Lord add to their number such as may be saved in the day of the Lord Jesus.

Groton, July, 1859.

From Elder W. Sheldon.

Bro. Grant:—While living so many hundred miles from friends of former years, so far away from ministers of "like precious faith," your paper is a welcome and refreshing messenger, as through it I hear from many of my old friends.

Since leaving the East I have seen no cause to change my faith in the great fundamental principles of the gospel, but much to establish me. I am looking with interest at the raging elements in Italy. Rome, I think, will be burnt near the Advent. Should I hear that this had been done, it would inspire feelings in my heart that nothing else could this side of the judgment. But it may be accomplished so near the end itself that the news may not reach me. How rapidly this movement may progress, I know not, nor yet how many seeming disastrous victories may yet be gained over the French and Italians; nor do we know but this flame may be temporarily suppressed; but I do feel confident that the elements are in existence which will result in an effectual outburst; and the present movement certainly looks like the thing, even if it should prove premature. This movement has commenced *in the right place*, as well as *at the right time*. Truly the children of the Bridegroom may shout, with glad hearts, "Behold he cometh!" and it almost seems that "if these should hold their peace, the stones would cry out."

We are so far down the stream of time that we should anxiously watch the fulfillment of the "jots and tittles" of prophecy. We had better be a little too *hasty*, than too *tardy*. Better be a little premature than behindhand. Our caution should not be allowed to extinguish our judgment. But it is not probable, from present appearances, that we are "hasty" or "premature." Events loom up conspicuously of thrilling magnitude, which we shall not do well to ignore; events which closely link the present time with the judgment of the great day! Student of prophecy, turn not a deaf ear to yonder clang of war, but pause and inquire if it is not pointed to by the finger of inspiration as an omen of redemption to the church. Ye saints, rejoice! Watchman, sound the alarm! Sinner, tremble! come to Christ.

Castle Rock, Minn., July 24th.

From J. H. Harding.

Bro. Grant:—I have had the privilege of reading your valuable paper, and consider it meat in due season; for I am well satisfied by the movements in the political world that the great battle will soon be fought. The nations of earth need not hope to have dominion much longer, for that "Stone" must do its destined work; and Papacy with its unhallowed influence, with them shall pass away, while the saints of God take the kingdom; but without the force of arms.

Christ is our Captain, leading us through fiery trials; but he will bring us to Beulah's peaceful plains, and his banner over us will be love. I long to be there! What transports of joy will fill our souls, as we behold our Saviour seated upon his throne, and the saints of all ages gathered before him, to part no more forever!

There is a spirit of investigation in this vicinity. In my feeble way I have occasionally addressed them. There has been so much interest, I have wished that God would send some messenger with a live coal from off his holy altar, to drop in amidst them; and methinks a fire would be kindled that would burn until Christ shall come. There are several waiting to be buried with Christ, and thus acknowledge to the world their faith in the resurrection.

Bridgewater, Vt., July 23, '59.

From Alex. McClure.

Bro. Grant:—For sixteen years I have been waiting for the coming of the Savior, and to-day I groan for the redemption of the body. I praise the Lord that his word is as a shining light; and the perfect day is near, I humbly hope, when I shall meet those dear friends with whom I have taken sweet counsel. I look back with joy to other times, when I first heard the glad news of a coming King to reign in righteousness. With what pleasure I have listened to Brn. Storrs, Himes, Miller, Weethee, and beloved brother Cook. The voices of some I have heard, are heard no more. Brn. Charles Fitch, Kent, Crawford, and others, are silent in death. The monster has them in his grasp; but Jesus is coming; they will live again; then I hope to see them, not in tears for an unbelieving world, but in immortality, in that land where no tears ever fall.—Come, Lord Jesus, come quickly!

I hope my brethren will live in peace, and may the very God of peace sanctify us wholly, that we may have an abundant entrance into his everlasting kingdom. Your brother expecting immortality in the resurrection.

Meadville, July 23d.

For the Crisis.

Wilbraham Campmeeting.

This bids fair to be the best and most profitable meeting for years. Many new ones are coming to hear for themselves our general views of scripture, and signs of the times, etc. People are getting sick of this weak, unscriptural, papal, spiritual view of things. They begin to see they must believe the Bible, or be swept off the old gospel track by the muddy inundations of spiritualism. As it is now combined with the rotten theology of this age, we need the whole armor on to gain the victory over so complicated a mass of opponents, especially the sword of the Spirits which is the most useful.

Now, in view of these things, we ask our brethren to come up to battle, fully equipped; not merely to present some one-sided issue that we claim the honor of originating; this is n't the way to benefit the many, and will not be tolerated, for it is not the object of this meeting. Every effort will be made to make it a pleasant meeting. To accomplish this, we want all to feel that they can do something. Do what you can—not try to do somebody else's work.

I was on the ground yesterday, the 10th, all things were safe. Each tent's company will find things as they left them; even the tent poles are standing just as they were left. Each can have his old stand if he desires it. Boarding tents for man and beast, as usual, only better tents for strangers will be provided, so all can be sure of tent room. Be thoughtful enough to bring a blanket for yourself. Such as bring many changes of raiment and no bedding, I notice don't pray much. It is no place to visit day times and sit up nights.

Provision necessary can be had on the ground cheap, in the raw material, every day. Those boarding themselves will save the trouble of transportation, and loss, by buying what they want there. I will do what I can for the comfort of the camp of God's people. I hope to see those little lambs in different places, who have left off buying jewelry to get money to go to campmeeting. Such will surely get blessed.

P. S. My post office address is at Chicopee Falls, where it always has been. Some letters of importance have been directed to Chicopee, and failed to reach me in season.

H. Munger.

Chicopee Falls, Aug. 11th, 1859.

For the Crisis.

"Enoch Walked with God."

O blessed life! O blessed prelude to a peaceful death and a glorious immortality!

But what is it, brethren, to walk with God? It is the development of the enlightening and regenerating power of the Holy Spirit of God. It is reconciliation to the true God: reconciliation to his holy perfections, to his law, to his gospel, to his commandments, and to his providences. It is habitual sacred communion with him. It is the soul panting after the living God, as the hart panteth for the water-brook.

It is crucifying the flesh with its affections and lusts; our pride, covetousness, and vanity. It is overcoming the world by a living holy faith on the Son of God. It is walking as Jesus walked, in practical love and benevolence. It is "visiting the widow and the fatherless," and keeping "ourselves unspotted from the world." It is doing "good to all men" as we have opportunity, "especially to the household of faith." It is a life of love to God and love to man.

Dear reader, are you thus walking with God? Have you *now* this blessed earnest of the heavenly inheritance? Are you, by "the power of the spirit of life in Christ Jesus," watching, praying, working, fighting, and overcoming? If so, the conflict will soon be ended, the victory won, and the crown given.

H. G.

Obituary Notices.

Sister Abbie Jane, daughter of Bro. Samuel Rogers of Stowe, Mass., fell asleep in Jesus, July 21st, 1859, aged twenty years and seven months.

Consumption was her fatal disease. Her sufferings in the last part of her sickness were great, but with heavenly resignation and much patience she endured, longing to be at rest. I visited her in her sickness, and always found her in a blessed state of mind. Her faculties were concentrated upon the consummation of the "blessed hope." She talked as freely about dying and the certainty of a resurrection, as any one would of a pleasure excursion of the coming week. And she would say—"no sorrow there!" "I shall meet mother! oh, yes, and all the good" "O this hope!" "we shall live again." Her faith was triumphant. The Rev. A. Morton attended the funeral. She took each of the family by the hand, faithfully warning them to be prepared to meet her in the world to come, where parting will be known no more forever. God grant the warning may be effectual, and that the comfort and consolations of the Gospel with its blessed hope may be theirs, that they may all be saved in the kingdom of God together.

L. Boutell.

Summary of News.

FOREIGN.

Per steamship Vanderbilt. From Southampton the 3d inst.

FRANCE.

The Vienna correspondent of the Times says: "Although Count Collorado had an audience of the Emperor on the 28th of July, and was long closeted with the Minister of Foreign Affairs, he is not likely to leave for Zurich until the beginning of the coming week. For a time a very unfriendly feeling towards England prevailed here. The warmth of the Austrians is rapidly subsiding. The promise of the Emperor of the French to put his army and navy on a peace footing, has made a great impression on the Austrian financial world. The Count de Conneville will return here as the representative of France."

The projected reduction of the French army and navy was being discussed by the press of France and England, and there was a great diversity of opinion as to what a peace footing meant. The Gazette de France says it must be understood to comprise the ability to have 560,000 men under arms at a month's notice, and with a view to the extension of colonial possessions.

The Paris correspondent of the London Post strongly suspects that all idea of a Congress is given up, and that the affairs of Italy will be settled by France, Austria and Sardinia.

GARIBALDI'S POSITION.

The London Post says that Garibaldi has sent a circular to all the free States of Italy, in which he declares his army to be ready at any moment to continue the Italian war of independence.

Garibaldi has issued the following order, dated Louviers, July 19: "However political affairs may go, in the present circumstances it is the duty of the Italians not to lay down their arms but to swell the ranks and show Europe that, guided by the heroic Victor Emanuel, they are ready again to confront the vicissitudes of war in whatever form they may present themselves."

ITALY.

The agitation in Savoy for annexing that province to France, was assuming formidable propositions.

The Times correspondent from Rome says that there is great dissatisfaction here, and "I have no hesitation in saying that the French soldiers alone keep down a general outbreak. The Jesuits have been driven out of Faenza, Forti and Ferrara. In this last city only one hour was given them to leave, and in the others twenty-four hours.

The Bologna Gazette publishes a declaration to the effect the provinces of Romagna have shaken off the fatal yoke, never to return to it again, and that it is their wish to be annexed to Sardinia.

RUSSIA.

The Journal do St. Petersburg is authorized, in regard to the story that the neutral powers offered less favorable terms to Austria than those agreed upon at Villafranca, to state that the basis of mediation, as lately published, had not been agreed upon by the neutral powers, not even discussed, and the preliminaries of peace between the belligerents were already signed before the principle of mediation which formed the object of negotiation between neutral powers, was definitely agreed upon.

INDIA.

Aden, July 17. The disaffection among the late Company's troops is on the increase. They are in open mutiny, and have entrenched themselves in the barracks, and elected officers to command them.

The Times Calcutta correspondent, under date of June 18, says the campaign has been left to the Oude police, and the Europeans have withdrawn under cover for the rains. The rebels said to be six thousand strong—are in great distress.

LATEST.

The Times Paris correspondent says the Emperor is very anxious to satisfy the European powers of his pacific intentions, and before many days they will be invited to a Congress, where a solution of the Italian difficulties will be proposed, which will deserve support for its legal character. Prince Napoleon is said to be indefatigable in his efforts for the amicable settlement of all difficulties among the European powers. Orders have been given for disarming all ships at Brest, and for the French Admiral to haul down his flag. Indeed, what is called the Ocean Squadron has ceased to exist.

The London Times quotes a letter from Milan, which states that the extreme party is beginning to agitate, and that it is possible Venetia may rise in insurrection.

A letter from Valellise says that on hearing of the preliminaries of peace, Garibaldi offered the resignation of himself and all his officers, but the King refused them.

The Moniteur of the 28th ult., contains the announcement that the Emperor has decided that the Army and Navy shall be restored to a peace footing without the slightest delay.

ITEMS.

A Brave "Vivandiere."—Madam Cros, a vivandiere of the Foot Chasseurs, a pretty woman of 22, and the wife of one of the chasseurs, requested permission of her husband, who was in the reserve, to follow the attack, and assist the wounded at Solferino. Taking with her her keg of brandy, a canteen of water, and a package of linen and lint, she went forward into the thickest of the fight, heedless of the bullets, and dressed the wounds of many of the men, and among them that of the Cent-Garde, who was struck in the head when close to the Emperor. A short time after she saw one of the chasseurs lying on the ground, wounded in the side. She stooped down to him and gave him some water, with a few drops of brandy in it. While the man was drinking, a ball broke her little finger, smashed the glass, and killed the man. Madame Cros then proceeded to the ambulance to have her wound dressed, and while on the way saw a soldier named Riche, both of whose legs had been perforated by a ball. Being wounded herself, she could not lift the man up, but she adopted another expedient. She stooped down, and telling him to clasp both his arms round her neck, in that manner she managed to drag him to the ambulance. On the following day, Madame Cros was told by the surgeon that her finger must be amputated. "Well, then," said she, "do it at once," and the operation was effected without her uttering a word. Some rings on her middle finger which were broken by the ball, were afterwards presented to the Emperor, to whom the courageous conduct of the *cantiniere* was related.

The Want of Italy.—Herr Brock in his new work argues that national independence, in particular, is the great want of Italy. Germans, French and Austrians in vain have attempted to govern this country. Their government has resulted in their own misery, as well as that of the Italians. The papal sovereignty is the great obstacle to Italian unity. Herr Brock quotes Machiavelli in confirmation of this opinion. (Discorsi, Lib. i. cap. 12.) He maintains that the Italians are perfectly ripe for the abolition of the papacy. The papal government is effete. It is unable to protect itself. It flies before danger. It is incapable of reform. It does not live in the affections of the Italians, but in the bayonets of the French.

Religious Liberty in Lombardy.—The *Press* says: "The Governor of Milan, representing Victor Emmanuel, has proclaimed liberty of worship, reading and printing. This is no ordinary privilege. It will do more to prevent the reflux of Austrian domination and sacerdotal intolerance than treaty or army or battlements. It will give the people a taste of enjoyment which it will be almost impossible entirely to eradicate at any future time, because the longer it lasts, the more extensively and firmly it will interlace and incorporate itself with the very life of the people. What is worthy of remark in this instance is the fact that this is not a Protestant insurrection against a Roman Catholic institution, resting its right on sacred Scripture, and deriving its growth from the overthrow of Roman dogmas, but a purely civil right exacted by Roman Catholics for the use of Roman Catholics. These have demanded and vindicated it as a political necessity of national existence."

☞ A letter from the Sandwich Islands alludes to the Rev A. Thurston, the veteran missionary at Kailua, who has labored faithfully at the same station for thirty-nine years, without having left the Islands once during that period. He is over 70 years old, but a hale, robust man, with flowing white hair, and venerable beard untouched by the razor.

☞ The first American woman who ever went ashore in Japan was Mrs Bailey, wife of Captain Bailey, of Philadelphia, master of ship Mary Ellis. She was surrounded and followed by a large crowd of Japanese, but all their movements were perfectly respectful.

☞ Hon. Horace Mann, President of Antioch College, died at Yellow Springs, Ohio, Tuesday, Aug 2nd. He was in his sixty-fourth year.

Notices, &c.

☞ Bro. Edwin Burnham will commence a protracted meeting in Woodstock, New Brunswick, on Friday evening, after the second Sunday in September, and from that time will labor one month in the Provinces, as the friends may arrange.

East Kingston Campmeeting.

Tickets to this meeting may be obtained on the Boston and Maine Road at half price, from Lawrence, or from Great Falls, or from way stations between Lawrence and Great Falls.

Tickets may also be obtained for half price at Concord, N. H., to Newmarket Junction, and from Portsmouth, N. H., to the Junction, and from Manchester, N. H., to Lawrence, Mass.

The camp ground is one mile from the East Kingston station. Carriages will be in attendance on the arrival of each train.

All interested are invited to attend.

J. V. Himes, Superintendent.

Boston, Aug. 16.

For farther notice, see Crisis of July 27th.

☞ Will Bro. A. N. Seymour favor me with his address, as also that of other ministers in this State? A. F. Servis.

Holly, Mich.

The Maine (Adjourned) Conference.

We were to give the notice of this conference after being informed as to time and place. We learn that it has been decided that it will commence Sept. 15th, but the place is not yet determined. I give this notice thus early, that other meetings in the State may not be appointed so as to conflict. We shall expect a large delegation at this meeting. The place will doubtless be given next week, with the particulars.

I. C. Wellcome, Sec.

Richmond, Me., Aug. 5, 1859.

Notice.

The next meeting of the *Grand River Quarterly Conference* will be held in Jamestown, Ottawa Co., Mich., in the Stiles school house, to begin Friday, Aug. 19th, and hold over Sunday. A general attendance of brethren and friends is solicited.

O. R. L. Crozier, Sec. of Conf.

Grand Rapids, Mich., Aug. 5, '59.

Campmeeting.

There will be a campmeeting in Savoy, on the same ground that was occupied last year for that purpose, commencing Sept. 5th and continuing one week. Particulars hereafter.

J. C. Healy,
Committee, E. Starks,
E. M'Culloch.

CAMPMEETING at Wilbraham, August 29th.

Our annual feast of tabernacles will commence the 29th of August, on the old ground in Wilbraham, and hold one week. We hope for the best, the most successful and profitable gathering of the Lord's people that has ever been held there. The objects of the meeting, and the wishes of the committee with reference to its character, have been fully and well expressed in Bro. E. Burnham's campmeeting letter of last week.

Let us *all* lay aside the weights—harness for the battle in the panoply of God, and come up to certain victory. Let us *all* pray much and come with the fire burning in our hearts, and Wilbraham mountain will never be forgotten.

Abundant facilities for boarding and horse keeping at reasonable rates. Also tent room for those who are not otherwise provided for.

The arrangements for fare to the campmeeting are from Worcester East and from Pittsfield and North Adams West to the camp-ground, at one-half fare or one fare for both ways. Also the same on the Connecticut R. R. Road from Vernon or Keene, N. H. The Western R. Road will issue tickets for the week, but those who come over the Conn. R. Road, will pay to Springfield, and from there to Wilbraham, and returning, will receive a pass from the Committee of the meeting. No charge for baggage from any point.

Let it be understood that *full fare* is paid *one* way from all points above named on the Western and Conn. R. Roads, and *no charge for returning*.

☞ The fare from Boston is reduced half,—the tickets being $2.50 for going and returning,—good from Aug. 29th to Sept. 5th, inclusive.

☞ Those going from Boston will obtain their tickets of Bro. Geo. T. Adams, 167 Hanover Street.

Hiram Munger,
Randl. E. Ladd, } Committee.
Geo. T. Adams.

Collinsville Campmeeting.

Providence permitting, this meeting will commence Aug. 22, and continue through the week, and over the Lord's day. It will be located about three miles below Collinsville, on land of Bro. Johnson, the same occupied by us last year. Provision will be made to accommodate all who may desire, with board and horse keeping, on reasonable terms. The cars will stop at the ground. Fare from Hartford, fifty cts. It is unnecessary to say any thing in commendation of our meeting last year to those who were present—it spoke for itself. We hope for a still better one this year. Come, brethren and sisters, let us rally once more for a glorious victory! We expect a goodly number of our able ministering brethren will be present to preach the word.

S. G. Mathewson,
E. B. Gilbert,
Saml. Johnson,
S. M. Tairo,
S. Pond,
W. H. Parmelee,
B. Riggs,
Committee of Arrangements.

Campmeeting.

The campmeeting advertised for Lynn will be held on the old spot in Harmony Grove, Westford, to commence on Tuesday, Sept. 6th, and continue over the Sabbath.

Tickets from Boston at half price, providing fifty are taken. Particulars hereafter.

M. W. Corliss,
L. Boutell.

Ohio Conference.

The Third Annual Conference of the churches in Ohio will be held at Marysville, Union Co., commencing at one o'clock P. M. on Thursday the 8th Sept., and continue over the Sabbath. Ministers and lay brethren of this and adjoining states are affectionately invited to attend. It is hoped that all the churches of Ohio will be represented. The brethren of Marysville and vicinity will see that adequate provisions are made for the accommodation of all who can make it convenient to attend; and as the committee think they ought not to be further burdened, take the liberty of recommending the several churches to provide their delegates with traveling expenses. The place is accessible in different directions by Rail Road.

Come, one and all, panoplied, not like the warriors of earth, with the weapons of destruction, but having on the entire christian armor, with hearts imbued richly with the spirit of prayer, love and faith, that we may yet, if needs be, a little longer wield the sword of the Spirit, which is mighty, even to the pulling down and destruction of all earthly and oppressive dominions. Let us come thus armed, dear brothers and sisters, and our meeting will be one of profit to us all, and God will be glorified.

G. W. Cherry,
E. R. Southwick, } Committee.
P. Alling.

Norwalk, O., July 20, 1859.

P. S. Brethren from abroad coming to this Conference either by Railroad or otherwise, will call on Brother Patridge, where further provisions will be made for their entertainment.

E. R. Southwick.

☞ The next Quarterly Conference of Western Central Maine has been invited and will meet in South Livermore, Sept. 1st, Thursday, at 2 o'clock, P. M., and continue over the Sabbath. We hope all the ministers of the quarterly conference will be there, (and ministers from other parts of the State are cordially invited,) and as many brethren and sisters as can consistently come. Come with faith in God, ready to work in his cause for the salvation of souls. Call on Brn. Soper, Silas Timberlake, Addison Cambell, and Chs. Boothby, about one mile from North Turner Bridge. In behalf of the Conference,

I. C. Wellcome, Mod.
I. Wight, Sec.

☞ Elder E. Burnham is earnestly requested to visit South Berwick, Me., and preach the word of eternal life. Gideon Dox.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Wm. G. Moncrieff will preach in Boston (Chapman Hall)........Sunday, Aug. 21st

Bro. Edwin Burnham will preach in Danielsonville, Conn., the second Sunday in Sept.

Eld. A. Ross appoints to preach in
Poultney, Vt.......................Aug. 21st
Low Hampton, N. Y......Aug. 16th, 17th and 18th
Rutland, Vt.......................Aug. 23d
South Woodstock, Vt..........Aug. 24th and 26th
North Springfield, Vt..........Sunday, Aug. 28th
South Vernon, Vt.......................Aug. 30th

Should any of these appointments conflict with previous arrangements, please inform me by letter at Poultney.

Eld. S. W. Bishop will preach in Sutton, N. H., (school house, near Harvey Wadleigh's).............Sunday, Aug. 21st

Bro. J. K. Bellows will preach in
Pine Swamp, Ct.......................Aug. 21st
Cheshire, Mass...............Aug. 23d and 24th
North Adams, Mass.......................Aug. 28th

I will preach, if the Lord will, at
Salem, Mass.......................Aug. 21st
Portland, Me.......................Aug. 28th
J. COUCH.

Eld. J. Hemenway will preach in
Goshen, Mass..................Sunday, Sept. 4th
Will attend the campmeeting at Savoy the week following.

Eld. J. Turner will preach in Worcester, (Thomas St. chapel) Sunday, Aug. 21st

Eld. John Billings will preach in Worcester the last two Sundays in August.

Bro. Philo Hawks will preach in Springfield, (Music Hall) Aug. 21st.

Bro. W. S. Campbell will meet the church in Springfield, Aug. 28th. R. E. LADD.

The Lord willing, I shall preach in Stockbridge, Vt., first Sunday in Sept. O. D. GIBSON.

Eld. Wm. Shepherd appoints to preach at Plymouth Hollow, Conn..........Sunday, Aug. 21st

A subject of unusual interest and importance will be presented. Brethren from abroad are invited to come.

Conesus Centre..........Saturday eve., Aug. 20th
and over the following Lord's day.
MILES GRANT.

P. S. I purpose to be at the Collinsville and Wilbraham campmeetings. M. G.

Eld. White appoints to be with the friends in
Warehouse Point.......................Aug. 18th
Hartford, Ct.......................Aug. 19th
and remain over the 3d and 4th Sundays.

H. F. Carpenter appoints to preach in
Bristol, Ct.......................Aug. 21st

T W Piper will preach in
West Ossipee.......................Aug. 21st
Madison.......................Sept. 4th
Sandwich.......................Sept. 11th

By invitation, the Lord willing, I will preach the gospel as follows:—
Cheshire.......................Aug. 21st
S. S. BREWER.

Business Matters.

To Correspondents.

I. C. Wellcome—Balance 44 cents.

M. S. Chambers.—Will send you the tracts in a few days.

Eld. J. Hemenway's P. O. address, is Worcester, Mass.

Eld. S. W. Bishop's P. O. address is Warner, Merrimack Co., N. H.

Cash Receipts.

Mrs. E Chapman 234, $2.52.

Mrs. M M Ross 221, W Stark 221, W Kingsbury 217—50 cts. each.

H H Stoddard 225, S Manson 230, D V Corey 230, A M Cole 215, C M Smith 232, J M Howard 252, D W Johnson, 260 L Tuttle 198, I Forshee 222, Mrs. S Jennings 230, W G Ocobock 224, F Bates, Jr., 234, R E Cole 254, J N Boxwell 230, C H Wyman 226, C H Thompson 234, R R Clark 208, C Butterfield 234, D H Warren 228, N Wheeler 228, Mrs. A S Kingsbury 230, A P Hyde 215, Mrs. Margaret Lewis 230, C Platten 230—$1.00 each.

S A Macomber 205, T A Roberts 227, A Boyden 252, C O Delano 212, L S Hussey 256, H G Smiley 260—$2.00 each.

For Books and Tracts.—M Russel $1.00, J. C. Mirick 5 cts, C. M. Smith 6 cts, W. A. Fenn 10 cts, Mrs. E Chapman 18 cts, L Tuttle 10 cts, V P Simmons $1.00, R C Cole $1.00, T C Taylor 36 cts, A W Sibley 33 cts, J G Bush 27 cts, M S Chambers $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruah and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 60 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus: does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred; Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 5 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 8 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $2.00 per hundred. Sold by G. W. Young, 126 William St., New York; Truman and Spafford, Cincinnati; and S. C. Griggs & Co, Chicago.

The Harp: a selection of sacred hymns, designed for public and private worship. Published by J. V. Himes. Price 60 cts.; postage 9 cts. 1-4 off per dozen. Pocket edition, gilt, $1.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.50.

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THE WORLD'S CRISIS. WHOLE NO. 1206.

Original Contributions.

For the Crisis.

[illegible] Pictures of Bible Scenes.—No. 7.

BY ORRIN F. ALLEN.

THE DEATH OF ADAM.

[illegible] western sky was sinking low
The [illegible] sun, begirt with crimson clouds,
That [illegible], left behind a shining path,
[illegible] with gold, and airy isles of light.
[illegible] the loving universe,
[illegible] tinged with day's departing beam;
In quiet beauty lay the distant hills,
The [illegible] old woods and meadows green, with streams
Of liquid silver gliding on between.
All quiet was the scene, and clothed upon
With much the love of primal Paradise.
Few sounds arose to mock the silence deep,
As gently on the hours of even stole,
Save soft, perchance, an evening vesper note,
The voice of zephyr, sighed; or went abroad,
Like chimes of silver bells, the murmur sweet
From far cascade, half hid among the groves.
Green arbors, flower-entwined, were there,
That formed a cool retreat, when beamed the sun
With noon-day heat, or where the wearied form
Might rest when came the hours of even on.

A little way from this, amid a grove
Of branching lindens, rose the snowy tents,
The early home of man. Amid this scene
Of earth's sweet prime, there daily went abroad
The world's first fathers, and the patriarchs,
Whose years by centuries, and not by tens,
Were numbered.
Generations long had come
And passed in their slow round of rolling years,
Since first the human pair had sought a home
Amid these fragrant shades. Here long they'd lived
And watched the growth of life, till round them now
Their children and their children's children thronged
In families and tribes, and they to climes
Afar had sent their swarming colonies,
Which marked the bounds of empires and of states,
That flourished long in sinful lust and pride,
Till rained the Deluge, blotting out their trace
Of primal grandeur.
Changes thus the scene;
When o'er the tented home of Adam falls
The rushing wing of Death's slaying angel.
A scene that draped that distant age with gloom,
And filled the hearts of men with boding fear.

The 'customed festal day had come and gone,
When men were wont to gather round the home
Where first were spent their dawning childhood years,
And to the throng had Adam told the tale
Of life in Paradise, its scenes of love,
His oft communings with the Holy One;
And then his sin, his loss of treasured joys,
His exile life amid the world's wild wreck
Of blighted bliss. Of this, and more he spake,
And o'er his sinful fall he wept, as weeps
The mother when she mourns her first born's death;
Then slowly raising towards the skies his hands,
He prayed for pardon, breathing for his sons
A father's benison.
Slowly on his couch
He sunk, while faded from his eye the light.
A pallor strange and new crept o'er his frame
That told of death. Pale gazed upon her lord
Our mother Eve, whose heart, yet warm with love,
Was wrung anew, because of blighting sin.
With terror knelt her sons and daughters there,
Around their aged father's couch of death;
For death to them was new, scarce known before.
Slow and slower throbs the pulse of Adam—
A shudder—pause—and all is o'er—is hushed
In death's cold, solemn stillness. Sad remained
That stricken group, like marble forms of grief
That may be gazed upon in halls of art.
Not long that awful pause, for soon loud rang
The cry of woe along that throng of tents,
Whose piercing note went up in agony
To listening ears in heaven.
Burial day
Opens on space, and slow the pageant moved
Towards the tomb assigned the patriarch.
Their sighs alone were anthems chanted there,
For they had learned not then the measured flow
Of grand and solemn music, save that which
The heart gives forth in its deep agony.
Amidst a spreading plain they buried him;
Adam their father, buried him; as when
He died, the sun was low along the hills.
Above his dust they reared a pile of stones,
Unhewn and rude, to mark the sacred spot
Where slept the world's first father.
Thus began
The monster grim, far back among the years,
When time was new, to thin the ranks of men
With poisoned shafts; and through the ages since
Hath sped his arrows thick on every hand,
Till earth is strewn with clay that once did bear
The human form; was clothed upon with all
The charms that waken love, or haughty mien
That genders fear.
Yet, shall this always be?
Shall always thus the work of death go on?
No! whispers faith; no! shouts the prophet bard;
No! rings a voice from ages yet to come;
For time shall be when death no more shall crush
The torn and bleeding heart of man with grief;
But life, unending life to him shall give,
Unmeasured sense of joy and love and bliss,
While countless years roll round their festal scenes.

For the Crisis.

Paraphrase on 1st Cor., Chap. 15th.

The following paraphrase has once appeared both in the *Harbinger* and *Advent Herald*, but many who have heard it read wish to see it in the *Crisis*. It was copied from an old book, March 17th, 1851, by Elder Geo. Dillabaugh, at Reach, C. W., who called it a "translation," but it is too rich and gorgeous for a literal translation for the poverty-stricken original. It is properly a paraphrase. But who is the author? Can any one tell us? Bro. D. said the book was very old and worn and the title-page gone. He also promised more extracts from it. Will he give them? This is very rich. It reads like a copious stream of light and glory. D. T. T.

PARAPHRASE.

1. I publish again the joyful news which I once proclaimed among you, my christian brethren, which you then received with transport, and in the firm belief of which you now continue.

2. By your reception of which you are put into a state of salvation, if you are tenacious of the animating doctrine I delivered [illegible] would [illegible]

3. Among the first and fundamental truths then which I published among you, and of which I was convinced myself upon the best evidence, were the following: That agreeable to the predictions of the prophets, the Messiah suffered death, to rescue us from our vices.

4. That his dead body was deposited in a tomb; and that he was on the third day raised from it, agreeably to the scriptural predictions;

5. That after his resurrection he was seen by Peter, then by the twelve apostles.

6. He next exhibited himself to above five hundred christians, who were all convened together in one assembly—the greater part of whom are still living, though some of them have paid the common debt of nature.

7. He then was seen by James: afterwards, by all the apostles,

8. And last of all, as to an untimely abortive birth, he exhibited himself to me.

9. For I rank myself as the very lowest of the apostles; and indeed deem myself unworthy of that honorable name, because I once persecuted the church of God.

10. But by the divine favor I am what I am—and his favor, by which I am so singularly distinguished, was not lavished on me in vain; for I have labored more indefatigably in propagating the christian religion than all the other apostles—but I check myself—not my industry—but the favor of God, which accompanied me.

11. But it is not material whether it is I or they who are the instruments—for these are the truths you embraced.

12. Now since we all unanimously agree in proclaiming to the world the resurrection of Christ, what foundation have certain persons among you for asserting, That the resurrection of dead persons is an absurd impossibility?

13. For if the resurrection of dead persons is a thing impossible, it will follow, that Christ was never raised from the grave;

14. Consequently, if Christ was never actually raised from the grave, our preaching the Christian religion is absurd, and your belief of it is absurd;

15. And the result is, that we all of us have been publicly attesting a pious falsehood, when in the most solemn manner we declare to the world, that the Deity raised Christ from the dead—a fact, however, which never happened, if it is true, that the resurrection of dead men is, in the nature of things, absolutely an absurd impossibility;

16. For if the resurrection of dead persons is an absurdity, it will follow that Christ was never raised at all;

17. Consequently, if the dead body of Christ was never actually re-animated, your belief of Christianity is absurd and fruitless, and the weight of all your former crimes again devolves upon you;

18. And it will follow also, that those Christians, who have died in the belief of their principles, are totally lost out of the creation.

19. If all the hopes christianity really taught us to entertain were circumscribed within the narrow circle of this vain life, we christians are the most wretched of all mankind!

20. But Christ was actually raised from the tomb, and is become the first fruits of a glorious harvest of the sleeping dead.

21. For since by one man death was introduced, by another man was introduced a resurrection from death.

22. For as by Adam all the human race was subjected to mortality: so by Christ Jesus shall all the pious dead be entitled to immortality.

23. But every one in this restitution in a regular gradation is raised—Christ was the first that rose from death to immortality; the next will be the virtuous christians, at his glorious advent:

24. Subsequent to this, will be the final dissolution of this globe—which event will take place, but not till after he hath surrendered up his kingdom to God, even the supreme Father, not till after he hath totally crushed and demolished every dominion, every opposing civil power and secular sovereignty;

25. For he must retain his kingdom, until he hath brought all his adversaries prostrate at his feet.

26. The last foe he shall dethrone and annihilate is death.

27. For God hath subjected all things to his control—but when the Diety declares that he hath subjected all things under him, it is self-evident, that he himself must be excepted, who primarily invested him with this sovereign authority.

28. But when all things shall have become the subjects of his universal dominion, then shall the Son himself be subjected to HIM who originally vested him with this universal authority—that the DEITY may be all in all.

29. Otherwise, if our sleeping dust is never to be re-animated, how forlorn must be their hope, who were baptized in the firm assurance of a glorious resurrection from the dead! and upon these principles, why are persons baptized at all into the belief of the future restoration of their dead bodies to a blessed immortality?

30. And upon this scheme, how absurd is it also for us to expose ourselves to imminent dangers every hour!

31. I solemnly declare, and can pledge all my glorious hopes in our Lord Jesus Christ upon the truth of my declaration, that I am daily in the jaws of death.

32. Since, humanly speaking, I fought with brute creatures at Ephesus; what distracted folly was I guilty of to encounter this danger, if immortality is a fable! Upon these principles let us traverse a circle of every sensual pleasure to-day, for to-morrow death will put a cruel period to all our joys.

33. But be ever cautious of being deceived by those erroneous principles.

34. Exercise a just and sober reflection, and fly these fatal errors—for some among you entertain very unworthy sentiments of God—I speak it to your shame.

35. But some will ask me, How are the dead raised? in what kind of vehicles are they invested?

36. You weak infatuated man! the seed you commit to the ground is not informed with vegetable life, except it die.

37. You bury in the ground the bare seed, for example, of wheat, or some other grain; but you do not sow it in the same form in which it doth afterwards appear;

38. The supreme Creator gives it the form he pleases—to every seed its proper distinguishing form.

39. This disparity also obtains in the flesh of different animals. That of the human species is of one kind; that of brutes, of another; that of birds, different from all.

40. There are likewise celestial and terrestrial bodies; but the respective glory of one and the other is totally different.

41. There is the same dissimilitude also in tht different splendor of the sun, of the moon, and of the stars—one star also differs from another in lustre.

42. Similar to this will be the resurrection of the pious dead—it is sown corruptible; it rises incorruptible.

43. It is committed to the ground in a state of horror; it rises in glorious splendor. It is sown in contemptible weakness; it rises in immortal vigor.

44. It is sown an animal system; it rises a spiritual system—there is an animal system, and there is a spiritual system.

45. This the scriptures assert—Adam, the first man, was endowed with animal life; the second Adam, with a life-giving spirit.

46. The spiritual, however, was not first in order, but the animal; which was succeeded by the spiritual.

49. The first man was formed from the earth, a composition of inert clay; the second man is an exalted Spirit from the celestial mansions.

48. As the first man was a composition of terrene particles, such is the terrene composition of his descendants; and as the second man was of celestial extraction, such is the celestial extraction of his descendants.

46. And just as we have worn in the present state the image of our clay-formed progenitor: so we shall in a future state wear the form of our celestial Redeemer.

50. This I assert, my christian brethren, that the present animal and corporeal system cannot inherit the future kingdom of God—nor is corruptible mortality fitted to be the heir of an incorruptible existence.

51. Behold! I now discover to you an unrevealed doctrine! We shall not pay the common debt of nature; but we shall by a soft transition be changed from mortality to immortality.

52. In a moment, in the twinkling of an eye, at the clangors of the last trumpet—for a trumpet will sound—the pious dead shall then be raised incorruptible, and the christians who are then living, shall, without suffering the pangs of death, be translated into immortality.

53. For this corruptible must then be clothed with incorruption; this mortal must then be invested with immortality.

54. And when this corruptible frame is clothed with an incorruptible vehicle, and this mortal is vested with immortality; then that passage of scripture will be verified: "The tyrant death is completely vanquished."

55. O death! where is now thy fatal sting? O grave! where is now thy victorious triumphs?

56. What arms death with its envenomed sting, is vice, and what furnishes vice with its destructive power, is the law.

57. But thanks be to God, who hath given us a complete victory over these cruel foes, through our Lord Jesus Christ.

58. Having therefore, these prospects, my dear Christian brethren, do you ever adhere with firm and inflexible steadiness to your christian profession; and aim at continual improvements in it, from a full persuasion that your virtuous labors under the gospel dispensation will be finally recompensed with a glorious reward.

FACT IN ELOQUENCE.—The subject of the first article in the *Atlantic Monthly* for September is "Eloquence," which is treated with discriminating ability. It is urged that true eloquence must have a foundation and body. It "must be grounded on the plainest narrative. Afterwards, it may warm itself until it exhales symbols of every form and color, speaks only through the most poetic forms, but, first and last, it must still be a biblical statement of fact. The orator is thereby an orator, that he keeps his feet ever on a fact. Thus only is he invincible. No gifts, no graces, no power of wit, of learning or illustration will make any amends for want of this."

Com. for the Crisis.

An Extract.

Mr. Robinson's farewell Sermon to the Pilgrim Fathers on their starting for the New World, 1620.—*Hist. of Massachusetts by G. S. Barry*, pp. 76, 77.

"As the time drew near, a day of public humiliation was observed,—the last that the emigrants kept with their pastor,—and on this memorable occasion Mr. Robinson discoursed to them from the words of Ezra: —'And then, at the river, by Ahavah, I proclaimed a fast, that we might humble ourselves before God, and seek of Him a right way for us, and for our children, and for all of our substance.' The catholic advice of this excellent man was worthy to be addressed to the Founders of New England.

"'We are now, ere long, to part asunder; and the Lord only knoweth whether ever I shall live to see your face again. But, whether the Lord hath appointed this or not, I charge you, before God and his blessed angels, to follow me no further than I have followed Christ; and if God should reveal anything to you by another instrument of his, be as ready to receive as ever you were to receive any truth by my ministry; and I am confident that the Lord hath more light and truth yet to break forth out of his holy word. For my part I cannot but bewail the condition of the Reformed churches, who have come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans, for example, cannot be drawn to go beyond what Luther saw; and whatever part of God's will he hath further imparted to Calvin, they will rather die than embrace; and so Calvinists stick where he left them. This is a misery much to be lamented; for though they were precious shining lights in their times, God hath not revealed his whole will to them; and were they now living, they would be as ready and willing to embrace further light, as that they did receive.

"'Remember, also, your church covenant, and especially that part of it whereby you promise and covenant with God and with one another, to receive whatever light or truth shall be made known to you from his written word. But take heed what you receive for truth, and examine, compare and weigh it well with the Scriptures. It is not possible that the christian world should come so lately out of such thick anti-christian darkness, and that full perfection of knowledge should break forth at once. Shake off, too, the name of Brownists, for it is but a nickname, and a brand to make religion odious, and the professors of it to the christian world And be ready to close with the godly party of the kingdom of England, and rather study union than disunion,—how near you may, without sin, close with them, than in the least manner to effect disunion or separation.'"

O. R. FASSETT.

For the Crisis.

About Fishing.

At a certain time, our Savior came across a company of fishermen, and requested them to follow him, telling them, he would make them "fishers of men." I suppose by his using the term fishers of men, he intended that we should act as judiciously while trying to catch men, as we would when trying to catch fish.

We should think him a very poor fisherman, who, when he comes to a large school of fish, should commence throwing clubs and brick-bats at them. We have known some boys, who, after they had caught all the fish they could coax to bite at the hook, to turn around and stone the rest. This does not look quite so bad. However, it is not a mark of wisdom, or prudence, for perhaps those same boys might chance to go fishing again at the same place.

I am inclined to think we had better follow the directions given by our Savior, i. e., to go "forth as sheep in the midst of wolves,"—not wolves amidst sheep—"wise as serpents, and harmless as doves,"—not *vice versa*. The proverb is—"a word unto the wise . . ."

J.

For the Crisis.

THE SABBATH.—"They (*'beginning from Abraham and going back to the first man,'*) did not, therefore, regard circumcision, nor observe the *Sabbath*, neither do we abstain from certain foods, nor regard other injunctions which Moses subsequently delivered to be observed in types and symbols, because such things as these *do not belong to christians.*" Eusebius' Eccl. Hist., b. 4, ch. 4.

The above is from Eusebius, the most ancient christian historian whose writings are extant. It was written probably less than three hundred years from the death of Christ, or some 250 years after the death of the last of the Apostles. It may assist some in their historical investigations of the Sabbath question. I make no comments upon it, but present it as a matter of history, from which each can draw their own inferences.

H. L. H.

☞ God always proceeds orderly; to every thing there is a season, and a time; he never sends an unseasonable trouble, nor an unsuitable mercy; trials and comforts are always well timed. Do you believe this?

☞ A judicious silence is always better than truth spoken without charity.

Selections.

Hymn.

My God, I love thee: not because
I hope for heaven thereby;
Not because they who love thee not
Must burn eternally.

Thou, Oh my Jesus, thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace;

And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was thine enemy.

Then why, Oh blessed Jesus Christ!
Should I not love thee well?
Not for sake of winning heaven,
Or of escaping hell;

Not with the hope of gaining aught;
Not seeking a reward;
But as thyself hast loved me,
O ever-loving Lord—

E'en so I love thee, and will love,
And in thy praise will sing,
Solely because thou art my Lord,
And my eternal King.

—*St. Francis Xavier.*

Forty Thousand People at a Prayer Meeting.

The Edinburgh *Witness* gives the subjoined account of a very remarkable prayer meeting, probably the largest ever held since the dawn of the christian era:

"A great union prayer meeting, in connection with the present remarkable movement, was held in the open air in Belfast, Ireland, on Wednesday forenoon, at half past eleven o'clock. In order to accommodate all parties, the use of the spacious grounds of the Royal Botanic Gardens was obtained for holding the meeting; and as it was well known that many persons from the surrounding country were desirous to be present, special trains of uncommon length were run by the different railway companies. Some idea of the interest felt may be imagined when we state that it is computed that no fewer than fifteen thousand individuals arrived in Belfast, and that from thirty-five to forty thousand persons in all were present at the services.

The leading streets of the town presented, during midday, a most remarkable aspect, particularly after the arrival of trains. The footways were literally thronged with well dressed and respectable looking people from the country—not passing along with the negligence and easy going of pleasure-seeking excursionists, but staid and solemn in demeanor—the younger as well as the elder; and the majority with Bibles or hymn books in their hands, as if proceeding to Sabbath services. On they passed towards the place of meeting—passed the glittering rows of gorgeous shops, and through the fashionable thoroughfares. Thus the living stream—such a stream as was never before witnessed in Belfast—poured onwards for at least two hours, along both sides of the streets.

The scene in the garden grounds is said, by the *Banner of Ulster*, to have been one of the most striking, as well as impressive and animating, ever witnessed in the province. The whole space within view from any point was as closely packed as it was well possible for it to be. Even the branches of the trees were taken advantage of by numbers of the junior members of the audience, as the most suitable situations for seeing and hearing; and there, while the sounds of praise were rising from the multitude below, these young worshipers were heard joining in the song of thanksgiving. Nothing of holiday levity—nothing of the thoughtless mirth of youth, was manifest among these; their attention was as marked, and their conduct as well ordered, as that of any persons in the vast assemblage. Both as regarded its magnitude, and the deep solemnity and earnest spirit that pervaded it, the meeting is said to have recalled vividly the historic days and scenes of the singing of the 'Solemn League and Covenant.'

The Rev. John Johnson, of Tullilish, Moderator of the General Assembly of the Irish Presbyterian church, presided, and he was supported by the ministers of the different Protestant denominations in and around Belfast. After prayer, the chairman read a chapter from the Holy Scriptures, and then gave out the 100th Psalm; and never before in Belfast did so many voices unite in such hearty accord in singing this favorite song of Zion. Scarcely had the first note been raised on the platform, when it was caught up by the immense assemblage, the majority of the voices combining in surprising and unexpected harmony; and as each stanza closed, the dying away of the cadence in the far distance of the throng, had an effect at once solemn and thrilling. Short addresses were delivered by ministers and converts, and also by Mr. William Dickson of Edinburgh, and Mr. Peter Drummond of Sterling. Prayers were also offered up, and verses from hymns sung. As it was impossible for the speakers on the central platform to make themselves heard by the whole of the vast multitude, clergymen and others scattered themselves among them, each forming the centre of a large congregation, which immediately gathered around, joining in devotional exercises.

At one time there were no less than twenty of these subordinate meetings, numbering from five hundred to one thousand each. Every here and there, throughout the immense multitude, while the hymn or the prayer was arising on high, persons were being struck down under a sense of deep and overpowering conviction of sin. Inside of some of these circles there could not have been fewer than twenty persons —chiefly females—apparently under the influence of spiritual visitation at the same moment; and some of them prostrate upon the sward, and others reclining upon the laps of friends. These were affected in various ways—some weeping bitterly, but silently, under a deep conviction of sin; some crying piteously for mercy; and others unable to utter a word, so thoroughly were their physical faculties in abeyance.

In many parts of the garden groups of boys and girls, who had retired from the body of the congregation, formed in the shrubbery little meetings for prayer and exhortation among themselves. Some of these were ragged little boys, who had evidently belonged to the outcast classes. One of these cases was that of a little boy, about eleven years old, who, in a very retired part of the garden, engaged in prayer, surrounded by about twenty lads of the same age and class. This lad was, it appears, neglected by his parents, and formerly obtained a scanty livelihood by hawking ballads through the streets; and the tattered garments in which he as well as his companions were arrayed on Wednesday, showed that, in that respect, their prospects in life had not much improved.

At the close of the general meeting, one of the ministers of the town, who has moved a great deal among the juvenile population, was surrounded by a large assembly of boys, who ultimately formed themselves into a procession, and marched into town, singing

'O, that will be joyful!'

Many of these children evidently belonged to the lowest classes of society. A portion of the procession, which divided from the rest, on arriving at the Pound district, ceased to sing till they had passed its dangerous precincts, and resumed their song when they passed into Townshend street. The immense concourse of people left the gardens in the most orderly manner—the majority of them evidently impressed with the conviction that it was 'good for them to have been there.' A few manufactories and other places of business were closed for the day, in order to allow the workers to join in the above services."

Ministers' Wives.

In a late number of the *Recorder* was an article purporting to be from a minister's wife, and though not the "cousin" addressed, I beg leave to make a brief reply.

I have been a minister's wife more than thirty years, have had a large family, a great deal of company, have often been behindhand and straightened in pecuniary matters, have had sickness, many days of continued calls, have been worried more by other people's troubles than my own; and yet we often say that few families have been happier than ours, and when we attempt to count up our blessings, "they are more than can be numbered;" and one of our greatest blessings has been, that we have had so much to do. It is true we looked upon the duties of a minister's wife somewhat differently from what the writer of that article did, otherwise we might have felt as she did.

When my husband proposed that I should become his wife, he frankly stated that he expected his life to be one of arduous toil in the service of his Lord, and that he needed some one to help him in that work; and the opening of a field of usefulness in the Church of Christ was certainly one of the motives which influenced my decision. To aid a pastor in his Christ-like work in visiting the sick and afflicted, soothing the sorrows of the widow and orphan, and giving encouragement to the various plans of benevolence, always seemed to me one of the highest and holiest privileges conferred on woman; and that opinion has gained strength by experience.

Let me say that every duty brings its own reward. If ever I have known true happiness, it has been in comforting the stricken heart. I have gone to the abode of sorrow, tried and hurried by home duties, but how satisfied have I been on my return. The expressions I had heard of love and gratitude made me understand the words,

She that hath soothed the widow's woe,
Or wiped an orphan's tear, doth know
There's something here of Heaven.

Then, while watching over the children in the parish, giving a smile here, and a word there, encouraging the Sabbath school teachers, and the mothers in the Maternal Association, the minister's wife will find that in watering others, her own soul is refreshed.

There are, to be sure, days of care and depression, when the body and mind are worn, but where is the wife, mother and housekeeper, who has them not? There is with the pastor, "a sowing in tears," if he feels his responsibility as he ought, but there is, too, a "reaping with joy." When one and another, for whom he has labored and prayed, is converted, admitted to the church, and grows strong in christian duty, there is a joy in sympathy with the angels in heaven. This is not fancy, but a blessed reality, and there are scenes for both the pastor and his wife in view of which there will be joy more elevated and satisfying than earth can give.

It is not necessary for the pastor's wife to give all her time to the parish, neither is it necessary or wise to devote all to her family. The heart enlarges, and the ability increases, by attending to a variety of duties. The exercise of benevolent feeling is healthful for body, mind and heart, and I believe there is more love and true happiness in a family where they are doing good to others, than where they make their own happiness the main object. Then the Lord is a bountiful pay-master, and if we work for him, he will overrule our own affairs for good. *Sympathy* is worth a great deal in this cold world, and even if the wife of a pastor cannot do a great deal, her interests in others, her approbation, her encouragement, will warm her own heart, and greatly augment her husband's usefulness. Let not a christian woman fear to enter upon the duties of a pastor's wife, for if she is faithful, according to her ability, she will receive a large reward.—*Boston Recorder.*

Reading for Youth.

The Singing Student.

Many years ago a student boy was seen and heard in the streets of an ancient town singing. He was a stout, plainly dressed boy, but his face was pale, and his eyes were sad and tearful. His voice was most musical, and the songs he sang were in beautiful words, and about sacred things. Every time he finished a song, he stepped to a house, and gave a gentle tap. When it was opened, he said in gentle tones:

"Please give a poor student boy a morsel of bread."

"Begone with thee! thou beggar's child," was the rough reply that met his ear, as the poor child shrank from the steps.

Thus driven from door to door, he sang his sweet songs until his body was weary and his heart sad. Scarcely able to stand, he at last turned his steps homeward. Striking his noble forehead with his hand, he said:

"I must go home to my father's house, and be content to live by the sweat of my brow." Providence has no loftier destiny for me. I have trodden out its path by aiming higher."

Just at that moment Ursula Cotta, a burgher's wife, who had heard his songs and seen him driven from a neighbor's door, felt her heart yearn with pity towards the helpless boy. She opened the door, smiled sweetly upon him, and in tones that sounded like heavenly melodies to his ears, said:

"Come in, poor boy, and refresh yourself at my table!"

Happy little singer! How he enjoyed that delicious meal. And when the good dame and her husband told him to make their house his home, his heart melted. With eyes half blinded with tears, he looked in the face of his friend, and said:

"I shall now pursue my studies without being obliged to beg my bread from grudging hands. I shall have you, sir, for a father, and your sweet Ursula for a mother. My heart will once more learn to love. I shall be happier than I can express."

After that day the singing boy studied hard and well. Years afterwards the world heard of him, for it was he who uttered his voice against Popery, and became the chief of that Reformation which gave an open Bible to the world. His name was Martin Luther.—*Ex.*

A Dog Story.

My oldest son was crossing the fields in the country, some distance from any dwelling, when he was pursued by a large and fierce dog belonging to the gentleman whose land he was crossing. The lad was alarmed and ran for his life. He struck into a piece of woods, and the dog gained upon him, when he looked around to see how near the creature was, and stumbling over a stone, he pitched off a precipice and broke his leg. Unable to move, and at the mercy of the beast, the poor fellow saw the dog coming down upon him, and expected to be seized and torn; when, to his surprise, the dog came near, perceived the boy was hurt, instantly wheeled about, and went off for that aid which he could not render himself. There was no one within the reach of the child's voice, and he must have perished there, or have dragged his broken limb along, and destroyed it so as to render amputation necessary, if the dog did not bring him help. He held up his leg, and it hung at a right angle, showing him plainly the nature of his misfortune, and the necessity of lying still. The dog went off to the nearest house and barked for help. Unable to arrest attention, he made another visit of sympathy to the boy, and then ran to the house, there making such demonstrations of anxiety, that the family followed him to the place where the child lay. Now observe that this dog was pursuing this boy as an enemy; but the moment he saw his enemy prostrate and in distress, his rage was turned to pity, and he flew to his relief. Here was true feeling, and the course he pursued showed good judgment. Here was a dog of heart and head.

Very few men, not all christians, help their enemies when they are down. Some do not help their friends when they fall. This dog was better than many men who claim to be good men. I do not say that he *reasoned* in this matter, but there is something in his conduct on this occasion that looks so much like the right kind of feeling and action, that I think it deserves to be recorded to his credit. As few dogs will read the record, I commend the example to all *mankind* for their imitation.—*Lutheran Mag.*

Good Manners.

"Will you have this seat, sir, I prefer to stand," said a fine little boy, sitting in a pew, when the church was crowded, to an old gentleman standing in the aisle.

"Thank you, my little man," said the gentleman, smiling very gratefully upon the little fellow, "and you shall sit upon my knee, if you please."

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me," said he, "never to sit when an older person is standing."

Be Kind to your Father.

Are you, young friends, kind to your father? Do you do every thing to please him? Do you run to obey him the very moment he speaks? Do you?

Be kind to thy father; for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee.
Be kind to thy father; for now he is old,
His locks intermingled with gray,
His footsteps are feeble—once fearless and bold:
Thy father is passing away.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Time is Passing.

Time onward glides, nor waits for man,
Whose fleeting day is but a span;
Its march is onward night and day,
Nor lingers it for man's delay.

Each hour, and day, and month, and year,
In quick succession disappear;
The sands of life are soon run out—
They linger not for man to doubt.

Our friends are laid in death's dark shades,
While anguish keen our hearts pervades;
But time heeds not our groans and cries,—
It onward, unabated, flies.

It hurries nations to the grave,
The rich, the poor, the stout, the brave,
The infant child and man of years,
While earth is drenched with burning tears.

Time flies to reach eternity:
Then saints shall be from death set free—
Then sorrow shall forever end,
And peace through all the earth extend.

W. SHELDON.

Castle Rock, Minnesota.

For the Crisis.

Effective Faith in the Word and Power of God.

"By faith, Noah, being warned of God of all things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." For "Noah found grace in the eyes of the Lord. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. Thus did Noah; according to all that God commanded him, so did he." But doubtless Noah's kindred and acquaintance, far and near, condemned his course; and he was probably branded as a deceiver, treated with contempt, and looked upon as an outcast by the world. Yet "Noah was a just man and perfect (margin, upright) in his generations, and Noah walked with God;" for he had faith in God's word.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed as the Lord had spoken unto him." Why was it needful that Abram, who was the father of the faithful, should leave his country and kindred, and father's house, and go to a land that he knew not of? Doubtless it was because they all condemned his course, for he would not bow to idols, but would serve the true and living God.—"And he believed in the Lord; and he counted it to him for righteousness."

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." "There was a man in the land of Uz, whose name was Job; and that man was *perfect and upright*, and one that feared God, and eschewed evil." Yet Job must be stripped of his substance, deprived of his children, and sorely diseased from the crown of his head to the sole of his foot; yet he held fast his integrity and sinned not with his lips. But his course was condemned by all who knew him; so that he exclaims with bitter lamentations, "He hath put my brethren far from me, and my acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwelt in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I entreated him with my mouth. My breath is strange to my wife, though I entreated for the children's sake of mine own body. Yea, young (margin, the wicked) children despised me; I arose, and they spake against me. All my inward friends (margin, the men of my secret) abhorred me: and they whom I loved turned against me." And in addition to all this, his three professed godly friends assemble themselves together with him, and taunt him with many hard speeches, condemning his course as wrong before God, and in the sight of men; intimating that his sufferings are a just chastisement for his ungodly conduct among men. And beside these, there was a young man, Elihu by name, a man of some literary talent; whose wrath was kindled against Job because he justified himself; and said, "Great men are not always wise; neither do the aged understand judgment. Therefore I said, Hearken to *me*; *I* also will show *mine* opinion." And Elihu also, sharply reproved, condemned, and passed sentence upon Job, the man of Uz. But notwithstanding all this, Job held fast his integrity and sinned not, nor charged God with folly; and refused to conform to, or be reconciled with, those friends until they had humbled themselves before God, brought forth fruits meet for repentance, and besought Job to make intercession to God in their behalf. Though Job was condemned by man; yet God accepted and blessed him more abundantly.

David, the man whom God had chosen for his servant, the man who was after God's own heart, was frequently driven into the most straitened circumstances through the wickedness of men, and surrounded with a multitude of enemies on every hand; yet he trusted in the Lord as his ready help and mighty deliverer out of all his distresses. Listen to his expressions of confidence in God, Ps. 118: 5–18: "I called upon the Lord in my distress; the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear: what can man do unto me? The Lord taketh my part with them that help me; therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. All the nations compassed me about; but in the name of the Lord will I destroy them. They compassed me about; yea, they compassed me about; but in the name of the Lord I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns; for in the name of the Lord I will destroy them. Thou hast thrust sore at me that I might fall; but the Lord helped me. The Lord is my strength and song and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. I shall not die but live and declare the works of the Lord. The Lord hath chastened me sore; but he hath not given me over unto death." And in respect to the future he said; "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness."

The Prophet Jeremiah, though he unflinchingly continued to deliver the message of God to the people as it had been revealed to him, without the least shadow of deviation from the truth, was surrounded with enemies on every side, both civil and ecclesiastic, who assiduously sought his downfall, and mutually planned his destruction from among the people, because he had exposed their sin before God, and urged upon them a turning unto the Lord with humble contrition, and full purpose of heart. But while Jeremiah knew their wicked device against him, he trusted in the Lord to deliver him out of their hand. Read his expression of confidence in God, as expressed in chap. 20: 10–13. What special word of promise was it that sustained Jeremiah in the time of his trials? It was that promise which the Lord made, when he gave him his commission. Chap. 1: 17–19—"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall *fight* against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." And the prophet was for a time delivered into their hands; and was thrust into prison, put in a dungeon and cast into the miry pit; yet he was delivered out of their hand, and saw the judgment of God executed upon those who were his enemies and persecutors.

What a spirit of bitter hatred and revengeful jealousy was raised up, and practised against the three worthy Hebrew captives, in the Babylonish captivity, whose names were Shadrach, Meshach, and Abednego, when their enemies sought to destroy them by casting them into the fiery furnace. And how fearlessly did they trust in God in that trying moment. See what courage they manifested when they were brought before the king to receive their sentence. Then they "answered and said to the king, oh Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, oh king. But if not, be it known unto thee, oh king, that we will not serve thy gods, nor worship the golden image which thou hast set up." So the sentence was executed upon them; and these servants of the Most High were cast into the burning fiery furnace. But, according to their faith, God delivered them from the power of the fire. "Then Nebuchadnezzar came near the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth in the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Thus was the God of heaven honored before the king and all the people; and these servants of God were promoted in the province of Babylon. O that there were more men of like precious faith, in these last days of perilous times!

Daniel, the man who was greatly beloved, whose prayers came up with much acceptance before God; and to whom the angel Gabriel who stands in the presence of God, was sent to give him skill and understanding; even this Daniel must have his bitter enemies, who would seek his life to take it, because an excellent spirit was in him, and he had obtained favor of the king. Therefore those wicked men sought and obtained a decree, that "every man that shall ask a petition of any God or man within thirty days, save of king Darius, shall be cast into the den of lions. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime;" still trusting in God to deliver him. Then these men assembled, and found Daniel praying and making supplication before his God. "Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee oh king, nor the decree that thou hast signed, but maketh his petition three times a day." Though the king was sore displeased with himself because of the decree, and set his heart on Daniel, and labored hard to deliver him; yet those enemies of righteousness, being moved with an angry spirit of jealousy, pressed the point, that the penalty of the decree should be executed upon the man of God to the extent of the law; that they might make sure of his life. And they brought Daniel and cast him into the den of lions. "Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee."

How calmly composed did this confiding servant of God approach this trying test; and how unflinchingly did he submit to the rigor of the law, not seeking in anywise to deliver himself from its penalty; but trusting with unshaken confidence in the faithfulness, and power of his God to protect him; when without assistance, he was like a lamb thrown into the den of lions to pass the night, or to be devoured at their will. And in the morning "the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel, My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocence was found in me; and also before thee, O king, have I done no hurt." "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Truly God hath "chosen the poor of this world, *rich in faith*, and heirs of the kingdom which he hath promised to them that love him?"

In the land of Judea, Jesus of Nazareth, who also is the Son of God, began to preach, and to say, repent, for the kingdom of heaven is at hand. And he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light sprung up. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and they which were possessed with devils, and those which were lunatics, and those that had the palsy; and he healed them. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. He was in all points tempted like as we are, yet without sin. But when he showed the people their sins, and taught them the way of eternal life; and did many mighty works before them, giving proof that he is the Son of God: the chief priests, and rulers, and scribes condemn his course, saying, He hath a devil, and is mad; why hear ye him? Yea, and the devils themselves condemned his course, saying; Why dost thou come to torment us before the time? But his unwavering confidence in the faithfulness and Almighty power of his Father in heaven, enabled him patiently to endure the scoffs of those he sought to bless; and willingly to become the man of sorrows, and acquainted with grief; that he might finish the work which his Father gave him to do. "And when the hour had come that he was to be betrayed into the hands of his enemies, he began to be sorrowful and very heavy. Then saith he unto them, my soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."

O, how painful, how heart-rending the thought! that one professing to be his special friend; one who had received nought at his hand but blessings, and had oft been refreshed at his table, and bountifully shared of his stores: should so soon, for a paltry pittance of filthy lucre, and the favor of a corrupted priesthood, coolly and deliberately deliver his best friend into the hands of his enemies, to be exposed to shame and contempt, and to suffer a cruel death upon the cross; and as far as he could lend a hand to destroy his saving influence forever: and all this under the garb of godliness and professed friendship; giving a kiss at the last moment as a token of never-failing love. O the blackness of a treacherous, deceitful, double-minded, hypocritical man! *From such may the Lord deliver us.*

When Pilate the governor would set him at liberty, "for he knew that for envy they had delivered him;" the chief priests and elders persuaded the multitude that they should ask Barabbas, a murderer, and destroy Jesus, the just One. So they all say unto him, "Let him be crucified: *Let* him be crucified. His blood be on us, and on our children. And when he was nailed to the cross: they reviled him, wagging their heads, saying, He saved others, himself he cannot save." But he still trusted in his God and Father, and confidingly said, Father, into thy hand I commend my spirit: and he bowed his head, and gave up the ghost. But God raised him from the dead, and glorified him with himself.

May the Lord grant that I may ever be able to follow these examples of effective faith in the word and power of God. Amen.

G. BANGS.

Danville, C. E.

For the Crisis.

The Stock overpowering the Graft.

Mr. Thomas C. Wood, of Winthrop, related to us the other day a singular instance of the stock of an apple tree overpowering a graft so much as to reproduce the former kind of fruit. The circumstances are these. A lower limb of a thrifty apple tree, in his father's orchard, was grafted with a Greening scion. It was the only limb in the tree that was grafted. In due time, it bore the usual quantity of Greening apples, say about a peck in a year. In a few years it was perceived that the qualities of these apples were changing, and in a few years more, they became exactly like those produced by the rest of the tree. The cause is probably this. The tree being vigorous—the limb grafted a lower one, and the only one of the kind, became overgrown by the stock. The new wood, deposited the year after, partaking of the quality of the original stock, began to grow up over the graft, and finally sheathed it completely, and was, in fact, the bearing part of the limb, while the Greening became a prisoner for life, shut up in the interior, and could take no part nor lot in the matter of producing fruit.—*Farmer.*

While reading the above, I asked myself the solemn question, can the ingrafted word, which is able to save our souls, be overcome in the same way? Says Jesus, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." How shall we make the tree good, but by ingrafting with the Spirit of God? and the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: Now should this precious graft be overcome by the natural stock, so that it has no part nor lot in the matter of bearing fruit, how is it made better by grafting? Is it not the same corrupt tree, bearing the same evil fruit? Dearly beloved, shall we not destroy all the natural branches, that the graft may grow and bear fruit? Shall we not purge out the old leaven of malice and wickedness, remembering that a little leaven leaveneth the whole lump? M.

A Prayer for the Million.

BY DR. J. R. ORTON.

God of the mountain, God of the storm,
God of the flowers, God of the worm!
Hear us and bless us,
Forgive us, redress us!
Breathe on our spirits thy love and thy healing,
Teach us content with thy fatherly dealing—
Teach us to love thee,
To love one another, brother his brother,
And make us all free—
Free from the shackles of ancient tradition,
Free from the censure of man for his neighbor;
Help us each one to fulfill his true mission,
And show us 'tis manly, 'tis Godlike to labor!

God of the darkness, God of the sun,
God of the beautiful, God of each one!
Clothe us and feed us,
Illume us and lead us!
Show us that avarice holds us in thrall—
That the land is all thine, and thou givest to all.
Scatter our blindness;
Help us do right, all the day and the night—
To love mercy and kindness;
Aid us to conquer mistakes of the past;
Show us our future, to cheer us and arm us,
The upper, the better, the mansions thou hast;
And, God of the gravel that the grave can not harm us.

—*Ia.*

For the Crisis.

Spiritualism.

This delusion is accomplishing its work. Men ridicule religion, and argue against it on account of some persons being made insane thereby, and other arguments of various sorts are used in the crusade. Now if they really feel regret for *evil* alone, how is it they overlook so easily that caused by Spiritualism? Many otherwise happy families have been broken up by this Satanic influence, and it is no use for all the Spiritualists on earth to deny it. It is true, and everybody knows it, and so do they. This monster is an insidious foe—that fascinates its devotees, as the serpent does the fluttering bird preparatory to swallowing its victim. They may talk of "progress," till their tongues wear out, but it is only "talk." Their progress is like that of the horse on the treadmill, ever progressing, but never gaining one inch of ground. It is like to a man traveling on a journey, who in advancing two steps slipped back three—a progress backwards, that ends at a different terminus from what they calculate to reach. The goal is perdition.

What can apologists for this "jack o' lantern," say for such things as the following?

In the Supreme Court, New York, Wm. B. Coan obtained a divorce from his wife Ada L. Coan, on the ground of adultery, no answer or refutation being put in by the woman, who is well known as a trance-speaking and ballot-test medium of eminence in the spiritual world.

DISSOLUTION.—Two married couples in this city have recently dissolved co-partnership. Spiritual dissipation is the cause assigned. One couple had hardly passed the honeymoon before they became twain; the other had a family of young children. It is difficult enough to maintain harmony in a family where woman's rights have made such progress that the wife claims equal power in the domestic government, when people manage affairs by their own reason; and how much worse must it be when they put themselves under the guidance of vagrant spirits that come from unknown regions, whence nobody can tell, rapping and whispering in the ears of weak-minded women and base men all kinds of devilry?—*Newburyport Herald.*

If the following be true, no wonder some people are carried away by the delusion:

ANGELS DAGUERREOTYPED.—The Spiritual Telegraph contains the statement of a correspondent to the effect that on a recent occasion an artist was employed to take a daguerreotype of a corpse, which, for the purpose, was seated in a chair. The plate, on examination, was found to contain, not only the picture of the deceased, but to the astonishment of all, two other figures, a male and female, standing beside the corpse. The spiritual phase is, that two spirits standing beside the corpse were reflected, etc.

Some of the great D. D.'s speak against the "dangerous heresy" of "Millerism," and are very severe in denunciation of the truths of "unconsciousness in death" and "destruction of the wicked," and have no whisper against the hydra-headed monster,—the hundred-legged reptile of Spiritualism, that is kidnapping and devouring the members of their flock. And why? Because, may be, some "rich"—"influential" member thereof might take offence. Shame on such cowardice! How "rich" are these poor souls in faith of God? How "influential" at the mercy seat through the Savior's name? This is all the "riches" and "influence" available in the market of Jehovah.

The late Convention at Plymouth adopted a declaration of their principles, one of which repudiated the doctrine of "Free-love." Now, other bodies of Spiritualists approve, advocate, yes, and *practice* it. Now is it not a "hydra-headed monster"? One head speaks one thing, another opposes it. Is it not a "centipedes—" a hundred-legged reptile? See how it has crept into the "upper circles of society" in England. There is not a village, hardly neighborhood, where it has been named, that has not its believers in the doctrine. And it is, as I heard a Spiritualist remark, "working its way into society, as the auger enters the wood; slowly, perhaps, but *surely*." True; and who turns the auger? That is the question. Who do you suppose, reader? He is a skillful workman; has had about six thousand years practice at his work, and is perfect master of his trade; he began to work here when he persuaded Eve in the garden of Eden to take the forbidden fruit, and has been in constant practice of just such business down to to-day, when he works so hard at turning the "auger" of Spiritualism into every rank of society. If you think he is a fool, you are mistaken; he is much more dangerous than a fool, and can only be fought and overcome in one way, which is laid down in the "rules and regulations," that you shall do well to follow, found in the Book of books.

Probably most who may read the above, entertain views of it similar to myself; but perhaps this may catch the eye of some one in a chance manner, who may be favorable to Spiritualism; and if so, my friend, I pray *you* to reflect on your position and see if it is a safe one; and I would advise you to obey the Savior, for "there is no other name given under heaven whereby men can be saved."

"Fly for succor to his breast,
And he'll conduct you home."

J. N. BERRY.

Dorchester, Mass.

From "The Gift of Power."

Tendencies of the Times.

BY REV. S. H. PLATT.

There is a God in the fleeting events of the present, as well as the recorded results of the past. To learn to read his will, as written out in the characters of passing facts, is to gain possession of a running commentary upon revelation, and find duty defined and responsibility graduated upon the scale of surrounding circumstances.

What, then, are those significant circumstances of the present, which write out upon the wall of existence the great purposes of the Divine Mind?

The first leading fact that we shall notice is: 1st. The restlessness and intense activity of the times.

The day of the world's quiescence has passed away. Everything is in motion. A feverish restlessness seems to possess all classes. The peasant in his cottage, and the banker in his palace; the merchant in his counting-room, and the lawyer at the bar; the doctor in his office, and the minister in his study, all feel the excitements of the age, and all engage in the grand headlong scramble. All is bustle, confusion, strife. Woe to the lazy man! The din of Babel is in his ears; the rush of manifold activities sweeps by him; the clatter of unceasing progress confuses him.

Life is all astir. Cities spring up in a generation—towns and villages in a year—states and territories, almost before the surveyor can map them out. The quiet waters, which have only known the bark canoe, surge to the splashing of the steam paddle; the vast prairie echoes the rumble of the lightning train; the grim old forest groans out a gloomy response to the ceaseless rattle of the steam lumber mill; and the gigantic mountain frowns, as the adventurous miner digs for his precious ores.

But scarcely has the steamboat passed, before an "opposition line" is on the chase; scarcely has the train thundered by, before an engineering party passes to stake out a better route; scarcely has the saw mill begun to play before another springs to the competition task; scarcely does the miner strike his pick, before another digs his trench. Like the ocean billow, we are ever moving, and like that billow lashed by the tempest's fury, we rush, we roll, we sink, we rise, we dash, we are hurled, we know not where, we scarce know how.

Fiery, impetuous, headlong, reckless is the spirit of the age. The press groans beneath its burden day and night. The telegraph ceaselessly flashes our restless thoughts. The [illegible] power, and lightning power are the fitting emblems of the day. Thirty miles an hour for our merchandise is too slow, and we must have an air telegraph to express our goods from New York to Boston in fifteen minutes. Eleven days is too long a time to spend upon the ocean waste, and we must harness the lightning, and bid it plunge us through from Europe to America in two!

Texas and California in six years are too slow accessions to republican rule, and Central America must be taught to march to the tune of "Hail Columbia" too. The boy is a man before he leaves his "teens," the girl a lady ere she doffs her pinafore. We give ourselves no time to rest, and are proverbially lank, because we have no chance to accumulate.

The Church feels the influence, and grows restless too. Old forms must be banished!

Time-honored customs become obsolete, and progress is the watchword of every innovation. Ministries long settled have become itinerant! The *Watchman and Reflector*, in 1853, states that out of 190 Baptist pastors in Massachusetts during the four years ending April 1st, 1852, 170 changed places and 6 died, leaving but 14 stationary. For the same period, 61 out of 71 Baptist pastors in New Hampshire changed places and 3 died, leaving 7 stationary. Connecticut, Maine, and Rhode Island, it is believed, would present a similar table of facts.

The same fact has been remarked of other denominations in nearly all parts of the land. It is an evidence of the restlessness of the age. The danger lies in the extreme! It may lead to a temerity little short of madness in the cherished plans it has devised or endorsed. It may lead to a tampering with institutions which ought to be touched with reverence, if at all, by the hand of change. With such a spirit of commotion abroad, we need to look well to our anchorage, that it be secure.

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3d. Its Recklessness and Worldliness.

Drive ahead, and never mind the consequences if an "almighty dollar" is to be gained.

Put on the steam, over open drawbridges, out of time, wrong end foremost, any way, only get through as soon as possible! Never mind the whistle, let the bell rest, throw in the fuel, drive on, drive on, through fog and mist, and ice, over broken rails, and through dangerous passes—never mind, some have gone safely, and perhaps *we may*; never mind, we say, put on the steam! 30, 40, 50 miles per hour. Here we go, hurrah! we'll be in time, and so goes the world!

To-day we have a grand smash up of the cars, echoed by some steamboat explosion or collision: they thrill a moment through the heart and the cheek pales, but another glance of that dollar, and away we go again, crying with all our might, more steam, *more steam!*

Which boat is *fastest?* not Which is *safest?* is the general inquiry. Thus we live and thus we *speculate*. Now in stocks, then in lands; now in physics, then in theology. Anybody is fit for anything. The salve and essence peddler makes a doctor, the gassy pettifogger makes a lawyer, the windy moralist a minister, and so we thrive!

Anybody starts a system, anybody writes a book. Anybody makes a panacea, anybody discovers a specific, either for the soul or body! Fast horses, fast boys, fast men, fast life, *more steam*—AND MORE STEAM—till the velocity of our life hurls us into untimely graves.

An insane worldliness seems to be the ruling spirit of the age! It stalks everywhere.

The lecturer lectures for money.
The professional man practices for money.
The teacher teaches for money.
The tradesman trades for money.
The laborer toils for money.
The politician lays his coils for money, or its equivalent, worldly honor.
The medium raps for money; and I fear, too, many preachers preach for money.

Money—MONEY—MONEY is the cry that wastes not, tires not, [illegible] eats out the piety of the church, swallows up the immortal hopes of the world, and throws the reins of an unbridled depravity into the hands of the god of this world!

If there is a dragon that needs to be chained by the angel from heaven, and cast into the bottomless pit, it is this same [illegible] one.

[illegible] The name of Bomba, by which the late king of Naples was commonly known, was given to him [illegible] throwing bombs into the [illegible] sake of destroying his subjects [illegible]

THE WORLD'S CRISIS.

BOSTON, AUGUST 24, 1859. WHOLE NO. 207.

Correspondence.

From D. R. and M. S. Mansfield.

Bro. Grant:—By the assistance of our Heavenly Father we were enabled to reach our appointment at Orrington, July 17, where we found a house full of brethren and old acquaintance awaiting us. Truly we were thankful to God for the privilege after ten years absence, of standing again on the banks of old Penobscot river, to testify to the things that we believe must shortly come to pass. This has ever been a place to proclaim the truths connected with the coming of our Lord Jesus Christ, since the fall of '42; and many of our ablest ministers have stood here and preached the coming kingdom of God and the name of Jesus Christ. These are worthy of the name, dearly beloved brethren, for they have suffered for the bold stand they have taken to contend for the faith once delivered to the saints. We have reason to believe that the church here have suffered more or less for want of good gospel order. This we believe ought to have been attended to in early time, by making choice of suitable deacons and Elders, together with steady preaching and the administering of the sacrament of our Lord's broken body and spilt blood, to the weak and trembling who are waiting for redemption. No one can tell how the church will prosper when she respects and properly attends to all God's commandments.

July 24th, we met with the church in Holden. This place is situated on the river, a little above the head of navigation. A very wholesome state of things prevails here, and has for years. Our stay was short with them, as we had a borrowed horse and carriage for a given time. The congregation was large for the place, and we enjoyed a very interesting meeting with them.

In Bangor we had no meeting. Visited some, and found the church, once united and prospering, all broken up and scattered. We visited Elder Damman at his new home in Sangerville. We found him on a farm trying to provide for himself and family. He preaches on Sunday, when he is not overcome with hard labors. We enjoyed much with his happy family, mingling our prayers, tears, and songs together. When we left we could but say, if some of the cattle and money was ours, how freely it would go to liberate such as have the word shut up like fire in their bones. We trust the brethren in Maine will see to that thing.

July 31st. At North Hermon. Here was a crowded house. Brethren came from Bangor, Holden and Orrington, to meet with us for the last time on the Penobscot. Elders Damman and Morrill were on the spot. After preaching the word with much freedom, we listened to some exhortations from the brethren. Closed up our meeting, shook hands, doubtless for the last time, saw the falling tear, and bade farewell until we meet on Canaan's peaceful shore! A word before we pass. We sincerely hope that every child of God in North Hermon will get together with Elder Damman, and set in order in the church the things that are wanting.

On our way down the river we put up with Bro. Walter Nichols. Also saw Elder Nason and wife. Here we learned that Elder Billings had appointed a conference for the following Saturday and Sabbath. On our return to Lincolnville found our letter had not arrived with notice; consequently no appointment was out for us. However we had three days yet. On Sunday, August 7th, a large congregation came together in the Free Baptist house. In the forenoon we preached with much freedom on the destruction of all things. In the afternoon we were called upon by Mrs. Norton to preach a funeral sermon for her son, about nineteen years of age, who died very suddenly in Boston, and was brought home and buried the day before. We spent the night and visited part of the day following among our friends. Bade them good-by, expecting to see them no more, as we were on our way to Camden to preach on the 14th.

During the week the church in Lincolnville, together with the unconverted, sent for us to preach again on the 21st. We gave consent. Went to our appointment in Camden village where there are four large meeting-houses but none for us. The hall is the only place good enough, but not half big enough. Preached twice on Sunday, also Monday and Tuesday evenings. Here the common people heard us gladly; men and women stood up out of doors in the evening to hear. There being no room in the hall for the unconverted, who want to [illegible] concerning this faith, we promised to stop one week more and preach, provided a suitable house could be obtained. But this is too much to expect, for great is Diana of the Ephesians. The common people are talking loud of having a free house, and hope they will go ahead and build one. Prudent labor here would gather a good harvest in a short time. [illegible] our meeting at Lincolnville on [illegible] will be our last in Maine. [illegible] for through the goodness of God, we have been enabled to attend all our appointments, and our health has been good. [illegible] to all the glory [illegible] together [illegible] gospel [illegible] the doors of [illegible] have yourselves from destruction.— Much good can be done here. Now is the time to see to it.

We aim to attend the campmeeting at Wilbraham, and spend a week in the woods —learn all we can, and enjoy the society of many brethren.

A word to our brethren in the West. We expect to be with you some time in September. Have patience with us, during our long absence from you; pray much for us, and be ready to take hold in reformation. There is much to be done, and no time to waste. Let every one wake up and take hold of the work anew. The work must go on in the West; we have but few preachers, therefore the church must work with us. Cheer up, for the Lord will be with us.

Camden, Me

From Elder J. Blain.

Bro. Grant:—Having just published the ninth edition of *Death not Life*, I deem it proper to say to brethren, that I have made some important alterations in this and the eighth edition. When I wrote this work, seven years ago, I was suffering bitter persecution, and not fully realizing that it was blessed to be reviled for Christ's sake, and having a warm temperament, I very naturally used too harsh language in reproving opponents. But having been in a good school for seven years to learn the weaknesses of *good*, as well as bad, men, I saw, at last, that a number of expressions in my book should be changed, and also that I must cease to be condemnatory in preaching. I obtained aid from Bro. C. F. Hudson in correcting harsh terms, and other errors in my work, and think brethren need not now be afraid to offer it to any one who is willing to read on our views.

I feel more and more convinced that many of us who have been persecuted as reformers in great points of truth, have need of studying, and more fully putting in practice certain parts of our blessed Bible—such as "a soft answer turneth away wrath" —"in *meekness* instructing those who oppose themselves"—"the servant of the Lord should not strive,"—"avenge not yourselves,"—"who, when he was reviled, reviled not again,"—"Father, forgive them, they know not what they do," etc. One or two other minor points in my work a few brethren have told me were wrong in their view, which I cannot now notice, but will soon endeavor to show that they are not errors, or not such when my views are fairly understood.

I have now had printed 12,000 of this work, and the call for it continues—1000 have been scattered since last October, and about 12,000 of my five tracts—mostly in the East.

The Lord willing, I shall be at the Collinsville, and Wilbraham Campmeetings, and perhaps at Savoy—shall have all my works, and also those of Brn. Storrs. Hudson, and Grew, and the new translation of the New Testament by Sawyer.

Boston, August 20, '59.

From Reliance E. Wood.

To the Brethren and Sisters scattered abroad:—Grace, love and peace be multiplied unto you, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, for the consolation wherewith he comforteth us in all our afflictions, while we look not at the things that are seen, which are temporal, but at the things that are not seen, which are eternal. Oh, how blessed to contemplate the glorious recompense of the reward, to those, who, by patient continuance in well-doing, seek for glory, honor and immortality, which is eternal life!

I feel like pressing toward the mark for the prize of the high calling of God in Christ Jesus, and I know how I have believed, and am persuaded that he is able to keep that which I have committed to his charge unto that day. Dear children of the Lord, truly we are living in perilous times, but the Lord will be the hope of his people, and the strength of the children of Israel. Oh, let us not be faint-hearted, but gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought at the revelation of Jesus Christ. Faithful is he that calleth us, who also will it. Victory will be ours, through our Lord Jesus Christ, when he comes; and "Signs there's no mistaking" proclaim him very near.

We look abroad in every place, in almost every class of society, and behold wickedness and crime in every form greatly on the increase; iniquity abounds more and more; and infidelity is making rapid strides through the length and breadth of the land. The infidelity of the present day, is not a system which says nothing is true, so much as a system that says everything is true; it is not that which says there is no Savior, so much as that which says there are many saviors, and many ways to peace. It is that which is so liberal that it dares not say anything is false. It is so charitable that it will allow everything to be true. It is that which [illegible] ready to [illegible] religions, as well as that of our Lord Jesus Christ, [illegible] condemns all creeds, all [illegible] to be condemned; [illegible] jealous about the feeling of others that we are afraid to say they are wrong; [illegible] that it calls a man a bigot if he dares to say, "I know my views are right." What is it but a sacrifice of truth upon the altar of a ludicrous likeness of charity? Let us beware of it, we who believe the Bible! Has the Lord God spoken to us in the Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not? Oh may we be girded with truth, and look these questions fairly in the face, and give them an honest answer. From that liberality which says everybody is right, and the charity which forbids you to say anybody is wrong, the peace which is bought at the expense of truth, may the good Lord deliver us.

In the midst of these times, how comforting and cheering it is to know we are almost home. A few more days, or months, at most, will bring sweet deliverance to the tried and waiting ones. We long for his coming; we want him to come personally and literally; and I believe with all my heart he will thus come, and that very soon.

Oh, what a halo of glory hangs around the coming of Jesus! What great and precious promises are laid up in store for the righteous! Palms of victory, harps of gold, crowns of glory! Praise the Lord!

These things are worth living and striving for, worth denying self and bearing the cross daily. In view of this shall we not say—Thy kingdom come! We have loved ones buried in the earth. Oh Lord, come and raise them to eternal life; come, oh Lord, and reign; come and dwell with thy people; come and make all things new; come back to earth again.

Cheshire, Mass.

From R. Willard.

Bro. Grant:—We read with interest your excellent sheet, believing it advocates Bible truth, and as such, is invaluable in these last days of scepticism and infidelity. When I compare Bible with the new-fangled doctrines which are so fast gaining credence among us, I feel to appreciate the higher our holy religion.

I chanced to lodge a few nights since, with Dr. M—, a man of considerable reading, but having read a little *too much*, has become a monomaniac on Spiritualism. Through his medium, he converses with his departed wife, son, and stillborn daughter; and finds that the latter is so far advanced in physical and spiritual life, that she is already *a little taller* than her mother; and it would appear, that she is as conversant as any that have had the advantages of an earthly education.

He ascertains their employment to consist of such sports and entertainments as are suited to the giddy and gay of earth; that the spheres contain beasts, insects, reptiles, etc. In this belief he is most solemnly devout, and says he longs for the kind angel of death to bear him to the departed group in the heavenly spheres.

In this kind of religion, thousands are being indoctrinated, while it is defended in all society with unblushing presumption; and, after all, is it not in keeping with modern orthodoxy? I leave others to judge. I think we want a revision of doctrine, and less animal excitement. Dear brother, "preach the word!" Fraternally Yours.

Warsaw, Ind.

For the Crisis.

Come to the Campmeeting.

It will be in *Westford* instead of *Lynn*; September sixth it will begin; 'Twill be for all who love the Lord, And will be governed by his word. It will be for those who heard the cry That Jesus' coming draweth nigh; Also for those that pray and weep, Believing Saints in Jesus sleep; It is for those that look and see The wicked surely will not be; Also for all that don't believe,—To come with us, the truth receive. It is for all to come and seek To be like Christ among the meek; No party purposes have we—Come, one and all, and do be *free*. We urge "the faith" that's from above, Which purifies and works by love; Which good religion, makes all "*one*." Our motto is, "*Thy kingdom come.*" Come, all ye pilgrims who've been through So many griefs since "forty-two." Come, all ye who in forty-four Believed that time would be no more; Come, ye, who ne'er believed in "time," And show your union to the Vine. Come from the North and from the East, Together let us have a feast; Come from the South, and from the West, We'll do for you our very best. The *preachers* they may not be GREAT, But we hope for truth, at any rate. We meet not for debate and strife, But battle for eternal life. Our standard will be that good old Book, But through our glasses none need look. Come, saint, come, sinner, one and all, And do attend this urgent call. Come and enjoy your gospel *right*, We'll walk by faith and not by *sight*, Our work will soon be, ever o'er, And we shall greet on Canaan's shore. L. Boutell.

Groton, Aug. 18, 1859.

☞ Who has known the bitterness of evil will shun the appearance of it.

☞ Live not upon the comforts of God, but upon the God of comforts.

Close of the Volume.

This is the last number of Vol. IX. We hope *all* our paying subscribers will, if possible, send the *advance* pay for the next Vol. soon as they can, that we may know how many copies to issue. If any are tired of our visits, and have paid to the close of this Vol., now is a proper time to discontinue; but we should feel sorry to have any of our friends leave us. On the contrary, we hope our attachment will increase till the King of kings comes, and the reign of everlasting peace begins. Let us be *christians* in the true sense of the word, and keep ourselves unspotted from the world.

No Paper Week after Next.

It is thought best to give the weary a rest, while we go up to the great feast of tabernacles at Wilbraham. Our compositors and other help in the office have been most faithful during the past year, not even stopping work during the city holidays, when almost every kind of business is suspended, even the daily papers, and have spared no pains necessary to have our paper ready for the press at the appointed hour, and to make it second to none in the neatness, taste and correctness of its mechanical execution; while, at the same time, it has been our constant effort to fill it with the best matter within our reach, so that whoever reads it with care shall rise from its perusal feeling comforted, and strengthened in the blessed hope of the gospel, with the satisfaction that his time has not been wasted that was spent in reading its columns.

We are thankful for the many good wishes and kind words received from our christian friends, and earnestly request a continued place in their prayers, that we may be guided by heavenly wisdom in the discharge of our duties. We shall do the best we can for our kind patrons, but they must not expect too much from us. We are fallible, and liable to make mistakes; hence we hope to be forgiven as we forgive, enjoying a place in the charity that "thinketh no evil."

Our Prospects.

As our family paper belongs to those who sustain it,—the church of Christ,—it is proper that they should know how we stand financially. Well, our prospects have never been better than now. Notwithstanding we have enlarged the "Crisis," during the past year, printed it on better paper, purchased new type, while many of our subscribers have been unable to pay on account of the hard times, besides a free list of over three hundred and fifty, we are still out of debt, for which we thank the Lord. For several successive weeks, our subscribers have increased five a day on an average. May the Lord bless those who, by faithful efforts, have aided so successfully in obtaining new subscribers. Do not get weary in well doing.

Send the paper occasionally to your neighbor and ask him to take it. Let us do all we can to spread the great truths of the Bible. We have but a little longer to work, and let us be in *earnest*.

Those who receive the "Crisis" *free*, sometimes express their regret that they cannot pay, seeming to feel as though they were robbing others. We hope they will dismiss at once all such feelings. We trust we shall ever have paying subscribers sufficient to supply the worthy poor with the Crisis. Our prayer is that we may never be obliged to discontinue a single paper to those who cannot pay. If any feel uneasy because they have the Crisis free, and wish to aid the cause of truth, they might do so by obtaining new subscribers. Let us *all* do what we can to spread light on the good news of the coming kingdom.

Affairs in Italy.

The Italian question is becoming more complex, and the prospect of a terrible revolution is daily increasing. The oppressed in Italy have come to the conclusion that the time has arrived for them to manage their own affairs, and decide for themselves who shall be their ruler; at least, they are firmly resolved to acknowledge the Pope as leader no longer. They are satisfied no compromise can be made.—are satisfied no compromise can be made. They have passed the point of toleration, and have decided that nothing less will do than utter extermination of the whole Papal system. We may soon expect to see events more startling than any in the past. A correspondent of the London *Star*, August 1, says:—

"Serious rumors have reached Paris this morning from Italy.

"A secret manifesto, announcing the only solution to the intricate question which has been raised by the war, is said to have been distributed throughout Lombardy. This solution purports to be the election of Garibaldi as dictator, which would immediately rally the whole of Italy beneath the banner of the only chief accepted by all Italians—the only one whose disinterested patriotism has inspired confidence in all parties. Garibaldi [illegible] which was [illegible] up [illegible] investigation of [illegible] ex-Municipality of Milan, [illegible] at the revolution[illegible] are taking in that city, seek to arrive at the solving of the problem at once, by accepting all its consequences without disguise, and thus avoiding the bloodshed and opposition which must arise from the false position in which all parties at present stand."

The following from an address of the Venetians, signed "The Venetian People," shows the popular feeling in this portion of Italy, now given into Austrian hands by the late treaty at Villafranca:—

"The fire of revolution, so destructive and often so useless, smoulders in Italy, and is ready to burst into a wide-spread conflagration; if the war, which has hitherto suppressed the fire, ceases, the only means of preventing these evils is your true and sacred oath to continue to fight for our cause in the political discussions of Europe, which will shortly decide the fate of Italy."

"It is said: Great numbers of addresses were being signed in Romagna against the return of the clerical government, and in favor of union with Sardinia. The country had resolved upon keeping up public order, and of repulsing every attack by the Swiss troops in the service of the Pope; also that regular voting should take place in expressing the wishes of the country."

The state of feeling in the Grand Duchy of Tuscany is shown by the following:—

"The result of the deliberations on the question of annexing Tuscany with Piedmont has been made known from one hundred and forty-one places, including Leghorn and Florence. The result shows 809 affirmative against 15 negative votes."

A correspondent of the London *News* writing from Genoa, July 29, says:—

"The plot thickens. Every day the situation becomes more critical. At this moment universal attention is anxiously directed towards the Duchies and Legations, where the time is now arrived for putting the firmness of the people to the test."

It is said that a species of convention has been entered into between Tuscany, Modena, Parma and the Legations, "for their mutual defense, and 30,000 men are under arms, part of whom are to be detached to protect the Legations against the Pontifical troops, and part are to be concentrated at Modena, apprehensive of an attack from Duke Francis V."

The Pope has caused several of the inhabitants of Perugia to be tried before a council of war, for their resistance against his troops during their bloody massacre of innocent people in that place, and condemned them to death.

The Pope returns the following answer to Napoleon, in answer to his propositions recently sent to Rome:

Pius IX. thanks the Emperor of the French for the interest which he unceasingly displays for the Holy See and the Pope. He regards as an instance of the Emperor's filial devotion the proposition relative to the honorary presidency of a confederation or Italian league, and he would not refuse that post without having the most ample information respecting the engagements which would result from it, and the relations which would exist between him and the various Italian sovereigns. When he has procured such information, he will be enabled to see whether the Catholic interests permit him to accept it. And in that case the pacification of Italy and the return of its rebellious provinces will naturally have to precede the establishment of that confederation and of the honorary presidency."

The London *Tablet*, a leading Catholic paper, says of Bonaparte:—

"He has kindled the flames of revolution in Modena, Parma, Tuscany and the States of the Church; he has robbed Austria of Lombardy, and handed it over to the excommunicated schismatic of Sardinia. And after all this he is praised by Catholics. Why? Because he has consented that Austria should keep what he could not wrest from her. Because he has agreed that the sovereigns of Tuscany and Modena shall resume their own. Because he has put forward (upon paper) the scheme of an Italian Federation of which the Pope is to have the honorary Presidency. But the Italian sovereigns have not yet recovered their rights; the Italian Confederation is not yet formed; and the Pope has not yet accepted the honorary Presidency. Tuscany is in revolution, Parma is in revolution, Modena is in Revolution, and Romagna is in revolution. Before order is restored, and before authority resumes its sway, no mortal knows what crimes, what convulsions, what disasters, and what horrors may be witnessed."

Pago-Protestantism.

The following is from a popular work of 427 pp., entitled, "Philosophy of Health." By L. B. Coles, M. D.

"The Creator has given us these bodies to be our habitation—a dwelling adapted to our highest comfort and welfare. Our individual identity does not consist in the body. The body is not the man. The man is really an invisible being; and the body is the house in which he lives. The eye is no part of the man; it is only the window of the house through which he looks out upon the world. The ear is no part of the man; it is only the earthly medium through which sound is conveyed to the dweller within. When the house decays, he will live elsewhere. [Phil. of Health, p. 218.

Peace footing of the French Army.—We learn that Napoleon has decided to reduce his army to a "peace footing." What does he mean by a "peace footing?" Let the *Gazette de France* answer; "The peace footing is an organization capable of receiving 600,000 men." What, then must be the [illegible] footing [illegible]

The following [illegible] Dr. Hatch, husband of Mrs. Cora Hatch, the noted trance-speaking medium, will give some idea of the moral influence of Spiritualism. The Dr. does not charge Mrs. Hatch with any thing impure, but shows very clearly the *general* tendency of this great anti-christian, and anti-Bible movement. The Dr. has had a most favorable and conspicuous standpoint of observation, and is prepared to speak from evidence founded on *facts*. He says:—

"The most damning iniquities are everywhere perpetrated in Spiritual circles, a very small per centage of which ever comes to public attention. I care not whether it be Spiritual or mundane, the facts exist, and should demand the attention and just condemnation of an intelligent community. Look at the iniquities which have been committed within the past two weeks in this city, and that too by Spiritual mediums who claim to be controlled by angels. It is worse than useless to talk to the Spiritualist against this condition of things, for those who occupy the highest position among them, are aiding and abetting in all classes of iniquities which prevail amongst them. The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable to Spiritualism. I most solemnly affirm that I do not believe that there has, during the past five hundred years, arisen any class of people who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of Spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social and religious bearing, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body. Spiritualism and prostitution, with a rejection of Christianity, are twin sisters, which every where go hand in hand. With but little inquiry, I have been able to count up over 70 mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours called 'affinities,' others in promiscuous adultery, and still others exchanged partners. Old men and women, who have passed the meridian of life, are not unfrequently the victims of this hallucination. Many of the mediums lose all sense of moral obligations, and yield to whatever influence may for the time be brought to bear upon them. Their pledges, the integrity of their oaths are no more reliable than the shifting breezes of the whirlwind, for they are made to yield to the powers which for the time control them."

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The World's Crisis.

BOSTON, AUGUST 24, 1859.

Correspondence.

From D. R. and M. S. Mansfield.

BRO. GRANT:—By the assistance of our Heavenly Father we were enabled to reach our appointment at Orrington, July 17, where we found a house full of brethren and old acquaintance awaiting us. Truly we were thankful to God for the privilege, after ten years absence, of standing again on the banks of old Penobscot river, to testify to the things that we believe must shortly come to pass. This has ever been a place to proclaim the truths connected with the coming of our Lord Jesus Christ, since the fall of '42; and many of our ablest ministers have stood here and preached the coming kingdom of God and the name of Jesus Christ. These are worthy of the name, dearly beloved brethren, for they have suffered for the bold stand they have taken to contend for the faith once delivered to the saints. We have reason to believe that the church here have suffered more or less for want of good gospel order. This we believe ought to have been attended to in early time, by making choice of suitable deacons and Elders, together with steady preaching and the administering of the sacrament of our Lord's broken body and spilt blood, to the weak and trembling who are waiting for redemption. No one can tell how the church will prosper when she respects and properly attends to all God's commandments.

July 24th, we met with the church in Holden. This place is situated on the river, a little above the head of navigation. A very wholesome state of things prevails here, and has for years. Our stay was short with them, as we had a borrowed horse and carriage for a given time. The congregation was large for the place, and we enjoyed a very interesting meeting with them.

In Bangor we had no meeting. Visited some, and found the church, once united and prospering, all broken up and scattered. We visited Elder Damman at his new home in Sangerville. We found him on a farm trying to provide for himself and family. He preaches on Sunday, when he is not overcome with hard labors. We enjoyed much with his happy family, mingling our prayers, tears, and songs together. When we left we could but say, if some of the cattle and money was ours, how freely it would go to liberate such as have the word shut up like fire in their bones. We trust the brethren in Maine will see to that thing.

July 31st. At North Hermon. Here was a crowded house. Brethren came from Bangor, Holden and Orrington, to meet with us for the last time on the Penobscot. Elders Damman and Morrill were on the spot. After preaching the word with much freedom, we listened to some exhortations from the brethren. Closed up our meeting, shook hands, doubtless for the last time, saw the falling tear, and bade farewell until we meet on Canaan's peaceful shore! A word before we pass. We sincerely hope that every child of God in North Hermon will act together with Elder Damman, and set in order in the church the things that are wanting.

On our way down the river we put up with Bro. Walter Nichols. Also saw Elder Nason and wife. Here we learned that Elder Billings had appointed a conference for the following Saturday and Sabbath. On our return to Lincolnville found our letter had not arrived with notice; consequently no appointment was out for us. However we had three days yet. On Sunday, August 7th, a large congregation came together in the Free Baptist house. In the forenoon we preached with much freedom on the destruction of all things. In the afternoon we were called upon by Mrs. Norton to preach a funeral sermon for her son, about nineteen years of age, who died very suddenly in Boston, and was brought home and buried the day before. We spent the night and visited part of the day following among our friends. Bade them good-by, expecting to see them no more, as we were on our way to Camden to preach on the 14th.

During the week the church in Lincolnville, together with the unconverted, sent for us to preach again on the 21st. We gave consent. Went to our appointment in Camden village where there are four large meeting houses but none for us. The hall is the only place good enough, but not half big enough. Preached twice on Sunday, also Monday and Tuesday evenings. Here the common people heard us gladly; men and women stood up out of doors in the evening to hear. There being no room in the hall for the unconverted, who want to hear more concerning this faith, we promised to stop one week more, and preach, provided a suitable house could be obtained. But this is too much to expect, for great is Diana of the Ephesians. The common people need talking loud of having a free house, and hope they will go ahead and build one. Prudent labor here would gather a good harvest in a short time. [illegible] our meeting at Lincolnville on [illegible] will be our last in Maine. [illegible] through the goodness of God, we have been enabled to [illegible] and our health has been good. [illegible] to all the glory [illegible]. We expect [illegible] [...] together in [...] of [...] save yourselves from destruction.—Much good can be done here. Now is the time to see to it.

We aim to attend the campmeeting at Wilbraham, and spend a week in the woods—learn all we can, and enjoy the society of many brethren.

A word to our brethren in the West. We expect to be with you some time in September. Have patience with us, during our long absence from you; pray much for us, and be ready to take hold in reformation. There is much to be done, and no time to waste. Let every one wake up and take hold of the work anew. The work must go on in the West; we have but few preachers, therefore the church must work with us. Cheer up, for the Lord will be with us.

Camden, Me

From Elder J. Blain.

BRO. GRANT:—Having just published the ninth edition of *Death not Life*, I deem it proper to say to brethren, that I have made some important alterations in this and the eighth edition. When I wrote this work, seven years ago, I was suffering bitter persecution, and not fully realizing that it was blessed to be reviled for Christ's sake, and having a warm temperament, I very naturally used too harsh language in reproving opponents. But having been in a good school for seven years to learn the weaknesses of *good*, as well as bad, men, I saw, at last, that a number of expressions in my book should be changed, and also that I must cease to be condemnatory in preaching. I obtained aid from Bro. C. F. Hudson in correcting harsh terms, and other errors in my work, and think brethren need not now be afraid to offer it to any one who is willing to read on our views.

I feel more and more convinced that many of us who have been persecuted as reformers in great points of truth, have need of studying, and more fully putting in practice certain parts of our blessed Bible—such as "a soft answer turneth away wrath" —"in *meekness* instructing those who oppose themselves"—"the servant of the Lord should not strive,"—"avenge not yourselves,"—"who, when he was reviled, reviled not again,"—"Father, forgive them, they know not what they do," etc. One or two other minor points in my work a few brethren have told me were wrong in their view, which I cannot now notice, but will soon endeavor to show that they are not errors, or not such when my views are fairly understood.

I have now had printed 12,000 of this work, and the call for it continues—1000 have been scattered since last October, and about 12,000 of my five tracts—mostly in the East.

The Lord willing, I shall be at the Collinsville, and Wilbraham Campmeetings, and perhaps at Savoy—shall have all my works, and also those of Bro. Storrs, Hudson, and Grew, and the new translation of the New Testament by Sawyer.

Boston, August 20, '59.

From Reliance E. Wood.

To the Brethren and Sisters scattered abroad:—Grace, love and peace be multiplied unto you, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, for the consolation wherewith he comforteth us in all our afflictions, while we look not at the things that are seen, which are temporal, but at the things that are not seen, which are eternal. Oh, how blessed to contemplate the glorious recompense of the reward, to those, who, by patient continuance in well-doing, seek for glory, honor and immortality, which is eternal life!

I feel like pressing toward the mark for the prize of the high calling of God in Christ Jesus, and I know how I have believed, and am persuaded that he is able to keep that which I have committed to his charge unto that day. Dear children of the Lord, truly we are living in perilous times, but the Lord will be the hope of his people, and the strength of the children of Israel. Oh, let us not be faint-hearted, but gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought at the revelation of Jesus Christ. Faithful is he that calleth us, who also will it. Victory will be ours, through our Lord Jesus Christ, when he comes; and "Signs there's no mistaking" proclaim him very near.

We look abroad in every place, in almost every class of society, and behold wickedness and crime in every form greatly on the increase; iniquity abounds more and more; and infidelity is making rapid strides through the length and breadth of the land. The infidelity of the present day, is not a system which says nothing is true, so much as a system that says everything is true; it is not that which says there is no Savior, so much as that which says there are many saviors, and many ways to peace. It is that which is so liberal that it dares not say anything is false. It is so charitable that it will allow everything to be true. It is that which stands ready to honor other religions, as well as that of our Lord Jesus Christ, to class them all together and hope well of all who profess them. It will make [...] all creeds, all [...] to [...] be condemned; [...] lous about the feeling of others that we are [...] to say they are wrong; [...] that it calls a man a bigot if he dares to say, "I know my views are right." What is it but a sacrifice of truth upon the altar of a ludicrous likeness of charity? Let us beware of it, we who believe the Bible! Has the Lord God spoken to us in the Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not? Oh may we be girded with truth, and look these questions fairly in the face, and give them an honest answer. From that liberality which says everybody is right, and the charity which forbids you to say anybody is wrong, the peace which is bought at the expense of truth, may the good Lord deliver us.

In the midst of these times, how comforting and cheering it is to know we are almost home. A few more days, or months, at most, will bring sweet deliverance to the tried and waiting ones. We long for his coming; we want him to come personally and literally; and I believe with all my heart he will thus come, and that very soon.

Oh, what a halo of glory hangs around the coming of Jesus! What great and precious promises are laid up in store for the righteous! Palms of victory, harps of gold, crowns of glory! Praise the Lord!

These things are worth living and striving for, worth denying self and bearing the cross daily. In view of this shall we not say—Thy kingdom come! We have loved ones buried in the earth. Oh Lord, come and raise them to eternal life; come, oh Lord, and reign; come and dwell with thy people; come and make all things new; come back to earth again.

Cheshire, Mass.

From R. Willard.

BRO. GRANT:—We read with interest your excellent sheet, believing it advocates Bible truth, and as such, is invaluable in these last days of scepticism and infidelity. When I compare Bible with the new-fangled doctrines which are so fast gaining credence among us, I feel to appreciate the higher our holy religion.

I chanced to lodge a few nights since, with Dr. M—, a man of considerable reading, but having read a little *too much*, has become a monomaniac on Spiritualism. Through his medium, he converses with his departed wife, son, and stillborn daughter; and finds that the latter is so far advanced in physical and spiritual life, that she is already *a little taller* than her mother; and it would appear, that she is as conversant as any that have had the advantages of an earthly education.

He ascertains their employment to consist of such sports and entertainments as are suited to the giddy and gay of earth; that the spheres contain beasts, insects, reptiles, etc. In this belief he is most solemnly devout, and says he longs for the kind angel of death to bear him to the departed group in the heavenly spheres.

In this kind of religion, thousands are being indoctrinated, while it is defended in all society with unblushing presumption; and, after all, is it not in keeping with modern orthodoxy? I leave others to judge. I think we want a revision of doctrine, and less animal excitement. Dear brother, "preach the word!" Fraternally Yours.

Warsaw, Ind.

For the Crisis.

Come to the Campmeeting.

It will be in *Westford* instead of *Lynn*; September sixth it will begin; 'Twill be for all who love the Lord, And will be governed by his word. It will be for those who heard the cry That Jesus' coming draweth nigh; Also for those that pray and weep, Believing Saints in Jesus sleep; It is for those that look and see The wicked surely will not be; Also for all that don't believe,—To come with us, the truth receive. It is for all to come and seek To be like Christ among the meek; No party purposes have we—Come, one and all, and do be *free*. We urge "the faith" that's from above, Which purifies and works by love; Which good religion, makes all *"one."* Our motto is, *"Thy kingdom come."* Come, all ye pilgrims who've been through So many griefs since "forty-two." Come, all ye who in forty-four Believed that time would be no more; Come, ye, who ne'er believed in "time," And show your union to the Vine. Come from the North and from the East, Together let us have a feast; Come from the South, and from the West, We'll do for you our very best. The *preachers* they may not be GREAT, But we hope for truth, at any rate. We meet not for debate and strife, But battle for eternal life. Our standard will be that good old Book, But through our glasses none need look. Come, saint, come, sinner, one and all, And do attend this urgent call. Come and enjoy your gospel *right*, We'll walk by faith and not by *sight*, Our work will soon be, ever o'er, And we shall greet on Canaan's shore. L. BOUTELL.

Groton, Aug. 18, 1859.

☞ Who has known the bitterness of evil will shun the appearance of it.

☞ Live not upon the comforts of God, but upon the God of comforts.

Close of the Volume.

This is the last number of Vol. IX. We hope *all* our paying subscribers will, if possible, send the *advance* pay for the next Vol. soon as they can, that we may know how many copies to issue. If any are tired of our visits, and have paid to the close of this Vol., now is a proper time to discontinue; but we should feel sorry to have any of our friends leave us. On the contrary, we hope our attachment will increase till the King of kings comes, and the reign of everlasting peace begins. Let us be *christians* in the true sense of the word, and keep ourselves unspotted from the world.

No Paper Week after Next.

It is thought best to give the weary a rest, while we go up to the great feast of tabernacles at Wilbraham. Our compositors and other help in the office have been most faithful during the past year, not even stopping work during the city holidays, when almost every kind of business is suspended, even the daily papers, and have spared no pains necessary to have our paper ready for the press at the appointed hour, and to make it second to none in the neatness, taste and correctness of its mechanical execution; while, at the same time, it has been our constant effort to fill it with the best matter within our reach, so that whoever reads it with care shall rise from its perusal feeling comforted, and strengthened in the blessed hope of the gospel, with the satisfaction that his time has not been wasted that was spent in reading its columns.

We are thankful for the many good wishes and kind words received from our christian friends, and earnestly request a continued place in their prayers, that we may be guided by heavenly wisdom in the discharge of our duties. We shall do the best we can for our kind patrons, but they must not expect too much from us. We are fallible, and liable to make mistakes; hence we hope to be forgiven as we forgive, enjoying a place in the charity that "thinketh no evil."

Our Prospects.

As our family paper belongs to those who sustain it,—the church of Christ,—it is proper that they should know how we stand financially. Well, our prospects have never been better than now. Notwithstanding we have enlarged the "Crisis," during the past year, printed it on better paper, purchased new type, while many of our subscribers have been unable to pay on account of the hard times, besides a free list of over three hundred and fifty, we are still out of debt, for which we thank the Lord. For several successive weeks, our subscribers have increased five a day on an average. May the Lord bless those who, by faithful efforts, have aided so successfully in obtaining new subscribers. Do not get weary in well doing.

Send the paper occasionally to your neighbor and ask him to take it. Let us do all we can to spread the great truths of the Bible. We have but a little longer to work, and let us be in *earnest*.

Those who receive the "Crisis" *free*, sometimes express their regret that they cannot pay, seeming to feel as though they were robbing others. We hope they will dismiss at once all such feelings. We trust we shall ever have paying subscribers sufficient to supply the worthy poor with the Crisis. Our prayer is that we may never be obliged to discontinue a single paper to those who cannot pay. If any feel uneasy because they have the Crisis free, and wish to aid the cause of truth, they might do so by obtaining new subscribers. Let us *all* do what we can to spread light on the good news of the coming kingdom.

Affairs in Italy.

The Italian question is becoming more complex, and the prospect of a terrible revolution is daily increasing. The oppressed in Italy have come to the conclusion that the time has arrived for them to manage their own affairs, and decide for themselves who shall be their ruler; at least, they are firmly resolved to acknowledge the Pope as leader no longer. They are satisfied no compromise can be made.—are satisfied no compromise can be made. They have passed the point of toleration, and have decided that nothing less will do than utter extermination of the whole Papal system. We may soon expect to see events more startling than any in the past. A correspondent of the London *Star*, August 1, says:—

"Serious rumors have reached Paris this morning from Italy.

"A secret manifesto, announcing the only solution to the intricate question which has been raised by the war, is said to have been distributed throughout Lombardy. This solution purports to be the election of Garibaldi as dictator, which would immediately rally the whole of Italy beneath the banner of the only chief accepted by all Italians—the only one whose disinterested patriotism has inspired confidence in all parties. [illegible] Garibaldi has had no [illegible] in the affair [...] which was [...] investigation of [...] one of the [...] of the ex-Municipality [of] Milan, [...] at the revolution[ary] [...] are taking in that city, seek to arrive at the solving of the problem at once, by accepting all its consequences without disguise, and thus avoiding the bloodshed and opposition which must arise from the false position in which all parties at present stand."

The following from an address of the Venetians, signed "The Venetian People," shows the popular feeling in this portion of Italy, now given into Austrian hands by the late treaty at Villafranca:—

"The fire of revolution, so destructive and often so useless, smoulders in Italy, and is ready to burst into a wide-spread conflagration; if the war, which has hitherto suppressed the fire, ceases, the only means of preventing these evils is your true and sacred oath to continue to fight for our cause in the political discussions of Europe, which will shortly decide the fate of Italy."

"It is said: Great numbers of addresses were being signed in Romagna against the return of the clerical government, and in favor of union with Sardinia. The country had resolved upon keeping up public order, and of repulsing every attack by the Swiss troops in the service of the Pope; also that regular voting should take place in expressing the wishes of the country."

The state of feeling in the Grand Duchy of Tuscany is shown by the following:—

"The result of the deliberations on the question of annexing Tuscany with Piedmont has been made known from one hundred and forty-one places, including Leghorn and Florence. The result shows 809 affirmative against 15 negative votes."

A correspondent of the London *News* writing from Genoa, July 29, says:—

"The plot thickens. Every day the situation becomes more critical. At this moment universal attention is anxiously directed towards the Duchies and Legations, where the time is now arrived for putting the firmness of the people to the test."

It is said that a species of convention has been entered into between Tuscany, Modena, Parma and the Legations, "for their mutual defense, and 30,000 men are under arms, part of whom are to be detached to protect the Legations against the Pontifical troops, and part are to be concentrated at Modena, apprehensive of an attack from Duke Francis V."

The Pope has caused several of the inhabitants of Perugia to be tried before a council of war, for their resistance against his troops during their bloody massacre of innocent people in that place, and condemned them to death.

The Pope returns the following answer to Napoleon, in answer to his propositions recently sent to Rome:

Pius IX. thanks the Emperor of the French for the interest which he unceasingly displays for the Holy See and the Pope. He regards as an instance of the Emperor's filial devotion the proposition relative to the honorary presidency of a confederation or Italian league, and he would not refuse that post without having the most ample information respecting the engagements which would result from it, and the relations which would exist between him and the various Italian sovereigns. When he has procured such information, he will be enabled to see whether the Catholic interests permit him to accept it. And in that case the pacification of Italy and the return of its rebellious provinces will naturally have to precede the establishment of that confederation and of the honorary presidency."

The London *Tablet*, a leading Catholic paper, says of Bonaparte:—

"He has kindled the flames of revolution in Modena, Parma, Tuscany and the States of the Church; he has robbed Austria of Lombardy, and handed it over to the excommunicated schismatic of Sardinia. And after all this he is praised by Catholics. Why? Because he has consented that Austria should keep what he could not wrest from her. Because he has agreed that the sovereigns of Tuscany and Modena shall resume their own. Because he has put forward (upon paper) the scheme of an Italian Federation of which the Pope is to have the honarary Presidency. But the Italian sovereigns have not yet recovered their rights; the Italian Confederation is not yet formed; and the Pope has not yet accepted the honorary Presidency. Tuscany is in revolution, Parma is in revolution, Modena is in Revolution, and Romagna is in revolution. Before order is restored, and before authority resumes its sway, no mortal knows what crimes, what convulsions, what disasters, and what horrors may be witnessed."

Pago-Protestantism.

The following is from a popular work of 427 pp., entitled, "Philosophy of Health." By L. B. Coles, M. D.

"The Creator has given us these bodies to be our habitation—a dwelling adapted to our highest comfort and welfare. Our individual identity does not consist in the body. The body is not the man. The man is really an invisible being; and the body is the house in which he lives. The eye is no part of the man; it is only the window of the house through which he looks out upon the world. The ear is no part of the man; it is only the earthly medium through which sound is conveyed to the dweller within. When the house decays, he will live elsewhere. [Phil. of Health, p. 213.

PEACE FOOTING OF THE FRENCH ARMY.—We learn that Napoleon has decided to reduce his army to a "peace footing." What does he mean by a "peace footing"? Let the *Gazette de France* answer; "The peace footing is an organization capable of receiving 600,000 men." What, then must be the war footing [illegible]

Spiritualism.

The following from Dr. Hatch, the husband of Mrs. Cora L. V. Hatch, the noted trance-speaking medium, will give some idea of the *moral* influence of Spiritualism. The Dr. does not charge Mrs. Hatch with any thing impure, but shows very clearly the *general* tendency of this great anti-christian, and anti-Bible movement. The Dr. has had a most favorable and conspicuous standpoint of observation, and is prepared to speak from evidence founded on *facts*. He says:—

"The most damning iniquities are everywhere perpetrated in Spiritual circles, a very small per centage of which ever comes to public attention. I care not whether it be Spiritual or mundane, the FACTS exist, and should demand the attention and just condemnation of an intelligent community. Look at the iniquities which have been committed within the past two weeks in this city, and that too by Spiritual mediums who claim to be controlled by angels. It is worse than useless to talk to the Spiritualist against this condition of things, for those who occupy the highest position among them, are aiding and abetting in all classes of iniquities which prevail amongst them. The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable to Spiritualism. I most solemnly affirm that I do not believe that there has, during the past five hundred years, arisen any class of people who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of Spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social and religious bearing, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body. Spiritualism and prostitution, with a rejection of Christianity, are twin sisters, which every where go hand in hand. With but little inquiry, I have been able to count up over 70 mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours called 'affinities,' others in promiscuous adultery, and still others exchanged partners. Old men and women, who have passed the meridian of life, are not unfrequently the victims of this hallucination. Many of the mediums lose all sense of moral obligations, and yield to whatever influence may for the time be brought to bear upon them. Their pledges, the integrity of their oaths are no more reliable than the shifting breezes of the whirlwind, for they are made to yield to the powers which for the time control them."

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☞ "Pen Pictures" in last week's issue should have been No. 5 instead of "7," and should have preceded "No. 6."

Obituary Notices.

Died in Westford, Ia., July 26th, 1859, Sister Charlotte M., wife of Bro. B. C. Needham, aged thirty-seven years.

Bro. and Sr. N. were formerly from Addison, Vt., and having embraced the christian religion in their youthful days, continued to live a consistent christian life until the Spring of 1855, when they learned in De Kalb, Illinois, (having removed to Ill. some seven years previous,) from the lips of our beloved and faithful Bro. S. Chapman, the glorious principles of the blessed hope, and the evidence of the speedy consummation of the same, which they heartily embraced. In the Spring of '56, they came to this place, where they still maintained their integrity in relation to those glorious principles. Our dear Sister fell calmly asleep in Jesus, leaving her companion and a christian daughter, in charge of a sweet, little sister of two days old, and also two sons, to mourn the loss of one of the most patient companions and mothers any family ever lost. She was severly attacked last March with a lung fever, since which time she suffered greatly from an affection of the lungs and other consumptive complaints. As we stood by her bed side, and saw her grappling with the monster death, we were constrained to exclaim—What desolation disease and death make in the earth! But thank God, who giveth us the victory through our Lord Jesus Christ! The tempter's cruel power will soon be broken; death shall soon be destroyed, and God's little ones shall speedily come forth again to a blessed immortality.

A funeral discourse was given by the writer from 1 Thess. 4: 18.

O weeping group! with mournful tread,
With streaming eye and drooping head,
Enter your sad and lonely home,
So desolate and gloomy grown,
Since death, with cold, relentless hand,
Has torn one from your household band!

A cherished form has left your door,
A form that ne'er will shade it more;
An eye is closed that always smiled
Upon you with affection mild;
A voice is hushed that used to greet—
A mother's heart has ceased to beat.

But see! beyond the falling tears
A beam of glorious light appears.
It gently beckons you away
From sorrow's dark and gloomy way,
And points the heart with grief o'erborne,
Unto the resurrection morn!

H. H. Janes.

Pittsford, Butler Co., Iowa.

Herald please copy.

Summary of News.

FOREIGN.

Per Steamer Saxonia from Southampton the 14th.

The Paris correspondent of the Times says the Sardinian Minister of Foreign Affairs had declared to Count Reiset, the French Commissioner, that Sardinia could not accede to the wishes of France so far as to make efforts to have the Grand Duke recalled, and that it would be preposterous to expect Piedmont to do so, contrary to the wishes and interests of Italy.

The Paris Constitutionnel of Wednesday has an article from M. de Cassagnac, entitled "Ingratitude of Italy," in which the Italians are reminded of the immense obstacles which beset the empire at the beginning of the war, but which were faced and surmounted by his single will, and he reminds Italy of these obstacles. He continues to show, if need be, the enormity of forgetfulness.

If the Emperor persisted, it would, he says, have cost tedious sieges, fresh battles, new loans, immediate war on the Rhine, troubles in Central Italy, insurrections in Hungary and elsewhere, which it would have been necessary to permit and even to encourage. In a word, it would have cost the abandonment of the principles of order, and the adoption of revolutionary principles, agitation renewed for the present, without speaking of a possible reverse of fortune. The article concludes with the following menace: "Italy must know well that if the powerful hand which is extended for a moment over it is withdrawn, neither the fine speeches of the English Parliament nor the sterile sympathies of the liberal party in Europe would hinder Austria from dominating again Italy, and this time from Turin to Messina."

It is again stated that Piedmont formally declines entering the Italian Confederacy if Austria forms a part of it.

The Times Vienna correspondence says the Prussian note of the 23 of August, will probably put an end to the discussion between Austria and Prussia, as it is pretty clearly proved that the Emperor Napoleon made a statement at Villafranca which was not perfectly correct.

The Journal de St. Petersburg also declares itself empowered to state that not only were no bases for a mediation agreed to, but not even discussed.

Two Days Later.—Per steamship Asia.

It is reported that an attempt had been made to poison Garibaldi.

It is said France is intriguing to restore the Grand Dukes.

The Zurich Conference will assemble on the 8th inst.

A bill, creating a Naval Reserve of 30,000 men, was [illegible] through the [illegible]

[illegible] Great Britain [illegible] August [illegible] 15th.

The [illegible] of the [illegible] of August [illegible]

"Many volunteers from Piedmont, and still more from Genoa, hasten to swell the ranks of the 30,000 combatants which the 'allied States of Central Italy' have already under arms. Strange to say, the Italians begin to put their trust in the sword, in spite of the fearful odds with which the two framers of the Peace of Villafranca may choose to enforce their stipulations. 'With 50,000 bayonets,' they say, 'our rights will appear tolerably clear to Europe; with 100,000 they will seem clearer; with 150,000 they will appear most clear.' Up to 50,000 the bayonets will shortly muster, and they will follow the lead of a man of firm and even temper—Garibaldi."

FOUR DAYS LATER.

The Congress of Zurich met on the 8th, according to previous announcement; but nothing had transpired of its proceedings thus far. Sardinia was represented there.

The Emperor Napoleon was on a visit to the camp at Chalons, witnessing the maneuvers of the troops.

The Paris Constitutionnel ascribes the proposed fortification of Antwerp to the influence of England, who, foreseeing war with France, wishes to provide herself with an intrenched camp in Belgium.

The number of troops from Italy to march through Paris on the 14th, is 70,000. The procession will last seven hours.

GERMANY.

The relations between Austria and Prussia almost assume the dimensions of a regular rupture, and were regarded as dangerous to the smaller German States, which were already looking towards France for protection.

The Opinione of Turin says 50,000 French troops will remain in Italy, provisionally, owing to the dangerous state of some of the provinces.

THE CHRONOLOGY OF THE WAR.

The Emperor Louis Napoleon publicly expresses to the Austrian Envoy at his Court his regret that the two governments are not on better terms—which leads to mutual armaments—January 1, 1859.

Events growing daily more threatening, it is announced that England has sent Lord Cowley on a peace mission to Vienna, February 22.

The announcement is made that a Peace Congress will be held, March 19.

All hopes of peace are quenched by the news that Austria has insisted upon the disarmament of Sardinia alone, as a condition precedent to any peace negotiations. April 8.

Austrian and Sardinian forces having assembled in the neighborhood of the Ticino, Count Gyulai forwards a peremptory summons to the King of Sardinia to disarm within three days on penalty of war, April 22

Victor Emmanuel having returned an indignant refusal, is invested with dictatorial powers. April 23

Lord Malmesbury issues a final proposition for negotiation—which is accepted by Austria and rejected by France—April 25.

French troops begin to land at Genoa, April 25.

Tuscany throws off its governments and declares for Victor Emmanuel, April 25

The Austrian army, in three divisions, crossed the Ticino, April 29

A detachment of Austrians, in attempting to cross the Po at Frassinetto, is repulsed by the Sardinians, May 3.

Louis Napoleon leaves Paris, May 10, reaches Genoa on the 12th, and joins the army on the 14th.

The battle of Montebello is fought between the outposts of the two armies, the French, under Gen. Forey, compelling the Austrians to withdraw, May 20.

Garibaldi, at the head of 6000 Italian volunteers, crosses the Ticino, May, 23.

Garibaldi fights his way into the city of Como, May 27

The battle of Palestro is fought by about 12,000 Sardinians under their King, and 20,000 Austrians under Gen. Zobel—the latter withdrawing—May 30.

The battle of Magenta is fought, in which 100,000 allies under Gen. McMahon rout 120,000 Austrians under Gen. Gyulai, June 4th

The Emperor Napoleon and King Victor Emmanuel enter Milan, June 8.

The battle of Melegnano is fought, the Austrians under Benedick being driven from their position by the allies under D'Hilliers, June 9

The battle of Solferino is fought, under the command of the two Emperors, by nearly 400,000 troops, the Austrians being compelled to retire, June 24.

The Sardinians begin to invest the fortress of Peschiera, June 28.

The allies cross the Mincio, June 30.

The French Emperor takes up his headquarters at Valliggio, on the east bank of the Mincio, July 3.

The armistice between the belligerents, to last till Aug 15th, is signed July 8th.

Peace between the two Emperors agreed upon, July 11.

☞ A letter from Jerusalem announces that the cupola of the Holy Sepulchre is falling to ruins. A subscription has been opened to repair it.

☞ The population of the United States increases one million a year, or two thousand every day.

Notices, &c.

☞ Bro. Edwin Burnham will commence a protracted meeting in Woodstock, New Brunswick, on Friday evening, after the second Sunday in September, and from that time will labor one month in the Provinces, as the friends may arrange.

New Hampshire State Conference.

As the time draws near for the next session of our State conference, it becomes my duty to make the inquiry, Where shall our next conference be holden? Will brethren who may desire the meeting convened with them, please inform me at their earliest convenience, that I may be able to fix on the time and place, and give seasonable notice.

Should there be a choice in regard to the *time* of the meeting, please name it; but the usual time is the early part of October.

T. M. Preble,
Clerk of Conference.

East Weare, Aug. 20, 1859.

Notice.

D. R. and M. S. Mansfield will preach in Reading, Mich., on Friday, Sept. 9th, at 2 o'clock, P. M., and continue over the following Sabbath. Bro. A. N. Seymour will make arrangements as will best suit the people.

D. R. and M. S. Mansfield will preach in Dayton, Mich., Sept. 18th. Buchanan, Mich., Sept. 25th.

Notice.

The conference in Warren Co., Ill., must be deferred. We will give timely notice [illegible] Others [illegible]

[illegible]

The Maine (Adjourned) Conference [illegible] Will meet in Yarmouth, [illegible] at 2 o'clock, P. M. with Bro. York's church, and continue over the Sabbath. Come, brethren, let us make one more rally, unitedly, and bring the forces into the field, and fight earnestly the battles of the Lord. Come, let party feelings and personal interests be merged in the one united, determined, active effort to go on in God's strength in this work. Come! all who can. Let some one of the brethren come from every place, if they can, and if not, let letters be sent to Bro. E. R. York, or to me, expressive of your interest and determination. Send pledges, or statements of promise to put in your mites to make up a sum to send the gospel every where we can. Come, praying that God may bless the effort, and give us wisdom and grace. Let those who stay at home pray also, that this may be an important meeting for the cause in all parts of Maine. Those who have no money can pray, and God can hear.

Passengers coming on the Grand Trunk R. R., will stop at Yarmouth Junction, 1-2 a mile from Bro. York's. Come the first day if you can, but come!

I. C. Wellcome, Sec.

Richmond, Me., Aug. 17, 1859.

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., upon the old spot, to commence on Tuesday, Sept. 6, '59, and continue over the Sabbath. This is a delightful location, convenient, and within five minutes' walk from Centre Depot. The object of this meeting is the saving of men by the preaching of the gospel in its adaptation to the present state of the world. We hope to see a rally of the scattered flock that shall come to this meeting full of love, faith and zeal, to work in the Lord's vineyard. Let them that are able, help the poor to this feast. Those who wish, can provide their own board, and bring their whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground, for all who wish, on reasonable terms.

The Rail Road Company have promised to transport from Boston to this meeting and back, for half price, providing fifty persons come from that vicinity.

Let all be awake and prepare for the meeting.

L. Boutell, Groton,
M. W. Corliss, Lowell,
J. D. Brown, Providence,
Josiah Voss, Westford,
Committee.

Savoy Campmeeting.

This meeting will be holden on land owned by Noah Mirick, about three miles north of Savoy Hollow, commencing Sept. 5th, and continuing over the following Lord's day. We invite all to come and labor for the salvation of souls. Board and horse keeping will be furnished on reasonable terms.

E. Healy,
Committee, R. Starks,
E. M'Culloch.

☞ The Lord willing there will be a public union prayer meeting held in Holden, Me., Saturday, Sept. 17th, at half-past nine, A. M. Preaching on the day following.

Israel Damman.

CAMPMEETING

at Wilbraham, August 29th.

Our annual feast of tabernacles will commence the 29th of August, on the old ground in Wilbraham, and hold one week. We hope for the best, the most successful and profitable gathering of the Lord's people that has ever been held there. The objects of the meeting, and the wishes of the committee with reference to its character, have been fully and well expressed in Bro. E. Burnham's campmeeting letter of last week.

Let us *all* lay aside the weights—harness for the battle in the panoply of God, and come up to certain victory. Let us *all* pray much and come with the fire burning in our hearts, and Wilbraham mountain will never be forgotten.

Abundant facilities for boarding and horse keeping at reasonable rates. Also tent room for those who are not otherwise provided for.

The arrangements for fare to the campmeeting are from Worcester East and from Pittsfield and North Adams West to the camp-ground, at one-half fare or one fare for both ways. Also the same on the Connecticut R. R. Road from Vernon or Keene, N. H. The Western R. Road will issue tickets for the week, but those who come over the Conn. R. Road, will pay to Springfield, and from there to Wilbraham, and returning, will receive a pass from the Committee of the meeting. No charge for baggage from any point.

Let it be understood that *full fare* is paid *one* way from all points above named on the Western and Conn. R. Roads, and *no charge* for *returning*.

☞ The fare from Boston is reduced half,—the tickets being $2.50 for going and returning,—good from Aug. 29th to Sept. 5th, inclusive.

☞ Those going from Boston will obtain their tickets of Bro. Geo. T. Adams, 167 Hanover Street.

Hiram Munger,
Randl. E. Ladd, } Committee.
Geo. T. Adams.

Ohio Conference.

The Third Annual Conference of the churches in Ohio will be held at Marysville, Union Co., commencing at one o'clock P. M. on Thursday the 8th Sept., and continue over the Sabbath. Ministers and lay brethren of this and adjoining states are affectionately invited to attend. It is hoped that all the churches of Ohio will be represented. The brethren of Marysville and vicinity will see that adequate provisions are made for the accommodation of all who can make it convenient to attend; and as the committee think they ought not to be further burdened, take the liberty of recommending the several churches to provide their delegates with traveling expenses. The place is accessible in different directions by Rail Road.

Come, one and all, panoplied, not like the warriors of earth, with the weapons of destruction, but having on the entire christian armor, with hearts imbued richly with the spirit of prayer, love and faith, that we may yet, if needs be, a little longer wield the sword of the Spirit, which is mighty, even to the pulling down and destruction of all earthly and oppressive dominions. Let us come thus armed, dear brothers and sisters, and our meeting will be one of profit to us all, and God will be glorified.

G. W. Ohbery,
E. R. Southwick, } Committee.
P. Alling.

Norwalk, O., July 20, 1859.

P. S. Brethren from abroad coming to this Conference either by Railroad or otherwise, will call on Brother Patridge, where further provisions will be made for their entertainment.

E. R. Southwick.

☞ The next Quarterly Conference of Western Central Maine has been invited and will meet in South Livermore, Sept. 1st, Thursday, at 2 o'clock, P. M., and continue over the Sabbath. We hope all the ministers of the quarterly conference will be there, (and ministers from other parts of the State are cordially invited,) and as many brothers and sisters as can consistently come. Come with faith in God, ready to work in his cause for the salvation of souls. [illegible] Silas Timberlake, Addison [illegible]

Appointments.

[illegible] Church.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. J. P. Cook will preach in Boston (Chapman Hall)....Sunday, Aug. 28th

R. V. Lyon appoints to preach in
Abington, Ct.,....Aug. 28th
Scotland, Ct., (at Bro. Rider's)....Aug. 29th
Mansfield, Ct., (at Bro. Abbie's)....Aug. 30th
Southbridge, Mass., (school house) Sept. 7th
Axe Factory, Ct., (Sunday, 10 1-2 A. M.)....Sept. 11th

Eld. M. Chandler will preach in
Danielsonville, Ct.,....Aug. 28th

J. K. Bellows will preach in Savoy, Mass., Aug. 30th and 31st, and Sept. 1st, as Bro. Mirick may arrange.
Plainfield Pond, Mass.,....Sept. 4th

Providence permitting, I will be at Springfield, Sunday, Aug. 28th. Shall attend the campmeeting at Savoy.

Portsmouth, N. H., Sept. 18th and 25th, and during the intervening week.

H. Pratt.

Bro. Edwin Burnham will preach in Danielsonville, Conn, the second Sunday in Sept.

Eld. A. Ross appoints to preach in
South Woodstock, Vt....Aug. 25th and 26th
North Springfield, Vt....Sunday, Aug. 28th
South Vernon, Vt....Aug. 30th

Bro. J. K. Bellows will preach in
North Adams, Mass....Aug. 28th

I will preach, if the Lord will, at
Portland, Me....Aug. 28th
J. COUCH.

Eld. J. Hemenway will preach in
Goshen, Mass....Sunday, Sept. 4th
Will attend the campmeeting at Savoy the week following.

Bro. W. S. Campbell will meet the church in Springfield, Aug. 28th. R. E. LADD.

The Lord willing, I shall preach in Stockbridge, Vt., first Sunday in Sept. O. D. GIBSON.

T W Piper will preach in
Madison....Sept. 4th
Sandwich....Sept. 11th

Business Matters.

To Correspondents.

Eld. J. Hemenway's P. O. address, is Worcester, Mass.

My address is Boston, Mass., care of J. P. Jewett & Co. C. F. Hudson.

Cash Receipts.

G Humphrey 208 $1.24, L Ring 208 80 cts., E Skillens 208, 24cts., Geo. Henry, for Collinsville Brn. 204 $7.50, Bro. Greaves 230, 99cts.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

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☞ "Pen Pictures" in last week's issue should have been No. 5 instead of "7," and should have preceded "No. 6."

Obituary Notices.

Died in Westford, Ia., July 26th, 1859, Sister Charlotte M., wife of Bro. B. C. Needham, aged thirty-seven years.

Bro. and Sr. N. were formerly from Addison, Vt., and having embraced the christian religion in their youthful days, continued to live a consistent christian life until the Spring of 1855, when they learned in De Kalb, Illinois, (having removed to Ill. some seven years previous,) from the lips of our beloved and faithful Bro. S. Chapman, the glorious principles of the blessed hope, and the evidence of the speedy consummation of the same, which they heartily embraced. In the Spring of '56, they came to this place, where they still maintained their integrity in relation to those glorious principles. Our dear Sister fell calmly asleep in Jesus, leaving her companion and a christian daughter, in charge of a sweet little sister of two days old, and also two sons, to mourn the loss of one of the most patient companions and mothers any family ever lost. She was severly attacked last March with a lung fever, since which time she suffered greatly from an affection of the lungs and other consumptive complaints. As we stood by her bed side, and saw her grappling with the monster death, we were constrained to exclaim—What desolation disease and death make in the earth! But thank God, who giveth us the victory through our Lord Jesus Christ! The tempter's cruel power will soon be broken; death shall soon be destroyed, and God's little ones shall speedily come forth again to a blessed immortality.

A funeral discourse was given by the writer from 1 Thess. 4: 18.

O weeping group! with mournful tread,
With streaming eye and drooping head,
Enter your sad and lonely home,
So desolate and gloomy grown,
Since death, with cold, relentless hand,
Has torn one from your household band!

A cherished form has left your door,
A form that ne'er will shade it more;
An eye is closed that always smiled
Upon you with affection mild;
A voice is hushed that used to greet—
A mother's heart has ceased to beat.

But see! beyond the falling tears
A beam of glorious light appears.
It gently beckons you away
From sorrow's dark and gloomy way,
And points the heart with grief o'erborne,
Unto the resurrection morn!

H. H. Janes.

Pittsford, Butler Co., Iowa.

Herald please copy.

Summary of News.

FOREIGN.

Per Steamer Saxonia from Southampton the 14th.

The Paris correspondent of the Times says the Sardinian Minister of Foreign Affairs had declared to Count Reiset, the French Commissioner, that Sardinia could not accede to the wishes of France so far as to make efforts to have the Grand Duke recalled, and that it would be preposterous to expect Piedmont to do so, contrary to the wishes and interests of Italy.

The Paris Constitutionnel of Wednesday has an article from M. de Cassagnac, entitled "Ingratitude of Italy," in which the Italians are reminded of the immense obstacles which beset the empire at the beginning of the war, but which were faced and surmounted by his single will, and he reminds Italy of these obstacles. He continues to show, if need be, the enormity of forgetfulness.

If the Emperor persisted, it would, he says, have cost tedious sieges, fresh battles, new loans, immediate war on the Rhine, troubles in Central Italy, insurrections in Hungary and elsewhere, which it would have been necessary to permit and even to encourage. In a word, it would have cost the abandonment of the principles of order, and the adoption of revolutionary principles, agitation renewed for the present, without speaking of a possible reverse of fortune. The article concludes with the following menace: "Italy must know well that if the powerful hand which is extended for a moment over it is withdrawn, neither the fine speeches of the English Parliament nor the sterile sympathies of the liberal party in Europe would hinder Austria from dominating again Italy, and this time from Turin to Messina."

It is again stated that Piedmont formally declines entering the Italian Confederacy if Austria forms a part of it.

The Times Vienna correspondence says the Prussian note of the 23 of August, will probably put an end to the discussion between Austria and Prussia, as it is pretty clearly proved that the Emperor Napoleon made a statement at Villafranca which was not perfectly correct.

The Journal de St. Petersburg also declares itself empowered to state that not only were no bases for a mediation agreed to, but not even discussed.

Two Days Later.—Per steamship Asia.

It is reported that an attempt had been made to poison Garibaldi.

It is said France is intriguing to restore the Grand Dukes.

The Zurich Conference will assemble on the 5th inst.

A bill, creating a Naval Reserve of 30,000 men, was progressing through the House of Commons.

The Paris correspondent of the Times says the difficulties raised by the war are very complicated. [illegible] in Southern German [illegible] up by the [illegible] by August 18th.

The Times correspondent in his letter of August [illegible] says:

"Many volunteers from Piedmont, and still more from Genoa, hasten to swell the ranks of the 30,000 combatants which the 'allied States of Central Italy' have already under arms. Strange to say, the Italians begin to put their trust in the sword, in spite of the fearful odds with which the two framers of the Peace of Villafranca may choose to enforce their ultimatum. 'With 50,000 bayonets,' they say, 'our rights will appear tolerably clear to Europe; with 100,000 they will seem clearer; with 150,000 they will appear most clear.' Up to 50,000 the bayonets will shortly muster, and they will follow the lead of a man of firm and even temper—Garibaldi."

FOUR DAYS LATER.

The Congress of Zurich met on the 8th, according to previous announcement; but nothing had transpired of its proceedings thus far. Sardinia was represented there.

The Emperor Napoleon was on a visit to the camp at Chalons, witnessing the maneuvers of the troops.

The Paris Constitutionnel ascribes the proposed fortification of Antwerp to the influence of England, who, foreseeing war with France, wishes to provide herself with an intrenched camp in Belgium.

The number of troops from Italy to march through Paris on the 14th, is 70,000. The procession will last seven hours.

GERMANY.

The relations between Austria and Prussia almost assume the dimensions of a regular rupture, and were regarded as dangerous to the smaller German States, which were already looking towards France for protection.

The Opinione of Turin says 50,000 French troops will remain in Italy, provisionally, owing to the dangerous state of some of the provinces.

THE CHRONOLOGY OF THE WAR.

The Emperor Louis Napoleon publicly expresses to the Austrian Envoy at his Court his regret that the two governments are not on better terms—which leads to mutual armaments—January 1, 1859.

Events growing daily more threatening, it is announced that England has sent Lord Cowley on a peace mission to Vienna, February 22.

The announcement is made that a Peace Congress will be held, March 19.

All hopes of peace are quenched by the news that Austria has insisted upon the disarmament of Sardinia alone, as a condition precedent to any peace negotiations. April 8.

Austrian and Sardinian forces having assembled in the neighborhood of the Ticino, Count Gyulai forwards a peremptory summons to the King of Sardinia to disarm within three days on penalty of war, April 22

Victor Emmanuel having returned an indignant refusal, is invested with dictatorial powers. April 23

Lord Malmesbury issues a final proposition for negotiation—which is accepted by Austria and rejected by France—April 25.

French troops begin to land at Genoa, April 25.

Tuscany throws off its governments and declares for Victor Emmanuel, April 25

The Austrian army, in three divisions, crossed the Ticino, April 29

A detachment of Austrians, in attempting to cross the Po at Frassinetto, is repulsed by the Sardinians, May 3.

Louis Napoleon leaves Paris, May 10, reaches Genoa on the 12th, and joins the army on the 14th.

The battle of Montebello is fought between the outposts of the two armies, the French, under Gen. Forey, compelling the Austrians to withdraw, May 20.

Garibaldi, at the head of 6000 Italian volunteers, crosses the Ticino, May, 23.

Garibaldi fights his way into the city of Como, May 27

The battle of Palestro is fought by about 12,000 Sardinians under their King, and 20,000 Austrians under Gen. Zobel—the latter withdrawing—May 30.

The battle of Magenta is fought, in which 100,000 allies under Gen. McMahon rout 120,000 Austrians under Gen. Gyulai, June 4th

The Emperor Napoleon and King Victor Emmanuel enter Milan, June 8.

The battle of Melegnano is fought, the Austrians under Benedick being driven from their position by the allies under D'Hilliers, June 9

The battle of Solferino is fought, under the command of the two Emperors, by nearly 400,000 troops, the Austrians being compelled to retire, June 24.

The Sardinians begin to invest the fortress of Peschiera, June 28.

The allies cross the Mincio, June 30.

The French Emperor takes up his headquarters at Valliggio, on the east bank of the Mincio, July 3.

The armistice between the belligerents, to last till Aug 15th, is signed July 8th.

Peace between the two Emperors agreed upon, July 11.

☞ A letter from Jerusalem announces that the cupola of the Holy Sepulchre is falling to ruins. A subscription has been opened to repair it.

☞ The population of the United States increases one million a year, or two thousand every day.

Notices, &c.

☞ Bro. Edwin Burnham will commence a protracted meeting in Woodstock, New Brunswick, on Friday evening, after the second Sunday in September, and from that time will labor one month in the Provinces, as the friends may arrange.

New Hampshire State Conference.

As the time draws near for the next session of our State conference, it becomes my duty to make the inquiry, Where shall our next conference be holden? Will brethren who may desire the meeting convened with them, please inform me at their earliest convenience, that I may be able to fix on the time and place, and give seasonable notice.

Should there be a choice in regard to the *time* of the meeting, please name it; but the usual time is the early part of October.

T. M. Preble,
Clerk of Conference.

East Weare, Aug. 20, 1859.

Notice.

D. R. and M. S. Mansfield will preach in Reading, Mich., on Friday, Sept. 9th, at 2 o'clock, P. M., and continue over the following Sabbath. Bro. A. N. Seymour will make arrangements as will best suit the people.

D. R. and M. S. Mansfield will preach in Dayton, Mich., Sept. 18th. Buchanan, Mich., Sept. 25th.

Notice

The conference in Warren Co., Ill., must be deferred. We will give them timely notice through the "Crisis." Others West must have patience, and soon we trust to be among them.

My P. O. address until Sept. 15th is Fiskdale, Mass.

Walter Pratt.

The Maine (Adjourned) Conference

Will meet in Yarmouth, Sept. 15th, at 2 o'clock, P. M. with Bro. York's church, and continue over the Sabbath. Come, brethren, let us make one more rally, unitedly, and bring the forces into the field, and fight earnestly the battles of the Lord. Come; let party feelings and sectional interests be merged in the one united, determined, active effort to "go on" in God's strength in this work. Come, all who can. Let some one of the brethren come from every place, if they can, and if not, let letters be sent to Bro. R. R. York, or to me, expressive of your interest and determinations. Send pledges, or statements of promise to put in your mites to make up a sum to send the gospel every where we can. Come, praying that God may bless the effort, and give us wisdom and grace. Let those who stay at home pray also, that this may be an important meeting for the cause in all parts of Maine. Those who have no money can pray, and God can hear.

Passengers coming on the Grand Trunk R. R., will stop at Yarmouth Junction, 1-2 a mile from Bro. York's. Come the first day if you can, but come!

I. C. Wellcome, Sec.

Richmond, Me., Aug. 17, 1859.

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., upon the old spot, to commence on Tuesday, Sept. 6, '59, and continue over the Sabbath. This is a delightful location, convenient, and within five minutes' walk from Centre Depot. The object of this meeting is the saving of men by the preaching of the gospel in its adaptation to the present state of the world. We hope to see a rally of the scattered flock that shall come to this meeting full of love, faith and zeal, to work in the Lord's vineyard. Let them that are able, help the poor to this feast. Those who wish, can provide their own board, and bring their whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground, for all who wish, on reasonable terms.

The Rail Road Company have promised to transport from Boston to this meeting and back, for half price, providing fifty persons come from that vicinity.

Let all be awake and prepare for the meeting.

L. Boutell, Groton,
M. W. Corliss, Lowell,
J. D. Brown, Providence,
Josiah Vose, Westford,
Committee.

Savoy Campmeeting.

This meeting will be holden on land owned by Noah Mirick, about three miles north of Savoy Hollow, commencing Sept. 5th, and continuing over the following Lord's day. We invite all to come and labor for the salvation of souls. Board and horse keeping will be furnished on reasonable terms.

Committee, E. Healy, R. Stark, E. M'Culloch.

☞ The Lord willing there will be a public union prayer meeting held in Holden, Me., Saturday, Sept. 17th, at half-past nine, A. M. Preaching on the day following.

Israel Damman.

CAMPMEETING at Wilbraham, August 29th.

Our annual feast of tabernacles will commence the 29th of August, on the old ground in Wilbraham, and hold one week. We hope for the best, the most successful and profitable gathering of the Lord's people that has ever been held there. The objects of the meeting, and the wishes of the committee with reference to its character, have been fully and well expressed in Bro. E. Burnham's campmeeting letter of last week.

Let us *all* lay aside the weights—harness for the battle in the panoply of God, and come up to certain victory. Let us *all* pray much and come with the fire burning in our hearts, and Wilbraham mountain will never be forgotten.

Abundant facilities for boarding and horse keeping at reasonable rates. Also tent room for those who are not otherwise provided for.

The arrangements for fare to the campmeeting are from Worcester East and from Pittsfield and North Adams West to the camp-ground, at one-half fare or one fare for both ways. Also the same on the Connecticut R. R. Road from Vernon or Keene, N. H. The Western R. Road will issue tickets for the week, but those who come over the Conn. R. Road, will pay to Springfield, and from there to Wilbraham, and returning, will receive a pass from the Committee of the meeting. No charge for baggage from any point.

Let it be understood that *full fare* is paid *one way* from all points above named on the Western and Conn. R. Roads, and *no charge* for *returning*.

☞ The fare from Boston is reduced half,—the tickets being $2.50 for going and returning,—good from Aug. 29th to Sept. 5th, inclusive.

☞ Those going from Boston will obtain their tickets of Bro. Geo. T. Adams, 167 Hanover Street.

Hiram Munger,
Randl. E. Laud,
Geo. T. Adams.
} Committee.

Ohio Conference.

The Third Annual Conference of the churches in Ohio will be held at Marysville, Union Co., commencing at one o'clock P. M. on Thursday the 8th Sept., and continue over the Sabbath. Ministers and lay brethren of this and adjoining states are affectionately invited to attend. It is hoped that all the churches of Ohio will be represented. The brethren of Marysville and vicinity will see that adequate provisions are made for the accommodation of all who can make it convenient to attend; and as the committee think they ought not to be further burdened, take the liberty of recommending the several churches to provide their delegates with traveling expenses. The place is accessible in different directions by Rail Road.

Come, one and all, panoplied, not like the warriors of earth, with the weapons of destruction, but having on the entire christian armor, with hearts imbued richly with the spirit of prayer, love and faith, that we may yet, if needs be, a little longer wield the sword of the Spirit, which is mighty, even to the pulling down and destruction of all earthly and oppressive dominions. Let us come thus armed, dear brothers and sisters, and our meeting will be one of profit to us all, and God will be glorified.

G. W. Cherry,
E. R. Southwick,
P. Alling.
} Committee.

Norwalk, O., July 20, 1859.

P. S. Brethren from abroad coming to this Conference either by Railroad or otherwise, will call on Brother Patridge, where further provisions will be made for their entertainment.

E. R. Southwick.

☞ The next Quarterly Conference of Western Central Maine has been invited and will meet in South Livermore, Sept. 1st, Thursday, at 2 o'clock, P. M., and continue over the Sabbath. We hope all the ministers of the quarterly conference will be there, (and ministers from other parts of the State are cordially invited,) and as many brethren and sisters as can consistently come. Come with faith in God, ready to work in his cause for the salvation of souls. Call on Bro. Sousa, Silas Timberlake, Addison Cambell, and Chs. Boothby, about one mile from North Turner Bridge. In behalf of the Conference,

I. C. Wellcome, Mod.
L. Wight, Sec.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. J. B. Cook will preach in Boston (Chapman Hall)........Sunday, Aug. 28th

R. V. Lyon appoints to preach in
Abington, Ct.,.......................Aug. 28th
Scotland, Ct., (at Bro. Rider's)......Aug. 29th
Mansfield, Ct., (at Bro. Abbie's)......Aug. 30th
Southbridge, Mass., (school house) Sept. 7th
Axe Factory, Ct., (Sunday, 10 1-2 A. M.)
Sept. 11th

Eld. M. Chandler will preach in Danielsonville, Ct., - - Aug. 28th

J. K. Bellows will preach in Savoy, Mass., Aug. 30th and 31st, and Sept. 1st, as Bro. Mirick may arrange.
Plainfield Pond, Mass.,..............Sept. 4th

Providence permitting, I will be at Springfield, Sunday, Aug. 28th. Shall attend the campmeeting at Savoy.

Portsmouth, N. H., Sept. 18th and 25th, and during the intervening week.

H. Pratt.

Bro. Edwin Burnham will preach in Danielsonville, Conn., the second Sunday in Sept.

Eld. A. Ross appoints to preach in
South Woodstock, Vt.........Aug. 25th and 26th
North Springfield, Vt..........Sunday, Aug. 28th
South Vernon, Vt.......................Aug. 30th

Bro. J. K. Bellows will preach in
North Adams, Mass.......................Aug. 28th

I will preach, if the Lord will, at
Portland, Me.............................Aug. 28th
J. COUCH.

Eld. J. Hemenway will preach in
Goshen, Mass..................Sunday, Sept. 4th
Will attend the campmeeting at Savoy the week following.

Bro. W. S. Campbell will meet the church in Springfield, Aug. 28th. R. E. LADD.

The Lord willing, I shall preach in Stockbridge, Vt., first Sunday in Sept. O. D. GIBSON.

T W Piper will preach in
Madison................................Sept. 4th
Sandwich...............................Sept. 11th

Business Matters.

To Correspondents.

Eld. J. Hemenway's P. O. address, is Worcester, Mass.

My address is Boston, Mass., care of J. P. Jewett & Co. O. F. Hudson.

Cash Receipts.

G Humphrey 208 $1.24, L Ring 208 80 cts., E Skillens 208, 24cts., Geo. Henry, for Collinsville Brn. 204 $7.50, Bro. Greaves 230, 99cts.

Al. Allen 208, Ap. Moore 208—50 cts. each.

G R Baker 234, C W Brewster 226, M Marshall 230, D S Lyons 224, M Webber 208, Jos. Davis 208, J Marshall 208, L Osgood 208, J Whitton 208, O W Martin 237, H Brown 244, Wm. L Kelly 216, T B Winn 193, E Grinnell 234, E Sanderson 224, W Sterling 200, M S Grinnell 234, N J Winchell 230, M D Richardson 208, G H Waterhouse 221, B E Wetherbee 226, L B Watkins 223, O H Hopkins 234, G S Gates 230, J E Lloyd 212, S Butts 230, S Follansbee 225,—$1.00 each.

J Daman 214, T Williams 182, R W Wilson 239, C Vanderbeck 246, V R Matthews 268, T G Newman 253, C Kimball 242, D Woodside 230,—$2.00 each.

For books and tracts—O D Gibson $2.00, I C Wellcome $5.00, R R York $6.10, J P Lougee 24 cts., A Harrington $1,00, T Williams 12cts., J W Everson $1.06, B Perham 32 cts., E Phelps $1.00, J Buswell 12 cts., G W Rathburn 11cts., T White 15cts., W L Stroud 36cts B Greaves 51cts., O H Hopkins 50cts., W Harriman 15cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

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The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

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Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred; Postage 1 ct.

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The Rights of Women; or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single; [illegible]

[illegible]

Words of [illegible]—single; postage [illegible].

Life and [illegible]

The Excellency of the Lord's [illegible]; or Christ the [illegible] the Scriptures, and upon the [illegible] of the day. Every one should [illegible]. Price [illegible] per hundred,—5 cts. single. Postage 1 cent.

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We also have the following Works, published and for sale by H. L. Hastings, 49 Arcade, *Rochester*, N. Y.

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* The Landmarks are issued in setts of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, [illegible].

† The Olive Leaves are three [illegible] that can be separated for [illegible]: Little Children, Love one Another; two, The One Resting Place; three, My Friend; [illegible] Love; five, Abundant Grace; six, Go in Peace, by Hastings. Just the thing to distribute among all classes of saints and sinners.

Glad Tidings; or Bible [illegible] and sin are to end in the [illegible] destruction of wicked men and devils [illegible]. All texts on Future Punishment [illegible] and arranged. By J. Blain. Price [illegible].

The Three Kingdoms; or, the Kingdom of God the Father, the Kingdom of [illegible] of the Lord Jesus Christ; [illegible] as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, [illegible] 10 cts. single. Postage [illegible].

☞ The above books [illegible] of our agent in Portland, Me. [illegible] Summer street.

☞ The following works [illegible] be had of J. B. [illegible] Heavenly [illegible] Children; [illegible] Great Controversy.

Original Contributions.

[illegible]

I see thee still.

[illegible]

When as returns the morning light,

[illegible]

I see thee still.

[illegible]

Little mementoes left by thee,

[illegible]

Thy last bequest, still kept by me,

[illegible]

Thy music books, do they not tell

[illegible]

I see thee still.

I see thee still,—

Here, where I watched thee day by day,

And saw thy life fast ebb away,

And felt to murmur 'gainst the hand

That thus should break our social band,

And snatch from us a brother dear,

Whose presence o'er our hearts did cheer.

Dark hour! again its woes unfold,

As then I saw thee, pale and cold—

I see thee still.

I see thee still;

Though in the grave thou art laid low,

Thou shalt not always sleep, we know,

For Jesus in the clouds shall come

With power to take his children home;

Then, sleeping ones, ye shall awake,

Your Master's likeness ye shall take,

Death in victory be swallowed up;—

In that blest land, loved one, we hope

To see thee still. Sister.

For the Crisis.

The Glorious Prospect.

Friend "Crisis" and beloved Saints who are heirs of the Kingdom:—How constant and how welcome are the visits of the "Crisis" to the lonely pilgrims here in this old broken down earth! O, may it continue to find its way to us until "He who is our life shall appear," and then it will no longer be needed. Then will that world of glory appear, and Abraham will see his promised land, and will inherit it forever, with his seed, the heirs with him of the promise.

"O, that beautiful world! that beautiful world!" How I long to see it! How I long for the time to come when I can enter in through the narrow gate into the golden city! There will Jesus be, and all the holy men of old: Abraham, Isaac and Jacob; and Job the perfect man, and Paul the persecuted, and John, the beloved disciple who leaned on Jesus' breast. O, there'll be a goodly company there—"a great multitude which no man can number." And, thanks be to God and to our great Prince, the saint's reward is bliss indescribable, eternal! and in Eden—Paradise restored, too. What a glorious prospect! This world to be restored to its primeval beauty; and above all, the saints to be raised to life and immortality, having "bodies fashioned like unto Christ's glorious body;" "and they will dwell in the land forever," saith the Lord. In the land? Yes, *land*,—land that will bring forth in her full strength; where "the wilderness and the solitary places shall be glad; and the desert shall blossom as the rose . . . and rejoice even with joy and singing;" and "in the wilderness shall water break out, and streams in the desert," and "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;" and "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands," and all creation "shout for joy and sing." Then once more, as in the creation, will "the morning stars sing together, and all the sons of God shout for joy." Then will Jehovah "clothe his priests with salvation: and the saints will shout aloud for joy;" for the King of glory reigneth forever and ever: Amen. Lord, hasten that day; for then "the blind shall see, and the deaf shall hear, and the tongue of the dumb shall sing, and the lame man shall leap as an hart." O, then "the redeemed, the ransomed of the Lord," shall rejoice in Zion and Zion's King, "with songs and everlasting joy upon their heads" [illegible] joy and gladness. Then "sorrow and sighing shall flee away;" there shall be no more death, neither pain, nor sickness, nor weeping, nor mourning, for the [illegible] "shall wipe away all tears from their eyes," and "will dwell with them, and be their God" in glory forever, even forever and ever.

[illegible]

"O, that beautiful 'Home' I long to see,

[illegible]

For Woman's Position in the Church.

Woman's Position in the Church.

No. 2.

According to the comments of Drs. Whitby and Clarke, the women was empowered with the gift of prophecy in precisely the same way as the man. Mark Clarke's language—"Whatever may be the meaning of *praying* or *prophesying* in respect to the men, they have precisely the same meaning in respect to the women; so that some women, at least, as well as some men, might speak to others to *edification*, and *exhortation*, and *comfort*." Again he says: "*He that prophesieth* has the gift of preaching."

A Clarke, a Wesley, a Fletcher, a Taft, a Bramwell, and a host of others, could believe in, justify, and sustain, by most hearty co-operation, *female preachers*; but it falls to the lot of modern reformers,—those who lay claim to having resurrected long buried truths, and brought them up from the dusty beds of error and tradition, to the sunlight of heaven—to withstand woman, when, with her heart fired with perfect love and holy zeal, she would fain give utterance to that gift of prophecy imparted to her by the Holy Spirit, and "speak to men, to edification, exhortation, and comfort." In her heart, the fire must be smothered or quenched,—she will overstep the bounds of womanly propriety if she give utterance publicly to those burning truths which have been to her so precious,—her mission is by her own fireside, her law-giver is her husband, and for his individual happiness and comfort, solely, she must labor. What though thousands are perishing for lack of knowledge—knowledge, which by gifts and requirements she is able to impart? she must not be a missionary beyond the precincts of her own fireside or village.

A Miriam may prophesy, a Deborah may preside over the tribes of Israel, and lead forth their armies to conquest; a Huldah may counsel the king, and a Mary announce to the sorrowing disciples a Savior's resurrection; a Phebe may be a deaconess, and sent to the other churches to transact business; a Triphena and Triphosa might labor with Paul in the gospel; Philip's daughters might prophesy, or preach; but it will not do in these modern times for women to assume (?) such responsibilities, or occupy such public positions.

Yes, there are those who call themselves Adventists, who claim to have more light on the Bible than any other class of religionists, that do occupy this hostile position to female laborers. They should take some retrograde steps and stand by the older Reformers, a Paul for instance, who said, "Help those women who labored with me in the gospel,"—not put them down, not reject them, but "help them." Again: "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succorer of many, and of myself also." The Greek word signifies *deaconess*.

Theodoret says, "The fame of Phebe was spread throughout the world, and she was known not only to the Greeks and Romans, but also to the Barbarians." This shows that her labors were not limited to her own fireside.

One writer in speaking on this subject says: "There were deaconesses in the primitive church, and it is evident that they were ordained to this office by the imposition of the hands of the bishop, and the form of prayer used on the occasion, is still extant in the apostolic constitution. And this order was continued for several centuries in the church, *until the reign of the man of sin* commenced." That spirit which would bind a woman's conscience, and hinder her from occupying upon those gifts imparted to her by divine grace, seems much in harmony with that of the *man of sin*.

Let me refer you again to Dr. Clarke, on Rom. 16: 12, where he says, (speaking of those women who labored in the Lord,) "We learn from this that christian *women*, as well as *men*, labored in the ministry of the word. In those times of simplicity, all persons, whether men or women, who had received the knowledge of the truth, believed it to be their duty to propagate it to the utmost of their power. Many have spent much useless labor in endeavoring to prove that these women did not *preach*. That there were some *prophetesses*, as well as *prophets* in the christian church, we learn; and that a *woman* might *pray* or *prophesy*, provided she had her *head covered*, we know; and that whoever *prophesied* spoke unto others to *edification*, exhortation, and comfort, St. Paul declares in 1 Cor. 14: 3. And that no preacher can do *more* every person must acknowledge; because to *edify*, exhort, and comfort, are the prime ends of the gospel ministry. If women thus *prophesied*, then women *preached*."

Will any one say after reading such positive testimony as this, that the highly cultivated and intellectual Dr. Clarke did not sanction woman's *preaching*?

To Junior.

☞ Never rejoice in an enemy's downfall [illegible]

For the Crisis.

Pen Pictures of Bible Scenes.—No. 7.

BY CARRIE F. ALLEN.

THE BUILDING OF BABEL.

What has not man's ambition led him to undertake? and, when heaven has not directly interposed, what has he not accomplished? The shores of the past are thickly strewn with the monuments of his boasted greatness; the wrecks of his foolish pride, and the mouldering ruins of his vile superstition. Here, grand and gloomy, frowns the time-enduring pyramids; there rise the columns gray of heathen temples, silent and alone in their desolation. Here are the vestiges of a young nation's dawning life, and there are the lasting testimonials of its overgrown greatness, vice and folly. These relics of the past! What a tale they tell us of mighty energies wasted for nought; of the utter darkness of the mind, unillumined by the light of heaven.

Not least among the wild schemes that once occupied the ancient mind was the conception and the building of the tower of Babel. This subject carries us far back into the night of the past—so far, indeed, that profane history can assist but little or nothing concerning the mighty undertaking. But from divine record we gather that the posterity of Noah, having increased to a great people, journeyed eastward, under the direction of the mighty Nimrod, and on the fertile plains of Shinar commenced the building of a city and a tower whose top should reach unto heaven.

There on the banks of the winding Euphrates were laid the foundations of the first city of the post-diluvian age,—a city which was destined to become the most magnificent of antiquity, and the nucleus of an universal empire. Busy were the founders of that ancient city in prosecuting their vast design. Close at hand were the materials for building, for the slimy and bituminous earth furnished an admirable substance for brick, which were baked by the heat of the solar rays. Soon the city's walls arose, and the tower, terrace upon terrace, looked grandly down upon the plain like some solitary hill upreared by wand of magician's art. Still went on the work, till the multitude exultant with first success, began to dream that they had built them walls that should defy the ages.

In all this work they did not acknowledge God; they trusted in their vaunted strength, blinded by madness and folly. But God saw their pride, and punished them with his sore displeasure. The Almighty but willed it, and confusion confounded the multitude. A strange and different speech was upon the tongue of every workman, so that none could give or obey orders. Thus in one hour was crushed the mighty plan that boastful man had thought to accomplish, teaching him how vain a thing it is to dream of self-glory. God in his divine economy had marked out a different course for man than to settle down in one compact mass, and they were scattered abroad, each little clan going forth to lay the foundations of nations and empires, that in the coming future were to figure grandly in the drama of earth's progressive march.

Thus ceased the building of Babel; but its influence, and that of the young city around it, ceased not here. The ambitious Nimrod, foiled in one design, laid the foundation of idolatrous worship, and he in after ages was worshiped in this same temple as a god. Here, long after Nimrod and his followers had passed away, the proud queen Semiramis held her court. Here she commenced to build the mighty city of Babylon, decorating it with all the devices of oriental splendor.

Ages pass on. This city has become the mistress of the nations. Towering battlements frown on every side, that might well defy a world in arms. The gorgeous palaces of princes dazzle the beholder on every hand, resplendent with glory and luxury. Proudly rising above all other objects, now decorated with a world's tribute, may be seen that same tower that was reared in the dawn of the world's second age. It has now become the shrine of the Chaldean's deity, and from its cloud-capped summit the oriental sages study the stars in their course. Here in the proud supremacy of the Babylonian dynasty reigns Nebuchadnezzar, sole monarch of the world. Drunk with glory and deceived by the phantasms of present prosperity, this monarch idly dreams that the "pride of the Chaldee's excellency" shall dazzle the world with undimmed brightness through all time. But soon the visions of night reveal to the astonished king how unstable is earthly glory. The panorama of the ages is but spread out before him, and how quickly his boasted greatness is dissipated. His mighty empire is wrecked amid the crash of war's tornado. How true this night vision proves. A few years revolve, and the brazen gates of Babylon swing open to the Persian foe, who soon revel in her palaces, and repose on the couches of her princes. The prestige of the queenly city has departed, and amidst the changes and the mutilations of time, she slowly crumbles till overwhelmed in one grand ruin.

Nearly four thousand years have passed since that opening scene of Babylon's history. And what's history for contemplation [illegible] tainty, then suddenly we are dazzled with the brightness of its noon-day glory, and finally we are lost in wonder as the splendid vision fades from our gaze like a dissolving view. A mighty mound of sunburnt bricks now alone marks the spot where Babel's temple stood. Dark fens and marshes overspread the site of many an avenue where once thronged the busy multitude. Foul beasts inhabit the mouldy chambers where once reposed the king's household. Wide spread desolation broods over the spot where pride and glory sat enthroned in ages gone. Babel rose and around it Babylon. They had their day of glory and decline, teaching us that naught of earth is truly abiding, and for that reason all our hopes should centre in Heaven, whose glories will never fade nor pass away.

For the Crisis.

Mad River.

I.

Cool shades and dewy groves invite my lay,
And woo me from the sultry noon of day;
'Mid the dark groves that watch thy rocky bed,
The rising spray is circling round my head,
While here and there, unrippled by a fall,
Some tiny lake sleeps 'neath thy mountain wall,
Fringed with the evergreens that cling the rock,
Unshaken by the tempest's 'wildering shock.

II.

Fair river, all unknown to classic song,
Thy tiny waves in beauty roll along;
Amid the dark green woods thy fount is seen,
Embower'd with every tinted shade of green;
Beneath thy rocky wall, untired and wild,
I hear thy voice, as sweet as when a child;
How like thy restless tide the lot of him,
Who musing roams along thy water's brim.

III.

Here innocence might safely, sweetly dwell;
Its beauty crowns each crag with mystic spell;
The dancing stream, the silent pool, the wood,
Awake a love for nature's solitude;
And giant trees are waving in the breeze,
And softly swells the hum of birds and bees;
Yon hills that 'neath the fog encurtain'd lie,
Seem just suspended in the mimic sky.

IV.

Upon thy banks, bright stream of years gone past,
Youth's visions woke! too beautiful to last;
Thou hast, I ken, the self-same winning song,
That then I cherished with a love so strong:
Stream of my father-land, and granite rock,
Embower'd amid the ever green hemlock,
Thy magic music makes my weary spirit glad,—
Because thou hast thy flood and foam, they call
thee *mad*. E. A. W.

West Winsted, June 25, 1860.

For the Crisis.

Home.

In God's revealed will concerning man and his redemption, he has promised those that secure that redemption a home, literal and tangible as the earth upon which we walk. The children of God have never yet had a permanent home, but the time is drawing near when they shall inherit one, everlasting and incorruptible, where sorrow, sickness, pain and grief shall never enter. That will be a home adapted to immortal beings; where peace and tranquility shall always abound; where every thing will be made subservient to the joy and happiness of its possessor; where every countenance shall glow in the health and vigor of youth.

It outvies the power of human reason to grasp eternal things, and it is vastly beyond the scope of human language to delineate in all the details the grandeur, glory and eternal excellency of that home; and in view of it, Paul, in the fullness of his heart, gave utterance to the expression—"A far more exceeding and eternal weight of glory."

But while we anticipate the future enjoyment of that home, we need not harbor doubts as to its locality, for God has unmistakably marked its boundaries to Abraham—the father of all the faithful—which included the land of Canaan, over which God has exercised especial care, ever since the time he promised it to Abraham and his seed. The history of that land, if carefully studied, is sufficient to convince any man of its peculiar destiny. Nearly every nation that ever had an existence has fought for that land, but God has never suffered one of them to hold a permanent possession. Heathens and idolators never could find a home there; and even God's own chosen people, who were beloved for the Fathers' sake, were not suffered to dwell there any longer than they walked in all the ways of their God; if they disobeyed they were immediately driven out, as obnoxious in the sight of God, who has chosen Zion, the beauty and glory of the whole earth, for his holy habitation.—May we all dwell in his sanctuary.

Geo. Moyer.

Chemung, Ill.

Experience.—There is a pretty German story of a blind man, who, even under a misfortune, was happy—happy in a wife he passionately loved; her voice was sweet and low, and he gave her credit for that beauty which, had he been a painter, was the object of his idolatry. A physician came, and curing the disease, restored the husband to sight, which he chiefly valued as it would enable him to gaze on the lovely features of his wife. He looks, and sees a face hideous in ugliness. He is restored to sight, but his happiness is over. Is not this our history? Our cruel physician is Experience.

☞ Dr. Chalmers, when a young graduate asked him how he could best learn human nature, replied, "By mingling freely [illegible]

Selected for the Crisis.

"May God make us patient to live!" prays Henry Ward Beecher, in his Life Thoughts; and, reader, has not your heart often echoed this prayer? For our part, we think it is no easy thing to live; we don't believe it ever was, since the gates of our home were closed, and our father and mother went out with the curse on their heads, to wander homesick over the face of the earth!

And what is it to live? It is a long battle with evil and temptation, with weakness of body and weariness of soul, with care and vexations, with sharp sufferings and petty trials. It is to hear always the discords of sin drowning the harmonies of life; it is to bear disappointments, and hidden heart aches, and unrealized aspirations that crown us with thorns.

O, it is not a light thing to live. Yet God forbid, that in writing thus we should seem at all ungrateful, or unmindful of his mercies, or of all the joy and beauty with which he has crowned the earth.

Does not the night come for every soul of us, with its mighty and solemn speech, and its curtains run up with cornices of gold and purple, and every fold stuck thick with flashing jewels? Does not every day rise out of the night (did you ever think of this) a glorious miracle? First of all, out of the blackness and darkness comes the dawn, with its pillars of pearl, and its flutings of rose; and at last, royal, raidant, comes the day, glistening with dews, and perfumed with all fragrances, and welcomed with all sweet flowing melodies!

Have we not, all of us, the seasons, with their lavish treasuries of gifts and beauties? There is Winter, that old sculptor, setting over the land its white, massive cathedrals and monuments! There is Spring with her smiling face, and her hands full of sweet smelling wild flowers! There is the Summer with its joy of leaves, its song of birds, and its glory of woods and streams! There is the Autumn, coming from "afar with its dyed garments," and its burdens of juicy fruits. And yet, with all these gifts heaped on us from God's royal bounty, it is no easy thing to live.

Oh, ye who strive to carry your lives truly, bravely, patiently, through this world, answer ye us, is it a little thing? Is it no more than "a succession of falls," its chief glory being, that having fallen it is not content to lie there? No; it does require patience to live. The soul grows homesick through time, the storms batter and bruise it, the cares eat and corrode it. Look at existence as you will, it is still a struggle and a battle! But blessed be God, not a long one! The hearts that have beaten to this march for seventy years, looking back, say the journey only appears a day's length. And for us, reader, it will be over so soon: so soon shall we rest from our labors, and the winds will be stirring the short, green grass over our graves. And going out on that unknown ocean, we can carry but one prayer, the one that binds all our humanity in common need; the same for prince, for peasant, for saint, and sinner; all that any soul ever has carried, ever shall carry, out from this life. May God make us patient to live, that when the mountains shall fade away, and the momentum of all earthly things shall be lost in the general wreck of nature, we may be clad in robes of righteousness, with voices attuned to the melody of heaven.

C. G. Carre.

Blackstone, Mass.

Selections.

Humility before God.

I think that a view of what we are before God, of our leanness, of our littleness, of our weakness and imperfection, is enough to keep down the risings of any man's pride. I think there are times when, if a man should receive a full, clear view of what he is himself, in comparison with what God is, all hope and almost life itself would be crushed out of him! And it is only when God reveals himself in the person of Jesus Christ, pardoning sins, and overlooking our errors and imperfections, that we are enabled to have hope! But while, in the view of God, every Christian feels that he is not only sinful, but ignominiously so, and degraded beyond all expression, yet there is in his experience of the love which Christ has for him notwithstanding his weakness and impurity, a certain boldness that lifts him up and gives him confidence to stand in the very presence of God!

Did you ever see a child, which through a period of days and weeks had little by little been gathering ugliness, and seeming to be aching for a whipping? By-and-by he comes to a state in which it is plain that there must be a break-out; and an occasion occurs, perhaps, from some trifling circumstance, in which he is brought to a direct issue with the parent, and the question is, who shall conquer, the mother or the child? She expostulates, but the child grows red and swells with anger; she pleads with him, and uses all her power to bring him to a reconciliation on the basis of justice; but nothing will do; and at last, when everything else has failed, and she has been unable by gentle means to subdue his haughty pride—if she does what she ought to do, she gives him a sound whipping! He is quickly subdued and filled with shame, yet not entirely humbled; but when he sees the much-loving mother, who has wept with even more pain and suffering than the child himself, going about the room—a kind of living music to the child's [illegible] upon her face, he comes to himself, and thinking a moment, feels that all the old dark flood of ugliness has gone away, and an entirely new feeling begins to take possession of him. He looks at the face of the mother, with love swelling in his heart, and wishes that he were sitting at her feet. And when she says, "My child, why do you not come to me?"—with another burst of tears, not of pain and wounded feeling, but of joy and love,—he throws himself into her arms, and buries his head in her bosom! Ah! if I remember aright, I can recount many similar experiences in my own early life; and I am brought back into the remembrance of such childhood's scenes, because the relation of my own disobedient heart to my mother when she punished me, is the best illustration which I can give you of the relation of the soul of a rebelling child of God to his chastising hand! When after being puffed up with pride and vanity, from being engaged in worldly pursuits, and being contented with mere worldly moralities, I am suddenly, by afflictions or disappointments, or by the direct visitation of God's Holy Spirit, humbled and brought to the very earth with contrition, oh! who can tell how sweet it is to take hold of the outstretched hand of the Lord Jesus Christ, and to go up into the confidence and embrace of his love! I am nothing myself; I am entirely humbled and subdued; only I feel his love in my heart, and my heart swells with love in return. These are days of sweetness! These are days of heavenly joy! These are days of true humility! O how lowly a man bows, and how lowly he walks, who has a view of his own littleness and emptiness in comparison with the greatness and the fullness of the ever-loving God!—*Beecher*.

Truth and Freedom.

BY W. D. GALLAGHER.

He is the Freeman whom the Truth makes free,
And all are slaves beside.—*Cowper*.

For the Truth, then, let us battle,
Whatsoever fate betide;
Long the boast that we are freemen,
We have made and published wide.

He who has the Truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
That his fellow mortal wrongs.

He who seeks the Truth, and trembles
At the dangers he must brave,
Is not fit to be a freeman;
He, at best, is but a slave.

He who hears the Truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never be a man.

Friend, this simple lay who readest,
Be thou not like either them;
But to Truth give utmost freedom,
And the tide it raises, stem.

Bold in speech, and free in action,
Be forever! Time will test,
Of the free-souled and the slavish,
Which fulfills life's mission best.

Be thou like the noble Roman;
Scorn the threat that bids thee fear:
Speak! no matter what betide thee;
Let them strike, but bid them hear!

Be thou like the first apostle—
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly—speak it all!

Face thine enemies—accusers;
Scorn the prison, rack or rod!
And if thou hast Truth to utter,
Speak! and leave the rest to God!

The Author of "Sweet Home."

It is said the author of "Sweet Home," J. Howard Payne, whose song has been sung all over the world, was himself a wanderer in life, and never had a home. He was at one time Consul of Tunis, and was a man of fine conversational powers. A friend of his records that he gave a history of his wanderings, his trials, and the cares incident to his sensitive nature and to poverty. "I have been in the heart of Paris, Berlin, and London, or some other city, and heard persons singing or hand-organs playing 'Sweet home,' without having a shilling to buy myself the next meal, or a place to lay my head. The world has literally sung my song until every heart is familiar with its melody. Yet I have been a wanderer from boyhood. My country has turned me ruthlessly from office, and in my old age I have to submit to humiliation for my bread." Thus he would complain of his hapless lot. His only wish was to die in a foreign land, and be buried by strangers, and sleep in obscurity. His wish was realized. He died at Tunis.

Sprays of Wisdom.

Only the idler or the coward rails against his fortune.

Happiness is not promised to the learned, but to the good.

Practice flows from principle; for as a man thinks, so he will act.

The thinking man hath wings; the acting man only feet and hands.

The greatest misfortune of life is old age without the remembrance of virtue.

Only weak minds allow their judgments to be warped by sympathy or indignation.

Traits of character which you seek to conceal, you had much better need to reform.

It is a noble species of revenge to have the power of a severe retaliation, and not to exercise it.

Happiness and sorrow are the measures of our mortal life; we willingly record the moments of gladness, and sorrow's hours make their own impress.

It is not best to strive so much to appear virtuous as to be virtuous.

The True Test of Love.—It is perfectly well understood, or if not, it should be, that almost any husband would leap into the sea or rush into a burning edifice to rescue a perishing wife. But to anticipate the convenience or happiness of a wife in a small matter, the neglect of which would be unobserved, is a more eloquent proof of tenderness. This shows a mindful fondness which wants occasions in which to express itself. [illegible]

Hygienic.

"This is for your Health."—[illegible]

Useful Family Receipts.

Sore Lips.—Wash the lips with a strong tea made from the bark of white oak.

Ulcer.—Boil the leaves of the walnut tree in soft water, and frequently wash the sore with it, keeping a cloth wet with the wash on the parts all the time.

Felon.—Take of blue flag-root and white hellebore equal parts, and boil them in milk and water; hold the finger in this as hot as can be borne about fifteen minutes, then lay the hot roots on the felon about an hour, and it will soon disappear.

Distress after Eating.—Take of salt two parts, and of rhubarb one part, mix them well together, and take an even teaspoonful in water fifteen minutes after eating.

Warts.—Make a strong solution of corrosive sublimate, and rub it on the warts two or three times a day.

Sore Nipples.—Spread a plaster of fir balsam, and apply it to the breast after the child has nursed.

Consumption.—Take one table spoonful of tar, and the yolks of three hen's eggs, beat them well together, and then add half a pint of wine, and shake all well together. Dose, one table spoonful morning, noon and night.

Consumptive Cough, with Distress.—Take of the extract of cicuta one ounce, and oxide of zinc half an ounce; make them into a common sized pill, and take one night and morning.

Tape Worm.—Boil the stem of pomegranate very strong, and when cool, drink freely of the tea; or, take of spirits of turpentine and rum, each half a wine glass, and sweeten with molasses; take a little of this every hour, and afterwards take a smart dose of physic.

Bleeding at the Stomach.—Take a table spoonful of camomile tea every ten minutes until the bleeding stops.

Windy Stomach.—Chew saffron leaves, and swallow the spittle.

To Procure Sleep.—Wash the head in a decoction of dill seed, and smell of it frequently.

Weeping Eyes.—Wash them in camomile tea night and morning.

Spine Complaints.—Mix beef-gall with vinegar, and bathe the back with this wash night and morning.

Liver Complaint.—Make a strong tea of snake's head (herb) and drink freely.

How often we are Renewed.

It was once said, even by learned men in learned books, that the human frame was wholly renewed every seven years. But it is by no means probable that we are renewed with equal rapidity at every period of our lives. Nor is it more probable that every one, even at the same age, is renewed in exactly the same time. Much must depend on the temperament, and on vigor of constitution.

Infants, for example, when first born, have a circulation more than twice as active as that of the adult. Besides, their solids are not so rigid as those of older people. Their bones are not yet hard, and many of them are quite soft. It seems to me, therefore, quite reasonable to believe they are changed more rapidly than adults—perhaps three or four times as rapidly. It is indeed true that they have less of "wear and tear" from attrition than we who are older; at least while they are unable to walk or run about. But after they are able to go abroad and play, they are almost always in motion. It is quite as likely that they are renewed once in seven months, as once in seven years.

But whether the process requires seven weeks, seven months, seven years, or seventy, the great doctrine of the renewal of the body is well established, and generally admitted. We are never twice the same. None of us, beyond the merest infancy, have a particle about us, either solid or fluid, which was born with us, and some of us have already been wholly built over many times.

Every living individual should understand this at the earliest possible age. Let him know that he is never twice the same person any more than the river which passes by his door is twice the same river.—*Alcott's "Laws of Health."*

Loose Bowels.—The first, most essential and most efficient step towards a cure in all cases, is that which instinct prompts; to wit: perfect quietude of body; next take nothing but rice parched like coffee; then boil, and eat in the usual way.

☞ To persons whose lungs are impaired, or whose throats are in a diseased condition, the air of the sea shore is almost always poisonous, sometimes deadly.

THE CRISIS.

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[illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 208. BOSTON, WEDNESDAY, AUGUST 31, 1859. VOL. X. NO. 1.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

Good Tidings!

I.

"Behold, I come quickly!" how sweet is that voice!
It is the Good Shepherd, he bids me rejoice;
'Tis music—'tis blessing—'tis gladness to me,—
A captive no longer, I soon shall be free.
It whispers of home—of heaven—of rest,
Of the joys that encircle that land of the blest;
Of trials all past, and glory all gained,
Of sins blotted out, and the sinless attained.

II.

It wakens an echo of voices long gone,
That gladdened my pathway in life's sunny dawn;
Of voices long sealed in the hush of the tomb,
That shall burst forth with shoutings when Jesus shall come.
The shadows shall flee from those "eyes as a flame,"
And the dull orbs of death gather light from the Lamb!
'Twill be spring-time indeed, when our Lord shall return,
And spring shall then "visit the mouldering urn."

III.

Then I'll keep on my journey, nor faint by the way;
I'll sing when the sun shines, when afflicted, I'll pray;
When the storm rages loudest, then oft'nest I hear
That sweet voice repeating, "Fear not, I am near!"
'Tis lonely and weary, but what's that to me?
The pierced feet have been here, their traces I see:
Enough for the servant to be as his Lord,
Enough to tread meekly where Jesus has trod.

H. H. D.

Canton, Aug. 15th.

For the Crisis.

"Choose ye this Day Whom ye will Serve."

After a long period of wanderings, suffering, battles and triumphs, the Israelites were at length enjoying the quiet blessings of the promised land. Every enemy had been overcome, and peace reigned throughout their camp. Then their intrepid leader, the faithful Joshua, who had long led their hosts to fight, but now "waxed old and stricken in age," called the elders of the people together, with the judges and officers, unto Schechem, there to deliver unto them his dying charge. With rapid perspicuity, he touched upon the chief events which characterized the especial providence of God towards this people. The choosing of Abraham; the bondage of the tribes in Egypt; their forced liberation; their miraculous passage through the red sea, and the awful destruction of their pursuers; their victory over the fierce Amorites on the opposite banks of the Jordan; the overthrow, successively, of the Perizzites, the Canaanites, the Hittites, Girgashites, the Hivites and the Jebusites; and, finally, how they were settled in a land for which they labored not, and in cities which they did not build, eating of the fruit of the olive and the vine which they did not plant. He slightly alluded to their acts of idolatry, and urging upon them the necessity of immediate action, he said: "Choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell." They might make choice in the form of their idolatry, if, after all that the Almighty had done for them, they preferred idol-worship to his service; "but," cried the dying chief, "as for me and my house, we will serve the Lord!" And this decision was the cause of the people signing a covenant to abjure idolatry.

Promptitude in all things good is to be recommended; but especially that step which may decide the eternal fate of man. The evil of procrastination, which day by day gains strength, is one of the greatest hindrances which Satan throws in the way. It is a presumptuous sin, inasmuch as it puts off the acceptance of mercy till to-morrow; which is urged so earnestly upon you to-day. It puts Jesus in the humiliating position of a suitor for favor, instead of the donor of a blessing; and if the devil can keep the sinner in this state long enough, he is quite sure of his deluded victim. The offers of salvation are only good for to-day, not one of them extending till to-morrow. If the longsuffering goodness of God *does* reach them, it is with this admonition—"To-day, if ye will hear his voice, harden not your hearts." Ps. 95: 7; Heb. 3: 7 [illegible] precious gift, may be sold and [illegible] before the dawning of another [illegible]

The uncertainty of life is such that a man believing in a future of rewards and punishment must be under strong, blind, infatuation, who will fritter away his time, day after day, without seeming to care a pin's point whether he is ready for the imminent change which may any hour come upon him. Were he even guaranteed a long life, it could not justify the spending of a single hour in sin; how much less, when we know not the moment that the dread summons may be given for execution into the hands of the angel of death!

"Choose you this day whom ye will serve." Mankind is divided into two great bodies—those who serve God, and those who serve Satan; the latter, numerically, predominating. The devil gives to many of his votaries the riches, pleasures and gaities of this world, that they may enjoy sin for a season; while to many he is a hard master from the first, where poverty and crime are mixed. Often the means of indulging are squandered before the insane appetite is satisfied. Then comes the toil indeed, the anxiety, the peril and disgrace; the startled, throbbing heart, lest a half accomplished burglary be detected, or a successful robbery be found out. The lurking wretch who prowls about at night, unable to stand the light of day, wasting in mad debauch the dollars for which he has periled his own life, and sacrificed, perhaps, the lives of others, could bear testimony to the dreadful slavery of Satan's yoke. The wealthy *roue*, with an inexhaustible supply of wealth, at length with broken constitution gives up the chase of pleasure; not because he ceases to love it, but because his enfeebled body, trembling upon the grave, will not move another step in obedience to the vitiated will.

In the sick chamber through the long sleepless night, what mental suffering the patient must endure, who, when he set out in life, did not choose the service of the Lord. He sees the days of his prime gone to waste, and nothing left but an enfeebled, premature old man, without a ray of hope. He *may* repent, perhaps, and be accepted, too,—who knows? but oh, what danger and audacity lie in the putting off of a day of penitence to the desperate chance of a death-bed repentance! Where *one* sinner has a dying bed, or a sane exit from the stage of life, an *hundred* are summoned to their grave.

"No reckoning made, but sent to their account,
With all their imperfections on their head."

Then the happiness of the wicked is short, uncertain, vain, and impure. "Knowest thou not this of old since man was placed upon earth, that the triumph of the wicked is short, and the joy of the hypocrite but for a moment?"—Job 20: 4, 5. "And I will say unto my soul, Soul, thou hast goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night shall thy soul be required of thee!"—Luke 12: 19, 20. What a fearful interruption of the contemplated season of luxurious repose. "Behold thou hast made my days as an hand-breadth; and mine age as nothing before thee: verily, every man at his best estate is altogether vanity. Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches and knoweth not who shall gather them."—Ps. 39: 5, 6. Their happiness is derived from worldly prosperity; Ps. 73: 3, 4, 7; flattery; Isa. 22: 13; drunkenness; Isa. 5: 11; vain pleasure; Job 21: 12, and successful oppression; Hab. 1: 15. These are the impure sources, and the streams must be polluted.

Again, let us consider to what this pleasure leads. "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."—Prov. 14: 13. How true is this! When the hapless creatures have abandoned virtue, and thrown themselves madly into the seething vortex of dissipation, the cheek may flush and the eye sparkle with unhealthy excitement, and the laugh may sound gay and careless; but oh, if the eye could pierce the dark caverns of that heart, what a scene of despair and desolation would appear! It is a painted tomb; and as well bring gladness out of it, as attempt to beat a *reveille* on a muffled drum. And the end of all this is death.

But let us turn and view the happiness of saints. It is entirely in God. "Who have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever."—Ps. 73: 25, 26. This foundation is sure, to begin with; and every layer in the stable structure partakes of the same enduring quality. This happiness is derived from fear of God; Ps. 128: 1, 2; trust in God; Phil. 4: 6, 7; obedience; Ps. 40: 8; Jno. 15: 17; hope in the Lord; Ps. 146: 5; hope of glory; Rom. 5: 2; mutual love; Ps. 133: 1; Divine chastening; Job 5: 17; [illegible] poor; Prov. 3: 13; finding and retaining wisdom; Pro. 3: 13, 18. These fountains are pure, and the streams are clear and life-giving.

"Choose you this day whom ye will serve." All the hollow pleasure that the wicked can have, or the sorrow which the righteous shall know, is confined to this brief span of existence. And yet amid persecution and poverty, the peace which often pervades the soul of the christian is in itself preferable to all the wild excitement of folly. Who would not exchange the galling yoke of sin for the liberty of Christ? Who would prefer the rags of iniquity to the robes of righteousness,—the spirit of heaviness to the garment of praise? And then the future! The obdurate sinner can have no hope; but a fearful looking to for fiery indignation which will devour the adversaries of Christ. But all is bright to the christian's vision. The earth without a bramble or a thorn to pierce or tear—nor reptile, nor beast of prey to sting or devour. Flowers unfading shall surround his path. Thick clusters of the bread of life hang within his reach, and the clear river, the waters of which make glad the city of God, sparkle and roll on for ever and ever. There shall be no sorrow there, for there shall be no sin. No darkness or eclipse shall interrupt the brightness of that endless day which has once dawned upon the glorified heads of the Redeemed. And this state of joy unspeakable shall never cease, for

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less years to sing God's praise
Than when we first begun!"

Again let me urge you to make this choice *to-day*. The work of the devil is *sin*—the wages DEATH; the work of God is *righteousness*, and the reward ETERNAL LIFE! Perhaps ere another year, if Christ does not come in the interim, both he who writes, and ye who read this, may be slumbering in our graves. It will then be too late. But now, *now* the thing may be done, if set about at once. The blow which is to cut us off from probation, may be, even now, uplifted and ready to fall. Close with the offers of mercy, and let your determination be that of Joshua—"But as for me and my house, we will serve the Lord!"

JNO. F. COTTON.

For the Crisis.

"Poor Old Horse."

BY F. H. BERICK.

I presume all who read this article are familiar with the quaint remark—"Poor old horse, let him die!" Now this expression is said to have originated under the following circumstances:—

A certain person—a mere "niggard"—noted less for sagacity and wisdom than for covetousness, was distinguished, during the latter part of his life, for retrenchment of his expenses. His acts in this direction, and also the disposition that prompted them, was of a decided character. Having done what he could to lessen his expenses in the culinary and other departments connected with the house, he struck upon the idea of learning his horse to live without eating. He commenced the experiment by giving the noble animal, for the first week, but half his regular allowance. The second week he reduced it still more; till, finally, on the fourth week he concluded to give him nothing. "Tiger," for this was his name, who had never been treated so before, but hitherto was "*Blithe and Bonny*," concluded to stand it no longer, and, bidding farewell to his friends, left the world for the want of something to eat. The owner, who, as we have intimated, was a sordid wretch, coming in just as "Tiger" was breathing his last, muttered, "It is a pity, after I have taken so much pains to learn him to live without eating;" and after a moment's reflection exclaimed, "Poor old horse, let him die!"

The foregoing was suggested to my mind while thinking of the trials and hardships of him who is called to preach the gospel; and also, the demands and expectations of community. He is expected not only to be unlike other men—the laity—but unlike other good men. While *they* are looked upon as human, and treated as such, he is regarded as a kind of "demi-god;" hence there is more demanded of him. Unlike the heroes of antiquity, he is pressed with demands, but fails to secure the veneration of the multitude. He must not laugh, but be serious and solemn. He should resemble the "livery of autumn," or look, as we may suppose, like a nun when taking the black veil. The countenance should be long, always of a weighty and momentous import; resembling the person who stands trembling, or waits breathlessly, while the judge, with uplifted voice, declares his condemnation, or the jury pronounced the word "guilty!" His voice ought not to be like the voice of others. It must be neither loud nor sharp, but of a [illegible] low, sepulchral tone, like that of "*Pluto*" the infernal Jupiter, or the king of the "*Shades*." Ought not to walk too straight or erect, as that would have an air of pride or self-importance; but to incline gently forward, with the chest contracted, the shoulders rounded, and thus to demean himself with humility. Ought never to meddle with secular affairs, or things pertaining to the present world, as that would have a tendency to divert the mind and estrange the heart from God. The whole time should be employed in laboring for the good of others. He should always hold himself in readiness to go at the beck or call of everybody. As he has nothing to engage his attention excepting on the Sabbath, he should, if opportunities offer themselves, preach three or four evenings, and attend as many conference meetings. If any person belonging to the parish is sick, the minister is expected to be the first to call and converse with the sick and dying, and to continue these visits until the matter turns favorably, or terminates fatally.

If, after laboring on the Sabbath, having preached two or three times, beside attending to other duties, he is afflicted with sore throat or lungs, and is nearly down sick, he receives comfort and satisfaction on meeting some of the brethren, who remark—"Well, brother, it is better to wear out than rust out." How comforting!

He must not be influenced by gain. He must preach for just what people will give him; otherwise he would be an hireling. He must live on his scanty pittance, although it does not furnish an ample supply for his wants. If he expresses any anxiety as it regards the matter, he is met by the remark, coming from some of these "six-and-a-quarter-cent-christians," "Trust in God, brother, trust in God, he'll take care of you!" This allays his anxiety (?) With a heavy heart he resumes his labors. He preaches, but there is a something about his ministrations peculiarly impressive. It does not, however, consist in the word spoken, but in the *manner* of speaking. There is a depression of spirit. He is accosted. "Brother, you seem to be very downcast; is there any trouble?" Having met with the encouraging remark so often, viz., "Trust in God, brother; he'll take care of you," he feels loth to discover the true cause of his dejection, and hence, turns it off by saying, "Not much of anything."

Thus he toils on from day to day, until, in consequence of his labors and discouragements, his health is destroyed, constitution broken; when all we discover is the mere wreck of a man. Who inquires after him now? who supplies the wants of his family? The memory of community is jogged, perhaps, once or twice; those who have shared in his labors, or been blessed under his ministrations, send him twenty-five cents, or perhaps fifty; and, it may be, one or two dollars; but the poor man is soon forgotten, and the world pass on as busily and as heedlessly as ever; the feeling is, "Let him take care of himself, he is as able to work as I am;" and, if he cannot work,—"let others take care of him, I have got as much as I can attend to."

Is it strange that one, while looking at these things, should be reminded of the quaint expression,—"Poor old horse, let him die?" There is something radically wrong about these things. When you ask a man to come and preach to you, are you aware that you, thereby, enter into a contract with him, just as much as though you engaged him to build a house, or do any other work? Don't you know it takes from eight to ten, and perhaps twelve or fifteen dollars a week, to support you and your family? Then how can you, as a church, or you as an individual, let the minister go off with a sum, out of which he must pay his fare, which, when done, leaves him three or four dollars to live on during the week; while you are making from a dollar and a half to three dollars a day, and pay, perhaps, twenty-five or fifty cts. per week toward the support of God's cause.

You say you feel poor and can do no more, when you know that every year is adding to your property; you are worth considerably more to-day than six months ago, and more then than one year since.

Some of you remark—"I don't see why the preachers don't visit us as they used to. We used to have brother A, B, C, etc., but they don't come this way any more; and I heard the other day that Bro. 'so and so' had engaged in trade or gone to work." Now this is not altogether inexplicable, let me tell you; the matter is quite clear. When you send for a preacher to come and visit you, knowing that he is poor, enclose $5, or $10 in an envelope, and send to him; a part of it he can leave with his wife and children, and use the other to pay his fare. You do this, and though you may not always get just the man you want, there are enough [illegible] get, good, talented and faithful brethren who will listen to your call. And when they have labored with you, don't send them away empty, but give to them freely. If you have no money, sell some of your produce and get some. If you have none to sell, go and work out a day or two and raise something to help in spreading the truth.

You pursue this course and I will warrant that you will hear the word of truth preached. Now suppose you try it, make the experiment, but don't forget to supply the wants of those who have left their farms and shops, and pulpits, to preach the unpopular truths you profess to believe. Don't be backward in asking them of their circumstances. There are but few preachers in the field, and if the church does not do her duty there will be fewer still.

You must not think that I have written this on my own account, for it is not so. I have written it because I felt it my duty to do so. So far as I am concerned, I have no disposition to complain. But I would stir you up to duty. Don't, if you want to retain the preachers you have, don't forget their wants. Remember as they travel from place to place, that they need both your sympathy and your money. Now if you heed this lesson, perhaps I will write you another good epistle before long. Farewell.

For the Crisis.

"All Thy Works Praise Thee."

The lowliest flowers, the violets blue,
Hid where no careless eye can see,
Refreshed by every evening's dew,
Seem but to offer praise anew,
Their Author, unto Thee.

The rocks and hills Thy goodness tell,
As does the veriest forest tree;
Thy praise is echoed through the dell,
And birds and beasts the chorus swell
In giving praise to Thee.

Shall man, who hath the charm of voice,
Forget to bow the humble knee,
Forget the ways of wisdom's choice,
Forget, 'mid blessings, to rejoice
And give all praise to Thee?

Thou giv'st us food, and givest breath,
Thou givest all we have or be,
Our guide through life, our HOPE in death—
The flesh rebels,—the spirit saith,
We'll offer praise to Thee.

MINNIE V. CADY.

Sutherland Falls, Vt.

For the Crisis.

Woman's Position in the Church.

No. 3.

We said in the commencement that we did not design to give to the reader so much our own thoughts, as the thoughts of others, touching this question. We purposed to give Bible testimony first, and then wall it around with the testimony of good men of erudition—men of influence—men of sound mind, whose testimony would be weighty.

We have already established the fact from the Scriptures, that women have occupied a public position, both politically and religiously, and that, too, with the sanction of heaven. We have established incontrovertibly, as we believe, by the united testimony of the Bible and learned critics, that women did proclaim the gospel—in other words, did *preach*; and that is the main object we had in view when we commenced writing these articles. For years we doubted this; we have questioned its propriety; but, after a thorough examination of the subject, we are settled in the belief that women are sometimes called to *preach*, i. e., to speak "unto men to edification, to exhortation and comfort." We believe that there are women in the church to whom God has imparted this gift of prophecy, and who have failed to exercise it to the extent they ought, because popular opinion was against them. It exposes a female to much reproach. Queen Victoria may sway the sceptre of royalty over England's wide domain; women may lecture on moral reform, temperance and spiritualism; Mrs. Macready may read Shakspeare to large assemblies, and receive the eulogies of the public and the press; but let a woman feel that woe is her if she proclaim not abroad the glad tidings of salvation,—let her voice be heard publicly uttering forth the truths of divine inspiration,—and how ready are the votaries of the world and the christian professor to cry out,—"Impropriety, imprudence, immodesty!"

We know those whose hearts are crushed, whose spirit is sore wounded, because of the oppressor. They feel that God bids them go and labor in his vineyard; their souls feel the burden of the word of the Lord; they seek in vain for peace, and joy, and rest, in other duties; but there is an oppressive power that binds them, against which they feel loth to struggle. Multitudes confess that they have a gift to edify and comfort, but none speak the encouraging word, or allow them a helping hand, to free them from the power of prejudice and oppression [illegible] If they were only [illegible] many would [illegible] there be to say to them, "You ought to exercise your gift;" and encourage them to go forward, ministering the word to others. But it is only a *woman*, and scarcely one thinks that she is called to such a work. O, the buried talents, which if occupied might win many souls to Christ! The gospel system is a leveler. Male and female are all one in Christ Jesus.

We purpose now to make still stronger our position by further quotations, and we hope it will put to the blush, and to *eternal silence*, those who talk so largely against *female preachers*. We quote largely from Dr. A. Clarke, because he was eminent as a linguist, as a Dr. of Divinity, and a christian. In commenting on Ps. 68: 11, which reads thus; "The Lord gave the word, great was the company of those that published it;" he gives the original, and then translates it thus: '*Of the female preachers there was a great host.*' "Such," he observes, "is the literal translation of the passage; the reader may make of it what he pleases."

Dr. J. Benson, in his commentary, renders it thus: "*Large* was the number of the women who published the glad tidings." He says further, that the Hebrew word here rendered, *that published it*, is in the *feminine* gender, and therefore refers chiefly to women. Grotius thus explains the passage: "The Lord shall give the word, that is plentiful matter of speaking, so that he would call those which follow the great army of preaching women, viz., victories, or female conquerors." Thus we have the combined testimony of three critics on that passage, that *female preachers* are specially referred to.

Dr. A. Clarke estimates the influence of one woman to be equal to seven men.

The Rev. H. Woodruff says; "Christian women can talk; and it is thought generally that they are more eloquent, more winning and persuasive, in proportion to their educational advantages, than the other sex. Christian women have souls to save, and their growth in grace is affected by the exercise of their gifts, and in bearing the cross."

Says the Rev. Mr. Pawson; "As to myself, I have long thought it more difficult to prove that women ought not to preach than many imagine. Let any one seriously consider 1 Cor. 11: 5,—'Prophesieth with her head covered.' Now prophesying there has generally been understood to mean preaching. If, then, the women never did preach at all, why did the Lord, by the apostle, give these instructions respecting their heads being covered or uncovered?"

TE JUDICE.

From "The Gift of Power."

Tendencies of the Times.

BY REV. S. H. PLATT.

Its superficiality and want of principle. Our whole life is superficial!

The tendency of social intercourse and sentiments is, to make a showy and superficial society. To dress well and appear well, is the climax of desired attainment, and the great object of polite education. Our educational system spreads over a vast surface, but, it is to be feared, fails in the *thoroughness* which ought to characterize it in view of the light and advantages of the times. This tendency has scaled the walls of the Church, and a transient and superficial piety is too often the result.

In literature, the veriest trash, if it be only well seasoned with a certain degree of sickly *sentiment*, is in great demand. Benevolence is superficial. Many will give liberally; but the name of the donor must be announced in the great congregation and heralded by the daily papers to the extremities of the land.

A want of principle is especially observable! No one knows who to trust! Some Schuyler lays his plans everywhere. We are cheated in quality, weight and measure. We put our money in the bank, and some rascally defaulter pockets it, and starts for Europe. We get our lives or buildings insured, and lo! it is a sham! We take a periodical for the amusement of our children, and it poisons them! We buy a patent drug to heal, warranted "all-healing," "never-failing," "safe and sure," and find it the reverse. We buy village lots, and they prove a speculation. We go to see a sight, and are shown a hoax. No other age could have produced a Barnum! And it is hoped that this may never raise another. The extravagance of the times is a result of this superficiality; and the want of principle is, in part, the consequence of this extravagance. When dress and equipage are made the standard of respectability in any community, it will certainly afford aspirants enough for the honor, who will question the moral character of few schemes, if they only lead to the goal of desire. When the merchant's store costs $200,000, he must needs charge the public with the cost of maintaining his extravagance by an increased profit on his goods. [illegible] glory," himself his only [illegible] when the same extravagance is universal. It is not so easy to find a remedy, for the people must be clothed and fed.

By a recent statement in the New York *Journal of Commerce*, I learn that, in New York city, nearly $4,000,000 are being expended this season, mostly for decorations! $4,000,000 drawn from the active business capital of a city (as most of this probably is) must be felt somewhere. But the greatest injury is the imitation of this example, by those who have not the means, until want of principle, bankruptcy, and ruin are the consequences. Our increasing extravagance as a nation is ominous of evil at no distant day.

The cost of maintaining a single church in New York city is said to be $22,505 per year. And, the writer adds, there are not more than ten in the city that equal it, but there are three or four that exceed even this amount. We need make no comments!

Its skepticism and pietism.

Never were opposites more closely blended, or in a more anomalous position than now. The man of letters doubts, the statesman doubts, the professional man doubts, the man of little learning doubts, the illiterate doubt, the scientific investigator doubts. So, many doubt but still believe much more than they doubt.

They doubt the Bible, and believe the crazy vagaries of Mormonism. They doubt long settled facts, and heartily throw their credence at the feet of a few rapping and tipping women. They doubt concerning all belief, and yet believe all unbelief. So, while they repudiate all religion, their very pietism compels them to adopt infidelity as their religion, and the demon of doubt as their God.

These tendencies are extreme, and hence are worthy of notice. The pietism of the age may be seized upon by the Church as a most powerful auxiliary in the work of evangelization, while the very skepticism of the day may be bent to the scathing investigation of all erroneous systems, and by the very truthfulness of Christianity may be made its most triumphant vindication.

Only let us see a *living* Christianity, glowing with the unction of the Holy Ghost, and, as surely as the needle points to the pole, the pietism of the age will be attracted to it, while skepticism will oppose till overpowered by the effulgence of its evidence, and then will come all the more meekly, and sit at the feet of Jesus. O for the shining power of the Holy Ghost! The skepticism of the age is eminently practical, the result of the strong religious influences which exist.

Men have learned that religion is the principle from which springs all that tends to elevate the race; and hence, when atheism has presented its hideous form, they have repulsed it, as the worst enemy of their interests. Hence the advocates of infidelity have been compelled to change their tactics; and now the great humanities of the age are taken under their especial care and claimed as their foster children. While some have openly repudiated the supernatural claims of Christianity, because it has practically failed to do what it has been expected to, others have veiled their hostility under a profession of the most profound reverence for the Bible, but a deeper love of *truth!* If they love the Bible, they love *science* more. As if the Bible were antagonistical to scientific truths! The Bible has quite as much reason to fear its friends in this respect, as its foes!

It is sad to see to what an extent hostility to Christianity has reached, sustained as it is by such undeniable evidence. That the most profound philosopher of the age should utterly discard revealed truth, is perhaps not surprising when we recollect under what influences he has lived; but that the theory of Comte should be adopted and heralded through the world as the final climax of philosophical wisdom, by some leading English minds, who should *feel* as well as *know* the truth, is deeply to be regretted as indicating the sympathies of the educated intellect of the age. But Combe's Constitution of Man, followed by a large proportion of the works from "Fowler's" pen, is the most dangerous of any system to which we are exposed. The more so, because so much of the good is blended with the evil as to blind the eyes of many, and render the fatal result the more certain. An untold amount of this species of infidelity exists in undetected [illegible] The disciples of Emerson, Parker, [illegible] Davis, etc., are using all their efforts to spread their theories through the land. [illegible] to German rationalism, French [illegible] native Mormonism, and other [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 208. | BOSTON, WEDNESDAY, AUGUST 31, 1859. | VOL. X. NO. 1.

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MILES GRANT, Editor.

☞ The Crisis is devoted to the exposition of all Bible truth a[illegible]; the doctrine of the immediate, personal coming and reign of Christ on the earth [illegible]; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

Good Tidings!

I.

"Behold, I come quickly!" how sweet is that voice!
It is the Good Shepherd, he bids me rejoice;
'Tis music—'tis blessing—'tis gladness to me,—
A captive no longer, I soon shall be free.
It whispers of home—of heaven—of rest,
Of the joys that encircle that land of the blest;
Of trials all past, and glory all gained,
Of sins blotted out, and the sinless attained.

II.

It wakens an echo of voices long gone,
That gladdened my pathway in life's sunny dawn;
Of voices long sealed in the hush of the tomb,
That shall burst forth with shoutings when Jesus shall come.
The shadows shall flee from those "eyes as a flame,"
And the dull orbs of death gather light from the Lamb!
'Twill be spring-time indeed, when our Lord shall return,
And spring shall then "visit the mouldering urn."

III.

Then I'll keep on my journey, nor faint by the way;
I'll sing when the sun shines, when afflicted, I'll pray;
When the st[illegible] rages loudest, then oft'nest I hear
That sweet voice repeating, "Fear not, I am near!"
'Tis lonely and weary, but what's that to me?
The pierced feet have been here, their traces I see;
Enough for the servant to be as his Lord,
Enough to tread meekly where Jesus has trod.

H. R. D.

Canton, Aug. 16th.

For the Crisis.

"Choose ye this Day Whom ye will Serve."

After a long period of wanderings, suffering, battles and triumphs, the Israelites were at length enjoying the quiet blessings of the promised land. Every enemy had been overcome, and peace reigned throughout their camp. Then their intrepid leader, the faithful Joshua, who had long led their hosts to fight, but now "waxed old and stricken in age," called the elders of the people together, with the judges and officers, unto Schechem, there to deliver unto them his dying charge. With rapid perspicuity, he touched upon the chief events which characterized the especial providence of God towards this people. The choosing of Abraham; the bondage of the tribes in Egypt; their forced liberation; their miraculous passage through the red sea, and the awful destruction of their pursuers; their victory over the fierce Amorites on the opposite banks of the Jordan; the overthrow, successively, of the Perizzites, the Canaanites, the Hittites, Girgashites, the Hivites and the Jebusites; and, finally, how they were settled in a land for which they labored not, and in cities which they did not build, eating of the fruit of the olive and the vine which they did not plant. He slightly alluded to their acts of idolatry, and urging upon them the necessity of immediate action, he said: "Choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell." They might make choice in the form of their idolatry, if, after all that the Almighty had done for them, they preferred idol-worship to his service; "but," cried the dying chief, "as for me and my house, we will serve the Lord!" And this decision was the cause of the people signing a covenant to abjure idolatry.

Promptitude in all things good is to be recommended; but especially that step which may decide the eternal fate of man. The evil of procrastination, which day by day gains strength, is one of the greatest hindrances which Satan throws in the way. It is a presumptuous sin, inasmuch as it puts off the acceptance of mercy till to-morrow; which is urged so earnestly upon you to-day. It puts Jesus in the humiliating position of a suitor for favor, instead of the donor of a blessing; and if the devil can keep the sinner in this state long enough, he is quite sure of his deluded victim. The offers of salvation are only good for to-day, not one of them extending till to-morrow. If [illegible] goodness of God doth [illegible] day, if ye will hear his voice, harden not your hearts[illegible] [illegible]

The uncertainty of life is such that a man believing in a future of rewards and punishment must be under strong, blind, infatuation, who will fritter away his time, day after day, without seeming to care a pin's point whether he is ready for the imminent change which may any hour come upon him. Were he even guaranteed a long life, it could not justify the spending of a single hour in sin; how much less, when we know not the moment that the dread summons may be given for execution into the hands of the angel of death!

"Choose you this day whom ye will serve." Mankind is divided into two great bodies—those who serve God, and those who serve Satan; the latter, numerically, predominating. The devil gives to many of his votaries the riches, pleasures and gaities of this world, that they may enjoy sin for a season; while to many he is a hard master from the first, where poverty and crime are mixed. Often the means of indulging are squandered before the insane appetite is satisfied. Then comes the toil indeed, the anxiety, the peril and disgrace; the startled, throbbing heart, lest a half accomplished burglary be detected, or a successful robbery be found out. The lurking wretch who prowls about at night, unable to stand the light of day, wasting in mad debauch the dollars for which he has periled his own life, and sacrificed, perhaps, the lives of others, could bear testimony to the dreadful slavery of Satan's yoke. The wealthy *roue*, with an inexhaustible supply of wealth, at length with broken constitution gives up the chase of pleasure; not because he ceases to love it, but because his enfeebled body, trembling upon the grave, will not move another step in obedience to the vitiated will.

In the sick chamber through the long sleepless night, what mental suffering the patient must endure, who, when he set out in life, did not choose the service of the Lord. He sees the days of his prime gone to waste, and nothing left but an enfeebled, premature old man, without a ray of hope. He *may* repent, perhaps, and be accepted, too,—who knows? but oh, what danger and audacity lie in the putting off of a day of penitence to the desperate chance of a death-bed repentance! Where *one* sinner has a dying bed, or a sane exit from the stage of life, an *hundred* are summoned to their grave.

"No reckoning made, but sent to their account,
With all their imperfections on their head."

Then the happiness of the wicked is short, uncertain, vain, and impure. "Knowest thou not this of old since man was placed upon earth, that the triumph of the wicked is short, and the joy of the hypocrite but for a moment?"—Job 20: 4, 5. "And I will say unto my soul, Soul, thou hast goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night shall thy soul be required of thee!"—Luke 12: 19, 20. What a fearful interruption of the contemplated season of luxurious repose. "Behold thou hast made my days as an handbreadth; and mine age as nothing before thee: verily, every man at his best estate is altogether vanity. Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches and knoweth not who shall gather them."—Ps. 39: 5, 6. Their happiness is derived from worldly prosperity; Ps. 73: 3, 4, 7; flattery; Isa. 22: 13; drunkenness; Isa. 5: 11; vain pleasure; Job 21: 12, and successful oppression; Hab. 1: 15. These are the impure sources, and the streams must be polluted.

Again, let us consider to what this pleasure leads. "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."—Prov. 14: 13. How true is this! When the hapless creatures have abandoned virtue, and thrown themselves madly into the seething vortex of dissipation, the cheek may flush and the eye sparkle with unhealthy excitement, and the laugh may sound gay and careless; but oh, if the eye could pierce the dark caverns of that heart, what a scene of despair and desolation would appear! It is a painted tomb; and as well bring gladness out of it, as attempt to beat a *reveille* on a muffled drum. And the end of all this is death.

But let us turn and view the happiness of saints. It is entirely in God. "Who have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever."—Ps. 73: 25, 26. This foundation is sure, to begin with; and every layer in the stable structure partakes of the same enduring quality. This happiness is derived from fear of God; Ps. 128: 1, 2; trust in God; Phil. 4: 6, 7; obedience; Ps. 40: 8; [illegible] 15: 17; hope in the Lord; Ps. 146: 5; hope of glory; Rom. 5: 2; mutual love; Ps. 133: 1; Divine chastening; Job 5: 17; [illegible] [illegible] Christ; 2 Cor. 12: 10; [illegible] mercy for the poor; Prov. 3: 13; finding and retaining wisdom; Pro. 3: 13, 18. These fountains are pure, and the streams are clear and life-giving.

"Choose you this day whom ye will serve." All the hollow pleasure that the wicked can have, or the sorrow which the righteous shall know, is confined to this brief span of existence. And yet amid persecution and poverty, the peace which often pervades the soul of the christian is in itself preferable to all the wild excitement of folly. Who would not exchange the galling yoke of sin for the liberty of Christ? Who would prefer the rags of iniquity to the robes of righteousness,—the spirit of heaviness to the garment of praise? And then the future! The obdurate sinner can have no hope; but a fearful looking to for fiery indignation which will devour the adversaries of Christ. But all is bright to the christian's vision. The earth without a bramble or a thorn to pierce or tear—nor reptile, nor beast of prey to sting or devour. Flowers unfading shall surround his path. Thick clusters of the bread of life hang within his reach, and the clear river, the waters of which make glad the city of God, sparkle and roll on for ever and ever. There shall be no sorrow there, for there shall be no sin. No darkness or eclipse shall interrupt the brightness of that endless day which has once dawned upon the glorified heads of the Redeemed. And this state of joy unspeakable shall never cease, for

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less years to sing God's praise
Than when we first begun!

Again let me urge you to make this choice *to-day*. The work of the devil is *sin*—the wages DEATH; the work of God is *righteousness*, and the reward ETERNAL LIFE! Perhaps ere another year, if Christ does not come in the interim, both he who writes, and ye who read this, may be slumbering in our graves. It will then be too late. But now, *now* the thing may be done, if set about at once. The blow which is to cut us off from probation, may be, even now, uplifted and ready to fall. Close with the offers of mercy, and let your determination be that of Joshua—"But as for me and my house, we will serve the Lord!"

JNO. F. COTTON.

For the Crisis.

"Poor Old Horse."

BY F. H. BERICK.

I presume all who read this article are familiar with the quaint remark—"Poor old horse, let him die!" Now this expression is said to have originated under the following circumstances:—

A certain person—a mere "niggard"—noted less for sagacity and wisdom than for covetousness, was distinguished, during the latter part of his life, for retrenchment of his expenses. His acts in this direction, and also the disposition that prompted them, was of a decided character. Having done what he could to lessen his expenses in the culinary and other departments connected with the house, he struck upon the idea of learning his horse to live without eating. He commenced the experiment by giving the noble animal, for the first week, but half his regular allowance. The second week he reduced it still more; till, finally, on the fourth week he concluded to give him nothing. "Tiger," for this was his name, who had never been treated so before, but hitherto was "*Blithe and Bonny*," concluded to stand it no longer, and, bidding farewell to his friends, left the world for the want of something to eat. The owner, who, as we have intimated, was a sordid wretch, coming in just as "Tiger" was breathing his last, muttered, "It is a pity, after I have taken so much pains to learn him to live without eating;" and after a moment's reflection exclaimed, "Poor old horse, let him die!"

The foregoing was suggested to my mind while thinking of the trials and hardships of him who is called to preach the gospel; and also, the demands and expectations of community. He is expected not only to be unlike other men—the laity—but unlike other good men. While *they* are looked upon as human, and treated as such, he is regarded as a kind of "demi-god;" hence there is more demanded of him. Unlike the heroes of antiquity, he is pressed with demands, but fails to secure the veneration of the multitude. He must not laugh, but be serious and solemn. He should resemble the "livery of autumn," or look, as we may suppose, like a man when taking the black veil. The countenance should be long, always of a weighty and momentous import; resembling the person who stands trembling, or waits breathlessly, while the judge, with uplifted voice, declares his condemnation, or the jury pronounced the word "guilty!" His voice ought not to be like the voice of others. It must be neither loud nor sharp, but of a low, sepulchral tone, like that of "*Pluto*" the infernal Jupiter, or the king of the "*Shades*." Ought not to walk too straight or erect, as that would have an air of pride or self-importance; but to incline gently forward, with the chest contracted, the shoulders rounded, and thus to demean himself with humility. Ought never to meddle with secular affairs, or things pertaining to the present world, as that would have a tendency to divert the mind and estrange the heart from God. The whole time should be employed in laboring for the good of others. He should always hold himself in readiness to go at the beck or call of everybody. As he has nothing to engage his attention excepting on the Sabbath, he should, if opportunities offer themselves, preach three or four evenings, and attend as many conference meetings. If any person belonging to the parish is sick, the minister is expected to be the first to call and converse with the sick and dying, and to continue these visits until the matter turns favorably, or terminates fatally.

If, after laboring on the Sabbath, having preached two or three times, beside attending to other duties, he is afflicted with sore throat or lungs, and is nearly down sick, he receives comfort and satisfaction on meeting some of the brethren, who remark—"Well, brother, it is better to wear out than rust out." How comforting!

He must not be influenced by gain. He must preach for just what people will give him; otherwise he would be an hireling. He must live on his scanty pittance, although it does not furnish an ample supply for his wants. If he expresses any anxiety as it regards the matter, he is met by the remark, coming from some of these "six-and-a-quarter-cent-christians," "Trust in God, brother, trust in God, he'll take care of you!" This allays his anxiety (?) With a heavy heart he resumes his labors. He preaches, but there is a something about his ministrations peculiarly impressive. It does not, however, consist in the word spoken, but in the *manner* of speaking. There is a depression of spirit. He is accosted, "Brother, you seem to be very downcast; is there any trouble?" Having met with the encouraging remark so often, viz., "Trust in God, brother; he'll take care of you," he feels loth to discover the true cause of his dejection, and hence, turns it off by saying, "Not much of anything."

Thus he toils on from day to day, until, in consequence of his labors and discouragements, his health is destroyed, constitution broken; when all we discover is the mere wreck of a man. Who inquires after him now? who supplies the wants of his family? The memory of community is jogged, perhaps, once or twice; those who have shared in his labors, or been blessed under his ministrations, send him twenty-five cents, or perhaps fifty; and, it may be, one or two dollars; but the poor man is soon forgotten, and the world pass on as busily and as heedlessly as ever; the feeling is, "Let him take care of himself, he is as able to work as I am;" and, if he cannot work,—"let others take care of him, I have got as much as I can attend to."

Is it strange that one, while looking at these things, should be reminded of the quaint expression,—"Poor old horse, let him die?" There is something radically wrong about these things. When you ask a man to come and preach to you, are you aware that you, thereby, enter into a contract with him, just as much as though you engaged him to build a house, or do any other work? Don't you know it takes from eight to ten, and perhaps twelve or fifteen dollars a week, to support you and your family? Then how can you, as a church, or you as an individual, let the minister go off with a sum, out of which he must pay his fare, which, when done, leaves him three or four dollars to live on during the week; while you are making from a dollar and a half to three dollars a day, and pay, perhaps, twenty-five or fifty cts. per week toward the support of God's cause.

You say you feel poor and can do no more, when you know that every year is adding to your property; you are worth considerably more to-day than six months ago, and more then than one year since.

Some of you remark—"I don't see why the preachers don't visit us as they used to. We used to have brother A, B, C, etc., but they don't come this way any more; and I heard the other day that Bro. 'so and so' had engaged in trade or gone to work." Now this is not altogether inexplicable, let me tell you; the matter is quite clear. When you send for a preacher to come and visit you, knowing that he is poor, enclose $5, or $10 in an envelope, and hand to him; a part of it he can leave with his wife and children, and use the other to pay his fare. You do this, and though you may not always get just the man you want, there are enough you can get, good, talented and faithful brethren who will listen to your call. And when they have labored with you. don't send them away empty, but give to them freely. If you have no money, sell some of your produce and get some. If you have none to sell, go and work out a day or two and raise something to help in spreading the truth.

You pursue this course and I will warrant that you will hear the word of truth preached. Now suppose you try it, make the experiment, but don't forget to supply the wants of those who have left their farms and shops, and pulpits, to preach the unpopular truths you profess to believe. Don't be backward in asking them of their circumstances. There are but few preachers in the field, and if the church does not do her duty there will be fewer still.

You must not think that I have written this on my own account, for it is not so. I have written it because I felt it my duty to do so. So far as I am concerned, I have no disposition to complain. But I would stir you up to duty. Don't, if you want to retain the preachers you have, don't forget their wants. Remember as they travel from place to place, that they need both your sympathy and your money. Now if you heed this lesson, perhaps I will write you another good epistle before long. Farewell.

For the Crisis.

"All Thy Works Praise Thee."

The lowliest flowers, the violets blue,
Hid where no careless eye can see,
Refreshed by every evening's dew,
Seem but to offer praise anew,
Their Author, unto Thee.

The rocks and hills Thy goodness tell,
As does the veriest forest tree;
Thy praise is echoed through the dell,
And birds and beasts the chorus swell
In giving praise to Thee.

Shall man, who hath the charm of voice,
Forget to bow the humble knee,
Forget the ways of wisdom's choice,
Forget, 'mid blessings, to rejoice
And give all praise to Thee?

Thou giv'st us food, and givest breath,
Thou givest all we have or be,
Our guide through life, our hope in death—
The flesh rebels,—the spirit saith,
We'll offer praise to Thee.

MINNIE V. CADY.

Sutherland Falls, Vt.

For the Crisis.

Woman's Position in the Church.

No. 3.

We said in the commencement that we did not design to give to the reader so much our own thoughts, as the thoughts of others, touching this question. We purposed to give Bible testimony first, and then wall it around with the testimony of good men of erudition—men of influence—men of sound mind, whose testimony would be weighty.

We have already established the fact from the Scriptures, that women have occupied a public position, both politically and religiously, and that, too, with the sanction of heaven. We have established incontrovertibly, as we believe, by the united testimony of the Bible and learned critics, that women did proclaim the gospel—in other words, did *preach;* and that is the main object we had in view when we commenced writing these articles. For years we doubted this; we have questioned its propriety; but, after a thorough examination of the subject, we are settled in the belief that women are sometimes called to *preach*, i. e., to speak "unto men to edification, to exhortation and comfort." We believe that there are women in the church to whom God has imparted this gift of prophecy, and who have failed to exercise it to the extent they ought, because popular opinion was against them. It exposes a female to much reproach. Queen Victoria may sway the sceptre of royalty over England's wide domain; women may lecture on moral reform, temperance and spiritualism; Mrs. Macready may read Shakspeare to large assemblies, and receive the eulogies of the public and the press; but let a woman feel that woe is her if she proclaim not abroad the glad tidings of salvation,—let her voice be heard publicly uttering forth the truths of divine inspiration,—and how ready are the votaries of the world and the christian professor to cry out,—"Impropriety, imprudence, immodesty!"

We know those whose hearts are crushed, whose spirit is sore wounded, because of the oppressor. They feel that God bids them go and labor in his vineyard; their souls feel the burden of the word of the Lord; they seek in vain for peace, and joy, and rest, in other duties; but there is an oppressive power that binds them, against which they feel loth to struggle. Multitudes confess that they have a gift to edify and comfort, but none speak the encouraging word, or allow them a helping hand, to free them from the power of prejudice and op[illegible] [illegible] If they [illegible], many would there be to say to them, "You ought to exercise your gift;" and encourage them to go forward, ministering the word to others. But it is only a *woman*, and scarcely one thinks that she is called to such a work. O, the buried talents, which if occupied might win many souls to Christ! The gospel system is a leveler. Male and female are all one in Christ Jesus.

We purpose now to make still stronger our position by further quotations, and we hope it will put to the blush, and to *eternal silence*, those who talk so largely against *female preachers*. We quote largely from Dr. A. Clarke, because he was eminent as a linguist, as a Dr. of Divinity, and a christian. In commenting on Ps. 68: 11, which reads thus; "The Lord gave the word, great was the company of those that published it;" he gives the original, and then translates it thus: '*Of the female preachers there was a great host.*" "Such," he observes, "is the literal translation of the passage; the reader may make of it what he pleases."

Dr. J. Benson, in his commentary, renders it thus: "*Large* was the number of the women who published the glad tidings." He says further, that the Hebrew word here rendered, *that published it*, is in the *feminine* gender, and therefore refers chiefly to women. Grotius thus explains the passage: "The Lord shall give the word, that is plentiful matter of speaking, so that he would call those which follow the great army of preaching women, viz., victories, or female conquerors." Thus we have the combined testimony of three critics on that passage, that *female preachers* are specially referred to.

Dr. A. Clarke estimates the influence of one woman to be equal to seven men.

The Rev. H. Woodruff says; "Christian women can talk; and it is thought generally that they are more eloquent, more winning and persuasive, in proportion to their educational advantages, than the other sex. Christian women have souls to save, and their growth in grace is affected by the exercise of their gifts, and in bearing the cross."

Says the Rev. Mr. Pawson; "As to myself, I have long thought it more difficult to prove that women ought not to preach than many imagine. Let any one seriously consider 1 Cor. 11: 5,—'Prophesieth with her head covered.' Now prophesying there has generally been understood to mean preaching. If, then, the women never did preach at all, why did the Lord, by the apostle, give these instructions respecting their heads being covered or uncovered?"

TE JUDICE.

From "The Gift of Power."

Tendencies of the Times.

BY REV. S. H. PLATT.

Its superficiality and want of principle. Our whole life is superficial!

The tendency of social intercourse and sentiments is, to make a showy and superficial society. To dress well and appear well, is the climax of desired attainment, and the great object of polite education. Our educational system spreads over a vast surface, but, it is to be feared, fails in the *thoroughness* which ought to characterize it in view of the light and advantages of the times. This tendency has scaled the walls of the Church, and a transient and superficial piety is too often the result.

In literature, the veriest trash, if it be only well seasoned with a certain degree of sickly *sentiment*, is in great demand. Benevolence is superficial. Many will give liberally; but the name of the donor must be announced in the great congregation and heralded by the daily papers to the extremities of the land.

A want of principle is especially observable! No one knows who to trust! Some Schuyler lays his plans everywhere. We are cheated in quality, weight and measure. We put our money in the bank, and some rascally defaulter pockets it, and starts for Europe. We get our lives or buildings insured, and lo! it is a sham! We take a periodical for the amusement of our children, and it poisons them! We buy a patent drug to heal, warranted "all-healing" "never-failing," "safe and sure," and find it the reverse. We buy village lots, and they prove a speculation. We go to see a sight, and are shown a hoax. No other age could have produced a Barnum! And it is hoped that this may never raise another. The extravagance of the times is a result of this superficiality; and the want of principle is, in part, the consequence of this extravagance. When dress and equipage are made the standard of respectability in any community, it will certainly afford aspirants enough for the honor, who will question the moral character of few schemes, if they only lead to the goal of desire. When the merchant's store costs $300,000, he must needs charge the public with the cost of sustaining his extravagance, by an increased profit on his goods. [illegible] "glory," himself his only [illegible] when the same extravagance is [illegible]? It is not so easy to find a remedy, for the people must be clothed and fed.

By a recent statement in the New York *Journal of Commerce*, I learn that, in New York city, nearly $4,000,000 are being expended this season, mostly for decorations! $4,000,000 drawn from the active business capital of a city (as most of this probably is) must be felt somewhere. But the greatest injury is the imitation of this example, by those who have not the means, until want of principle, bankruptcy, and ruin are the consequences. Our increasing extravagance as a nation is ominous of evil at no distant day.

The cost of maintaining a single church in New York city is said to be $22,505 per year. And, the writer adds, there are not more than ten in the city that equal it, but there are three or four that exceed even this amount. We need make no comments!

Its skepticism and pietism.

Never were opposites more closely blended, or in a more anomalous position than now. The man of letters doubts, the statesman doubts, the professional man doubts, the man of little learning doubts, the illiterate doubt, the scientific investigator doubts. So, many doubt but still believe much more than they doubt.

They doubt the Bible, and believe the crazy vagaries of Mormonism. They doubt long settled facts, and heartily throw their credence at the feet of a few rapping and tipping women. They doubt concerning all belief, and yet believe all unbelief. So, while they repudiate all religion, their very pietism compels them to adopt infidelity as their religion, and the demon of doubt as their God.

These tendencies are extreme, and hence are worthy of notice. The pietism of the age may be seized upon by the Church as a most powerful auxiliary in the work of evangelization, while the very skepticism of the day may be bent to the soothing investigation of all erroneous systems, and by the very truthfulness of Christianity may be made its most triumphant vindication.

Only let us see a *living* Christianity, glowing with the unction of the Holy Ghost, and, as surely as the needle points to the pole, the pietism of the age will be attracted to it, while skepticism will oppose till overpowered by the effulgence of its evidence, and then will come all the more meekly, and sit at the feet of Jesus. O for the shining power of the Holy Ghost! The skepticism of the age is eminently practical, the result of the strong religious influences which exist.

Men have learned that religion is the principle from which springs all that tends to elevate the man; and hence, when atheism has presented its hideous form, they have repulsed it, as the worst enemy of their interests. Hence the advocates of infidelity have been compelled to change their tactics; and now the great humanities of the age are taken under their especial care and claimed as their foster children. While some have openly repudiated the supernatural claims of Christianity, because it has practically failed to do what it has been expected to, others have veiled their hostility under a profession of the most profound reverence for the Bible, but a deeper love of *truth!* If they love the Bible, they love *science* more. As if the Bible were antagonistical to scientific truths! The Bible has quite as much reason to fear its friends in this respect, as its foes!

It is sad to see to what an extent hostility to Christianity has reached, sustained as it is by such undeniable evidence. That the most profound philosopher of the age should utterly discard revealed truth, is perhaps not surprising when we recollect under what influences he has lived; but that the theory of Comte should be adopted and heralded through the world as the final climax of philosophical wisdom, by some leading English minds, who should *feel* as well as *know* the truth, is deeply to be regretted as indicating the sympathies of the educated intellect of the age. But Combe's Constitution of Man, followed by a large proportion of the [illegible] ler's" pen, is the most dangerous of any system to which we are exposed. The more so, because so much of the good is blended with the evil as to blind the eyes of many, and render the fatal result the more certain. An untold amount of this species of infidelity exists in undetected quarters. The disciples of Emerson, Parker, Owen, Davis, etc., are using all their efforts to spread their theories through the land. [illegible] to German rationalism, French [illegible] native Mormonism, and [illegible]

For the Crisis.

The Storm is Coming!

Professors are rejoicing that peace has been declared between France and Austria. Nations were preparing, men were looking, and some hoping, for war. Is this "peace" secure? Recently there was a fire in Boston; it was said to be extinguished: the engines were ordered home; but before [illegible] away, the flames burst forth again, and once more the firemen rushed to the scene. "I think the fires of war are not" quenched, only choked for a while to burst forth with better vengeance, it may be in a new spot, but surely the fire is burning; else what mean such things as we read of daily, like these:—

"A foreign correspondent of the London Times says: 'A gentleman, who had just arrived from Italy, states that he saw the people [illegible] the bust of the French Emperor through the kennels of the town.'" —"Louis Napoleon has hastened to assure England that he means her no harm, but the tone of the Paris press has been such as to cause a decline in the English funds. Louis Napoleon seems determined to throw upon England the onus of keeping up the agitation which her fears of a French invasion have created."—"Garibaldi is determined to keep the Italian revolution in motion, if possible, and it is not certain that if the affairs of Southern Europe can be arranged permanently between France and Austria, England will not be the next object of attack by the French. The army of France will hardly be content with the Italian peace if some new channel for their martial energies be not opened. They are disappointed as well as the Italians by the abrupt termination of the late war, and it may be necessary to mobilize them in some other direction in order to keep them long quiet. It is thought by some that Louis Napoleon was disgusted with the small amount of substantial aid given to his armies in the war, and therefore made terms with Austria such as he would not have taken under other circumstances. It is the opinion of others that he made an understanding with Russia that in consideration of his terminating a contest which might have given Kossuth power to revolutionize Hungary if it had been continued, Russia would agree not to interfere in any war he might choose to wage against England, and to prevent any interference on the part of Prussia. If such an arrangement has been effected, France is in a commanding position against England."—"France has an account to settle with her neighbor, on the score of the loss of her Indian Empire, and the war waged upon the revolution and the Empire.—Waterloo remains to be avenged, and, in spite of all the smooth things Louis Napoleon is saying to his enforced ally, but natural enemy, we believe he will yet be the avenger of France upon England."

The next expedition of the French army is said to be [illegible].

"One of the best informed correspondents of the [illegible] papers writes from Italy that, amongst general officers an opinion prevails that the war which has terminated is but the prologue to another. This impression tallies with that expressed by a French general officer, to an Italian at [illegible] the other day—'Now we have done with Lombardy, we hope that the Emperor will lead us to Lombard street.' Nor do these sentiments differ from those attributed to Napoleon the III: 'Do not believe from the past that I have forgotten or forgiven the combinations devised by the English against my uncle. The day may not be far distant when I shall be able to prove it to you.' My informant was an ex-minister of the Prince Napoleon during the republic, and unless his Majesty's sentiments have changed, the Old Lady of Threadneedle street and her neighbor of Lombard street must look to their strong boxes."—"The English journals and English statesmen continue to agitate the subject of national defences."

The London Times, in referring to the announcement in the French official papers that "the Emperor had decided that the army and navy shall be restored to a peace footing with the least possible delay," says:

"We shall, of course, in due time follow the example of our neighbor. We are, however, much behind him in the completeness of our peace establishment. There are many specks of rust yet to be rubbed away, and many mouldering works yet to be repaired. But these are merely the ordinary matters of defence. Having no ideas of aggression, and being too careless of remote possibilities, we have let many things run into disrepair. The careful householder paints and papers periodically, and we have been stimulated by recent events to survey our premises and make good dilapidations. Happily, there is now no further need that this should be done in haste. We have handed the consideration of these matters over to a commission, which is about to decide what is the permanent defensive establishment these islands require in times of peace, as the basis whence, upon an emergency, a full war establishment might be speedily built up. By the report of that commission we shall be guided, and we congratulate ourselves and our readers that we may hereafter deal with those questions dispassionately as points of moral engineering or strategic science, and without that [illegible] England [illegible] are in danger of being, at an early day, invaded by an enemy."

This all shows that, though they rejoice at peace, they keep on preparing for future war. The Emperor of Austria, said, in his address to his army on the proclamation [illegible] bravery [illegible] had [illegible] only on [illegible] in [illegible] He is looking for war, and [illegible] the reason? [illegible] may well be [illegible]

[illegible] correspondent of the London [illegible] Hungarians who [illegible]

The [illegible] of earth are [illegible] coming upon them; they are in [illegible]

[illegible] read with [illegible] They fear the [illegible] ing of [illegible] The [illegible] name [illegible] of whose martyrs for liberty cries from the ground, and from the frozen regions of Siberia, to their fellow brethren now dreaming of freedom, frightens the Czar of Russia. The hills and valleys of Hungary re-echo threats of vengeance against the Austrian vulture. The noble homes of liberty of that downtrodden country are disheartened, but still the hope of freedom inspires them to wait for revenge. From the mountains and plains of Piedmont and Sardinia, from other Italian states, the warning cry of Freedom is borne on the passing breeze, and Pope Pius IX. trembles for his seat, whilst in whining tones he beseeches through his Cardinal, Antonelli, for France and Austria to crush the struggling people and destroy their hopes of freedom.

The London Times says in regard to his circular:—

"The Sovereign Pontiff has appealed to Europe in a diplomatic note. The manifesto is not quite in the Hildebrand vein. It no longer thunders, and threatens, and hurls excommunications, and awakens sleeping claims. But, if its tone is less haughty, its purport is not less that of the unchanging and unchangeable policy of the Holy See. It claims all things, and it recedes from nothing. It accepts no responsibility, and it renounces no atom of power. It is like the cry of a weak and wounded beast of prey. It complains of the interference of stronger powers with the gratification of its instincts; but it bears no remorse for the past, and no promise for the future. In such a document we might have expected some broad view of the Pope's position as the head of the Catholic Church. The circumstances of the moment are such as to invite a serious comment. The honorary presidency of the new Italian Confederation has just been offered to the acceptance of Pio Nono. Desolation reigns at Perugia, and the half-heretical Switzers of the Papal Guard are yet red-handed from the slaughter of the orthodox subjects of the great Father of Christendom. Austria and France may be supposed to be meditating a retreat from the abnormal position which they have so long held in the states of the church. An opportunity has offered for exchanging a small material sovereignty for a great mortal empire, and under the guidance of a bold and enlightened man, the Popedom, which now for the tenth time appears to be in the crisis of its fate, might have come forth revivified, and stronger than ever it has been in these modern days. This manifesto, however, tells us that no such dreams as once passed over the mind of Pius IX. in the days of his manhood, ever now recur to him in his obstinate and unpitying old age. He makes no apology for the massacres committed by his troops; he gives out no hope to his ill-ruled people. He satisfies himself, by a solemn protest, all interference with the continuance of his weary and wasting system of tyranny, and he invokes the assistance and protection of all the great European Powers to enable him to do what he likes with his own.

We can quite appreciate the difficulty of France and Austria in this matter. No person is more unreasonable to deal with than a man who is ready to stand still and be a martyr, but who makes it a point of conscience to continue to martyrize others. Pio Nino cannot, in his conscience, prevent that cloud of ecclesiastical locusts from devouring the Roman people, and he cannot withdraw his countenance from the kidnapping of Jews and the sack and pillage of Italian cities; but Pio Nino is quite content to die upon the steps of the Vatican if either Napoleon III. or Francis Joseph should wish to put him to death. They may break him, but they shall not bend him. They may "demand from him indispensable reforms in the states," but he will refuse to do anything except to submit to death or exile—edifying the Catholic world with the exhibition of a Pope persecuted by the two eldest sons of the Church. Now, of course, this is precisely what no one wishes to do. No one out of Rome has any desire to injure a hair of the head of this obstinate old man.

But so long as the French remain to protect him he will, by his ecclesiastics and his bravos, drain the country and destroy the people; and, if the French go away, the people, exasperated beyond all moderation, will probably expel him. This is the dilemma. Perhaps the solution may be found in the formation of a confederate Italian army, which may be strong enough to be guided by moderate counsels, and may be trusted to repress any violent reaction when the foreign troops are withdrawn. But, however this may be, the present position of France in Rome is too humiliating to be long endured by a high spirited and civilized nation, whose sympathies, when properly touched, seldom failed to be excited by unmerited oppression. The Emperor must be anxious to find some way out of this most aggravated difficulty; and every lay Frenchman would in his heart be glad to see the Roman garrison in Paris, and all Roman questions left to be settled between the Pope and his people. How it may end no man can foresee, but, in every event, we have great cause to congratulate ourselves that we Englishmen have no art or part in the matter."

How thankful we are that we are not now "kings." Our King will reign righteously. His subjects will never be oppressed by him. None can hurt or make them afraid. As we look at the world and see what a condition it is in, how can we but wish for our King to come soon? When men are not at war, they are preparing for it. He who makes the best improvements for killing his fellow men, [illegible] the most fame and money. In the patent office at Washington [illegible] of [illegible] that load themselves [illegible] affixes are to [illegible] which [illegible] [illegible] of revolvers, rapid shooting rifles, and many [illegible] revolving pistols, [illegible] killing [illegible] is enough to make me shudder to think what havoc would [illegible] from the use of these tools of Satan in time of necessity.

"Captain Dahlgren, U. S. A., has proved one of his best guns, and states that it does good execution at the distance of two thousand yards, which is the distance at which such effect was reported of the rifle guns at the battle of Solferino. The boat gun carries an oblong twelve pound ball, and is of the same calibre, probably, as the French field guns."

"The storm is coming;" but after it is over there will be a calm. No more violence, war or sorrow on earth then. Let it come. The ship of Zion will ride safely over the raging billows. Our Father is at the helm. The Captain of our salvation commands, and we shall be safe aboard, and arrive "home at last."

J. N. Berry.

Dorchester, Mass.

The World's Crisis.

BOSTON, AUGUST 31, 1859.

Our Western Tour.

We parted with our readers at the close of the interesting meetings at Sandy Hill, Aug. 1st. The 2nd of Aug. we started for our appointment at Seneca Falls. After passing through a beautiful farming country, of rich fields and many pleasant villages and cities, among which are Saratoga, where we spent some hours at the springs, Schenectady, Utica, Syracuse, Auburn, Cayuga and its beautiful lake, we arrived at our next field of operations. We would say in passing, that we think Auburn the most delightful place through which we have passed in our travels in the state of New York.

Seneca Falls, we should think, has some four or five thousand inhabitants, and does an extensive business in iron works, especially pumps. They also make steam fire-engines, and a steam plough, or spading machine, for the western prairies, which tears up nine feet in width at each furrow. They have excellent water privileges here. The Seneca and Cayuga canal passes through the place, and the Auburn and Canandaigua Branch of the N. Y. Central R. R.

Our Brn. and Srs. have passed through some discouraging trials in this place, and at times have been almost overwhelmed by the enemy; but notwithstanding all their trials, some have held fast, determined to endure to the end and obtain the prize. Those things which had caused the trials of the faithful ones, had also produced considerable prejudice in the place among the people generally, so that but few came at first but those who understood and loved the blessed hope. We began our meetings at Advent Hall, and continued there till Saturday evening, when it became apparent that our place would be too small to hold the people during the remainder of the meetings; accordingly Union Hall, the largest in the place, was engaged, where we continued over two Lord's days, and every evening during the intervening week. The interest continued to advance from the commencement to the close, and on the last day it was said to be the best meeting they ever enjoyed.

During the week, while examining the Bible doctrine of life only through Christ, several asked questions at the close of the discourses, interposing their objections, which only aided to elicit the truth more fully. On the last Saturday evening we had a very earnest and exciting time, when the victory turned fully in favor of the truth. Our subject was future punishment, and after examining *all* that the apostle Paul wrote on the subject, we summed up the evidence, and found no hint that he believed in the doctrine of eternal misery, but expressed himself very clearly to the contrary, showing that "the wages of sin is DEATH." As Paul declares he "kept back nothing that was profitable," and has kept back the doctrine of the immortality of the soul and eternal misery, we concluded such doctrines were not profitable. We then inquired if there were any in the audience who thought Paul taught the doctrine of eternal torment, when one man arose and stood alone in the large congregation. We asked the gentleman to show cause of dissent from all others present, and to point out the Scripture in which Paul taught the doctrine of eternal suffering? He said he would do it at "a *proper* time." We replied, *this* is a proper time; but he utterly refused to show the passage in which Paul expressed the idea that the wicked will be eternally miserable. We soon found this objector was one of the prominent preachers in the place, who had, but a short time since, preached eight sermons on the rich man and Lazarus, to prove the truth of the popular theology. At the close of the meeting, a gentleman came to the desk and said, "I am sorry you did not press the Elder more earnestly to give his *reason* for believing that Paul taught the eternal suffering of the wicked. I am a member of his church, but I think he ought to [illegible] you [illegible] till you are [illegible] We [illegible] the Elder is [illegible] view our discourses.

[illegible] Lord's day meeting we met at 1 o'clock for a love feast and had a very heavenly season. Brn. were in from Auburn, Geneva, So. Butler and other places, to enjoy the feast with us. In the evening about sixty sat down to the table of the Lord, and we truly felt that it was good to be there. The Lord gave us a glorious victory, and "peace like a river." The scene will not be soon forgotten by those present. Quite a number of the members of other churches enjoyed the sacrament with us, and expressed an earnest desire to have the meetings continued, as they now saw the harmony of the Scriptures as never before, and were satisfied that we were not "modern heathen," as denominated by the Elder.

At the close of the meeting we found several under conviction, who appeared to be decided to serve the Lord. We talked with one who was said to be an infidel, but we found that the reason why he was such, was because he could not believe in the doctrine of eternal misery.

So far as our information extends, we have found the majority of infidels are made such by the preaching of eternal torment. The doctrine of the destruction of the wicked has no such effect, but on the contrary, leads men to repentance, from the fact they can see it is a merciful act to put the wicked out of misery, by taking away their lives, rather than to cause them to live in eternal suffering. In every place where we have presented the Bible view of this subject, we have seen happy results, and have felt the sweet approving influence of God's Holy Spirit. This was emphatically the case at Seneca Falls. The truth has taken strong hold of many minds in this place. May the Lord enable them to remain steadfast, endure to the end, and be saved. We had a pleasant interview with Bro. Wm. Ingmire, who lives in this place, and will preach occasionally as his strength will admit.

Monday, 15th, we went to Rochester and preached at the Brick Chapel, which was well filled with an attentive audience. We were very pleasantly entertained at Dr. Narramore's. While at R., we formed a pleasant acquaintance with Bro. P. A. Smith, who is a faithful and energetic laborer in the vineyard of the Lord, and whose efforts are much blessed. Tuesday evening we preached at East Shelby, one of his fields of labor, where we found some true christians, who had been raised up by his labors. The house was full, and another congregation listened at the windows and doors. We were kindly entertained at Bro. Grinnell's, who, with his companion, embraced Christ and the truth under Bro. Smith's preaching, and are firmly established in the Christian's pathway.

On our way to E. Shelby, we ran up to the great "Thunder of waters," and listened awhile to its deafening roar, bathing in its spray, beneath the frightful precipice, over which pours the vast volume of waters flowing from lake Erie to lake Ontario. We felt our weakness as we gazed at the resistless power of this vast cataract, and the terrible, boiling foam where it plunges into the awful chasm. A little below the falls, we crossed the stream in a row boat, and notwithstanding all the skill of our guide in directing us among the rapids, the angry waters leaped into our boat as we were tossed about upon its foaming waves, thus saying, beware how you trespass upon my rights and trifle with my powers. Just below us, far above the deep, was stretched the cable over which Mons. Blondin walks for the amusement of the people and the profits arising from his daring deeds. A little further down is the great suspension bridge, spanning the broad river at a dizzy height above, and connecting the pride of America with the dignity of John Bull. This bridge is a noble structure, on the top of which passes the ponderous rail-way teams, and beneath, carriages and foot passengers. We paid twenty-five cents to walk across, and were then examined by a British officer, lest we should carry something over forbidden by his Queen. After a short visit to her majesty's dominions, including a view of the Falls, and the battle-field at Lundy's Lane, we hastened to our native soil, satisfied with our freeborn home on the other side of the angry, watery fence.

Wednesday, we went to Dansville, to visit Dr. Jackson and his associates, at their delightful situation on the mountain side, very properly denominated, "OUR HOME." [For a better description, see article in our column on Hygeine in next issue.] We felt sorry that there are not many like Dr. Jackson, Dr. Austin, and their colleagues, so that places like "OUR HOME" might be multiplied, and established in every town in our land. We really think there is no other place in our country where the sick and afflicted will find so kind and successful treatment as at this Health Institution of Dr. Jackson's. Rarely have we left a place more reluctantly than "OUR HOME" at Dansville. When we shook hands in parting with the Dr., and received his hearty benediction—"God bless you!" we felt assured we were leaving a *friend* in the [illegible] May the good hand [illegible] for their kindness [illegible] pilgrim, while on his way to the land [illegible] sickness [illegible] forever un-[illegible]

[illegible] Lord's day, Aug. 20th and 21st, we spent with the church at Conesus Centre. This is one of the fields where Bro Hastings has labored with happy success! We had large and attentive congregations, and formed pleasant acquaintances with the friends of Jesus. We would say to Bro. H. they are very anxious to see him there again. Considerable interest was awakened and the field seemed to be a favorable one for cultivation.

Monday, Aug. 22nd, we started for the campmeeting at Collinsville, Ct., and arrived Tuesday, P. M., thankful for the privilege of seeing once more our dear Brn. and Srs. from our old field of labor.

To our Correspondents.

We wish to make our paper just such a one as good people, who love the truth, will delight to read and lend to their neighbors; one that the Lord will own and bless, and make instrumental in leading men from darkness to light, from error to truth, from sorrow and doubt to joy and peace in believing. Our paper can not be like a slop-pail, fit to receive every thing that every body might wish to insert; neither is it a sectarian organ that admits nothing but what is in harmony with the views of the editor and the publishing committee. Each one is responsible for his own articles, and we never review what is inserted. We do not believe in dosing people with poison for the sake of giving an antidote.

We can allow no unkind words, or reproachful epithets toward those of our brethren who may honestly differ from us in sentiment. When we would lead people from the wrong way, we believe the most successful course to be by presenting them with something *better*, in a kind spirit, instead of wrangling about fables, and disputing with error. On this account we allow no controversy in our columns, lest a spirit of bitterness be engendered, and some weak one be overthrown.

Each contributor is desired to write his own views in a kind manner, and make his position so clear, truthful and lovely, that error will hide its hideous face, and give way to the joyful and triumphant victory of light and truth. By taking this course, every point of error can be most successfully met, without giving cause for offense or reply.

We purpose, in short, that the "Crisis" shall be a herald of light and truth, peace and love. Let all our correspondents unite in helping to make it the best paper in the world. Remember us in your prayers, that we may have wisdom to publish nothing only what is for the glory of God.

Work for Christ.

The requirement, that directs us to do *all* to the glory of God, is most reasonable; because, in doing so, we are at the same time doing that which is for our own and our neighbor's future welfare. He who acts on this principle is truly a happy man, and is preparing for an abundant entrance into the kingdom of God.

But few are aware how much they can do in the vineyard of the Lord, till they have consecrated *all* to his service, and are *ready* for every good word and work. If you are in the social meeting, speak a word for Jesus. Stand up for him. Acknowledge him in *all* your ways and he shall direct your steps. Shrink from no cross. Talk with that young man, that young woman, at the close of the meeting. Invite them to go with you to the better land—the land of rest. Speak kindly, earnestly, and follow them with your prayers. Let us all do *something* for Jesus, who has done so much for us.

When you go to the grove, or campmeeting, work for Christ. Do not be an idler in his vineyard, when there is so much to be done, and so few to labor. Let us interest ourselves in the eternal welfare of our fellow beings. A single word often turns one's entire course of life, and leads him to the Lamb of God. Remember, he that winneth souls is wise. Be wise. Go speak to that friend, and ask him to love Jesus, and be a christian. You may be an instrument of his salvation, and thus get one more to help praise our Life-giver in the land of glory. Never mind the cross; do it to please Jesus. Do it *now*.

Our Work, Hopes, etc.

CHRISTIAN BRETHREN, FRIENDS AND SUPPORTERS:—To-day we present you with the first number of the Crisis, on entering upon its tenth volume. We never had more reason for thankfulness than at this hour; the truth is making progress, and we know that this journal is proving itself a blessing to many. This thought cheers us amid our toils, and encourages us to abound in the work of the Lord. In carrying on the Crisis we are conscious of a desire to clear the Divine character of foul aspersions that a cruel theology has cast upon it, and to open up the transporting hopes exhibited in the gospel of grace; and when these [illegible] imperfectly—on account of our insufficiency—the work [illegible] be done, we are moved to pour out [illegible] hearts in thankfulness and praise. Heaven's [illegible] future efforts and on all who are in any way associated with us in this spiritual [illegible] the land will [illegible] with an [illegible] it [illegible]

It is needless for us, on this occasion, to particularize the doctrines for which we are called upon especially to testify, in these last times. They rise on our pages like Alpine mountains on a plain. There is Life in Jesus, the Resurrection of the Dead, the Return of the Imperial Savior, the Restitution of all things, the cleansing of the Universe from sin and woe! These to us are eternal truths; and we summon the intelligent world to contemplate their grandeur. These revelations of the Divine plans and intentions are fitted to disarm the bitterest hostility; for they conspire in assuring us that God is love,—a being actuated by no relentless vengeance, but determined to clothe the universe with the fairest beauty, and to hush every voice but the anthems of joy. We are exponents of the Divine mind, so far as it has been discovered to us; we look to our friends to sustain us in our testimony; we express an assurance that they will, and so be instrumental with us in turning many from darkness to light, and from the power of Satan unto God.

Far and wide the Crisis now circulates; and sometimes we mentally follow the numbers to their several destinations. We trace them over the great city, and to the log cabin on the verge of the wilderness; to the farm-house on the prairie, and the busy factory in the village. We see them in the hands of the aged saint and of the youthful disciple; now studied by the vigorous when the day's toil is over, and now by the lonely near the valley of the shadow of death. A blessing on you all, good friends; thanks for your sympathy and prayers. It is no common privilege to speak to you from week to week; and the thought that we may send you a cheering word, and a supporting word, animates us with zeal to serve you more fully and God more faithfully.

To the readers of the Crisis it is surely unnecessary to give this caution;—remember after all that we are fallible like yourselves. Try what you read by the unerring standard; we are but finger-posts pointing to the true and divine. In the truth-search let every one recognize his own responsibility; when what we deliver is held to be final, then our pages are put in the room of the Sacred Oracles,—the worst calamity that could happen to us and them. "Prove all things; hold fast that which is good." And accompanying this,—do not be alarmed or offended when you discover sentiments and views in these columns, diverse from your own. They are not necessarily false, because they are new to you. Remember the rule—"Prove all things!" We suppose you have not forgotten the day when some ideas you now entertain, were very strange to you, very suspicious, and, as far as you could determine, very unscriptural. But how do you think of them now? How do you now regard immortality in Christ, and the literal and early return of the Savior? Frequently, you must admit, strange things have done you good; and surely you cannot imagine that you have found all the truth, and crept from beneath all the darkness? Let others draw a full breath; there is atmosphere enough for each of us. Above everything, do not imagine that because one pens what you deem erroneous, that therefore he has become your enemy, or the enemy of truth and righteousness. Hear calmly what any writer has to communicate; what seems, at the first glance, to be gilt, may turn out to be gold. In a movement like the one in which we are engaged, we can have a general harmony, and leave a wide margin for individual variety; we can differ, and still preserve the charity that thinketh no evil; we can be faithful without being fierce; we can contend earnestly for the faith, and very gently with man.

The existence of the Advent cause is a sign that heroism is yet alive in the church of God; and it is a branch of our mission to feed the flame. We remember the struggles of the past; we consider the reproaches of the present, and say to our brethren, be strong, quit you like men. This is an earnest day. The conflict between truth and error, between sin and righteousness, between a gory theology and the stainless message from heaven; is going on, and is destined to become closer and more determined. On our side there can be no compromise. Each man on the Lord's side to his place; and shame to all show of pusillanimity.

Many will read these lines at our annual campmeeting, and we can but express a desire that the assembly may be large, and the spirit celestial. Heaven give wisdom to the counsels of the brethren, and grace to the preachers and hearers. On the hill of *Wilbraham* may "the Lord of hosts make a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." No winter be there to blight one soul; but spring and summer, and autumn, all in one, with their reviving and maturing influences. Our sun, be the Sun of righteousness; our joy, the joy of men in harvest, and of those who divide the spoil.

Christian Brethren and Friends; "Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God and Savior, be glory and majesty, dominion and power, both now and ever. Amen."

For the Crisis.

Martha's Vineyard.

The campmeeting on Martha's Vineyard, held annually, is this year larger than heretofore. The tents number about five hundred. The attendants are reckoned as high as near ten thousand, and the expenses over $100,000.

I have been here six days, and am to stay through to the end. The location is well chosen. It is isolated from the rush and confusion of the great world. The surrounding ocean and sea air render it most pleasant and healthful; and altogether the place is as good as if made on purpose for "*the campmeeting*."

The preaching has been of a high order. The subjects presented have not suffered in the hands of their advocates on this occasion; and yet truth demands that I add, that this remark applies to denominational preaching. The range of thought, and testimony, has been, of course, limited to the Methodist platform; but the widest range has been taken that that denominational platform allows, and, so far, has been highly commendable. It included the Judgment, Second Advent, Resurrection—nay, it embraced "prophecy," and by consequence justifies all who have a heart to trace these themes further. On the principle that these portions of the word are to be preached at all, we are authorized to preach them freely, fully, and in their scriptural *order*, *time*, and *revelations!*

Prophecy was not applied, in my hearing, only up to the first Advent; hence the Second Advent, Resurrection, and Judgment were not presented in their scriptural order, objects or revelations—no, not at all!

This appears to me a great defect. This defect constitutes a demonstration that God will not (can not consistently) work out his plan by any or all of such denominational agency. Every agency adequate to accomplish a plan, must understand it; Noah, Abraham, Moses, David, Daniel, John the Baptist, and the disciples (praying before the Pentecost), all acted in faith. Their faith embraced the revealed purpose of God so far as it was to be by them accomplished, or even participated in.

All the worthies, Heb. 11, saw the promises afar off and were persuaded of them—the better Resurrection and the Heavenly city and country. Every inspired song from Deborah to that of the Virgin Mary—every promise from Gen. 3:15 to John the Baptist—and every leading gospel promise or Apostolic sermon and epistle reach on to the consummation. Many of them give the whole world's outline history, that fills up the entire period, till the judgment; and then we have given us the objects to be accomplished by the judgment through the great and notable day of the Lord—the 1000 years. Hence it follows that all who will not echo the Spirit's utterance, are so far sectarian—so *not of God!*

The earnestness, fervor and zeal manifested were altogether commendable. I felt that it was my privilege to appropriate all the Bible truth, the ordinance of the Lord's Supper, and the christian devotedness, there enjoyed. I do not dare to be sectarian knowingly,—no, not even among sectarians. Christ everywhere, and in all respects, belongs to the christian.

For so much truth, among so many, I felt thankful. But that the inspired apostolic reply to inquiring souls, Acts 2:37, 38, should not once find even an echo, I felt sad. This with other omissions proves the nature and cause of the church's weakness.

G. R. C.

For the Crisis.

Holiness.

How great is the contrast between this world and the promised one yet in the future! How much purer and pleasanter it seems to reflect upon the bright and glorious world which we are so soon to gain, if only faithful, than to think of this ruinous, rebellious, and sin-cursed earth, which is so soon to be destroyed. May God deliver us from being destroyed with it. Here, fraud and deceit are carried on to a very great extent; there, there will be nothing to harm or molest us, but all will be happiness, joy and peace. There, friends will never prove treacherous; no, there will be no traitors there; sickness, sorrow, pain and death can never enter; but this present earth will be purified, and restored to its paradisiacal state; and oh, if we are only faithful, only endure all things, overcome all things, we shall certainly at the last inherit all things!

MARTHA ROBERTS.

Danielsonville, Ct.

THE PARISH MINISTER.—The author of *Adam Bede*, in sketching the rector of a parish says, he was not much of a preacher. He preached short moral sermons. But then he acted pretty much up to what he said. He didn't set up for being so different from other folks one day, and then be as like 'em as two peas the next; and he made folks love and respect him. Mrs. Poyser used to say he was like a good meal o' victuals, you were better for him without thinking on it.

☞ Look for immortality.

Correspondence.

From J. Parry.

Bro. Grant:—I promised to let you know how the work prospers with us since the Grove Meeting. I trust we have not yet lost the influence then manifested, and I have reason to think the leaven is silently working in the minds of some who are not yet fully persuaded to embrace the truth.

Our Sunday meetings at the school-house continue to be well attended; but it is not the *number*, it is the *spirit* our brethren and sisters manifest, that gives us encouragement for better things to come. There is evidently a spirit of prayer and earnestness in our little company, that cannot plead in vain with Him, who is ever more ready to give than we are to ask spiritual blessings; and I do not think we go empty away. We have a Bible class in the morning; prayer and conference at three P. M., and a sermon at four P. M.; and nearly all who attend come to the prayer meeting, and a goodly number take a part in the exercise. Opposition, however, still goes on unabated; and those who are half-hearted in the cause keep aloof from our meetings, and seem ashamed even to be seen speaking to us on these forbidden subjects.

Oh, what a snare is the fear of man in these days of apostasy from the truth! How few of those to whom God has given light and knowledge are "valiant for the truth upon the earth!" There are not a few in our churches, who are convinced in their own minds that we have the truth as it is in Jesus; and yet they sit *dumb* from week to week and hear, what they *know* to be the word of God, reviled, and misrepresented. "How dwelleth the love of God in them?" But God has patience with them, and it is our duty to follow his example; may he give us grace to do so, and wait to see the end. There are some who make a compromise in the matter, and as long as these things are not openly condemned, and denounced as heretical, they are content to remain in the church, and keep a dignified silence for the sake of peace; thus burying their talent in the earth, or hiding their light under a bushel; and fondly persuading themselves they are doing God service.

But notwithstanding all these discouragements from cold friends and open foes, the doctrine of life only in Christ is making its way to the hearts of some, who make no compromise with the unfruitful works of darkness, but fearlessly confess the truth before men, and are willing to abide the consequences; each have their reward, even here; the testimony of a good conscience in the sight of God, which is of great price; and I have never yet found the man who thought he purchased it too dearly.

We have circulated a subscription to build a meeting-house, and have about 7 or $800 subscribed; but we shall not be able to build before the spring; and, in the meantime, we intend to hire a large room in the village, that is now being fitted up for the purpose of public meetings. When it is finished we hope you will spend a week or two with us, and try what can be done to raise an interest in this place and neighborhood in favor of the "old paths."

Sandy Hill, N. Y., Aug. 21.

From B. Spaulding.

Bro. Grant:—Once more I am in the vineyard of God, sowing the good seed of Bible truth broadcast, both by distributing tracts and papers and visiting families, and giving lectures. I stopped a few days at Mount Desert, then came to Millbridge. This was a new field. Here I went forth into a neglected neighborhood, where ignorance and destitution abound. I visited twenty families the first day, and fourteen the second. I distributed tracts freely, both from the tract depository, and from the World's Crisis office. I acknowledge a very large bundle of tracts and papers from that office. To whom I am indebted for this very valuable lot of tracts, I do not know, but they were put up and directed to me. I praise the Lord with all my heart, for the favor, for I feel it a very great one. May God bless the donors, and water their souls with heavenly dews while they have contributed to water others. These little winged messengers will go into hundreds of families, carrying the light of God's word, and enlightening many dark minds on the truth of God's word,—dispelling traditionary ideas, and opening the eyes of the mind to see the beauty of God's plan of salvation for the redemption of fallen man, by the resurrection from the dead and immortality through Christ alone. I rejoice that God has counted me worthy to be a co-worker with himself, and with my brethren and sisters, in this great and good work.

I have already spent eight or ten days visiting from ten to twenty families a day, distributing tracts freely, and very readily have they been received.

From Millbridge I came to Jonesport. Here they have had no preaching for five years. As I have but just arrived, I do not know their particular state, but expect I shall spend a few weeks with them. They have received me very cordially. The work I do has many pleasant things connected with it, although it is laborious, and I have many discouragements to meet, as you may well suppose, among a people who have been taught many traditions for the truth. Kindness and hospitality characterize these Islanders. Oh that the time may soon come when these Islands shall resound with the praises of Jesus, and be converted to God, according to the predictions of God's word!

Pray for me, all ye who love Jesus and his appearing, and feel interested in this mission. I need heavenly wisdom, holy boldness, tenderness of mind, and the child-like spirit. I need to be raised above the fears, frowns or flatteries of the vain world, that I may declare the truth, the whole truth, seeking only that honor which comes from God.

Let me say, brethren, be faithful, be devoted, labor on, be not discouraged, the day of redemption is at hand; soon the joyful news will come,

"Child, your Father calls, come home!"

The night is far spent, the day is at hand! Iniquity abounds, the love of many waxes cold, knowledge is increased, and the wicked do wickedly. The nations are getting angry; peace and safety are being preached, and sudden destruction is coming. Let us lift up our heads and rejoice, for our redemption draws near!

Jonesport, Me., August 10th.

From Jno. W. Everson.

Bro. Grant:—To be at all brief, I cannot better express the unbounded gratification and pleasure that your paper affords me from week to week, than rendering my thanks to God, for the instrumentalities he has brought into requisition, for the defence and spread of the glorious gospel of the kingdom, furnishing his people, scattered abroad, the highest possible degree of enjoyment, through the medium of your mirror of truth and vehicle of Christian literature—gem of a paper. I am ever anticipating with renewed interest, the arrival of the future copy, and when a detention occurs, (as it does occasionally,) I experience with one of old, that, "Hope deferred, maketh the heart sick." This may appear to you, my dear brother, as extravagant, but I assure you it is but the spontaneous expression of one who "speaks forth the words of truth and soberness" when at this "Feast of fat things," I reiterate my assurances of love for the cause, the people, and the paper.

Although an exile, in a strange land, in an enemy's country, and hearing but seldom the language of Canaan, (Bro. Langarle occasionally,) I love the very name of Adventists, and my heart's warm sympathies are with those who "love the Lord Jesus," and are "Looking for that blessed hope" that maketh not ashamed.

Farewell, dear brother, and tell our eastern brothers and sisters, that in Cincinnati there are a few names, who have not defiled their garments, and whose prayer is still ascending, that "He, who abolished death, and brought life and immortality to light," may establish our hearts unblameable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Obituary Notices.

Died, in Worcester, Mass., July 31st, Phebe Ann, wife of Robert Haskins, in the fifty-sixth year of her age.

Early in life Sister H. became a follower of Jesus. At the age of fourteen years she united with the Baptists. In 1842 she heard and embraced the doctrine of the second advent of Jesus Christ, and subsequently became a firm believer in immortality only through Christ, to which faith she adhered through life.

Her voice has often been heard, for a few years past, at our campmeetings in this region, and also at our prayer meetings here; her warm-hearted exhortations will long be remembered by the church, whose confidence and fellowship she has ever enjoyed.

She was partially deprived of her reason during her last sickness, which was of seven weeks duration, but at times expressed full confidence and faith in God. The night before her death she spent mostly in fervent prayer to Him who is able to save.

Her funeral was attended at the Thomas St. chapel, by Eld. O. R. Fassett.

She rests in the silent grave; we trust she sleeps in Jesus, but soon to awake and sing the triumphant song of victory over death and the grave, and to unite with the redeemed company, in swelling the song of everlasting emancipation from all the ills of earth, on the blissful shores of immortality, in paradise restored.

In quietude she sleeps, no more to awake
Until the loud clarion of heaven is heard,
And the voice of God's Son death's slumbers shall break,
And all the saints shall come forth at His word.

N. Lazell.

Summary of News.

FOREIGN.

THE ROMAN STATES.

In the Romagnas a new and unexpected phenomenon is daily exhibited; for whereas not a day passes under the immediate sway of His Holiness without the perpetration of acts of vengeance and homicide, or the flagrant violation of some law—in the Legations, on the contrary, under their own government, the people have not so much as hurt the hair of a single man's head, and while yielding implicit obedience to the laws, have forgotten all their hatreds and resentments.

The popular voting previously spoken of has commenced, and out of 25,000 votes 19,000 are "noes"—in other words, are against the government of the Pope. A great part of the "ayes" are from persons who cannot separate in [illegible] the priest from the pontiff, and who think they would be denying their faith by denying him a temporal kingdom.

ITALY.

The *Opinione*, of Turin, one of the best informed of the Piedmontese journals, states that about 50,000 French troops will provisionally remain in Italy, "owing to the precarious state of some of the provinces;" and that the troops are to be stationed at Pavia, Milan, Casal Maggiore and Piacenza. The three first named places are in Lombardy, and Piacenza, which, though in Parma, belonged to Austria, was believed to have been also transferred to Piedmont; but as none of the newly acquired provinces of Piedmont are in "a precarious state," this French occupation of Lombardy and Parma must be intended to act as a check on Central Italy, and perhaps ultimately to co-erce it into accepting the decree of Zurich for the restoration of the ex-sovereigns.

A letter from Turin, in the *Daily News*, contains the inauspicious announcement that the Count de Reiset has been sent by the Emperor Napoleon to Italy for the express purpose of preparing Central Italy for the reception of French garrisons, that a communication to this effect was made to the Piedmontese government at the beginning of the present month. The ostensible object of this foreign intervention is the preservation of order; but the fact is that order is admirably maintained; and we may be pretty sure that, if Austria does not object to this French occupation, it is really intended to promote an object which is agreeable to Austria. In the event of the French troops making their appearance, the provisional government of Central Italy, are determined to make a firm but calm demonstration of opposition to the measure.

The government of Sardinia intends before the close of the year, to have an army of 100,000 men. This is to be the force in time of peace, and double the number, it is added, can easily be organized if war is resumed.

A telegram from Turin brings the news that the French troops have suspended their departure from Italy, but does not give the reason. It is probably to be found in the excited state of Central Italy, and not by any anticipation that the late belligerents will fail to conclude a definite peace.

So bad is the financial condition of Austria, that her troops in Italy are not regularly paid, and some acts of mutiny have already occurred among the Crotians on this account. Some of them, says a letter from Brescia, have been shot, and the great bulk of the force has been sent home, to avoid further inconvenience. The most alarming discontent has shown itself among the Hungarians, who are daily deserting from Verona and from Mantua. These poor fellows do not yet know what fate is in store for them, but they have decided to emigrate to America rather than trust to any amnesty that Austria can grant.

The Conference at Zurich has apparently been brought to a standstill. The telegraphic dispatches which have been received indicate that insurmountable difficulties presented themselves at the very beginning of the deliberations; that the Plenipotentiaries, finding they cannot possibly finish their labors before the 15th, the day on which the armistice expires, have prolonged it indefinitely; and that Baron Meysenberg, the second representative of Austria, has left Zurich for Vienna, no doubt to receive fresh instructions from his government.

A series of conflicts have taken place at Frankfort between the Austrian, Bavarian, and Prussian troops forming the garrison of that city. The diplomatic encounter between the Austrian and Prussian governments has evidently extended to the troops of the two nations; and the soldiers, being unable to settle the question by verbal discussion, at last betook themselves to their swords and bayonets. Two or three persons are said to have been killed and a good many wounded, and the casualties would have been more numerous if the combatants had had fire arms.

The Prince Regent of Prussia has signed an order for the re-organization of the Prussian army. The object is to proportion the means of national defense to the population and resources of the country.

The young Grand Duke of Tuscany is said to be preparing a manifesto, offering the Tuscans a representative constitution.

News from Florence of the 1st of August announces the demolition of the Belvedere citadel, from which the late Grand Duke meant to bombard the city. This act is decisive as to his chance of return. Garibaldi is daily expected, according to *La Patrie*. It is added by *La Presse*, that, though in ill health, the Italian general will appear in Tuscany at the head of 13,000 men, mostly the regiments of "Alpine hunters." He has got leave of absence from the service of King Victor Emmanuel.

From the Paris letter of the Star: "At home we are disquieted with the numberless arrestations which are taking place around us. Everybody seems suspected, and to come under the '*Loi des suspects*,' those who are discontented, those who have cause for being so and those who would be so if they had cause, those who pity those who are arrested, and those who wonder at those who are not—in short, if things go on in this way much longer, there will be no great crowd on the boulevard, for half the population will be lodged in prison. A conspiracy of whistles is said to have caused the abandonment of the Emperor's intention of meeting the troops at the Bastile. The treason was discovered in time. A plot to hiss the Emperor as he rode past by means of penny whistles was organized by the Faubourg St. Antoine. The immense quantity of the horrible instruments sold during eight and forty hours excited suspicion—everything does so in these days of universal festivity and national rejoicing in Paris. This sudden love of harmonious strains was thought to look queer, and so on examination the cause was found, and many of the merry wags were sent to pay for their whistle in prison."

Revolutionary Attempts in Italy.

The following correspondence of the London *News*, from Garibaldi's headquarters, details some interesting events which were barely alluded to in our last foreign dispatches:

"In order that you may be on your guard against the usual exaggerations of the reactionary press of Europe, I hasten to inform you that two foolish revolutionary attempts have been on the point of breaking out in Tuscany. Although they were both intended to do much mischief to the national cause of Italy, the objects they aimed at were widely different. The first attempt to alter the actual state of affairs was organized at Florence by a few minions of the Grand Duke; the second was the work of a few madmen, who had taken it into their heads to proclaim the republic at Legborn. However, the good sense of the population on one hand, and the firmness of the Central Government on the other, soon put down these lawless manifestations, which, if successful, would have, no doubt, greatly increased the hopes of the Austrian party. It seems that the leadership of the Florence movement had devolved on the Countess Bocella, a natural daughter of the late Prince Esterhazy, a lady very well known for her Austrian prepossessions. This lady had organized a sort of secret society amongst the peasants of Prince Demidoff, and, supported by a few priests, she hoped to give to Florence the benefit of a second night of Saint Bartholomew. The Provisional government of Tuscany being on its guard, was easily able to baffle the mad attempt, and some of the ringleaders having been put into the prisons of the Palazzo Vecchio, all danger of Ducal restoration was over in less than two hours.

The second attempt was not less ridiculous than the first, although it boasted for its motto, 'God and the people.' It was directed by a few men of Leghorn, who calling themselves Republicans, had come to a determination to save Italy from Austria, France and Piedmont. You see that the enterprise was of some magnitude, and that it could only have been inspired by a certain great politician. People here—mind that I am at Garibaldi's headquarters, amongst the flower of the Italian youth, amidst those brave soldiers who in 1849, were the most gallant champions of Venice and Rome—are unanimous in believing that the authorship of the Legborn affair must be attributed to Mazzini, for they say it bears all the characteristics of his former revolutionary exploits. The same proclamations, the same arms, seem to have been seized, the same class of conspirators has been arrested. I am now stating what I have heard reported here, but, for the honor of Mazzini, I hope he is quite a stranger to this mad and guilty attempt at revolutionizing the provinces of Central Italy. Whilst these follies have proved unsuccessful, it appears that the provisional governments of Modena, Parma, Tuscany, and Bologna, have signed an offensive and defensive league to meet the emergencies of the future. The 13th article of this Convention gives the command of the confederate army to a general to be appointed by the different governments of the league. This is a wise decision, the result of which will be to unite the direction of the federative forces under one chief.

Were I to believe a rumor current here, Gen. Garibaldi will be intrusted with the command of the army. I think, however, the rumor is at least premature, for an officer of the general staff told me that no orders for departure had yet been given. What is certain is, that seventeen Roman battalions have been sent by the Provisional Governments of the Romagna toward the Cattolica. When arrived there, half of them will be directed on Urbino, the other half on Gubbin and Perugia. These battalions will soon be increased by two thousand volunteers dismissed from the Piedmontese service, and by others coming from the Romagna, Ferrara and Comacchio. The patriotic army has also at its disposal eight field guns and two squadrons of dragoons. With these forces it can both meet the Papal Swiss troops, and maintain order in the provinces. If the danger should come from Modena, Parma or Tuscany, they will be able to join the confederate troops there, and to repel any attempt that may be made by the pretenders to the thrones of those little States."

Entire Destruction of Erzroom.

The English papers received by the Etna announce the entire destruction of the ancient city of Erzroom, by repeated shocks of earthquake occurring June 1st, and a letter from one of the Missionaries of the American Board received in this city, gives a vivid description of the first great shock. He says:—

"The first shock, which was not very severe, was felt about 8 o,clock, A. M., June 1, and at 10 o'clock, A. M., the following day (June 2d) came the fearful earthquake, which laid in ruins 2000 houses, nearly destroying 1500 more, and injured some 1200 others; leaving, (according to the accounts of Turkish officials) over 1300 houses unharmed; but I do not believe that there are 100 houses in Erzroom as sound as they were before the earthquake. The shock was not only felt throughout the city, but in the villages on the plain, and even at Hassan-Kallah, twenty miles to the east.

According to official returns, 380 dead bodies have been taken out from the ruins, about 200 wounded, and sixty are missing. The heavy shock, which did the mischief, is said to have continued about eight seconds, and it was followed by three others, less severe, the same day. Shocks, more or less severe, were also felt at intervals during eight consecutive days, since which there has been perfect quiet, and the work of building and repairing is now going on as rapidly as possible.

It is a singular fact, that the destruction was almost entirely confined to the Moslem quarters of the city, and only twelve christians lost their lives. None of our Protestant friends were injured, though several barely escaped with life. One woman, sister of our native preacher B. Hohannes, feeling the waving to and fro of the house, seized her two little children and escaped in time to see roof and wall come down with a crash where she had been sitting. Part of another house, adjoining ours, was crushed, but no one was harmed. The two mission houses were injured, but not very seriously.

The Great Revival.—The extensive religious awakening in Ireland, greater than heretofore in the country, is extending to Scotland and Wales. It has reached the colliers of Staffordshire, and in one place it is estimated that there are five hundred converts. From among their own number a collier has been raised up who daily preaches the word with great power. In many of the coal pits daily prayer meetings and Bible readings are held. In South Wales, so extraordinary is the revival interest, that all the churches and chapels are crowded on week days as well as Sabbaths. Prayer meetings in churches, in school-rooms, in work shops, and even in fields, are held morning and evening. In one town, eight public houses have been closed since the work began. It is now spreading into North Wales. A clergyman of the Established Church writes:—"There is no enthusiasm, but a deep, profound, and awfully solemn impression." In some districts, notorious for blasphemy, an oath is now never heard, and drunkards in thousands have become total abstainers. It is estimated that in two counties only, nine thousand persons, within the last five months, have been turned to God.

Notices, &c.

Providence permitting, we will hold meetings in the State of Maine as follows:

In North Searsport, Sept. 20th and 21st.

Conference at West Frankfort, (old meeting house) Thursday, Sept. 22d, at 2 P. M., and continue over the following Sabbath.

Frankfort Village, (where Bro. Gilman Hammond may appoint) Monday evening, Sept. 26th, to continue evenings through the week, and over the Sabbath.

Newburgh, (where Eld. J. Morrill may appoint) Oct. 4th, 5th and 6th.

Conference at North Hermon Oct. 7th, and continue over the following Sabbath.

Conference at Holden, (where Bro. Clewley may appoint) Oct. 13th, at 2 P. M., and continue over the following Sabbath.

Corinna Village, Oct. 22d, at 2 P. M., and over the Sabbath.

Augusta, Oct. 26th, and continue over the Sabbath.

Note.—Will some Bro. in this place write us a line, informing us where the meeting will be held. Direct to North Hermon.

J. Billings.
J. Hemenway.

P. S.—We shall look for letters at Frankfort, North Hermon, Bangor, [illegible] and Augusta.

Editorial Notice.

The New Tracts on *Soul* and *Spirit* will be ready at the Wilbraham campmeeting. They are very neatly executed, with covers, containing thirty-two closely printed pages. Price 5 cts. single. These will be found valuable in examining the Scriptures on these subjects. Every Bible student should have a copy of each.

Come to Yarmouth.—What For?

1. Because the Maine Annual (adjourned) Conference is to be here.

2. Because this is to be an *important* meeting, and we want the co-operation of all lovers of the "Advent cause."

3. Because much is to be done, and what is done must be done *now*.

4. Because it is very desirable that all should agree upon the best plan to carry on the cause we so much love.

5. Because this *may* be the last annual meeting we may ever have, and we want to see as many as possible together once more.

6. Because the church here need your labors and words of encouragement.

Come, then, brethren and sisters, in the name of the Lord, one and all. Come praying. Come to labor for Jesus; and may the Lord of Israel meet with us. Amen.

In behalf of the cause,
R. R. York.

Fare Reduced.

Tickets from Boston to Westford camp ground and return, half price, ($1,00) to be had of Geo. T. Adams, 167 Hanover St., Boston. L. Boutell, for Committee.

☞ Bro. Edwin Burnham will commence a protracted meeting in Woodstock, New Brunswick, on Friday evening, after the second Sunday in September, and from that time will labor one month in the Provinces, as the friends may arrange.

New Hampshire State Conference.

As the time draws near for the next session of our State conference, it becomes my duty to make the inquiry, Where shall our next conference be holden? Will brethen who may desire the meeting convened with them, please inform me at their earliest convenience, that I may be able to fix on the time and place, and give seasonable notice.

Should there be a choice in regard to the *time* of the meeting, please name it; but the usual time is the early part of October.

T. M. Preble,
Clerk of Conference.

East Weare, Aug. 20, 1859.

Notice.

D. R. and M. S. Mansfield will preach in Reading, Mich., on Friday, Sept 9th, at 2 o'clock, P. M., and continue over the following Sabbath. Bro. A. N. Seymour will make arrangements as will best suit the people.

D. R. and M. S. Mansfield will preach in Dayton, Mich., Sept. 18th. Buchanan, Mich., Sept. 25th.

The Maine (Adjourned) Conference

Will meet in Yarmouth, Sept. 15th, at 2 o'clock, P. M. with Bro. York's church, and continue over the Sabbath. Come, brethren, let us make one more rally, unitedly, and bring the forces into the field, and fight earnestly the battles of the Lord. Come; let party feelings, and sectional interests be merged in the one united, determined, active effort to go on in God's strength in this work.

Passengers coming on the Grand Trunk R. R., will stop at Yarmouth station. Those coming on the Kennebec and Portland R. R. will stop at Yarmouth Junction, half a mile from Bro. York's. Come the first day if you can, but come! I. C. Wellcome, Sec.

Richmond, Me., Aug. 17, 1859.

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., upon the old spot, to commence on Tuesday, Sept. 6, '59, and continue over the Sabbath. This is a delightful location, convenient, and within five minutes' walk from Centre Depot. The object of this meeting is the saving of men by the preaching of the gospel in its adaptation to the present state of the world. We hope to see a rally of the scattered flock that shall come to this meeting full of love, faith and zeal, to work in the Lord's vineyard. Let them that are able, help the poor to this feast. Those who wish, can provide their own board, and bring their whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground, for all who wish, on reasonable terms.

The Rail Road Company have promised to transport from Boston to this meeting and back, for half price, providing fifty persons come from that vicinity.

Let all be awake and prepare for the meeting.

L. Boutell, Groton,
M. W. Corliss, Lowell,
J. D. Brown, Providence,
Josiah Vose, Westford,
Committee.

Savoy Campmeeting.

This meeting will be holden on land owned by Noah Mirick, about three miles north of Savoy Hollow, commencing Sept. 5th, and continuing over the following Lord's day. We invite all to come and labor for the salvation of souls. Board and horse keeping will be furnished on reasonable terms.

Committee, E. Healy, R. Starks, E. M'Cullock.

☞ The Lord willing there will be a public union prayer meeting held in Holden, Me., Saturday, Sept. 17th, at half-past nine, A. M. Preaching on the day following.

Israel Damman.

Ohio Conference.

The Third Annual Conference of the churches in Ohio will be held at Marysville, Union Co., commencing at one o'clock P. M. on Thursday the 8th Sept., and continue over the Sabbath. Ministers and lay brethren of this and adjoining states are affectionately invited to attend. It is hoped that all the churches of Ohio will be represented. The brethren of Marysville and vicinity will see that adequate provisions are made for the accommodation of all who can make it convenient to attend; and as the committee think they ought not to be further burdened, take the liberty of recommending the several churches to provide their delegates with traveling expenses. The place is accessible in different directions by Rail Road.

G. W. Cherry, E. R. Southwick, P. Allois, Committee.

Norwalk, O., July 20, 1859.

P. S. Brethren from abroad coming to this Conference either by Railroad or otherwise, will call on Brother Pakridge, where further [illegible]

E. R. Southwick.

Appointments.

We would say to our preaching Bro., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. J. B. Cook will preach in Boston, (Chapman Hall)........Sunday, Sept. 4th

I shall attend Conferences in the following places:
Barnston, C. E., Thursday eve..........Sept. 8th
Hatley, C. E., Thursday eve............Sept. 15th
Melbourne, Thursday eve...............Sept. 22d
Troy, Vt., Thursday eve................Sept. 29th
Each to hold over Lord's day.
East Haverhill, N. H., Saturday, Sept. 3d, at 3 P.M.
North Haverhill, Sunday................Sept. 4th
J. G. SMITH.

R V. Lyon appoints to preach in Southbridge, Mass., (school house) Sept. 7th
Axe Factory, Ct., (Sunday, 10 1-2 A. M.) Sept. 11th

J. K. Bellows will preach in Plainfield Pond, Mass., - Sept. 4th

Providence permitting, I will be at Portsmouth, N. H., Sept. 18th and 25th, and during the intervening week.
H. Pratt.

Bro. Edwin Burnham will preach in Danielsonville, Conn., the second Sunday in Sept.

Eld. J. Hemenway will preach in Goshen, Mass.................Sunday, Sept. 4th
Will attend the campmeeting at Savoy the week following.

The Lord willing, I shall preach in Stockbridge, Vt., first Sunday in Sept. O. D. GIBSON.

T W Piper will preach in
Madison.............................Sept. 4th
Sandwich............................Sept. 11th

Business Matters.

To Correspondents.

My address is Boston, Mass., care of J. P. Jewett & Co. C. F. Hudson.

D. T. Campbell—All right.

W. C. Nettleton—All right.

Cash Receipts.

A Arnold 234, $3.00; Joseph Stone 260, $5.34.

C E Follansbee 214, T F Earnsworth for poor, —50 cts. each.

L Burgess 260, I Quimby 215, M Christenson 216, D Hunton 208, T H Holt 230, E J Roberts 230, T F Farnsworth 227, W J Thayer 230, C H Bartlett 230, E A Little 234, I J Stedman 229, Mrs. P Green 229, G Wheeler 208, W C Peck 226, C B Peck 230, S R Eddy 239, B J Church 234, L A Smith 230, R Allen 234, J M Churchill 234, L Haskel 234,—$1.00 each.

D T Campbell 200, S Sherwood 205, F M Williams 260, L Hall 244, P Dickenson 208, E Macomber 256, S Mason 169, W N Reed 247, L S Pratt 234, —$2.00 each.

For Books and Tracts.—L Burgess 60cts, I Quimby 6 cts, J Matteson 27 cts, M C Allen 45 cts, H Williams 25 cts, M Russel 46 cts, A R White 12 cts, W. C Peck $1.00, W C Nettleton 6 cts.

☞ Many persons give us the dying words of great men, but none of them are so touching and beautiful as the last words of the old schoolmaster: "It is growing dark—school may be dismissed." Down to the gates of an unseen world he carried the love and regard of the children he had trained. It was his last kind dismissal in this world of schooling.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus: does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single, 12 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 138 William St., New York; Truman and Spafford, Cincinnati; and S. C. Griggs & Co., Chicago.

The Harp: a selection of sacred hymns, designed for public and private worship. Published by J. V. Himes. Price [illegible] cts.; postage 9 cts. 1-4 off per dozen. [illegible]

Cruden's Condensed Concordance. Every [illegible] postpaid $1.50.

Bible [illegible] 2 cts. [illegible]

Words of Warning.—3 cts. single; postage 1 ct.; $2.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place [illegible]

Life and Religious Experience of [illegible] Munger, including many singular [illegible] connected with [illegible] Written by himself. This is a very [illegible] and will be read with interest by all. [illegible] —postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $2.00 per hundred,—3 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the [illegible] Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $2.00 per hundred, 3 cts. single. Postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove *endless* misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

We also have the following Works, published and for sale by H. L. Hastings, 49 Arcade, *Rochester, N. Y.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 3 cts; cloth gilt, 40 cts.—pos. 8 cts.

4.—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity; by a converted Infidel. 1 vol. 18 mo. pp. 175, cloth, gilt, 25 cents—post-paid.

5.—Future Punishment: an Argument in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

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7.—Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hund.—post. 3c.

8.—The Old Paths: or the Primitive Doctrine of a Future Life; embracing copious extracts from the apostolic fathers, with arguments and remarks, by H. L. Hastings. pp. 87 12mo. 18 cts. single, $12 per hundred—post. 1c.

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Tracts of 24 pages. Price, 5 cts. single copy; $3 per hundred: postage 1 ct. each, or half a cent per ounce if ordered to the amount of eight ounces or upwards.

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Tracts at 1 cent single copy; 50 cents per hundred.

1—Olive Leaves, separate; 2—Ancient Landmarks separate; 3—Forty Questions on Immortality. 4—Scripture Searchers, one, two, three, four, five and six.

The above Tracts are on hand, and orders can be filled at once. Let us scatter them; Orders with the cash are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of tracts containing eight ounces or more go cheaper than smaller quantities. Those who buy books to sell will receive them at a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that feel poor also.

Address H. L. Hastings, Rochester, N. Y.

For sale also by N. Branch, Moline, Ill.; G. W. Young, 138 William street N. Y.

* The Landmarks are issued in setts of six Nos. which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by [illegible] Clarke; Hope and Duty of the Church, by M. Henry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by Baxter.

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Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment, collected and arranged. By J. Blain. Price 8 cts.—post. [illegible]

The Three Kingdoms; or, the Kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it will be. By T. M. Preble. Price $6.00 per hundred, [illegible] 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brown, No. [illegible] Sumner street.

☞ The following books and tracts can be had of J. B. Waite, [illegible] The [illegible] Children; Satanic Delusion; Bible [illegible] Great Controversy.

Original Contributions.

For the Crisis.

The Kingdom is at Hand!

Oh, take your harps from off the willows,
[illegible]
[illegible] "weeping shall be ended,"
And "redemption draweth nigh."
Ye warriors, while with armor girded
At the battle's front ye stand,
Remember that your Leader cometh,
And the Kingdom is at hand!

[illegible] is the rest hereafter,
On the kingdom's peaceful shore,
And in the glory of *His* presence,
When the sun shall set no more.
Then christians, while the night is passing,
Let us form our pilgrim band,
Shall we not love each other better,
For the Kingdom is at hand!

Ye wand'ring sinner, turn you homeward
Ere the day of grace is o'er,
For soon shall mercy cease to call you,
And the Spirit strive no more.
Why will ye die? awake from slumber!
For on ruin's brink ye stand;
Repent, for lo, the Judge is coming,
And the Kingdom is at hand!

Remember that the Lord has waited,
Loving kindness suffered long,
Oh, when the ransomed sing "Hosannah,"
Will you join their triumph song?
And lest your bark 'mid all the surgings
Fails to reach the promised land,
We charge you, flee to Christ the Savior,
For the Kingdom is at hand!

Behold, the clouds above the mountains
Form no more their gloomy crest,
For lo, the morning dawneth brighter,
And the weary find their rest.
Then raise we now the song of triumph,
As our barks are near the strand,
For now the everlasting glory
Of the Kingdom is at hand!

FANNIE PARRY.

Pine Avenue.

For the Crisis.

Relationship to God.

In former dispensations, no one could inherit a throne but by *kingship*. So with heirs of the "throne of glory." In order to inherit the joys of God's kingdom, we must become connected with him. How was this to be effected? By Christ blending our nature with his. He stoops down to us, and links in with human nature, while yet his blended divinity unites him to God. Thus we are made kinsmen, or heirs of immortality. We are nearer to, and have higher claims on, God than even the angels.

All who are in Christ are considered as belonging to the Royal family, and God, the everlasting Father, cannot love Christ the Son without manifesting love for the adopted sons and daughters.

In this life how our hearts beat in happy anticipations whenever there are fair prospects before us. Even take a rich man and promise him an Earldom or Dukedom, and how transported will he appear. But how inexpressibly joyful would the poor beggar be to be thus exalted! Well, God has in store higher titles than these; the saints will not only claim Dukedom, etc., but theirs is a KINGDOM!

O, the love of God! O, the tie so strong which unites vile mortals to Christ, and Christ to God! Let us have faith in our God, for he is truly and legally our Father.

Again, the titles applied to us in this life are but empty names, for they come only by option of others. Our possessions, too, are vanity, for, be we rulers or not, the floods and flames may lay our lands in ashes. We may be kings to-day and beggars to-morrow. Our crown may be claimed by others, and our heads laid on the fatal block.

But in the kingdom of God there is nothing of the kind. It is an *everlasting* kingdom. There is no sorrow. All is peace. And it is so plainly registered, that the way-faring man can plainly "read his title clear" to those ever green fields, widening out into the expanse of eternity.

This life is a continual change. We may have friends to-day; to-morrow they are our bitterest enemies. Even if they continue faithful, death soon separates us. I can but weep over friends who have thus been called away; still there is comfort in anticipating a re-union in the realms of the blessed.

Dear readers, how is it with you? Are you closely connected with God, so that you can look up and say "my Father?" If not, I beg of you to become an heir of glory soon, or the chance will be lost. Do not mock God. Let me relate something to you that may show your danger.

Last year, a number of young converts met in the presence of old schoolmates. One after another spoke of their hope in God. At last one closed by saying, "I would recommend religion to you all, with whom I have so often met. It is not only good to live by, but to *die* by." There was a graveyard close by. Two young females sat carelessly mocking. O! how disdainfully they laughed. But hark! This spring I called upon one of these, not having seen her for a year. O, that meeting I'll never forget! She lay like one with the dead. Her cheek had faded and consumed. Last week she was taken into that same old school-house a corpse, and from thence borne to a newly-dug grave. O, I beseech you, make peace with God while it is today. [illegible]

[illegible]

For the Crisis.

Louis Napoleon.

CAN HE BECOME A LIBERATOR?

The identity of the Napoleonic Dynasty is now universally conceded. Not only is the government of Napoleon III. claimed to be one with the authority of Bonaparte, by himself and his court, but by the common consent of the world; moreover, it is granted to have arisen from the revolutionary kingdom of France, which placed Bonaparte at the head of the French nation. The Directory was the ruin of the government; and the ascendency of that gigantic military influence in the hands of Napoleon I. was the ruin of the republic. It ascended from the anarchical abyss of political darkness—and when did it ever liberate? Where is the civil and religious liberty of any land that was secured by the towering political might of the empire of France? Even the revolution of 1789, much as it seemed to be demanded, did not liberate! It was the resistance of the encroachments of the throne upon the liberties of the people; but did the people obtain the deliverance which they sought? Not at all! The great causes were, the oppressions of the different classes by the most dissolute court, especially, in excessive taxation, (the nobility and clergy being exempt from taxes); the presence of that awful fortress in the city of Paris—the Bastile—a means of subduing Paris by Paris itself; and mandates issued from the throne for the arrest of suspected persons; with an immense standing army in time of peace.

A constitutional monarchy was attempted, but in vain! Civil war followed. War was proclaimed against other states. Europe began to declare war against revolutionary France! Was that liberty? The reign of terror followed! France beheaded her king and queen; but the fearful, blood-covered, butchering Robespierre and his *confrers*,—tyrants, than whom none more diabolical ever rioted on the blood of innocent victims,—beheaded the nobility by wholesale; and, not content with this, ordered multitudes shot down, and multitudes more sunk in the Seine. This was the liberty of the Revolution. This was the inception of Bonapartean domination in Europe. To a degree, a more rational condition of politics for a short time appeared, when the young Bonaparte was called to lead the army in Italy in 1796; who, being successful, and returning with glory, was made First Consul in 1800. A Constitution was given in 1802, but it gave no satisfactory liberty. What was the government then? A dictatorship, sustained by the army; nominally, it was in the hands of three; but, really, it was the power of one. Bonaparte managed to get himself elected; as to the others, one was a distinguished legal gentleman, the other a financier, neither of them disposed to interfere with his plans.

All this did not free France, did not free the countries which were conquered by her. At last all reserve is left, and, the moment having arrived, the name of Empire is blazoned to the world—Napoleon at the head—and an absolutism, equal in character to any which had been complained of, or could exist,—boldly offered to the world—offered for endorsement. This is all perfectly manifest by the history of the administration. But suppose we look at the policy adopted by the conquering Emperor. Was it even equal to the liberating policy of ancient Rome? which, by a peculiar tact in appointing kings, made the conquering provinces (all conquered lands were provinces, in fact,) willing subjects to her authority. To reach the highest eminence of human power,—to found a dynasty,—to inaugurate a family of kings,—these were his objects! A Murat, a Louis, a Jerome, a Lucien, a Joseph, a Eugene, must all be kings. Where? Not in France; for that is the government proper, and directed by the grand monarch of all; but in Italy, Lombardy, Holland, Germany, Naples, Spain, protected by France; *i. e.*, in the grand relations of European nations controlled by her.

So Louis Napoleon cannot be a liberator. The very policy on which he acts forbids it. Can he act on any other policy and not lose his throne? His haste in the conquest of the territory of Piedmont and Lombardy, is no doubt directed to his ascendency in Europe. Three kingdoms under the direction of three branches of the illegitimate succession might be carved out of Italy. Then the army of the Rhine is now spoken of as being an essential part of the programme; just as fully as if sixty years had not gone by since the first Napoleon was fighting to consolidate his empire. What must be the object of 100,000 men for the army of the Rhine, but the acquisition of territory?

It was the doctrine of Napoleon I. that France should be restored to her ancient dominions. What was that? They claimed the left bank of the Rhine; which means that a part of Germany, part of Prussia, all of the Netherlands, shall be included. This carried the war to Germany, Holland, and Prussia; and were the countries delivered by the proclamation of the Empire, the wars of Bonaparte, or the wars of the convention? They were devastated by war; they were subjugated by it,—levied upon for conscripts, and money to support wars in which they could have [illegible] went by the board before the swelling tide of Bonapartean usurpation. Members of the Bonaparte family were made kings, whose government, if it succeeded, advanced the splendor of the Empire. In the nature of the case, a government imposed upon a people by the enthronement of a king, under the protection of an empire (of which it forms a part), who is not one of the nation, and whose policy must be foreign to the state over which he presides, because he is a foreigner, or at least sustained by a foreign power, can not be a liberation. That is not the liberation which the nationalities seek. That makes the state a province of an empire. That is not liberty! That the literal fact proves to a demonstration; and beyond all dispute the purpose of Napoleon Bonaparte was nothing else than a splendid Empire of provinces—himself the great genius and tyrant. What is the purpose of Louis Napoleon more? If indeed he vainly supposes that he could succeed in the *practical*, he could not; for a people cannot be free and be controlled by one who is not of themselves, however lenient. A free government must arise from the people who are governed, whether it have the name of Monarchy or Republicanism. The people whom it is proposed to deliver are now oppressed by a foreign yoke. Will Louis Napoleon give them freedom—allow them to govern themselves without his dictation? Or will it be a choice of masters merely? It may be an easier yoke, but a yoke still: it must be a control.

What has he assumed to do? In 1848 the French threw off the yoke of the Bourbons again, and a Provisional government was proclaimed. The grand reason of the uprising was the oppression of the *Crown*; the tyranny, real or supposed, of the Orleanist house; but especially were the French people awake to retrieve from the prospect of complete despotism their government, which they had supposed a constitutional monarchy, surrounded by "Republican Institutions"—the position of Louis Phillippe and Lafayette in 1830—to redeem the country from the impending slavery of absolutism, secured by the perversion of power in the hands of the "Citizen King." What had they suffered at his hands? Comparatively nothing. They relieved themselves from *fear* by dethroning him; and thus exposed to the shrewd and far-seeing aspirant to power their weakness and his most imminent danger.

He who speculates in Empire, knows full well where most to guard himself and where most fully to crush them. France has most to fear from France. The French deprecate most fully a French army. The universal cry was—"Liberty, equality, fraternity!" To secure that liberty and equality which the nation claims, it was attempted to consolidate a Republicanism. To secure this, they claimed the elective franchise, and Louis Napoleon was called to preside; first, for three years, and then by the election, which was a deception, before the expiration of his term, for life, which at one stroke made him dictator. The subjects were not free to vote for whom they pleased, through fear of the guillotine, if they voted against Napoleon. Was France liberated by him? Nay! she freed herself. Was she kept free by him? Nay! He bound her in servitude! At one stroke he annihilated the young Roman Republic while President of the French Republic. Political liberty could not thrive under his administration.

It is a notorious fact in the history of his government, under whatever name it may have existed, that the liberties of France have been growing less. As soon as the army and a sufficient amount of the people of Paris could be depended upon to support him under the name of Imperial government,—which must have a charm for a Frenchman, especially since the grandeur of the first blaze of Bonapartean domination, and with the same name to plant it anew,—he takes the entire control of affairs of state; he controls the elections, the army, the finances, the Cabinet and Chambers, the press,—what, in France, does he not control? and what does he not blast? All whom he could trust that were not opposed to him, in 1852, when that most notorious and abominable *coup d'etat* placed the Empire in his hands, were allowed to do as he dictated, all others; and especially men of note, being guilty of political offences, suffered death by the guillotine, or pined away in dungeons, or were transported to Cayenne or Algeria, where they were sure to die. This has been continued to the present time.

The disposal of political offenders and opponents, in our own time, reminds us of the same great facts five years ago. The Duc d'Enghin was shot at midnight like a dog in the ditch, after a mock trial, upon suspicion of an insurrectionary movement against the Empire,—(Bonaparte said he was the Empire.) Whether Gen. Espinasse, who was shot in the back of the neck at the battle of Magenta,—almost at the same instant his aid fell dead by a shot from behind also,—*was taken off* or not, it is said he was opposed to some of the Emperor's policy, and unpopular with the army.

The whole power of Bonaparte was gone by 1815, and the nation was back once more under the dominion of the Bourbons [illegible] by the government of Louis [illegible] Tenth. The French people again applied the previously-tried remedy—revolution. Liberty had not arisen out of the "terrific era of anarchy and blood—designated the French revolution—the most stupendous military despotism which threatened to bind the world under its iron sceptre." Was the Revolution of 1830 more effectual in securing the result? The complaints against the government were nearly the same as in 1787. The Bastile was again reduced. Did liberty follow? Were the people more content? After seventeen years we find the work to be done over again, even when they had been living peaceably under a constitutional monarchy.

The consideration of the administration of the government of France under Louis Napoleon will inform us at once whether he will attempt the real liberty of the nations. Does he give the people freely the elective franchise? Does he allow representative Chambers? Does he allow an untrammeled national legislature? Does he even admit a ministry who shall resolve upon measures which wait his signature? Nay! he dictates to them what they must sanction or lose his favor. Have they, in the middle of this enlightened nineteenth century, the liberty of the press in France? Not at all! A government censorship is established, and nothing must be read (in the nature of the reading, or but what he permits.) Witness the forbidding of all reports of battles in Italy, in French newspapers. Reporters were not permitted to send accounts. The meagre bulletins of the Emperor were all that the French people could have.

The world has seen, with wonder, the consummation of the death of liberty in Rome, by the presence of a French army, and the consequent practical subjugation of the papal states, by their subjection to the Pope, through French intervention; the suicidal conversion of republican France to Imperialism, by the overmastering force of a once fallen dynasty, whose Prince, with a name counting undying honors,

"Sprung upward like a pyramid of flame,"—

whose power gathered itself upon the abolished constitutional rights of a nation of thirty-three millions,—upon violated treaties, broken pledges and oaths;—does this look like the emancipation of the smaller and long-crushed nationalities of Europe? Do these things commend Napoleon as the deliverer of Italy? or are they to be taken as they are understood by the Italian Chieftain, and the terrible Carbonari? Are they to be taken as the evidence of a redemption of nations—the elevation of the king-ridden masses of the continent to political blessings, and freedom to govern themselves?—or the final apostasy of this political Abaddon—the damnation of this new Imperial Dragon?

And now that peace is signed by the Emperors of Austria and France, what will France have gained? Territory is yet refused; for the French would not take Savoy. Fifty millions sterling have been expended by France! Seventy thousand lives have been sacrificed! And will France be more free? Will her condition be improved? Napoleon III. has strengthened his own position by the Italian confederation, on the south-east. He has defeated all the hopes of the Italians. He has manifestly been at all these efforts with false objects.

Of what avail were all the brilliant achievements of Bonaparte in securing the liberty and prosperity of the countries of Europe, at Austerlitz, Wagram, Lodi, Borodino, Marengo, Berlin, Vienna? and how much more will Montabello, Melagnano, Magenta, Solferino, effect for the liberty of Europe, with the Emperor of Austria King of Venice, the Pope Honorary President of the Italian Confederation, and all made dependent on the French—where is liberty for those nations? With Italy to sustain him, and Austria neutral, he may hope to succeed against Germany, or meditate a menace of the British. Garibaldi had obtained possession of the pass of the Stelvio, the greatest in Europe, and so Austria was cut off from retreat. Louis Napoleon could then treat with Francis Joseph; but the Italians will still HATE the power that enslaves them.

W. S. C.

NOTE.—The Italians are generally disaffected. All agree that the prospect of revolution is imminent. The Pope himself complains; Tuscany complains; and, with Parma and Modena, is opposed to the return of the previously reigning sovereigns. The Sardinians will hate France as well as Austria now; and Austria, by right of treaty, have a voice in the Diet of the confederation. All Italy, in hatred of the temporal power of the Pope, is prepared to resist his position as President. ☞ Will the French Emperor separate the Gallican Church from Rome? M. About's book, published under the sanction of Louis Napoleon, advocates it. The examples taken being—The Anglican church, of which the throne of England is the head; the Russian, Evangelical church, and the Greek church, of which the Czar of Russia is head. If France should separate the national church from Rome, Rev. 17 would be in course of fulfillment as rapidly as by the uprising of the Italians.

☞ A friend that you buy with presents [illegible]

For the Crisis.

Be with Us.

O, holy Father, grant us grace
To brave the coming tide,
When clouds of sorrow o'er us rise,
And graves are opening wide.

When Satan rages in the world,
And heavy thunders roll,
Thou canst impart a calmness, Lord,
Unto each trusting soul.

Though wealth and dearest friends forsake,
Be thou our constant Friend;
On thee alone our hopes are built,
Till life and time shall end.

Unite thy church by love's pure ties,
Let all for others pray;
Each love to bow before thy throne,
And cast all pride away.

Grant wisdom, Lord, in this our day,
When deadly fiends unite;
May we escape their every snare,
And keep our armor bright.

MARIA.

Richmond, C. E.

For the Crisis.

Pen Pictures of Bible Scenes—No. 8.

BY ORRIN P. ALLEN.

THE OVERTHROW OF SODOM.

Morning had dawned for the last time on the cities of the plain. The sun had gilded the distant mountain peaks, while the dissolving shades of night lingered on the verdant shores of the lovely Jordan. But the devoted city of Sodom was still sunk in quiet repose; its streets were silent, save when a giddy band of gay revelers returned from their bacchanalian feast, or when some citizen rose early to engage in his continued round of dissipation. No fear of dreaded calamity disturbed the dreams of the guilty slumberers, for the warning voice of Lot seemed to them like the wild vagary of a deluded man. Thus they calmly slumbered on, unconscious of the fiery tempest that was gathering in the distance, while the angel messengers, with hurrying footsteps, were directing the family of righteous Lot in their flight from the city devoted to destruction.

The "ten righteous," for whose sakes the city was to be spared, had been sought for in vain. Not even that limited number could be found, so corrupt had become those cities. The family of Lot alone found favor in the sight of heaven. This just man preserved his integrity, even amid all the contaminating influences by which he was surrounded. And now, when the hour of retribution had come, God did not forsake him, but provided for him a place of refuge, to which he might flee for safety when the vials of wrath should be poured out on those who had despised his upright example.

When this little company had passed through the gates, they were commanded to escape for their lives,—to look not behind them, neither to linger in the plain, but to escape to the mountain,—lest they should be consumed. A sudden fear possessed the mind of Lot. It seemed to him that he was being driven forth like an exile without a home to receive him. And he prayed that one little city, the city of Zoar, might be spared him. God graciously granted him his petition, and thither he bent his course, bestowing not a look on his worldly possessions left behind; for God's law was his, to willingly obey without murmuring.

The sun had arisen and clothed the sweet scene with enchanting beauty. So calm and lovely was it, giving forth no presage of approaching wrath, that the mind of Lot's wife began to be filled with doubts, notwithstanding the oft-repeated warning of the Divine messengers. Her mind was intent on the possessions which she had left behind; and, lingering in her flight, she cast a long and wishful gaze on the gilded domes and rare mansions of the proud city which glittered brightly in the morning sunbeams. From that alluring gaze she never turned aside, but there, cold and motionless, she stood,—a lasting monument of disbelief, a solemn warning to all who distrust the truth of God, or turn back with unhallowed desires after earth, having once walked in the path of duty.

But Lot, trusting in the mercy of God, paused not till he arrived at the walls of Zoar. Then, turning with bewildered gaze toward the place of his late sojourn, he beheld the threatening storm gathering over the guilty cities of the plain. A sickly tinge overspread the scene; while the dread simoon swept past like an earthquake, filling the stoutest heart with appalling fear. The hot, stifling air was rife with fearful sounds, as if the infernal regions had let loose their demons to mock the fears of man, and rend his soul with woe's wild agony. Anon the terrific clouds rolled along the sky, surcharged with fearful vengeance, sending forth from their dark chambers, reverberating peals of thunder, which shook the very hills to their base. Darker and more dense rolled the wrathful clouds; louder and more terrific howled the deafening thunder; while vengeful streams of lurid flame rolled down from heaven to earth. It was then that each guilty soul read its fearful doom.

O, mercy! what a heart-rending wail of anguish arose from the despairing multitudes doomed to destruction by their recklessness. Where are [illegible] the [illegible] gladness,—where flowed the rich, red [illegible] —now arose the cry of wildest [illegible] From [illegible] poured forth a motley mass of beings to read their certain destruction. What pen can picture the myriad forms of blank despair that looked forth on that last dread day of life's existence. Each mother there was a Niobe of grief, each father a Laocoon of mental agony; as round them gathered loved forms of childhood pleading for protection against a fate to which their parents by their own unholy deeds had doomed them. Ah! if ever the heart relents,—if ever the human bosom thrills to one emotion of goodness,—it is when helpless innocence pleads for succor. But ah! human agony was doubled now, for every avenue of escape was closed up, every hope had gone out in the black storm-cloud of heaven's wrath, all, all was lost forever!

The mad elements raved on till another shock rent the clouds asunder by its mighty concussion, and then the liquid fire, like an overwhelming cataract, came pouring down, scathing and dissolving the very rocks in its course. From a thousand fissures leaped sulphurous flames and scorching lava, which wrapped the monumental piles and gorgeous palaces of the proud cities of wickedness in one vast molten sea of ruin. Still the tempest of fire continued to spend its fury, while the earthquake's throe rent the earth asunder, till over all rolled a sea of pitchy blackness, enveloping in its oblivious shroud the guilty thousands which had long defied the just vengeance of an angry God.

Another morn, and the tempest was overpast. Then the lovely Jordan, for the first time checked in its flow, darkly rolled over the seething ruins, as if it sought to blot out forever the site of Sodom, so deeply stained with sin.

"Haste not!—rest not!" Calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do the right, whate'er betide!
Haste not!—rest not! Conflicts past,
God shall crown thy work at last!
—*Goethe.*

For the Crisis.

Ministers losing Respect.

BRO. EDITOR:—Is it not so? Will it not always be so, where iniquity is winked at—and any part of the price is kept back? How can it be otherwise? No minister or editor can long be highly esteemed for his work's sake, unless faithful to God, faithful to himself and to the people; unless he stands firmly at his post, honors his high calling by declaring fearlessly, "all the words of this life."

It is truly painful, alarmingly so, to see how rapidly the pulpit and editorial chair are falling into disrepute! losing their hold on the consciences of sinners by this bowing and scraping to the popular voice! This falling off is notable in the mouths of saints and sinners; and the pulpit and press will continue to sink lower and lower in disrepute, until a new leaf is turned over. God honors them that honor him, and those that do not, are lightly esteemed. Why were the teachers and holy prophets of old so highly esteemed? Moses, Joshua, Nathan, Elijah, Isaiah, Jeremiah, Daniel, before whom kings trembled! Moreover, look at John the Baptist, Peter, Paul, James, and John; how greatly God honored them. The very *heavens* were made to shake at their approach! Why did kings and queens *tremble* at the presence of John Knox? They feared the prayers of this bold and holy servant of God more than bullets, or bayonets, the cannon's mouth, or red-hot bomb-shells. Beautiful, indeed, are the feet of the true and faithful servants of the most High, that preach the gospel of peace and bring glad tidings of good things.

Wherever the gospel is proclaimed in all its fulness and freeness, unadulterated, there God is honored, fear falls upon every soul, signs and wonders are done. But alas! how different where sound doctrine is not endured, but "After their own lusts" the people "heap to themselves teachers, having itching ears." "A sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters."—Isa. 1: 4. To what a painful, shocking, awful state of degradation was the priest's office reduced by the Scribes and Pharisees, in consequence of their hypocrisy and time-serving! Christ poured in upon them the liquid flame of rebuke—"Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me; but in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 7, 8. "Wo unto you, scribes and pharisees, hypocrites! for ye pay tithes of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment and mercy." "Ye blind guides, which strain at a gnat, and swallow a camel." Was there ever a truer or more graphic picture drawn, touching the present pulpit ministrations in very many churches?

A dearly beloved and devoted layman, alluding to this retrograde movement of the times, the sad delinquency of many in sacerdotal garb, writes thus:

"Reform here is greatly needed; and it seems that I have to contend single-handed and alone in this work. The clergy, editors, and doctors have been appealed to; but mum, mum! MUM!! not one word is said [illegible] novels, tobacco, [illegible] slavery, or strong drink! Why, these [illegible] brief quotation from our faithful correspondent, reveals [illegible] whole story. In the closing of Christ's sermon on the mount, "The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes."

"'Tis when the cross is preached, and only then,
That from the pulpit a mysterious power
Goes forth to renovate the dead man."

D. P. NEWTON.

Reading for Youth.

A Mouse in the Pantry.

When I used to be out of temper, or naughty in any way, if grandfather was there, he would call to me, "Mary! Mary! take care, there's a mouse in the pantry." I often used to cease crying at this, and stand wondering to myself what he meant. I often ran to the pantry, too, to see if there really was a mouse in the trap, but I never found one.

One day I said, "Grandfather, I don't know what you mean. I haven't a pantry, and there are no mice in mother's, because I have looked ever so often." He smiled, and said, "Come, little woman, sit down here in the porch by me, and I'll tell you what I mean. Your heart, Mary, is the pantry; the little sins are the mice that get in and nibble away all the good, and that makes you sometimes cross, and peevish, and fretful, unwilling to do as your mother wishes; and if you do not strive against it, the mice will keep nibbling till the good is all eaten away. Now I want to show you, my little girl, how to prevent this. To keep the mice out, you must set a trap for them—the trap of watchfulness—and have for bait, good resolutions and firmness."

"But mother," said Mary, now quite interested in it, "wouldn't they nibble the resolutions away after a while?"

"No, Mary, not if the watch was kept strictly, and the bait is a good one. I did not exactly understand it when grandfather first told me, for I was such a very little girl; but I knew it was told for me in some way, and after a while I began to find out what he meant. He told me, too, that I might store my pantry with good things if I watched it well. Do you know what that means, Mary?"

"To be full of good always," said Mary, whose tears were dried now.

"Yes, to store it with good principles, good thoughts, and good feelings.—*New Covenant.*

Nothing Finished.

I once had the curiosity to look into a little girl's work-box. And what do you suppose I found? Well, in the first place, I found a "bead-purse," about half done; there was, however, no prospect of it ever being finished, for the needles were out, and the silk upon the spools all tangled and drawn into a complete wisp. Laying this aside, I took up a nice piece of perforated paper, upon which, was wrought one lid of a Bible, and beneath it the words, "I love;" but *what* she loved was left for me to conjecture. Beneath the Bible lid I found a sock, evidently commenced for some baby-foot; but it had come to a stand just upon the little heel, and there it seemed doomed to remain. Near to the sock was a needle-book, one cover of which was neatly made, and upon the other, partly finished, was marked, "To my dear." I need not, however, tell you *all* that I found there; but this much I can say, that during my travels through that work-box, I found not a single article *complete*; and mute as they were, these half-finished forsaken things told me a sad story about that little girl. They told me that, with a heart full of generous affection, with a head full of useful and pretty projects, all of which she had both the means and the skill to carry into effect, she was still a *useless* child—always doing, but never *accomplishing* her work. It was not a want of industry, but a want of *perseverance*. Remember, my dear little friends, that it matters but little what great thing we undertake. Our glory is not in that, but in what we accomplish. Nobody in the world cares for what we *mean* to do; but everybody will open their eyes by-and-by, to see what men and women and little children *have done.*

The Lambs of Jesus.

The Lambs of Jesus! who are they
But children who believe and pray—
That keep God's laws and ask his grace,
And seek a heavenly dwelling place?

The Lambs of Jesus! they are meek,
The words of peace and truth they speak,
To all God's creatures they are kind,
And like their Lord, of gentle mind.

The Lambs of Jesus! oh that we
Might of that blessed number be;
Lord, take us early to thy love,
And lead us to the fold above!

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Original Contributions.

For the Crisis.

The Kingdom is at Hand!

Oh, take your harps from off the willows,
Raise the song of triumph high,
For soon your "mourning shall be ended,"
And "redemption draweth nigh."
Ye warriors while with armor girded
At the battle's front ye stand,
Remember that your Leader cometh,
And the Kingdom is at hand!

For sweeter is the rest hereafter,
On the kingdom's peaceful shore,
And in the glory of *His* presence,
When the sun shall set no more.
Then christians, while the night is passing,
Let us form our pilgrim band,
And let us love each other better,
For the Kingdom is at hand!

Ye wand'ring sinners, turn you homeward
Ere the day of grace is o'er,
For soon shall mercy cease to call you,
And the Spirit strive no more.
Why will ye die? awake from slumber!
For on ruin's brink ye stand;
Repent, for lo, the Judge is coming,
And the Kingdom is at hand!

Remember that the Lord has waited,
Loving kindness suffered long,
Oh, when the ransomed sing "Hosannah,"
Will you join their triumph song?
And lest your bark 'mid all the surgings
Fails to reach the promised land,
We charge you, flee to Christ the Savior,
For the Kingdom is at hand!

Behold, the clouds above the mountains
Form no more their gloomy crest,
For lo, the morning dawneth brighter,
And the weary find their rest.
Then raise we now the song of triumph,
As our barks are near the strand,
For now the everlasting glory
Of the Kingdom is at hand!

FANNIE PARRY.

Pine Avenue.

For the Crisis.

Relationship to God.

In former dispensations, no one could inherit a throne but by *kingship*. So with heirs of the "throne of glory." In order to inherit the joys of God's kingdom, we must become connected with him. How was this to be effected? By Christ blending our nature with his. He stoops down to us, and links in with human nature, while yet his blended divinity unites him to God. Thus we are made kinsmen, or heirs of immortality. We are nearer to, and have higher claims on, God than even the angels.

All who are in Christ are considered as belonging to the Royal family, and God, the everlasting Father, cannot love Christ the Son without manifesting love for the adopted sons and daughters.

In this life how our hearts beat in happy anticipations whenever there are fair prospects before us. Even take a rich man and promise him an Earldom or Dukedom, and how transported will he appear. But how inexpressibly joyful would the poor beggar be to be thus exalted! Well, God has in store higher titles than these; the saints will not only claim Dukedom, etc., but theirs is a KINGDOM!

O, the love of God! O, the tie so strong which unites vile mortals to Christ, and Christ to God! Let us have faith in our God, for he is truly and legally our Father.

Again, the titles applied to us in this life are but empty names, for they come only by option of others. Our possessions, too, are vanity, for, be we rulers or not, the floods and flames may lay our lands in ashes. We may be kings to-day and beggars to-morrow. Our crown may be claimed by others, and our heads laid on the fatal block.

But in the kingdom of God there is nothing of the kind. It is an *everlasting* kingdom. There is no sorrow. All is peace. And it is so plainly registered, that the way-faring man can plainly "read his title clear" to those ever green fields, widening out into the expanse of eternity.

This life is a continual change. We may have friends to-day; to-morrow they are our bitterest enemies. Even if they continue faithful, death soon separates us. I can but weep over friends who have thus been called away; still there is comfort in anticipating a re-union in the realms of the blessed.

Dear readers, how is it with you? Are you closely connected with God, so that you can look up and say "my Father?" If not, I beg of you to become an heir of glory now, or the chance will be lost. Do not mock God. Let me relate something to you that may show your danger.

Last year, a number of young converts met in the presence of old schoolmates. One after another spoke of their hope in God. At last one closed by saying, "I would recommend religion to you all, with whom I have so often met. It is not only good to live by, but to *die by*." There was a graveyard close by. Two young females [illegible] carelessly mocking. O! how disdainfully they laughed. But hark! This spring I [illegible] of these, not having seen [illegible] a year. O, that meeting I'll never [illegible] the last time with the dead [illegible] faded and consumed. Last [illegible] into that same old [illegible] and from thence [illegible] God [illegible] while it is to-[illegible]

M. MERRIMAN.

For the Crisis.

Louis Napoleon.

CAN HE BECOME A LIBERATOR?

The identity of the Napoleonic Dynasty is now universally conceded. Not only is the government of Napoleon III. claimed to be one with the authority of Bonaparte, by himself and his court, but by the common consent of the world; moreover, it is granted to have arisen from the revolutionary kingdom of France, which placed Bonaparte at the head of the French nation. The Directory was the ruin of the government; and the ascendency of that gigantic military influence in the hands of Napoleon I. was the ruin of the republic. It ascended from the anarchical abyss of political darkness—and when did it ever liberate? Where is the civil and religious liberty of any land that was secured by the towering political might of the empire of France? Even the revolution of 1789, much as it seemed to be demanded, did not liberate! It was the resistance of the encroachments of the throne upon the liberties of the people; but did the people obtain the deliverance which they sought? Not at all! The great causes were, the oppressions of the different classes by the most dissolute court, especially, in excessive taxation, (the nobility and clergy being exempt from taxes); the presence of that awful fortress in the city of Paris—the Bastile—a means of subduing Paris by Paris itself; and mandates issued from the throne for the arrest of suspected persons; with an immense standing army in time of peace.

A constitutional monarchy was attempted, but in vain! Civil war followed. War was proclaimed against other states. Europe began to declare war against revolutionary France! Was that liberty? The reign of terror followed! France beheaded her king and queen; but the fearful, blood-covered, butchering Robespierre and his *confrers*,—tyrants, than whom none more diabolical ever rioted on the blood of innocent victims,—beheaded the nobility by wholesale; and, not content with this, ordered multitudes shot down, and multitudes more sunk in the Seine. This was the liberty of the Revolution. This was the inception of Bonapartean domination in Europe. To a degree, a more rational condition of politics for a short time appeared, when the young Bonaparte was called to lead the army in Italy in 1796; who, being successful, and returning with glory, was made First Consul in 1800. A Constitution was given in 1802, but it gave no satisfactory liberty. What was the government then? A dictatorship, sustained by the army; nominally, it was in the hands of three; but, really, it was the power of one. Bonaparte managed to get himself elected; as to the others, one was a distinguished legal gentleman, the other a financier, neither of them disposed to interfere with his plans.

All this did not free France, did not free the countries which were conquered by her. At last all reserve is left, and, the moment having arrived, the name of Empire is blazoned to the world—Napoleon at the head—and an absolutism, equal in character to any which had been complained of, or could exist,—boldly offered to the world—offered for endorsement. This is all perfectly manifest by the history of the administration. But suppose we look at the policy adopted by the conquering Emperor. Was it even equal to the liberating policy of ancient Rome? which, by a peculiar tact in appointing kings, made the conquering provinces (all conquered lands were provinces, in fact,) willing subjects to her authority. To reach the highest eminence of human power,—to found a dynasty,—to inaugurate a family of kings,—these were his objects! A Murat, a Louis, a Jerome, a Lucien, a Joseph, a Eugene, must all be kings. Where? Not in France; for that is the government proper, and directed by the grand monarch of all; but in Italy, Lombardy, Holland, Germany, Naples, Spain, protected by France; *i. e.*, in the grand relations of European nations controlled by her.

So Louis Napoleon cannot be a liberator. The very policy on which he acts forbids it. Can he act on any other policy and not lose his throne? His haste in the conquest of the territory of Piedmont and Lombardy, is no doubt directed to his ascendency in Europe. Three kingdoms under the direction of three branches of the illegitimate succession might be carved out of Italy. Then the army of the Rhine is now spoken of as being an essential part of the programme; just as fully as if sixty years had not gone by since the first Napoleon was fighting to consolidate his empire. What must be the object of 100,000 men for the army of the Rhine, but the acquisition of territory?

It was the doctrine of Napoleon I. that France should be restored to her ancient dominions. What was that? They claimed the left bank of the Rhine; which means that a part of Germany, part of Prussia, all of the Netherlands, shall be included. This carried the war to Germany, Holland, and Prussia; and were the countries delivered by the proclamation of the Empire, the wars of Bonaparte, or the wars of the convention? They were devastated by war; they were subjugated by it,—levied [illegible] conscripts, and [illegible] to support wars in which they could have [illegible] went by the board before the swelling tide of Bonapartean usurpation. Members of the Bonaparte family were made kings, whose government, if it succeeded, advanced the splendor of the Empire. In the nature of the case, a government imposed upon a people by the enthronement of a king, under the protection of an empire (of which it forms a part), who is not one of the nation, and whose policy must be foreign to the state over which he presides, because he is a foreigner, or at least sustained by a foreign power, can not be a liberation. That is not the liberation which the nationalities seek. That makes the state a province of an empire. That is not liberty! That the literal fact proves to a demonstration; and beyond all dispute the purpose of Napoleon Bonaparte was nothing else than a splendid Empire of provinces—himself the great genius and tyrant. What is the purpose of Louis Napoleon more? If indeed he vainly supposes that he could succeed in the *practical*, he could not; for a people cannot be free and be controlled by one who is not of themselves, however lenient. A free government must arise from the people who are governed, whether it have the name of Monarchy or Republicanism. The people whom it is proposed to deliver are now oppressed by a foreign yoke. Will Louis Napoleon give them freedom—allow them to govern themselves without his dictation? Or will it be a choice of masters merely? It may be an easier yoke, but a yoke still: it must be a control.

What has he assumed to do? In 1848 the French threw off the yoke of the Bourbons again, and a Provisional government was proclaimed. The grand reason of the uprising was the oppression of the *Crown*; the tyranny, real or supposed, of the Orleanist house; but especially were the French people awake to retrieve from the prospect of complete despotism their government, which they had supposed a constitutional monarchy, surrounded by "Republican Institutions"—the position of Louis Phillippe and Lafayette in 1830—to redeem the country from the impending slavery of absolutism, secured by the perversion of power in the hands of the "Citizen King." What had they suffered at his hands? Comparatively nothing. They relieved themselves from *fear* by dethroning him; and thus exposed to the shrewd and far-seeing aspirant to power their weakness and his most imminent danger.

He who speculates in Empire, knows full well where most to guard himself and where most fully to crush them. France has most to fear from France. The French deprecate most fully a French army. The universal cry was—"Liberty, equality, fraternity!" To secure that liberty and equality which the nation claims, it was attempted to consolidate a Republicanism. To secure this, they claimed the elective franchise, and Louis Napoleon was called to preside; first, for three years, and then by the election, which was a deception, before the expiration of his term, for life, which at one stroke made him dictator. The subjects were not free to vote for whom they pleased, through fear of the guillotine, if they voted against Napoleon. Was France liberated by him? Nay! she freed herself. Was she kept free by him? Nay! He bound her in servitude! At one stroke he annihilated the young Roman Republic while President of the French Republic. Political liberty could not thrive under his administration.

It is a notorious fact in the history of his government, under whatever name it may have existed, that the liberties of France have been growing less. As soon as the army and a sufficient amount of the people of Paris could be depended upon to support him under the name of Imperial government,—which must have a charm for a Frenchman, especially since the grandeur of the first blaze of Bonapartean domination, and with the same name to plant it anew,—he takes the entire control of affairs of state; he controls the elections, the army, the finances, the Cabinet and Chambers, the press,—what, in France, does he not control? and what does he not blast? All whom he could trust that were not opposed to him, in 1852, when that most notorious and abominable *coup d'etat* placed the Empire in his hands, were allowed to do as he dictated, all others; and especially men of note, being guilty of political offences, suffered death by the guillotine, or pined away in dungeons, or were transported to Cayenne or Algeria, where they were sure to die. This has been continued to the present time.

The disposal of political offenders and opponents, in our own time, reminds us of the same great facts five years ago. The Duc d'Enghin was shot at midnight like a dog in the ditch, after a mock trial, upon suspicion of an insurrectionary movement against the Empire,—(Bonaparte said he was the Empire.) Whether Gen. Espinasse, who was shot in the back of the neck at the battle of Magenta,—almost at the same instant his aid fell dead by a shot from behind also,—was *taken off* or not, it is said he was opposed to some of the Emperor's policy, and unpopular with the army.

The whole power of Bonaparte was gone by 1815, and the nation was back once [illegible] the dominion of the Bourbons [illegible] by the government of Louis [illegible] and [illegible] of Charles [illegible] Tenth. The French people again applied the previously tried remedy—revolution. Liberty had not arisen out of the "terrific era of anarchy and blood—designated the French revolution—the most stupendous military despotism which threatened to bind the world under its iron sceptre." Was the Revolution of 1830 more effectual in securing the result? The complaints against the government were nearly the same as in 1787. The Bastile was again reduced. Did liberty follow? Were the people more content? After seventeen years we find the work to be done over again, even when they had been living peaceably under a constitutional monarchy.

The consideration of the administration of the government of France under Louis Napoleon will inform us at once whether he will attempt the real liberty of the nations. Does he give the people freely the elective franchise? Does he allow representative Chambers? Does he allow an untrammeled national legislature? Does he even admit a ministry who shall resolve upon measures which wait his signature? Nay! he dictates to them what they must sanction or lose his favor. Have they, in the middle of this enlightened nineteenth century, the liberty of the press in France? Not at all! A government censorship is established, and nothing must be read (in the nature of the reading, or but what he permits.) Witness the forbidding of all reports of battles in Italy, in French newspapers. Reporters were not permitted to send accounts. The meagre bulletins of the Emperor were all that the French people could have.

The world has seen, with wonder, the consummation of the death of liberty in Rome, by the presence of a French army, and the consequent practical subjugation of the papal states, by their subjection to the Pope, through French intervention; the suicidal conversion of republican France to Imperialism, by the overmastering force of a once fallen dynasty, whose Prince, with a name counting undying honors,

"Sprung upward like a pyramid of flame,"—

whose power gathered itself upon the abolished constitutional rights of a nation of thirty-three millions,—upon violated treaties, broken pledges and oaths;—does this look like the emancipation of the smaller and long-crushed nationalities of Europe? Do these things commend Napoleon as the deliverer of Italy? or are they to be taken as they are understood by the Italian Chieftain, and the terrible Carbonari? Are they to be taken as the evidence of a redemption of nations—the elevation of the king-ridden masses of the continent to political blessings, and freedom to govern themselves?—or the final apostasy of this political Abaddon—the damnation of this new Imperial Dragon?

And now that peace is signed by the Emperors of Austria and France, what will France have gained? Territory is yet refused; for the French would not take Savoy. Fifty millions sterling have been expended by France! Seventy thousand lives have been sacrificed! And will France be more free? Will her condition be improved? Napoleon III. has strengthened his own position by the Italian confederation, on the south-east. He has defeated all the hopes of the Italians. He has manifestly been at all these efforts with false objects.

Of what avail were all the brilliant achievements of Bonaparte in securing the liberty and prosperity of the countries of Europe, at Austerlitz, Wagram, Lodi, Borodino, Marengo, Berlin, Vienna? and how much more will Montabello, Melagnano, Magenta, Solferino, effect for the liberty of Europe, with the Emperor of Austria King of Venice, the Pope Honorary President of the Italian Confederation, and all made dependent on the French—where is liberty for those nations? With Italy to sustain him, and Austria neutral, he may hope to succeed against Germany, or meditate a menace of the British. Garibaldi had obtained possession of the pass of the Stelvio, the greatest in Europe, and so Austria was cut off from retreat. Louis Napoleon could then treat with Francis Joseph; but the Italians will still HATE the power that enslaves them.

W. S. C.

NOTE.—The Italians are generally disaffected. All agree that the prospect of revolution is imminent. The Pope himself complains; Tuscany complains; and, with Parma and Modena, is opposed to the return of the previously reigning sovereigns. The Sardinians will hate France as well as Austria now; and Austria, by right of treaty, have a voice in the Diet of the confederation. All Italy, in hatred of the temporal power of the Pope, is prepared to resist his position as President. ☞ Will the French Emperor separate the Gallican Church from Rome? M. About's book, published under the sanction of Louis Napoleon, advocates it. The examples taken being—The Anglican church, of which the throne of England is the head; the Russian, Evangelical church, and the Greek church, of which the Czar of Russia is head. If France should separate the national church from Rome, Rev. 17 would be in course of fulfillment as rapidly as by the uprising of the Italians.

☞ A friend that you buy with presents may be bought from you.

For the Crisis.

Be with Us.

O, holy Father, grant us grace
To brave the coming tide,
When clouds of sorrow o'er us rise,
And graves are opening wide.

When Satan rages in the world,
And heavy thunders roll,
Thou canst impart a calmness, Lord,
Unto each trusting soul.

Though wealth and dearest friends forsake,
Be thou our constant Friend;
On thee alone our hopes are built,
Till life and time shall end.

Unite thy church by love's pure tie,
Let all for others pray;
Each love to bow before thy throne,
And cast all pride away.

Grant wisdom, Lord, in this our day,
When deadly fiends unite;
May we escape their every snare,
And keep our armor bright.

MARIA.

Richmond, C. E.

For the Crisis.

Pen Pictures of Bible Scenes—No. 8.

BY ORRIN P. ALLEN.

THE OVERTHROW OF SODOM.

Morning had dawned for the last time on the cities of the plain. The sun had gilded the distant mountain peaks, while the dissolving shades of night lingered on the verdant shores of the lovely Jordan. But the devoted city of Sodom was still sunk in quiet repose; its streets were silent, save when a giddy band of gay revelers returned from their bacchanalian feast, or when some citizen rose early to engage in his continued round of dissipation. No fear of dreaded calamity disturbed the dreams of the guilty slumberers, for the warning voice of Lot seemed to them like the wild vagary of a deluded man. Thus they calmly slumbered on, unconscious of the fiery tempest that was gathering in the distance, while the angel messengers, with hurrying footsteps, were directing the family of righteous Lot in their flight from the city devoted to destruction.

The "ten righteous," for whose sakes the city was to be spared, had been sought for in vain. Not even that limited number could be found, so corrupt had become those cities. The family of Lot alone found favor in the sight of heaven. This just man preserved his integrity, even amid all the contaminating influences by which he was surrounded. And now, when the hour of retribution had come, God did not forsake him, but provided for him a place of refuge, to which he might flee for safety when the vials of wrath should be poured out on those who had despised his upright example.

When this little company had passed through the gates, they were commanded to escape for their lives,—to look not behind them, neither to linger in the plain, but to escape to the mountain,—lest they should be consumed. A sudden fear possessed the mind of Lot. It seemed to him that he was being driven forth like an exile without a home to receive him. And he prayed that one little city, the city of Zoar, might be spared him. God graciously granted him his petition, and thither he bent his course, bestowing not a look on his worldly possessions left behind; for God's law was his, to willingly obey without murmuring.

The sun had arisen and clothed the sweet scene with enchanting beauty. So calm and lovely was it, giving forth no presage of approaching wrath, that the mind of Lot's wife began to be filled with doubts, notwithstanding the oft-repeated warning of the Divine messengers. Her mind was intent on the possessions which she had left behind; and, lingering in her flight, she cast a long and wishful gaze on the gilded domes and rare mansions of the proud city which glittered brightly in the morning sunbeams. From that alluring gaze she never turned aside, but there, cold and motionless, she stood,—a lasting monument of disbelief, a solemn warning to all who distrust the truth of God, or turn back with unhallowed desires after earth, having once walked in the path of duty.

But Lot, trusting in the mercy of God, paused not till he arrived at the walls of Zoar. Then, turning with bewildered gaze toward the place of his late sojourn, he beheld the threatening storm gathering over the guilty cities of the plain. A sickly tinge overspread the scene; while the dread simoon swept past like an earthquake, filling the stoutest heart with appalling fear. The hot, stifling air was rife with fearful sounds, as if the infernal regions had let loose their demons to mock the fears of man, and rend his soul with woe's wild agony. Anon the terrific clouds rolled along the sky, surcharged with fearful vengeance, sending forth from their dark chambers, reverberating peals of thunder, which shook the very hills to their base. Darker and more dense rolled the wrathful clouds; louder and more terrific howled the deafening thunder; while vengeful streams of lurid flame rolled down from heaven to earth. It was then that each guilty soul read its fearful doom.

O, mercy! what a heart-rending wail of anguish arose from the despairing multitudes doomed to destruction by their recklessness. Whose [illegible] the festal [illegible] gladness,—[illegible] the rich; and [illegible] —now arose [illegible] From [illegible] poured forth a motley mass of beings to read their certain destruction. What pen can picture the myriad forms of blank despair that looked forth on that last dread day of life's existence. Each mother there was a Niobe of grief, each father a Laocoon of mental agony; as round them gathered loved forms of childhood pleading for protection against a fate to which their parents by their own unholy deeds had doomed them. Ah! if ever the heart relents,—if ever the human bosom thrills to one emotion of goodness,—it is when helpless innocence pleads for succor. But ah! human agony was doubled now, for every avenue of escape was closed up, every hope had gone out in the black storm-cloud of heaven's wrath, all, all was lost forever!

The mad elements raved on till another shock rent the clouds asunder by its mighty concussion, and then the liquid fire, like an overwhelming cataract, came pouring down, scathing and dissolving the very rocks in its course. From a thousand fissures leaped sulphurous flames and scorching lava, which wrapped the monumental piles and gorgeous palaces of the proud cities of wickedness in one vast molten sea of ruin. Still the tempest of fire continued to spend its fury, while the earthquake's throe rent the earth asunder, till over all rolled a sea of pitchy blackness, enveloping in its oblivious shroud the guilty thousands which had long defied the just vengeance of an angry God.

Another morn, and the tempest was overpast. Then the lovely Jordan, for the first time checked in its flow, darkly rolled over the seething ruins, as if it sought to blot out forever the site of Sodom, so deeply stained with sin.

"Haste not!—rest not!" Calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do the right, whate'er betide!
Haste not!—rest not! Conflicts past,
God shall crown thy work at last!

—*Goethe.*

For the Crisis.

Ministers losing Respect.

BRO. EDITOR:—Is it not so? Will it not always be so, where iniquity is winked at—and any part of the price is kept back? How can it be otherwise? No minister or editor can long be highly esteemed for his work's sake, unless faithful to God, faithful to himself and to the people; unless he stands firmly at his post, honors his high calling by declaring fearlessly, "all the words of this life."

It is truly painful, alarmingly so, to see how rapidly the pulpit and editorial chair are falling into disrepute! losing their hold on the consciences of sinners by this bowing and scraping to the popular voice! This falling off is notable in the mouths of saints and sinners; and the pulpit and press will continue to sink lower and lower in dispute, until a new leaf is turned over. God honors them that honor him, and those that do not, are lightly esteemed. Why were the teachers and holy prophets of old so highly esteemed? Moses, Joshua, Nathan, Elijah, Isaiah, Jeremiah, Daniel, before whom kings trembled? Moreover, look at John the Baptist, Peter, Paul, James, and John; how greatly God honored them. The very *heavens* were made to shake at their approach! Why did kings and queens *tremble* at the presence of John Knox? They feared the prayers of this bold and holy servant of God more than bullets, or bayonets, the cannon's mouth, or red-hot bomb-shells. Beautiful, indeed, are the feet of the true and faithful servants of the most High, that preach the gospel of peace and bring glad tidings of good things.

Wherever the gospel is proclaimed in all its fulness and freeness, unadulterated, there God is honored, fear falls upon every soul, signs and wonders are done. But alas! how different where sound doctrine is not endured, but "After their own lusts" the people "heap to themselves teachers, having itching ears." "A sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters."—Isa. 1: 4. To what a painful, shocking, awful state of degradation was the priest's office reduced by the Scribes and Pharisees, in consequence of their hypocrisy and time-serving! Christ poured in upon them the liquid flame of rebuke—"Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me; but in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 7, 8. "Wo unto you, scribes and pharisees, hypocrites! for ye pay tithes of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment and mercy." "Ye blind guides, which strain at a gnat, and swallow a camel." Was there ever a truer or more graphic picture drawn, touching the present pulpit ministrations in very many churches?

A dearly beloved and devoted layman, alluding to this retrograde movement of the times, the sad delinquency of many in sacerdotal garb, writes thus:

"Reform here is greatly needed; and it seems that I have to contend single-handed and alone in this work. The clergy, editors, and doctors have been appealed to; but mum, mum! MUM!! not one word is said [illegible] other novels, tobacco [illegible] drink! Why, [illegible] brief quotation from our faithful correspondent, reveals [illegible] the whole story. In the closing of Christ's sermon on the mount, "The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes."

"'Tis when the cross is preached, and only then,
That from the pulpit a mysterious power
Goes forth to renovate the moral man."

D. P. NEWTON.

Reading for Youth.

A Mouse in the Pantry.

When I used to be out of temper, or naughty in any way, if grandfather was there, he would call to me, "Mary! Mary! take care, there's a mouse in the pantry." I often used to cease crying at this, and stand wondering to myself what he meant. I often ran to the pantry, too, to see if there really was a mouse in the trap, but I never found one.

One day I said, "Grandfather, I don't know what you mean. I haven't a pantry, and there are no mice in mother's, because I have looked ever so often." He smiled, and said, "Come, little woman, sit down here in the porch by me, and I'll tell you what I mean. Your heart, Mary, is the pantry; the little sins are the mice that get in and nibble away all the good, and that makes you sometimes cross, and peevish, and fretful, unwilling to do as your mother wishes; and if you do not strive against it, the mice will keep nibbling till the good is all eaten away. Now I want to show you, my little girl, how to prevent this. To keep the mice out, you must set a trap for them—the trap of watchfulness—and have for bait, good resolutions and firmness."

"But mother," said Mary, now quite interested in it, "wouldn't they nibble the resolutions away after a while?"

"No, Mary, not if the watch was kept strictly, and the bait is a good one. I did not exactly understand it when grandfather first told me, for I was such a very little girl; but I knew it was told for me in some way, and after a while I began to find out what he meant. He told me, too, that I might store my pantry with good things if I watched it well. Do you know what that means, Mary?"

"To be full of good always," said Mary, whose tears were dried now.

"Yes, to store it with good principles, good thoughts, and good feelings.—*New Covenant.*

Nothing Finished.

I once had the curiosity to look into a little girl's work-box. And what do you suppose I found? Well, in the first place, I found a "bead-purse," about half done; there was, however, no prospect of it ever being finished, for the needles were out, and the silk upon the spools all tangled and drawn into a complete wisp. Laying this aside, I took up a nice piece of perforated paper, upon which, was wrought one lid of a Bible, and beneath it the words, "I love;" but *what* she loved was left for me to conjecture. Beneath the Bible lid I found a sock, evidently commenced for some baby-foot; but it had come to a stand just upon the little heel, and there it seemed doomed to remain. Near to the sock was a needle-book, one cover of which was neatly made, and upon the other, partly finished, was marked, "To my dear." I need not, however, tell you *all* that I found there; but this much I can say, that during my travels through that work-box, I found not a single article *complete*; and mute as they were, these half-finished forsaken things told me a sad story about that little girl. They told me that, with a heart full of generous affection, with a head full of useful and pretty projects, all of which she had both the means and the skill to carry into effect, she was still a *useless* child—always doing, but never *accomplishing* her work. It was not a want of industry, but a want of *perseverance*. Remember, my dear little friends, that it matters but little what great thing we undertake. Our glory is not in that, but in what we accomplish. Nobody in the world cares for what we *mean* to do; but everybody will open their eyes by-and-by, to see what men and women and little children *have done.*

The Lambs of Jesus.

The Lambs of Jesus! who are they
But children who believe and pray—
That keep God's laws and ask his grace,
And seek a heavenly dwelling place?

The Lambs of Jesus! they are meek,
The words of peace and truth they speak,
To all God's creatures they are kind,
And like their Lord, of gentle mind.

The Lambs of Jesus! oh that we
Might of that blessed number be;
Lord, take us early to thy love,
And lead us to the fold above!

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

"My Heart is Fixed."

Earthly voices linger round me
As I tread the narrow way,
Ever seeking to allure me
In the paths of sin to stray.
Oft they whisper of the pleasure
Worldly honor can impart,
And they flatter and deceive me,
Hoping thus to gain my heart.

When my eyes are dim with weeping
Over sins and follies past,
Demons come with dark'ning shadows,
Saying, "You will fall at last."
But I'm trusting in my Savior,
Christ the mighty One to save;
He has promised to redeem me
From all sin and from the grave.

Powers of darkness, can ye move me,
While the everlasting arms
Ever hold my trusting footsteps
From your sinful, luring charms?
While my feet are planted firmly
On the Rock of ages strong,
With the lamp of truth to cheer me,
And Jehovah for my song?

Ah! I scorn your bold endeavor
To regain me by your wiles,
Loving, far above your favor,
To secure my Savior's smiles.
Yes, I'd choose to suffer alway,
Scorn and sorrow, grief and pain,
That with Jesus, on Mount Zion,
I at last may live and reign.

JULIA E. L.

Westfield, Mass.

For the Crisis.

A Sermon.

BY R. V. LYON.

"Who hath abolished death, and hath brought life and immortality to light."—2 Tim. 1: 10.

The prevailing opinion of the religious world is, that all men are in possession of an immortal soul, which is to exist subsequently to the death of the body, either in happiness or misery, and its existence is to run parallel with the existence of God!

This opinion has been derived from the heathen world. The first among the heathen philosophers who taught this heathen dogma with any degree of success, was Zoroaster, who lived during the reign of Artaxerxes Longimanus, one of the kings of Persia. Being one of the most learned men of his age, he exerted a powerful influence among the nobility of the empire; consequently the bulk of the people embraced the dogma. Pythagoras, a disciple of his, embraced the doctrine and carried it over into Greece with a little alteration. Among the Grecian philosophers who taught the doctrine with a success that might have astonished the angelic host which encircle the throne of the eternal, are to be found a Socrates and a Plato; men whose intellectual capacities have been equalled only by a few of Adam's race. When the Jewish church began to apostatize from the faith once delivered to the saints, a portion of them embraced this heathen dogma. But at last Jesus came, waging war with this doctrine, by bringing heaven's artillery to bear against it. Reader, please listen to him. "Search the Scriptures (the prophets,) for in them ye think ye have eternal life; and they are they which testify of me."—"I am the way, the truth, and the life."—"I am the resurrection and the life."—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—"Whoso eateth my flesh and drinketh my blood, hath eternal life, (in prospect, or in Christ,) and I will raise him up at the last day."—"As the living Father sent me, and I live by the Father, so he that eateth me, even he shall live by me;" (at the resurrection of the last day.)—"And as the Father hath life in himself, so hath he given to the Son to have life in himself; and power to give it to as many as thou hast given him."

Subsequent to his death, burial, resurrection and ascension to his Father's right hand, the apostles, in obedience to the broad commission, continued the war which he had commenced. But the apostasy came, and many [illegible] embraced the [illegible] of [illegible]

beast, full of names of blasphemy, beautifully arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications; and among the ingredients which are to be found in this cup, is the doctrine of the soul's immortality. And as her daughters have never been weaned from the breast, they have incorporated it into their creeds; consequently their teachers are handing it out to their hearers as a part and parcel of the word of the living Father; nevertheless it is at war with every page of the book of nature and revelation. Listen to my text, "Who hath abolished death, and hath brought life and immortality to light through the gospel." According to the laws of language, my text amounts to positive declaration that life and the right to immortality were lost, but brought to light through the gospel. How lost? How brought to light?—are the questions growing out of the text, and to which your attention is invited.

1. How was life and the right to immortality lost? In order to answer this question correctly, it will be necessary for me to call your attention to the creation of the first man. Gen. 1: 26.—"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." In Gen. 2: 7, we are informed of what kind of material man was made.—"And the Lord God formed (made) man of the dust of the ground." Here we have the Divine testimony that man was made of dust, therefore material. But Adam, though he was in possession of all the faculties that the human mind can ever possess, was destitute of thought, because the brain had not been put in an active state. Now comes the question, What did the Lord do to Adam, that he might think, reason, hope, fear, love, adore, imagine, comprehend, and aspire after unending existence?—Heathenism. Romanism, and Protestantism combined, are united in answering that God put into man an immortal soul, which was a part of himself; and this constitutes the thinking, the knowing part of man. All this, on the part of these three great powers, is assumption. What saith the Word? Please listen to it. "And the Lord God formed (made) man of the dust of the ground, and breathed into his nostrils the breath of life," (margin, lives.) The same breath that he had put into the beast, for they have all one breath.—Eccl. 3: 19, 20. "For that which befalleth the sons of men befalleth beasts; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no preeminence above a beast; (in the article of death,) for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Gen. 7: 21, 22.—"And all flesh died that moved upon the earth, both of fowl, and of cattle, of beast, and of every man; all in whose nostrils was the breath of life, of all that was in the dry land died."

Here we have the testimony of God that man and beast have one breath; and that they alike die, and go to one place; and that man in the article of death has no superiority over the beast. But to the question: "The Lord God breathed into his nostrils the breath of life: and man became a living soul" (or a living creature); and when his breath departs from him, he is thrown into the same lifeless condition that he was in prior to the breath being put into him. Ps. 146: 4.—"His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Eccl. 12: 7.—"Then shall the dust return to the earth as it was, and the spirit (breath) shall return unto God who gave it." When did God give it? Gen. 2: 7.—"He breathed into man's nostrils the breath of life; and man became a living soul." Thought was the result. And having planted a garden eastward in Eden, there he put the man whom he had made, in connection with his wife, on trial for immortality; and, as a test of his obedience, the Lord gave him full liberty to eat of all the trees of Eden freely, "except of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." (Hebrew, "Dying, thou shalt die.")

Behold Adam as he now walks amid Eden's beautiful groves, in unison with his Maker; the beasts are all tame, and as they passed before him he gave names to them all. But how soon this blissful scene is changed! The serpent being more subtle than any beast of the field, influenced Eve [illegible] "Ye shall not [illegible] know that in [illegible]

knowing good and evil." Eve listened to the seducer, and reached forth her hand and gathered fruit from the tree, eat thereof, gave her husband, and he did eat. And upon that very day in which he partook of the forbidden fruit, he became a dying creature, by the sentence of death being passed upon him; for the law knows no mercy. In the language of London's pulpit orator, (John Bunyan) upon every sentence is written death!

In Gen. 3: 17–19 we have the penalty of that law which Adam broke; the death that he was to die, and the only death that he or any of his posterity have ever died, and its nature as given and defined by the Lawgiver himself. Please listen to it.—"Because thou hast done this, (eaten of the tree which I commanded thee not to eat,) . . . in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This penalty, when fully executed upon man, deprived him of life, and reduced him to dust, placing him in a condition where he would be just as though he had never existed as a conscious being; and to make his punishment sure, man was driven from the garden of Eden to till the ground from which he was taken. And God placed "on the east of the garden of Eden cherubims and a flaming sword, which turned every way, to keep the way of the tree of life, lest he put forth his hand, and eat and live forever." Here we have the reason assigned why the tree of life is guarded, "lest man put forth his hand, and eat and live forever." Also the second act of mercy on the part of God towards man, after he had sinned, in shutting him away from the tree of life, "lest he should eat and live forever" in a state of rebellion against his moral government; and thus the doctrine of endless torture or misery would have been true.

If Adam had stood the trial, he would have had a right to the tree of life, and eat and lived forever. He would have come into possession of power to have placed his posterity where they could eat and live forever. But, upon his failing to stand the trial, he lost life and the right to immortality; and thereby placed himself and his posterity in the grave, where they must have remained *eternally*, if the Father had not been heard to say, "I have found a ransom." Rom. 5: 12, 14.—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men. . . Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

In Isa. 25: 7, we are taught that in that day when the Lord shall create a feast of fat things (the marriage supper of the Lamb,) that he will destroy in this mountain (Mount Zion) the face of the covering cast over all people, and the vail that is spread over all nations, and he will swallow up death in victory. Here we have a beautiful figure, borrowed from the practice of ancient kings, who ordered a vail or covering to be cast over the face of one whom they had condemned to be put to death; and by it we are taught that all nations are under the sentence of death; therefore mortals, and tending to the grave: and all this by the transgression of the first pair. "For since by man (Adam) came death, by man (Jesus) came also the resurrection of the dead." Hence all can see, who do their own thinking and reading, how life and the right to immortality were lost.

This brings us to the second part of our subject, namely, How have life and immortality been brought to light through the gospel?

1. The gospel reveals to us the fact that the Father promised to send Jesus, the second Adam, into the world, (Gen. 3: 15.) Also the fact that "when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4: 4, 5. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16. "For as in Adam all die, even so in Christ shall all be made alive." That is, as Adam, by his transgression, hath placed his race in the grave, even so by Christ shall all the race come up out of their graves. "But every man in his own order." And that *order* is given unto us by Jesus. John 5: 28, 29.—"Marvel not at this; (i. e. when ye shall see Lazarus, etc.,) for the hour (time) is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of [illegible]

2. The gospel reveals to us the fact that Jesus was placed here on trial for immortality—that he stood the trial—that he died, was buried, and was raised from the dead immortal; and is now in possession of the power over death and the grave. Heb. 2: 9–18.—"But we see Jesus who was made a little lower than the angels, (angels are immortal, Jesus was mortal) for the suffering of death. . . For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. . . . Forasmuch, then, as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. . . Wherefore in *all* things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Here we have the testimony of the great Apostle to the Gentiles, that Jesus was made in *all things* like unto his brethren; therefore he must have been mortal, and on trial for immortality. Heb. 5: 8–10.—"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God, a High Priest after the order of Melchizedec." Heb. 4: 15.—"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Jesus himself once said, "The prince of this world cometh, and hath nothing in me." Because he had stood the trial, kept the law which Adam had broken, and in keeping it, he magnified it, and made it honorable. Therefore, he became the "Israelite in whom there is no guile."

3. The gospel reveals to us the fact that Jesus died. Being made of a woman, and made under the law, therefore he fell under the sentence of death, though no guile was found in him. And in due time he literally died, that we might have life. Peter's testimony is in point. Acts 2: 23.—"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 3: 14, 15.—"But ye denied the holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince (author) of life." Paul's testimony is in point, 1 Cor. 15: 3.—"For I delivered unto you first of all that which I also received, how Christ died for our sins according to the scriptures." 1 Pet. 3: 18. Jesus was "put to death in the flesh." Jesus himself testifies positively that he was once dead. Rev. 1: 18.—"I am he that liveth and was dead; and behold, I am alive forever more, amen; and have the keys of the grave and of death."

Again, when he was demanded by the Pharisees to give them a sign, he answered them, "There shall be no sign given to this generation, except the sign of the prophet Jonah: as Jonah was three days and three nights in the whale's belly, even so shall the Son of man be three days and three nights in the heart of the earth." This sign was given as a proof of his being the Messiah. Therefore, it furnishes us with immutable testimony that Jesus, soul and body, for three days and three nights, lay in the heart of the earth. Consequently he did not go to hell, (as some suppose, nor to heaven,) but into the tomb of Joseph, there to rest until he was made alive by his Father raising him up from the dead. Again he said, "My soul is exceeding sorrowful, even unto death." Reader, was Christ with the truth when he said, "My soul is exceeding sorrowful, even unto death?" You answer "yes." Truly, then, the doctrine of the soul's immortality has no place in the great plan of redemption; consequently it is of heathen origin.

In Isa. 53: 10, we are taught that the Father would make his soul an offering for sin. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin." Now the law demanded the death of the victim that was to be offered in sacrifice on the altar: and as Christ was the antitype of those sacrifices, consequently his soul must be slain in order that the antitype fill the type. The paschal lamb, that was slain at the command of God by Moses, is proof that Jesus died. "For even Christ our passover is sacrificed (margin, slain) for us." Prove to me that a portion of that lamb was alive after it had been slain, and the blood sprinkled upon the post of the doors, then I will believe that Jesus was dead and alive at the same time.

Again Peter, on the day of pentecost, taught that Jesus went into the state of death—the grave, soul and body. Acts 2: 31.—"He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, (the grave,) neither did his flesh see corruption." Here we have the testimony of the inspired Peter, and of David, a prophet of the Most High God, that Jesus himself literally died, and ceased to exist as a conscious being.

The highest eulogy that has ever been given upon his character by uninspired men, has been given by infidels. They say his character was a model of perfection. His death, as described by the evangelists, they admit; but his resurrection they deny. Unless you can prove to them that the Father raised him up out of the grave immortal, three days subsequent to his death, according to the Scriptures, infidels are right in taking the position that death is an eternal sleep; from the fact that there would be no testimony in the wide universe of God to prove that any of Adam's posterity would ever have a future state of being. Glory be to God! in this state of despair, the gospel stands out in bold relief, because it reveals to us the fact that his Father did raise him from the dead immortal; that as he came forth out of the grave, he took possession of the "keys of death and the grave." Therefore he is in possession of the power to be death's plague and the grave's destruction. It furnishes us with some five hundred and fifteen witnesses, whose character for truth and veracity has never been impeached, to sustain the doctrine of his resurrection. Among them was a Thomas, who handled him by putting his fingers into the prints of his nails, and his hands into his side, which had been pierced by the Roman soldier; therefore no deception.

Thus the glorious doctrine of life and immortality has been demonstrated unto us by the Father, in the resurrection of his Son to unending existence. Consequently he now stands before us in the great plan of redemption, not as a suffering Savior, not as a dead Savior, but as one "whom God hath raised from the dead," to be the medium, appointed by *Himself, through which* pardon and immortality can come to the children of the first Adam. "I am he that liveth and was dead; and behold I am alive forevermore, amen, and have the keys of the grave and of death." John 11: 25.—"I am the resurrection and the life."

Again. "As the Father hath life in himself, so (in like manner) hath he given to the Son to have life in himself: and power to give it to as many as thou hast given him." To the Jews he said, "Ye will not come unto me that ye might have life." Rom. 6: 23.—The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." That is, eternal life (immortality) is the *gift of God*, and comes to us *through Jesus Christ*. 1 Tim. 6: 13–16.—"I give thee charge, in the sight of God, who quickeneth all things, and Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times (times of restitution) he shall show" that he is "the blessed and only Potentate, the King of kings and Lord of lords,—*who only hath immortality*, dwelling in the light which no man can approach unto." Here the Apostle has taught us that Jesus is destined, at some future day, to become an earthly potentate, (king over all the earth.) That in the times of restitution he will show that he *only* of all the potentates of earth hath immortality! Therefore, *he only hath a right* to earth's dominion, and power to give immortality unto us; consequently, if we turn our backs upon him, we never can come into possession of immortality; therefore the time will come when we shall cease to exist as conscious beings. Solemn thought!

4. The gospel reveals to us the truth that immortality is a conditional blessing. Heb. 5: 9.—"And being made perfect, he became the *author* of eternal salvation unto all them that obey him." Rom. 2: 6, 7.—"Who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life." That is, by believing the things concerning the kingdom of God, and the name of his Anointed, and yielding implicit obedience to all his requirements: unto such, the Lord will render eternal life when he comes.

But if it be true, as Plato taught, that man has an immortal soul, which is a divine essence that emanated directly from God, and existed previous to man's being made, then the testimony of Paul is to be rejected, and the doctrine of eternal life through Jesus Christ is the height of folly.

5. The gospel reveals to us the time when those who seek for immortality shall come into possession of it. 1 Cor. 15: 50.—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, (that is, the kingdom of God is not to be possessed by mortal men, but by immortal,) neither doth corruption inherit incorruption." That is, corruption and incorruption do not dwell together in man at the same time, consequently *he who teaches the heathen* dogma of the immortality of the soul, is guilty of laying Paul in a lie!

Again, says Paul, "Behold I show you a mystery; we shall not all sleep, (that is, those saints *which are alive when* Jesus comes will not die,) but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, (the righteous dead,) and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." And the Apostle, in his first letter to the Thessalonian brethren, (4: 16) has made the sounding of this trumpet to depend upon the Lord's second coming. "Then this mortal will put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, *which giveth us the victory through our Lord Jesus Christ*."

Thus we have shown you how life and the right to immortality were lost; also how they are brought to light through the gospel; consequently, man is a mortal, fleshly, animal being; therefore his entire being is subject to decay, and liable any hour to fall down under the power of death. Paul testifies, that "the first man is of the earth, earthy; the second man is the Lord from heaven." Jesus taught Nicodemus that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Man may rise high in the scale of morals, and as a literary being he may ascend pyramids upon the back of pyramids, until he shall become master of every science that was ever taught under the broad heavens; still he is mortal, and before he can have a spiritual nature, he must be born of the Spirit. And as there must be a begetting in nature in order that a child be born, so in grace man must be "begotten by the incorruptible word of God, *which liveth and abideth* forever."

Reader, would you come into possession of unending existence? Come to Christ! Would you bear the victor's palm, wear the white robe, sing the conqueror's song, and with the shining host of God's elect plant your feet upon fair Beulah's blissful plains? Come to Christ! Would you be immortal, and stand secure amid the scenes of that tremendous day, when Christ shall vacate the Father's throne, and in robes of royalty descend the burning pathway of the heavens? Come to Christ! Amen.

Matilda, C. W.

For the Crisis.

Musings with Self.

O cruel self! why dost thou linger still, and cause my wounded heart so oft to bleed, and every hour with grief annoy because thou canst not altogether rule? Or, if in part thou hast been overcome, why gather all thy strength again, and just at the hour when I would bid all selfish thoughts be gone, why art thou lurking still around my foolish heart, to cripple all my usefulness, and spoil my good designs? If in *one* point I foil thy plans, I quick perceive thee in another gaining ground, and rising up just in time to steal away my strength, when other foes are on the alert which claim my constant care. When thou art *half* subdued, thou dost complain of sad neglect, of treatment so unjust, of shame, and oft pretended grief;

And yet, 'tis only selfish pride,
Which in thee I've mortified.

And now I will not banish thee, lest thou return with double force and overcome me ever unawares; and as thou art not content with ruling *half*, I'll take away thy rule *entire*, and give God's faithful *Spirit* and his word the rule that thou hast borne, and it shall bind thee as my prisoner; then all thy ways I can control. For well I know thy musings savor not of motives *pure*, in ACTIONS *even* GOOD, or solid hopes; therefore I will not trust thy voice at home, nor heed thy pleas [illegible] wrought.

[illegible]

E. B. F[illegible]

For the Crisis.

Baptism.

Baptism is the name of the act of baptizing. Through this action called baptism the disciples in primitive days were *buried* in the likeness of Christ's death, and *raised* in the likeness of his resurrection. The Greek word signifies to *dip, plant, plunge, bury, immerse*, but never to sprinkle. When our friends die, we signify it by burying them; even so when we become dead to sin, if consistent, we shall be buried; buried in less than ten years too.

Death to sin implies an entire cessation from a former course of transgression. If thus dead, better be buried. If dead and buried, we must be raised from the watery grave, or we can have no future life. "If we have been planted in the likeness of his death, we shall also be in the likeness of his resurrection." How impressive, significant and glorious these things appear when looked upon with a single eye; but when whittled down to a point to suit pride and to evade the cross of Christ and his example, how nonsensical and foolish! It appears to me that any man, unless completely bewildered in the fog of mysticism, must see the force of the language of the good old book on this point.

The question is frequently asked, "Is baptism essential to salvation?" The living God is not a non-essential God, neither does he deal in non-essentials in the Bible. He has commissioned his servants to go into all the world and disciple all nations, *baptizing* them in the name of the Father, Son, and Holy Ghost; and has promised that those that obey shall be saved; and declares that the balance shall be damned. If any body wishes to tamper with the Almighty, and try to get into the kingdom for less than the advertised fare, they can try it; but I think they will find at last that there are no second-class tickets to be had with Jesus' signature attached to them. "Repent and be baptized, every one of you, for the remission of sins;" so says Peter. Amen. God has set before you life and death, and has given the price of both. Choose ye! J. FLETCHER BAKER.

West Winsted, Ct., Aug. 12th, 1859.

For the Crisis.

A Few Thoughts on Luke 21: 25, 26.

Luke's record is,

1. Signs in the sun.
2. Signs in the moon.
3. Signs in the stars.
4. *Distress* of nations, (not of individuals,) with perplexity, and at the same time the sea and waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth, (not things that are happening among them.)

Why all this? What is the cause of all this distress, perplexity, this overwhelming fear? He says,—"For the powers of heaven shall be shaken! And then shall they see the Son of man coming!" Let us compare this with the testimony of the other witnesses.

Says Matthew (24: 29,) (1) "The sun shall be darkened." (2) "The moon shall not give her light." (3) "The stars shall fall." (4.) "The powers of heaven shall be shaken, and then shall the sign of the Son of man appear,—all the tribes (nations) of the earth mourn." Is not this coincident with Luke's distress, perplexity,—fear? Mark's testimony is the same like Matthew's to need repeating.

Is John silent on this [illegible] theme? No. What he, in connection with Peter, James and Andrew heard, he afterwards saw, [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

"My Heart is Fixed."

Earthly voices linger round me
As I tread the narrow way,
Ever seeking to allure me
In the paths of sin to stray.
Oft they whisper of the pleasure
Worldly honor can impart,
And they flatter and deceive me,
Hoping thus to gain my heart.

When my eyes are dim with weeping
Over sins and follies past,
Demons come with dark'ning shadows,
Saying, "You will fall at last."
But I'm trusting in my Savior,
Christ the mighty One to save;
He has promised to redeem me
From all sin and from the grave.

Powers of darkness, can ye move me,
While the everlasting arms
Ever hold my trusting footsteps
From your sinful, luring charms?
While my feet are planted firmly
On the Rock of ages strong,
With the lamp of truth to cheer me,
And Jehovah for my song?

Ah! I scorn your bold endeavor
To regain me by your wiles,
Loving, far above your favor,
To secure my Savior's smiles.
Yes, I'd choose to suffer alway,
Scorn and sorrow, grief and pain,
That with Jesus, on Mount Zion,
I at last may live and reign.

JULIA E. L.

Westfield, Mass.

For the Crisis.

A Sermon.

BY H. V. LYON.

"Who hath abolished death, and hath brought life and immortality to light."—2 Tim. 1: 10.

The prevailing opinion of the religious world is, that all men are in possession of an immortal soul, which is to exist subsequently to the death of the body, either in happiness or misery, and its existence is to run parallel with the existence of God!

This opinion has been derived from the heathen world. The first among the heathen philosophers who taught this heathen dogma with any degree of success, was Zoroaster, who lived during the reign of Artaxerxes Longimanus, one of the kings of Persia. Being one of the most learned men of his age, he exerted a powerful influence among the nobility of the empire; consequently the bulk of the people embraced the dogma. Pythagoras, a disciple of his, embraced the doctrine and carried it over into Greece with a little alteration. Among the Grecian philosophers who taught the doctrine with a success that might have astonished the angelic host which encircle the throne of the eternal, are to be found a Socrates and a Plato; men whose intellectual capacities have been equalled only by a few of Adam's race. When the Jewish church began to apostatize from the faith once delivered to the saints, a portion of them embraced this heathen dogma. But at last Jesus came, waging war with this doctrine, by bringing heaven's artillery to bear against it. Reader, please listen to him. "Search the Scriptures (the prophets,) for in them ye think ye have eternal life; and they are they which testify of me."—"I am the way, the truth, and the life."—"I am the resurrection and the life."—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—"Whoso eateth my flesh and drinketh my blood, hath eternal life, (in prospect, or in Christ,) and I will raise him up at the last day."—"As the living Father sent me, and I live by the Father, so he that eateth me, even he shall live by me;" (at the resurrection of the last day.)—"And as the Father hath life in himself, so hath he given to the Son to have life in himself; and power to give it to as many as thou hast given him."

Subsequent to his death, burial, resurrection and ascension to his Father's right hand, the apostles, in obedience to the [illegible] commission, continued the war which he had commenced. But the apostles' [illegible]

beast, full of names of blasphemy, beautifully arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications; and among the ingredients which are to be found in this cup, is the doctrine of the soul's immortality. And as her daughters have never been weaned from the breast, they have incorporated it into their creeds; consequently their teachers are handing it out to their hearers as a part and parcel of the word of the living Father; nevertheless it is at war with every page of the book of nature and revelation. Listen to my text, "Who hath abolished death, and hath brought life and immortality to light through the gospel." According to the laws of language, my text amounts to positive declaration that life and the right to immortality were lost, but brought to light through the gospel. How lost? How brought to light?—are the questions growing out of the text, and to which your attention is invited.

1. How was life and the right to immortality lost? In order to answer this question correctly, it will be necessary for me to call your attention to the creation of the first man. Gen. 1: 26.—"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." In Gen. 2: 7, we are informed of what kind of material man was made.—"And the Lord God formed (made) man of the dust of the ground." Here we have the Divine testimony that man was made of dust, therefore material. But Adam, though he was in possession of all the faculties that the human mind can ever possess, was destitute of thought, because the brain had not been put in an active state. Now comes the question, What did the Lord do to Adam, that he might think, reason, hope, fear, love, adore, imagine, comprehend, and aspire after unending existence?—Heathenism, Romanism, and Protestantism combined, are united in answering that God put into man an immortal soul, which was a part of himself; and this constitutes the thinking, the knowing part of man. All this, on the part of these three great powers, is assumption. What saith the Word? Please listen to it. "And the Lord God formed (made) man of the dust of the ground, and breathed into his nostrils the breath of life," (margin, lives.) The same breath that he had put into the beast, for they have all one breath.—Eccl. 3: 19, 20. "For that which befalleth the sons of men befalleth beasts; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no preeminence above a beast; (in the article of death,) for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Gen. 7: 21, 22.—"And all flesh died that moved upon the earth, both of fowl, and of cattle, of beast, and of every man; all in whose nostrils was the breath of life, of all that was in the dry land died."

Here we have the testimony of God that man and beast have one breath; and that they alike die, and go to one place; and that man in the article of death has no superiority over the beast. But to the question: "The Lord God breathed into his nostrils the breath of life: and man became a living soul" (or a living creature); and when his breath departs from him, he is thrown into the same lifeless condition that he was in prior to the breath being put into him. Ps. 146: 4.—"His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Eccl. 12: 7.—"Then shall the dust return to the earth as it was, and the spirit (breath) shall return unto God who gave it." When did God give it? Gen. 2: 7.—"He breathed into man's nostrils the breath of life; and man became a living soul." Thought was the result. And having planted a garden eastward in Eden, there he put the man whom he had made, in connection with his wife, on trial for immortality; and, as a test of his obedience, the Lord gave him full liberty to eat of all the trees of Eden freely, "except of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." (Hebrew, "Dying, thou shalt die.")

Behold Adam as he now walks amid Eden's beautiful groves, in unison with his Maker; the beasts are all tame, and as they passed before him he gave names to them all. But how soon this blissful scene is changed! The serpent being more subtle than any beast of the field, influenced Eve to disobey God by saying, "Ye shall not surely die: for God doth know that in [illegible]

knowing good and evil." Eve listened to the seducer, and reached forth her hand and gathered fruit from the tree, eat thereof, gave her husband, and he did eat. And upon that very day in which he partook of the forbidden fruit, he became a dying creature, by the sentence of death being passed upon him; for the law knows no mercy. In the language of London's pulpit orator, (John Bunyan) upon every sentence is written death!

In Gen. 3: 17–19 we have the penalty of that law which Adam broke; the death that he was to die, and the only death that he or any of his posterity have ever died, and its nature as given and defined by the Lawgiver himself. Please listen to it.—"Because thou hast done this, (eaten of the tree which I commanded thee not to eat,) . . . in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This penalty, when fully executed upon man, deprived him of life, and reduced him to dust, placing him in a condition where he would be just as though he had never existed as a conscious being; and to make his punishment sure, man was driven from the garden of Eden to till the ground from which he was taken. And God placed "on the east of the garden of Eden cherubims and a flaming sword, which turned every way, to keep the way of the tree of life, lest he put forth his hand, and eat and live forever." Here we have the reason assigned why the tree of life is guarded, "lest man put forth his hand, and eat and live forever." Also the second act of mercy on the part of God towards man, after he had sinned, in shutting him away from the tree of life, "lest he should eat and live forever" in a state of rebellion against his moral government; and thus the doctrine of endless torture or misery would have been true.

If Adam had stood the trial, he would have had a right to the tree of life, and eat and lived forever. He would have come into possession of power to have placed his posterity where they could eat and live forever. But, upon his failing to stand the trial, he lost life and the right to immortality; and thereby placed himself and his posterity in the grave, where they must have remained *eternally*, if the Father had not been heard to say, "I have found a ransom." Rom. 5: 12, 14.—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men. . . Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

In Isa. 25: 7, we are taught that in that day when the Lord shall create a feast of fat things (the marriage supper of the Lamb,) that he will destroy in this mountain (Mount Zion) the face of the covering cast over all people, and the vail that is spread over all nations, and he will swallow up death in victory. Here we have a beautiful figure, borrowed from the practice of ancient kings, who ordered a vail or covering to be cast over the face of one whom they had condemned to be put to death; and by it we are taught that all nations are under the sentence of death; therefore mortals, and tending to the grave: and all this by the transgression of the first pair. "For since by man (Adam) came death, by man (Jesus) came also the resurrection of the dead." Hence all can see, who do their own thinking and reading, how life and the right to immortality were lost.

This brings us to the second part of our subject, namely, How have life and immortality been brought to light through the gospel?

1. The gospel reveals to us the fact that the Father promised to send Jesus, the second Adam, into the world, (Gen. 3: 15.) Also the fact that "when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4: 4, 5. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16. "For as in Adam all die, even so in Christ shall all be made alive." That is, as Adam, by his transgression, hath placed his race in the grave, even so by Christ shall all the race come up out of their graves. "But every man in his own order." And that order is given unto us by Jesus, John 5: 28, 29.—"Marvel not at this; (i. e. when ye shall see Lazarus, etc.,) for the hour (time) is coming in the which all that are in the graves shall hear his voice, and shall come forth; [illegible]

2. The gospel reveals to us the fact that Jesus was placed here on trial for immortality—that he stood the trial—that he died, was buried, and was raised from the dead immortal; and is now in possession of the power over death and the grave. Heb. 2: 9–18.—"But we see Jesus who was made a little lower than the angels, (angels are immortal, Jesus was mortal) for the suffering of death. . . For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. . . . Forasmuch, then, as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. . . Wherefore in *all* things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Here we have the testimony of the great Apostle to the Gentiles, that Jesus was made *in all things* like unto his brethren; therefore he must have been mortal, and on trial for immortality. Heb. 5: 8–10.—"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God, a High Priest after the order of Melchizedec." Heb. 4: 15.—"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Jesus himself once said, "The prince of this world cometh, and hath nothing in me." Because he had stood the trial, kept the law which Adam had broken, and in keeping it, he magnified it, and made it honorable. Therefore, he became the "Israelite in whom there is no guile."

3. The gospel reveals to us the fact that Jesus died. Being made of a woman, and made under the law, therefore he fell under the sentence of death, though no guile was found in him. And in due time he literally died, that we might have life. Peter's testimony is in point. Acts 2: 23.—"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 3: 14, 15.—"But ye denied the holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince (author) of life." Paul's testimony is in point, 1 Cor. 15: 3.—"For I delivered unto you first of all that which I also received, how Christ died for our sins according to the scriptures." 1 Pet. 3: 18. Jesus was "put to death in the flesh." Jesus himself testifies positively that he was once dead. Rev. 1: 18.—"I am he that liveth and was dead; and behold, I am alive forever more, amen; and have the keys of the grave and of death."

Again, when he was demanded by the Pharisees to give them a sign, he answered them, "There shall be no sign given to this generation, except the sign of the prophet Jonah: as Jonah was three days and three nights in the whale's belly, even so shall the Son of man be three days and three nights in the heart of the earth." This sign was given as a proof of his being the Messiah. Therefore, it furnishes us with immutable testimony that Jesus, soul and body, for three days and three nights, lay in the heart of the earth. Consequently he did not go to hell, (as some suppose, nor to heaven,) but into the tomb of Joseph, there to rest until he was made alive by his Father raising him up from the dead. Again he said, "My soul is exceeding sorrowful, even unto death." Reader, was Christ with the truth when he said, "My soul is exceeding sorrowful, even unto death?" You answer "yes." Truly, then, the doctrine of the soul's immortality has no place in the great plan of redemption; consequently it is of heathen origin.

In Isa. 53: 10, we are taught that the Father would make his soul an offering for sin. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin." Now the law demanded the death of the victim that was to be offered in sacrifice on the altar: and as Christ was the antitype of those sacrifices, consequently his soul must be slain in order that the antitype fill the type. The paschal lamb, that was slain at the command of God by Moses, is proof that Jesus died. "For even Christ our passover is sacrificed (margin, slain) for us." Prove to me that a portion of that lamb was alive after it had been slain, and [illegible]

Again Peter, on the day of pentecost, taught that Jesus went into the state of death—the grave, soul and body. Acts 2: 31.—"He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, (the grave,) neither did his flesh see corruption." Here we have the testimony of the inspired Peter, and of David, a prophet of the Most High God, that Jesus himself literally died, and ceased to exist as a conscious being.

The highest eulogy that has ever been given upon his character by uninspired men, has been given by infidels. They say his character was a model of perfection. His death, as described by the evangelists, they admit; but his resurrection they deny. Unless you can prove to them that the Father raised him up out of the grave immortal, three days subsequent to his death, according to the Scriptures, infidels are right in taking the position that death is an eternal sleep; from the fact that there would be no testimony in the wide universe of God to prove that any of Adam's posterity would ever have a future state of being. Glory be to God! in this state of despair, the gospel stands out in bold relief, because it reveals to us the fact that his Father did raise him from the dead immortal; that as he came forth out of the grave, he took possession of the "keys of death and the grave." Therefore he is in possession of the power to be death's plague and the grave's destruction. It furnishes us with some five hundred and fifteen witnesses, whose character for truth and veracity has never been impeached, to sustain the doctrine of his resurrection. Among them was a Thomas, who handled him by putting his fingers into the prints of his nails, and his hands into his side, which had been pierced by the Roman soldier; therefore no deception.

Thus the glorious doctrine of life and immortality has been demonstrated unto us by the Father, in the resurrection of his Son to unending existence. Consequently he now stands before us in the great plan of redemption, not as a suffering Savior, not as a dead Savior, but as one "whom God hath raised from the dead," to be the medium, appointed by *Himself, through which* pardon and immortality can come to the children of the first Adam. "I am he that liveth and was dead; and behold I am alive forevermore, amen, and have the keys of the grave and of death." John 11: 25.—"I am the resurrection and the life."

Again. "As the Father hath life in himself, so (in like manner) hath he given to the Son to have life in himself: and power to give it to as many as thou hast given him." To the Jews he said, "Ye will not come unto me that ye might have life." Rom. 6: 23.—The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." That is, eternal life (immortality) is the *gift of God*, and comes to us *through Jesus Christ*. 1 Tim. 6: 13–16.—"I give thee charge, in the sight of God, who quickeneth all things, and Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times (times of restitution) he shall show" that he is "the blessed and only Potentate, the King of kings and Lord of lords,—*who only hath immortality*, dwelling in the light which no man can approach unto." Here the Apostle has taught us that Jesus is destined, at some future day, to become an earthly potentate, (king over all the earth.) That in the times of restitution he will show that he *only* of all the potentates of earth hath immortality! Therefore, *he only hath a right* to earth's dominion, and power to give immortality unto us; consequently, if we turn our backs upon him, we never can come into possession of immortality; therefore the time will come when we shall cease to exist as conscious beings. Solemn thought!

4. The gospel reveals to us the truth that immortality is a conditional blessing. Heb. 5: 9.—"And being made perfect, he became the *author* of eternal salvation unto all them that obey him." Rom. 2: 6, 7.—"Who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life." That is, by believing the things concerning the kingdom of God, and the name of his Anointed, and yielding implicit obedience to all his requirements: unto such, the Lord will render eternal life when he comes. "But if it be true, as Plato taught, that man has an immortal soul, [illegible]

5. The gospel reveals to us the time when those who seek for immortality shall come into possession of it. 1 Cor. 15: 50.—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, (that is, the kingdom of God is not to be possessed by mortal men, but by immortal,) neither doth corruption inherit incorruption." That is, corruption and incorruption do not dwell together in man at the same time, consequently *he who teaches the heathen* dogma of the immortality of the soul, is guilty of laying Paul in a lie!

Again, says Paul, "Behold I show you a mystery; we shall not all sleep, (that is, those saints *which are alive when* Jesus comes will not die,) but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, (the righteous dead;) and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." And the Apostle, in his first letter to the Thessalonian brethren, (4: 16) has made the sounding of this trumpet to depend upon the Lord's second coming. "Then this mortal will put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, *which giveth us the victory through our Lord Jesus Christ.*"

Thus we have shown you how life and the right to immortality were lost; also how they are brought to light through the gospel; consequently, man is a mortal, fleshly, animal being; therefore his entire being is subject to decay, and liable any hour to fall down under the power of death. Paul testifies, that "the first man is of the earth, earthy; the second man is the Lord from heaven." Jesus taught Nicodemus that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Man may rise high in the scale of morals, and as a literary being he may ascend pyramids upon the back of pyramids, until he shall become master of every science that was ever taught under the broad heavens; still he is mortal, and before he can have a spiritual nature, he must be born of the Spirit. And as there must be a begetting in nature in order that a child be born, so in grace man must be "begotten by the incorruptible word of God, *which liveth and abideth* forever."

Reader, would you come into possession of unending existence? Come to Christ! Would you bear the victor's palm, wear the white robe, sing the conqueror's song, and with the shining host of God's elect plant your feet upon fair Beulah's blissful plains? Come to Christ! Would you be immortal, and stand secure amid the scenes of that tremendous day, when Christ shall vacate the Father's throne, and in robes of royalty descend the burning pathway of the heavens? Come to Christ! Amen.

Matilda, C. W.

For the Crisis.

Musings with Self.

O cruel self! why dost thou linger still, and cause my wounded heart so oft to bleed, and every hour with grief annoy because thou canst not altogether rule? Or, if in part thou hast been overcome, why gather all thy strength again, and just at the hour when I would bid all selfish thoughts be gone, why art thou lurking still around my foolish heart, to cripple all my usefulness, and spoil my good designs? If in *one* point I foil thy plans, I quick perceive thee in another gaining ground, and rising up just in time to steal away my strength, when other foes are on the alert which claim my constant care. When thou art *half* subdued, thou dost complain of sad neglect, of treatment so unjust, of shame, and oft pretended grief;

And yet, 'tis only selfish pride,
Which in thee I've mortified.

And now I will not banish thee, lest thou return with double force and overcome me ever unawares; and as thou art not content with ruling *half*, I'll take away thy rule *entire*, and give God's faithful *Spirit* and his *word* the rule that *thou* hast borne, and it shall bind thee as my prisoner; then all thy ways I can control. For well I know thy musings savor not of [illegible] pure, in ACTIONS even GOOD, or solid hopes; therefore I will not trust [illegible]

[illegible]

E. S. F[illegible]

For the Crisis.

Baptism.

Baptism is the name of the act of baptizing. Through this action called baptism the disciples in primitive days were *buried* in the likeness of Christ's death, and *raised* in the likeness of his resurrection. The Greek word signifies to *dip*, *plant*, *plunge*, *bury*, *immerse*, but never to sprinkle. When our friends die, we signify it by burying them; even so when we become dead to sin, if consistent, we shall be buried; buried in less than ten years too.

Death to sin implies an entire cessation from a former course of transgression. If thus dead, better be buried. If dead and buried, we must be raised from the watery grave, or we can have no future life. "If we have been planted in the likeness of his death, we shall also be in the likeness of his resurrection." How impressive, significant and glorious these things appear when looked upon with a single eye; but when whittled down to a point to suit pride and to evade the cross of Christ and his example, how nonsensical and foolish! It appears to me that any man, unless completely bewildered in the fog of mysticism, must see the force of the language of the good old book on this point.

The question is frequently asked, "Is baptism essential to salvation?" The living God is not a non-essential God, neither does he deal in non-essentials in the Bible. He has commissioned his servants to go into all the world and disciple all nations, *baptizing* them in the name of the Father, Son, and Holy Ghost; and has promised that those that obey shall be saved; and declares that the balance shall be damned. If any body wishes to tamper with the Almighty, and try to get into the kingdom for less than the advertised fare, they can try it; but I think they will find at last that there are no second-class tickets to be had with Jesus' signature attached to them. "Repent and be baptized, every one of you, for the remission of sins;" so says Peter. Amen. God has set before you life and death, and has given the price of both. Choose ye! J. FLETCHER BAKER.

West Winsted, Ct., Aug. 12th, 1859.

For the Crisis.

A Few Thoughts on Luke 21: 25, 26.

Luke's record is,

1. Signs in the sun.
2. Signs in the moon.
3. Signs in the stars.
4. *Distress* of nations, (not of individuals,) with perplexity, and at the same time the sea and waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth, (not things that are happening among them.)

Why all this? What is the cause of all this distress, perplexity, this overwhelming fear? He says,—"For the powers of heaven shall be shaken! And then shall they see the Son of man coming!" Let us compare this with the testimony of the other witnesses.

Says Matthew (24: 29,) (1) "The sun shall be darkened." (2) "The moon shall not give her light." (3) "The stars shall fall." (4.) "The powers of heaven shall be shaken, and then shall the sign of the Son of man appear,—all the tribes (nations) of the earth mourn." Is not this coincident with Luke's distress, perplexity,—fear? Mark's testimony is too much like Matthew's to need repeating.

Is John silent on this sublime and solemn theme? No. What he, in connection with Peter, James and Andrew heard, he afterwards saw, and he "bare record" of it "all." He says, after reverting to the testimony of the other witnesses,—"The heaven departed . . . and every mountain and island were moved out of their places. (Won't this cause the sea and waves to roar?) "And the kings of the earth, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman," (all "nations") "hid themselves in the dens and in the rocks . . . and said, . . . Fall on us and hide us (from what?) from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come!"

Ah! here is "distress of nations," [illegible]

What says Daniel? [illegible]

...say the sun will be darkened. 3. The same witnesses say the moon will be darkened. 4. They all say the stars fall. Their testimony is,—the powers of heaven shall be shaken,—the heavens depart,—Peter says, "with a great noise,"—rolled together as a scroll,—every mountain and island moved out of their places,—the sea and waves roar,—the sign of the Son of man appears,—the Son of man himself, on his throne, is seen,—the whole multitude of the wicked nations, tribes and individuals, are *distressed, perplexed*, their hearts *failing for fear*,—they quake,—they shriek,—they fly! It is all in vain; the great day of the Lamb's wrath *is* COME, and who, oh! who shall be able to stand? In this view, we have a fulfillment, so full, so perfect, that there is no chance for a mistake or a repetition.

That the American people should suffer as they have for months past been suffering, is to be expected. Their insatiable thirst for gain,—that utter repudiation, as a people, of the only means for gaining wealth that God will bless,—viz., honest industry,—can lead to but one result; and every few years their gilded schemes are all frustrated, and their splendid air-castles come tumbling down over their heads, involving the innocent with the guilty in one common ruin. And there is another thing for which they must suffer terribly yet, as a nation. There has been a groan, "deep, dolorous and immense," going up from the oppressed and down-trodden sons and daughters of Africa, for many long, long years; it has entered into the ears of the Lord of Sabbaoth, and retribution, swift and terrible, will come. *Blood* they *must* drink. They must feel the weight of the almighty arm of Him who has said,—"VENGEANCE is *mine*; I *will* repay, saith the Lord!"

All this must come, and *soon* too; for the last work of God's people is nearly done, and the last items of the prophetic word are being fast filled up; but the "distress," the "perplexity," the "fear," the "trouble such as never was" before, brought to view in the sacred word of prophecy, belong to the awful hour, when the shaking and departing heavens shall reveal to the gaze of a wicked world their enthroned and angry Judge, and when the shaking and moving mountains and islands shall cause the sea to roar, and their hearts shall *fail* them, and they shall sink in *eternal ruin*. *That* will be the *day of* JUDGMENT *and* PERDITION *of ungodly men*.

C. L. PERCIVAL.

Massiwippi, C. E.

The Revival in Ireland.—Interesting Incidents.

The following extracts are taken from the correspondence of the New York *Chronicle*, dated Dublin, July 30th. Its origin is related as follows:—

"In one case a pious lady is on a visit to the North. She becomes deeply interested in the spiritual condition of a poor old man. She visits, reads, and prays with him. Again and again she does. The dark mind at last opens to the light, and the hard heart is touched by the Savior's love. He is converted. Within his own heart a deep anxiety springs for the conversion of his wife. He cannot repress it. Under the influence of the same truth she is brought, and her aged spirit rejoices in Christ. They tell their new-born joys to others. They invite their neighbors and friends to pray with them and share their happiness. The revival in that locality was begun. In another part four young men were converted. The condition of the Sunday-School and the prayer meeting soon fixed their attention. To pray for their success and improvement was their immediate resolve. Month after month, though anxiously they watched for signs of improvement, still they saw none. Delay did not quench their zeal. Faith in the Divine promise sustained them, and they prayed on till the Spirit came with power, and the revival began."

Some of the noticeable features of the work remind us of the late awakening in our own country. As—

"*The union of all ministers and Christians in the work.* Ministers of the Episcopal sect, who would not a few months ago unite with a Baptist, or recognize his ministerial claim—Presbyterians, Methodists of various sects—all mingle and cordially co-operate. 'We have no isms in this town at present,' says a correspondent, 'nothing but Jesus, the Savior of sinners.' Asperities, jealousies, unkindly feelings, are melting down. One of the Bishops has presided at a large united meeting, and uttered sentiments in his address worthy of the Christian, if not in harmony with the lofty pretensions of Episcopacy.

The action of the laity. Elders, deacons, leaders, and members, are very prominent. In prayer meetings, and visiting the awakened, they are very active. They originate and lead meetings, they address the assembled crowds on the great and absorbing verities of faith, they deal with the awakened, and in other ways are filling up various departments of christian labor from which many of them had been shut out.

The spirit of prayer. It is the most prominent. Never was there anything like it. In many places, every second house in the streets is a Bethel. In houses, shops, warerooms, squares, school-rooms, churches and chapels, they meet for prayer. They gather in thousands. Every place of worship is opened almost from morning till night. Only the other day the beautiful Botanic Gardens at Belfast were visited by about forty thousand people, who in different groups spent the day in various kinds of religious services. A week or two ago the new court-house at Coleraine was [illegible] the people. Arrangements [illegible] for celebrating the event in the [illegible] manner. As the day approached no [illegible] be found to open or attend the [illegible] Hall. Meetings for prayer were proposed. They were hailed by the community, and the place was crowded from morning till night by thousands of devout and interested persons. Over the whole population a deep and absorbing religious feeling is spread. Trade is interrupted. Mills sometimes cannot go on. Editors apologise now and then to their readers that their paper is delayed on this account, and markets are scarcely attended—while railway directors are putting on special trains, and allowing them to run till a late hour, for the convenience of parties attending religious services from a distance. All churches are sharing in this tide of blessing. None are exempt."

The following account is from the *British Messenger*, of Aug. 1st.

"It commenced in the District of *Connor*, a place, which, it is said, has been privileged to have an evangelical ministry for the last hundred years. Four men, comparatively young—met for prayer in the autumn of 1857. They continued to pray for the Holy Ghost and the revival of the work of God. Others joined them. They were instrumental in the conversion of numbers. The Rev. Mr. Moore of Connor must have been also very cordially and earnestly engaged in forwarding the work there; for one of his elders writes, that in his congregation 'there are believed to have been from 300 to 400 genuine conversions, and still the Spirit is being poured out in rich abundance.' Writing again, May 23, the same correspondent tells of the outpouring of the Spirit on *Ballymena*.

During the past week *Ballymena* has been visited in a remarkable manner. Hundreds have been struck down by the mighty power of God, and constrained to cry out, 'What must we do to be saved?' Many, very many have found peace, and are now rejoicing in the liberty wherewith Christ makes his people free. The first drops seem to have fallen on Sabbath evening, 15th inst., at a revival meeting held in a Sabbath-School room, by the Rev. J. S. Moore, and to have made rapid progress from that time.

But prayer preceded; for in another letter from a young man we are told that he and others had commenced a prayer-meeting with an attendance of about seventy the first night. On the second, he says, 'two young men from Connor came in to assist us; the school-room was crammed, and a deep impression was made on many of those present.' Toward the close he says, 'Ballymena is dry as yet. Surely we will not be passed by without enjoying this shower. Do, I entreat you, pray for us! Ask God to cause religion to flow down our streets as a mighty stream! 'Shine forth, O thou that dwellest between the cherubim!'"

"In *Ballymena*, at the earlier stages of the awakening, while a man was praying with great earnestness for a direct manifestation of the Spirit as on the day of Pentecost, fifteen individuals in the crowd were simultaneously prostrated, and with loud cries for mercy, borne off the ground, or prayed over by ministers and friends. At Rasharkin, while one prayed that the Holy Spirit might descend as with fire, a flash of lightning, which filled the building at the moment, struck the congregation with awe, so that trembling with terror, they prostrated themselves upon the floor, and out of a congregation of 700 there were 100 cases of decided conviction.

About the beginning of June the awakening commenced in *Coleraine*, and advanced with remarkable rapidity, as if it were to embrace the whole community. At the first meeting held, more people assembled than ever attended any meeting in town, either for instruction or amusement. The day after the meeting not fewer than 150 cases of decided conviction were known, and on the evening of that day the conversions were more numerous still. In one week the whole place seemed to be turned up-side-down; young and old were affected, and business, except in selling bibles and testaments, which was unusually large, was well nigh paralysed."

SOME RESULTS.

"*Christian union promoted.*—Dr. Cook of Belfast, in a lecture he gave on revivals said, that '*the great end of them was to counteract all sectarian spirit*, and to show that God appeared in all sections of his church, and performed a common work in them; and that it was their duty to teach in that spirit of truth and mercy which He had inculcated upon them.' This spirit appeared early in the movement. A meeting of ministers was convened to consult about a forenoon prayer meeting. The following week the first meeting was held in the Music Hall, presided over by the Mayor, and about eighty ministers, of various denominations, were on the platform, while the hall was so densely crowded that the lower room had to be opened also to hold the overflow. A minister of the Established Church writes thus, on having witnessed this soul-thrilling meeting: 'God grant that it may be the inauguration of a new epoch, when christians will show the world that, however they may differ in non-essentials, they agree in fundamentals, and can love as brethren.'

Entire streets which were known as being the most disorderly portions of the town, in which nothing was to be heard but quarrelling, cursing and blaspheming, especially on Saturday nights, have been so thoroughly changed, that last Saturday night there was scarcely a house in them in which prayer and praise had not taken the place of drunkenness and disorderly conduct. Ministers and praying laymen are frequently up nearly all night, pointing out the way of salvation to the convicted, and praying with them."

The following paragraph is from the Report of the General Assembly of Aug. 6th.

"The effect produced by this awakening on the life and character of those who have experienced it, is decidedly evangelical—a deep sense of sin, especially of the sin of having neglected the great salvation, fervent love of Christ, intense brotherly kindness, earnest desire for the conversion of sinners, habitual communion with God, and delight in his Word, worship and service—these attributes of character are assuredly the fruit of the Spirit, and those are the characteristics of multitudes who have lately declared themselves the servants of Christ. The drunkard has been made sober, the libertine chaste, the blasphemer and Sabbath breaker devout, the worldling constrained to think deeply and penitently of his sins, and to flee from the wrath to come. These are surely trophies of divine grace, and many such trophies as these have been raised to the honor of God since the commencement of the present revival."

The World's Crisis.

BOSTON, SEPTEMBER 14, 1859.

Wilbraham Campmeeting.

This great feast of tabernacles commenced Aug. 29th, according to appointment, and was crowned with triumphant success. We think it was decidedly the best meeting we ever had on that ground. We felt assured the Lord smiled upon us during the whole meeting. We very much doubt whether a campmeeting was *ever* held, at any other place, characterized by so good order as our late meeting at W. We did not see the first disorderly act during the entire meeting. We heard no hooting or disturbing noise. All was quiet, peaceful, heavenly. It seemed like holy ground. We lay down to rest as quietly at night as in our own peaceful homes. There were forty-one tents and sixty-four preachers, and although a variety of views were represented, all seemed to love one another. The meeting was noted for good feeling and kind deeds to all who visited the ground. Every disciple of Jesus appeared to enjoy the meeting and feel glad that he was there. The weather was most delightful; in short, every thing seemed to conspire to make this a scene of profit to all visitors, and one of happy remembrance to every one who participated in its devotions. The Camp Hill at W. has become a hallowed spot to many of the lovers of Jesus, who will long for the next annual gathering, if Jesus does not come to take them before the returning anniversary of this tabernacle feast.

It is a lovely shade, grass-grown, upon the hill top, overlooking a wide-spread landscape, pleasant farm houses, distant hills, ponds and winding stream. We are only sorry that all the dear pilgrims could not have been present; but hope, if deliverance does not come, to see a gathering next year, like the great feasts at Jerusalem, when *all* went up to worship the Lord. Commence at once, and lay by a few mites, saved by self-denial, till the aggregate shall be sufficient to take you to this feast of tabernacles, which is, to us, like the transfiguration scene to Peter, James and John. The christian love-cords are greatly strengthened by the hallowed associations in the tented grove, where soul-stirring exhortations, ardent petitions, and enchanting songs, mingle in holy harmony, and echo afar at morning's dawn, or upon the balmy evening air, to cheer the heart of the weary pilgrim, who comes to rest in this sweet bower of prayer. [For a full report, see our next issue.]

Collinsville Campmeeting.

The Collinsville meeting was an excellent one, affording much comfort and profit to those who attended it. It was distinguished for good order, kind feeling and happy results. We met many christian friends with whom we have worshiped the Lord in other places, in former days, and we were rejoiced to find them steadfast in the truth and practical religion. The church appears to be doing well in Ct., standing firmly for the faith once delivered to the saints. They, like others, have their trials, but they have learned that these light afflictions work out for them "a far more exceeding and eternal weight of glory." They have counted the cost, and concluded to pay the price. The truth and light are evidently advancing in this State, and the sectarian opposition is less and less effective in its resistance against the glorious hope of the gospel. Candid, thinking men are fast losing their confidence in the popular theology of the day, and are becoming delighted with the harmony and simplicity of the true Bible doctrine. They now begin to see the difference bewteen fables and the word of the Lord.

We did not get to the ground at the commencement of the meeting, and when we did arrive, having traveled all the preceding night, we felt rather dull, and lay down in the straw and slept; consequently we are not able to give a report of the first part of the meeting, but learn from others that it was interesting.

Wednesday, Aug. 24th. This has been a very rainy day, but our meetings have been excellent. Preaching in the Collinsville tent, which is large and convenient, and speaks well for the enterprise of our brethren in that place. We found some that were seeking the Lord, who requested prayers, and received comfort in the Lord. We had conversation with one, a poor cripple, who is a member of an evangelical church, once distinguished for simplicity of dress and manners as well as holy living. This man was found at evening's hour, by a brother in Danielsonville, Ct., in a very destitute situation, uncared for by a cold world, and a proud church. With a good Samaritan feeling, and acts corresponding, the brother in D. took the poor man into his house, provided for his wants, and in the morning put $8.00 into his hand and sent him on his way rejoicing. While he tarried at the house of this good man, he learned something of the blessed hope that cheered the heart of him who had shown by his kind deeds that pure christianity consists in something more than a bare *profession* of religion, and union with a popular church. He was told of the campmeeting soon to be held at Collinsville, and felt an anxious desire to see more such people, and become acquainted with their mode of worship and learn more of their faith. Learning that his Samaritan host intended to be at the campmeeting, he felt still more anxious to be present, and finally succeeded in reaching this delightful grove. His expectations seemed to be more than realized. With streaming eyes and a rejoicing heart he rose in a prayer meeting in the Hartford tent, Wednesday evening, and said he had been seeking for real christians, and he was satisfied that he was then enjoying their society. He felt like Simeon of old, when he took the child Jesus in his arms, and said,—"Now lettest thou thy servant depart in peace . . . . for mine eyes have seen thy salvation." This prayer meeting will be long remembered by those present.

Thursday, A. M., was very rainy, but at noon it cleared away, and we think nature has not smiled more beautifully since the fall of Adam. The silver rain drops pending from the leaves and sparkling in the golden sunlight produced a magical effect upon the beholder.

This morning, Sr. M. S. Mansfield, from Mich., spoke in the Collinsville tent on "pure and undefiled religion," showing that it consists not in mere profession, and being "in good and regular standing" in some evangelical church, but in *right doing*.

In the evening, we listened to a very profitable and interesting discourse from Bro. H. L. Hastings. The sermon was admirably calculated to give exalted views of our Creator, and remove the contracted notions that characterize many professors of religion; at the same time awakening love to God in the hearts of the hearers, while our Bro. portrayed in a forcible manner their indebtedness to him for every thing worth having.

Friday, A. M., Sr. Mansfield addressed the people, and was heard by a deeply interested audience, while she proved very clearly from the Bible, that the righteous get no reward till Christ comes the second time. Those who listened seemed satisfied that *woman* can do something for Jesus *now*, as well as in the days of the apostles. Bro. and Sr. Mansfield have labored with much success in the western states, where they think of returning after the Wilbraham campmeeting. They are devoted to the cause of Christ and his truth.

In the P. M. we were entertained by Bro. E. Burnham. The discourse was profitable and instructive. The people were clearly shown how to become christians, and be fitted for the coming kingdom. The sermon was well calculated to exalt *Christ*, and cause the people to love him more, and serve him better. The necessity of *entire consecration* was made prominent, and all who wish to be saved were urged to submit entirely to the Lord and do all to his glory. In the evening preaching by the Editor.

Saturday, A. M., good preaching by Bro. Walter Pratt, whom we were all glad to see and hear, after his faithful and toilsome labors in the wide west. We do not see that his earnest zeal for Christ is at all abated, but rather increased. He has passed through many trying scenes since he left New England, but he is homeward bound with wide spread sail to catch the heavenly breeze. If it is so pleasant to meet our fellow laborers here, what height of rapture shall we feel when we greet each other upon the plains of glory in the coming kingdom.

In the P. M. Bro. Burnham preached an able discourse on the resurrection and judgment of wicked men, showing the *necessity* of both, in order that the Scriptures be fulfilled. The text was so plain in itself, that argument seemed hardly necessary. It reads:—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2: 9. It was very clearly shown that there is a future day of judgment; that the unjust are not being punished now, but will be after their resurrection and judgment.

In the evening Bro. Hastings preached a soul-stirring sermon, admirably adapted to awaken the backslider and show him his true position. A deep impression was made on many minds, which, we trust, will not be soon erased.

Lord's day. The weather was very fine, and the meetings excellent. We had a love-feast in the morning, during which, *one hundred and forty spoke in one hour*, besides singing some twenty times. It was a heavenly season, that will not be soon forgotten by those present. At the hour of preaching, Bro. Burnham presented an effective discourse on the atonement. A very large and attentive audience listened with deep interest. In the P. M., Bro. Hastings preached a very instructive sermon on practical religion, showing the importance of right living, in order to be useful in the vineyard of the Lord. The discourse was timely. Bro. W. Pratt preached the closing sermon in the evening, urging the sinner to repent, and the christian to a greater degree of faithfulness.

Thus closed a very profitable meeting. Several backsliders were reclaimed, sinners were converted, and five were buried with Christ in baptism. This meeting has done much towards spreading light and truth among the people. Prejudice is fast giving way, deaf ears begin to hear, and blind eyes to see, while once stupid hearts are rejoicing in the blessed hope of immortality through *Christ*. This is the field where Bro. S. G. Mathewson has bestowed his faithful labors for some time past, and he has reason to rejoice that his efforts have not been in vain. We hope to meet in the kingdom the loved ones whom we greeted at this feast of tabernacles. Let us all endure to the *end*.

Early Monday morning, Aug. 29th, we hastened away to the meeting at Wilbraham.

The following, from the Editorial columns of the Springfield *Republican*, we insert as of interest to many of our readers who enjoyed not this feast of tabernacles.

A full report of the meeting will be given by us in our next number.

Sunday at the Second Advent Campmeeting.

The campmeeting at Wilbraham of the sect of the Second Adventists closes this morning, after a successful continuance of seven days. The attendants have mostly been from Massachusetts, from North Adams on the west to Newburyport, and New Bedford on the east. Connecticut has contributed liberally, while the other New England states, New York, Pennsylvania, and some of the distant western states even, have been represented. This meeting being, to the sect, a general or national convention. There were about forty-five different tents on the ground, and the regular attendance of members of the sect has been rising five hundred persons. On Sunday, of course, there was an extra gathering both of sympathizers and curious outsiders. Probably not less than three thousand different people were present during the day. Hundreds went from Springfield; every livery stable being stripped of its horses and carriages for conveyances; while the other neighboring towns turned out proportionate quotas. Four of five hundred vehicles of all descriptions were stationed in the neighborhood of the camp-ground. Though many of this crowd were drawn by other than religious motives, or even by that of curiosity alone, and though it was not difficult to pick out booths and shanties where liquor was sold along with "pies and cakes and hot oysters," there was no disturbance of the worship of the disciples,—no rowdyism, or rioting, or even undue noise. This was the more noteworthy since there were no police on the ground, and no government except that of love and self-respect, the Second Adventists being non-resistants. The worshipers commanded respect for their sincerity, if they failed to secure sympathy for their belief.

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At 10 o'clock there was a sermon by Rev. John Couch of New Hampshire from Revelations, full of the technicalities of the Second Advent faith, and worse than Greek to the uninitiated in the jargon of the "beasts," the "horns," the "red dragon," the "seals" and the "trumpets." * * * *

The afternoon was opened with the largest audience and the most attractive talk of the whole session. Mrs. M. S. Mansfield was the orator. She is the wife of one of the Second Advent clergymen, and he joined her in opening the services by chanting the eighth Psalm.

Mrs. Mansfield said she had been urged to speak by brethren who still did not believe women ought to preach or speak in meeting. She took the bull by the horns, selecting as her text Paul's famous Corinthian counsel:

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law:—And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

Mrs. Mansfield first offered the *argumentum ad absurdum*, and showed that if Paul meant just what he said, and what modern theology taught from this text, women should not sing and pray in the churches; that they should not even go to the churches, but stay at home and ask their husbands what was taught; that those who hadn't any husbands, or whose husbands were blockheads, or wouldn't go to meeting, would stand a very poor chance for religious knowledge and culture; and further that as Paul elsewhere instructs the women to obey their husbands, those wives whose husbands tell them to preach in the churches (as hers did) were placed in an awkward predicament, from which Paul himself had left no escape. Then she followed him to his appeal to "the law," and showered the audience with cases and texts from the Old and New Testaments in illustration or in favor of women preaching. * * * Mrs. Mansfield then branched off on to the general subject of the equality of the sexes, and said the history of "the fall" showed the superiority of the woman, for Eve only yielded to the tempter after long argument and seductive appeals, while Adam was such a simpleton that he bit the apple at the very first invitation. So, too, in the order of creation, there was constant upward progression, a lower class being succeeded by one higher, and woman being made after man, she must be a little ahead of him. Her appeals for fair play for women, and to her sex to cease being the slaves and toys of the men, to eschew fashion and fine dressing, to cultivate physical health, and elevate the sex and thus the race itself, to be, in a word, the equal and the help-meet of the man, were quite eloquent and effective. She thanked God her husband was not one of those narrow, mean souls who want their wives to be simply slaves in the kitchen or ornaments in the parlor—but was willing to have her go along with him in the work of life; sometimes he led, then again she did, and again they marched abreast, as occasion and their capacities demanded. Mrs. Mansfield spoke extempore, and was at times quite eloquent.

Elder Miles Grant of Boston preached the regular afternoon discourse, on—1, will the wicked be punished; 2, where; 3, when; 4, how; and quoted liberally from the Bible to prove that they would be punished; on this earth; at or after the judgment day, for which they would be "reserved," and not directly after death; and by eternal and total destruction. The main portion of his discourse was on the form of punishment, concerning which he stated there were four theories: 1, that it was received in life; 2, that it was after death, but temporary, and ending finally in restoration to the kingdom of the blessed; 3, that it was endless torture and suffering; and 4, that it was total and instant destruction. The last he defended as the Bible doctrine, and held that this was the signification, in the original Hebrew, of all those words referring to the character of the punishment of the wicked, translated "perish," "perishing," &c., in the Scriptures. * * * * *

Of the sights and sounds of the "camp," most people have had an experience. This was only less luxurious and aristocratic than that of the Methodist denomination near the same spot a week before. Yet everything seemed comfortable; and if it is "glory" to lie on straw under tents, and eat and dress out of a trunk or a bag, for the sake of cultivating the art of killing your fellow men, the same word, with a higher signification, may not fairly be denied to those who thus assemble, and spend a week together, in the hope and for the purpose of saving souls for the Eternal Life.

Correspondence.

From Eld. P. B. Morgan.

BRO. GRANT:—A large number of friends failed to notice in the *Crisis* last spring the change of my post office address; and I take this opportunity to say to all such that I am no longer a resident of Illinois, but of Indiana, and am so far removed—and for other reasons—I cannot perform the labors of an evangelist in Illinois, as heretofore. I am now performing the quiet labors of the pastorate, and at the same time doing a little in a secular way. My mission in Illinois, Iowa and Wisconsin, although not accomplished, is, for a time at least, suspended—"not willingly, but by reason of Him who hath subjected the same in hope," I may say.

It has seemed God's will I should leave the labors and travel of the four years past, and occupy in a somewhat different manner for a time. But while this is the fact, I beg you, my beloved brethren, be assured I am yet one with you in the patience and hope of the gospel. And though now my circumstances have somewhat changed, and I have wherewith to feed and clothe my family, (which, many times, could not be said during the past four years,) and, what is equally as agreeable, the thought that I have a prospect of by and by paying my honest debts,—yet I can assure you my faith and zeal are not abated. My labors and trials I count as nothing; and feel yet ready, if God will, to undertake any effort that shall be for the furtherance of our thrice precious cause. In publishing the *Messenger*, and by the general financial crash just passed, I was reduced to what is worse than absolute penury; but having a clear conscience in the matter, I can say,—I trust to the praise of God,—that my peace and communion with God were never more joyful or abiding than now. My interest in the Illinois annual conference was never greater, nor did my heart ever beat higher in anticipation of success, than when I read the minutes of its last annual gathering. What conference in America can boast as much? What evangelist can report as much real labor performed, miles traveled, quarterly meetings attended, churches organized, sermons preached, and numbers baptized, as were reported by our veteran pioneer, Eld. M. Chandler, the evangelist of last year's Illinois annual conference? I hesitate not to say,—after more than ten years spent in the ministry of "this gospel of the kingdom," during which time I have traveled and preached in most of the states between the Atlantic ocean and the Mississippi river, north of Mason's and Dixon's line, and south of the 46° north latitude, including the Canadas,—I believe there is not one. No conference ever held by Adventists, local or general, gave so much evidence of efficient arrangement as has this in its last sittings. In this conference, I recognize not less than three or four churches gathered, by the blessing of God, under my own personal labors; and brethren, not a few, with whose hearts I feel my own is allied in inseparable bonds—whose God is my God, and whose end I trust shall be mine.

My interest in your prosperity, brethren, is no less than when proclaiming the truth in your midst. Our faith in the speedy consummation of Israel's hope should be mightily strengthened by the present accumulating signs of the times. But until this is realized, let us "mind the same thing, and walk by the same rule." You now have your churches organized, your quarterly conferences, and all annually represented in the State conference. Your individual independence, as members and as churches, is in the outset agreed upon. You have combined in this arrangement the evangelistic and pastoral offices; the independent and co-operative elements; and the vastly superior character of this arrangement, compared with the former disorderly way of getting on, you have demonstrated.

Continue, then, in well doing. Wherever there are three or four of you, organise; invite the Evangelist to visit you, ordain your Elder and Deacon, and set in order what is wanting; afterward, meet at regularly appointed times, sing, pray, read the Scriptures, exhort one another, and, like the primitive church, whose faith we contend for, upon every First day of the week break bread in remembrance of Christ, who *commanded*—"This do, in remembrance of me." Once in three months make out your report, and send, with one or more delegates, to the quarterly conference, securing, if no more, the occasional labors of the Evangelist, for the purpose of building up by the preached word. Remember that from the last quarterly conference [of the year] is to be sent delegates to represent your interests in the annual conference.

True, these things may require an effort, sometimes painful or self-denying; but have we not learned that except we labor we cannot live? And do we not know that such, or a somewhat similar course, is the only way by which we can perpetuate the lively and sanctifying influence of "that blessed hope"—the "exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust?"

And I desire to exhort you, brethren, to hold up the hands of those who labor among you in word and doctrine, and "*esteem them highly for their works' sake.*" It is sad that, after so faithfully laboring, the evangelist of last year should have received so small a pittance of his last year's due. Did our brethren of the East realise this matter as it is, no interests would so engage their attention, not even that of tracts, as to allow these things to be so; but here "we see through a glass darkly;" we must do what we can. And yet I write this under the painful belief that not only Bro. C. but also Bro. P., and many others laboring in the West, *know* what it is to want the common necessaries of life for their families; and, unlike the worldling, they do it with no prospect of an earthly return. But again I say, let all do what they can, remembering the sacrifice of those who have left all for the unspeakable privilege of preaching the word; and though they may not be men trained and adorned according to scholastic lore, yet, know they are equipped with what is infinitely more valuable, viz., the panoply of the Gospel—the truth as it is in Christ, and a rich christian experience. "The laborer is worthy of his hire."

But I have written you a long letter. It is to you each, beloved brethren and sisters, among whom I have formerly gone preaching the word. Brethren, pray for us. And may the benediction of God be upon you all. Amen.

Union Mills, Laporte Co., Ind., Aug. 24th, 1859.

From P. Tandy.

BRO. GRANT:—I esteem it a very great privilege to peruse the Crisis from week to week, which bears many heart-cheering epistles from different brethren and sisters from the east, west, north, and south. Dear friends, we may be hated by wicked men and devils, but "they hated me," says Christ, "before they hated you." Then, let us not be discouraged. We are scattered here and there over this wide earth, probably we shall never have personal acquaintance until Jesus comes the second time; yet it is a duty and a privilege to become familiar with each other through the medium of the pen. What blessed privileges we may thus enjoy. Now mark; if we belong to Christ's body, we shall certainly care for the members of that body, shall we not? The apostle says, "By this ye may know that ye have passed from death unto life, because ye love the brethren." The same beloved apostle says again, "Whoso keepeth the word of God, in him verily is the love of God." Again; "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God." The same apostle says, "If we love one another, God dwelleth in us." Let us think of the love of God manifested in giving his only Son to die, to ransom us from that penalty entailed upon us by the disobedience of our first parents.

Think also of the unspeakable love the Son of God has shown towards fallen man, by his great willingness to die for and forgive even his enemies. He consented to that ignominious death upon the cross. There he was extended between heaven and earth, as if not fit for either place. And after they had made a crown of thorns and placed it upon his head, ridiculing him, even spitting upon him and giving him vinegar mixed with gall to drink; he looks upon them with an eye of pity and says,—"Father, forgive them, for they know not what they do." What compassion was here manifested! Again, we see the Father's love in making his will plain to our understanding; he has not left us in the darkness, but he has given us a revelation—*we do well to take earnest heed to it!*

We see the Spirit of Christ is very tender, affectionate, forbearing and kind; and in proportion as we possess this spirit, we should manifest it in all our doings. It will mingle with, and give grace and loveliness to, all our acts, both public and private. We ought to have the same regard for each other's feelings that the beloved apostle Paul had. He said he would not eat meat so long as the same was a cause of offence to his brethren, or an occasion of stumbling. He also says, the strong ought to bear the infirmities of the weak; and we should ever

beware lest we make still weaker the weak for whom Christ died, and whose lives are precious in his sight.

Dear brethren and sisters in the Lord, is there any class of people on earth from whom the world have more reason to expect a clear exhibition of the spirit of Christ, in its various features and graces, than from those who are constantly looking for the speedy redemption, yea, I may say looking daily for the return of their blessed Savior? Ought not the bearers of this most solemn and subduing message ever presented to mortal man, continually to show the length and breadth of its controlling and subduing power on their own hearts and lives? May the grace of God be sufficient for us, is the prayer of your unworthy brother.

From Geo. Dillabaugh.

Dearly beloved in Christ, fellow pilgrims and saints scattered abroad :—The church in this place have enjoyed the labors of our dear Bro. Grant. We esteem him very highly for his works' sake. The church has been greatly quickened and strengthened in their faith. Some others have already taken a stand for the truth, and we hope to see others. Prejudice has given away among some, while those in high places are arraying all their forces against God's word. Bro. G. delivered seventeen discourses, the plainest and most simple, and yet the most powerful and argumentative to which I have ever listened. The great secret of success in laboring is, to practice what one believes; and if all of God's servants would be more careful in practising what they believe, we should see more pure and holy religion. We, who are looking for such glorious things soon to be realized, ought to be a very holy people, living *justly* and honestly before the world; for, unless we are strictly honest in *all* our dealings with our fellow man, how can we be *living epistles known and read of all men?* Christ is the christian's example. If we follow him, then we shall shine forth as lights in the world.

Brn. and Srs., let us practice *pure* religion every day. The church of Christ will be presented without spot; let us be *careful* in keeping ourselves *unspotted* from the sins of this polluted age. If we are in Christ, then let us try to walk as he walked; let us abide in Christ, that we may receive strength and nourishment from him. Our conversation must be holy; foolish talking and jesting is not profitable for the saints of God; let us keep on the bridle, for the tongue is an unruly member, and boasteth great things. It is the *pure in heart* that shall see God.

The way to Mount Zion, the city of our God, appears more lovely to me. Let the world despise us on account of our blessed hope, we will continue to tell them our King is soon coming.

Seneca Falls, N. Y.

From G. W. Barnes.

I am glad to hear that Bro. Hastings is trying to do something for the West. I hope we shall be remembered, and have some books sent to us. I would be glad to help, but I cannot now; hope to be able by and by.

I want to tell you something of how I live out West. I have preached in my feeble way, some in Minnesota, some in Iowa, and most of the time in Wisconsin, and have paid $75 dollars for books and to preachers, within the last eighteen months, and have not received one cent for preaching, or for a book, but God has blest in some measure; some have been converted, and some others have embraced the truth. We have formed a church here, and I think with a little help, and the blessing of God, there might be quite a number more added, that are already almost persuaded. I hope you and Bro. H. will remember us in your prayers, and with your books. It is a good place to give away books.

Russell's Corner, Wis.

Look Here!

The best book I know of to study the New Testament with is, *The Englishman's Greek Concordance*. 1 Vol. Royal 8vo. 880pp. Price $4. Every Bible student ought to have it. I will sell it to *poor preachers* (and I guess they are nearly *all* poor if they preach the truth,) for $3, which is the wholesale price. Those who are rich and generous can pay me $4 for it. It can be sent by express from Providence, Boston, or New York. Send your orders at once to H. L. Hastings, Providence, R. I.

New Tracts.

"Will all men be saved?" $2 per 100. A hard knock for Universalism. *Home*—12 pages. *Lost, Lost*—8 pages. *Life Insurance*—12 pages.

The last three are just large enough to slip into a letter without being folded. A hundred of each kind, 300 in all, will be sent for $2.00, or by mail, post paid, for $2.50. Address H. L. Hastings, Providence, R. I.

☞ Surely, that preaching which comes from the soul most works on the soul.

☞ If a good act benefits no one else, it benefits the doer.

Married.

In Cranston, R. I., Aug. 29th, 1859, by Eld. J. D. Brown, John P. Babcock of East Greenwich, to Miss Caroline S. Ross of Warwick.

Obituary Notices.

Died, at Northfield Farms, July 27th, after an illness of fourteen days, David Martin, son of David M. Beach, aged sixteen years.

He experienced a change of heart last spring, and made it manifest by a change of life. He was good, kind and industrious. He was a constant reader of the Bible, which became his daily companion. He embraced the faith of Christ's Advent to give immortality to all his saints, in which he hoped to share. In the last hour of his life he was sensible he must die. He bade good by to father, mother and sister, and sent his last messages to his absent brothers and sisters;—"Tell them to get ready to meet me in the kingdom of God." He soon requested us to sing the hymn,

"O for a faith that will not shrink!"

and also repeated the hymn, his favorite,—

"We are voyagers on an ocean,
And our destiny we know;"

then prayed most earnestly for us all that we might be an unbroken family in the kingdom of God. His last words were, "Praise God for this salvation!" and fell asleep without a struggle, leaving a good evidence that he will be remembered in the first resurrection. Some five or six weeks before his death, he followed his blessed Master down into the liquid grave in likeness of his death and resurrection.

Funeral services were conducted by Bro. Bennett of Hinsdale. After reading the 7th chapter of Ecclesiastes to the 20th verse, by my request, he preached a lengthy discourse from 1 Cor. 15 : 58. David M. Beach.

Sister Naomi Jane, daughter of Daniel M and Hannah Smith, of New Hampton, N. H., fell asleep in Christ, May 25th, 1859, aged twenty-three years, one month and twenty-four days.

Sister Naomi met with a change when about ten years of age, but did not become decided to live religion and bear the cross until she was about seventeen; soon after her health began to decline. About this time, without hearing any preaching on the Savior's soon coming, while reading the Savior's discourse on the signs, light broke in upon her mind, and she became established that the second personal advent of Christ was at hand. In the spring of fifty-seven, as the skill of four physicians had failed, she being unable to walk for twenty-two months, she wished the brethren to be called, and prayer offered in her behalf, which was done. It was the faith of those present that Sister Naomi would be strengthened sufficiently for her to attend to the duty of baptism, which had borne with much weight on her mind; and according to their faith she was able to walk, although she never fully recovered her health. Last fall, while the snow whitened the surrounding hills, with a Savior's love burning in her heart, she was enabled to go down into the water with a firm step; but the coldness of the weather and water did not quench the heavenly flame, which burst forth in an acclamation of praise as she arose from the liquid grave, finding in the path of obedience justification and peace.

The last nine weeks of her life she suffered much; but she believed in the Lord, that them which sleep in Jesus God will bring with him. May the consolations of the Gospel support the bereaved parents, that they, with the surviving sister, may meet Naomi with all the saints in the kingdom of God, where anxious nights and suffering days will never come. J. G. Smith.

Died, in Melrose, Mass., Sept. 1st, Ellen, only child of Mason M. and Ellen S. Flint, aged seventeen days.

Summary of News.

FOREIGN.

ITALY.

The National Assembly at Modena on the 20th, by an unanimous vote, decreed the forfeiture of Francis Fifth, and any other prince of the House of Hapsburg-Lorraine to the Ducal throne. All the members of the Assembly were present.

At Florence, on the 20th, the National Assembly of Tuscany unanimously voted the annexation of Tuscany to Piedmont, amidst acclamations of "*Viva il Re!*"

A defensive league has been concluded between the States of Central Italy. Prince Hircollin, Delegate of the Government of the Legation, had signed the act of accession to the League.

At the sittings of the Modenese Assembly on the 22d, it was unanimously resolved, by open voting as well as by ballot, to confirm and maintain, even at the price of sacrifices, the union of the Modenese Provinces to the Kingdom of the glorious House of Savoy.

The Paris *Pays* says that on the arrival of M. Parini to assume the Dictatorship of Parma, a portion of the troops proclaimed fidelity to the Bourbon Duchess and took possession of the fortress of Bardi, intending to hold it for their Sovereign as long as a chance of her restoration remained. The *Pays* also says that a French Division has reached Parma.

The *Times'* Paris correspondent says in his last letter: "The news from Central Italy received to-day appears to be good. The Italians pursue their main object of independence with steadiness and moderation, the best guarantee for success. The demand for annexation with Piedmont may give rise to diplomatic complications, though some persons of good judgment and authority doubt that the Emperor of the French was serious in any engagement for the restoration of the late rulers of Central Italy, as probably the Emperor of Austria will find out before long, if he has not done so already."

The Florence correspondent says: "I hear from Modena that Garibaldi has taken the command, not only of the Tuscan troops quartered in the Duchy, but also of the military forces raised in the Duchy itself, and in the adjoining Parmesian provinces. Those of Modena and Reggio alone amount on paper at least to two brigades, two battalions of Bersaglieri, one squadron of mounted guides, and one battery and a half; 12,000 Modenese, who, with as many Tuscans, will constitute a force of 24,000 combatants. There are rumors afloat of a concentration of Austrian troops at Mantua, and on the Modenese frontier north of the Po. It is well known that the province of Mantua extends across the Po on the right bank, all along the territory of Modena. As yet, however, I do not hear that the Austrians have ventured upon any serious move across the river.

On the other hand, there is no doubt but the Pope is straining every nerve to prepare for an attack upon his lost provinces of Romagna."

BELGIUM.

The Belgian Chamber of Deputies had agreed to the project for the fortifications of Antwerp by a vote of 757 to 42. *Le Nord* contends that the project will endanger the neutrality of Belgium.

It was reported that the British Government had congratulated the French Ambassador on the recent political amnesty, and that Queen Victoria addressed very warm congratulations to Napoleon on the occasion.

FRANCE.

Commands had been distributed to the Marshals at the head of the army of Italy.—McMahon is appointed to command at Lisle, where a large body of troops is being concentrated. Canrobert, Castellane and Baraguay D'Hilliers return to their commands at Nancy, Lyons and Tours. Niel replaces Bosquet at Toulouse. Magnan retains his post as commander-in-chief of the army of Paris.

The Moniteur, in announcing these nominations, says that the augmentation of these commands is in order to form a more equal division of the military force of the Empire.

A general impression prevailed that McMahon's appointment to Lisle was in reply to the projected fortifications of Antwerp.

The *Constitutionel*, in a semi-official notice, says that the reduction of the French army will take place immediately after the arrival of the *corps de armee* from Italy at their respective garrisons.

It was reported that Changarnier will refuse to accept the amnesty, and Victor Hugo, in declining the amnesty, says when liberty returns to France he will return.

Paris, Wednesday. The Moniteur of this morning contains the following:

"The Emperor having ordered that the army be placed from a war to a peace footing, the Minister of War has given orders that from September twenty thousand men should return to their homes, whose term of service expires in 1859. Moreover, furloughs of three months will be allowed to those who are in that class of exceptional cases provided for by the statutes of 1832; and the same has also been granted to men who can prove that they are indispensable to the support of their families.

The London *Post's* correspondent learns that the French government had addressed a despatch to the great powers, declaring that France will not assist the self-exiled Princes to return to their dominions by force, nor will she permit Austria or any other power to afford them military aid for that purpose.

AUSTRIA.

Letters from Vienna express apprehension that the difficulties of the Italian question will not be settled at Zurich, and give a report that furloughs granted to Austrian soldiers returning from Italy had been suspended, and that seven out of twelve Austrian corps de armee are to be retained on a war footing.

RUSSIA.

On the 20th of September the Hereditary Grand Duke will enter his sixteenth year, and, according to the laws of the empire, will attain his majority and take part in the deliberations of the Council of the Empire, and be present at the Councils of the Ministers. It is believed that on that day the general emancipation of the serfs of Russia will be proclaimed.

The reply of Prince Gortschakoff to the Prussian proposal for mediation had been published. It is dated July 7, and expresses in general terms a desire for peace, but insists on the necessity for a Congress. It carefully abstains from any notice of the basis of the proposal made by Prussia.

The Cabinet of St. Petersburg are said to be divided on the Italian question. The German party oppose the independence of Italy, while the Emperor and a small minority manifest more liberal sentiments.

The Conference at Zurich.—An article in the Paris Patrie of the 22d of August, seems to intimate that all is not going so smoothly at Zurich as the Nord would have us believe. The writer says:

Sardinia and Austria then, are incompatible at Zurich. Their plenipotentiaries already decline direct communication with each other; they only communicate through the medium of the French representative. So, before an agreement could have been come to, they won't even listen any longer to each other. This is a situation that greatly impedes a mutual understanding.

France, it is true, does all she can to allay this antagonism. She arbitrates with an authority equal to her wisdom. She brings to the negotiations a spirit of business that undoubtedly would succeed were it not confronted by the obstinate resistance of Austria.

Great, however, as is the conciliatory disposition of France, she nevertheless cannot go to such a length as to yield to Austria what she cannot abandon, and what she has the right to consider as the fruit of her victories.

France wishes Italy to be independent; Austria does not wish it.

France wishes the Confederation to be Italian; Austria wishes it to be Austrian.

France wishes the Pope to consolidate his power by prudent reforms; Austria wishes the Pope to remain subject to influences antipathetic to the French mind.

France desires that the Dukes of Tuscany and Modena may be able loyally to become reconciled with their peoples; Austria desires to impose them by force.

France wants the fortresses of the quadrangle to be occupied by a federal army; Austria wants these fortresses to be occupied as barracks by her army, that this may remain as a permanent menace against the independence of Italy.

Notwithstanding her spirit of generous and wise conciliation, we greatly fear that France herself will be unable to carry out her arbitration between Austria and Piedmont.

Recourse must be had, then, to another jurisdiction. Europe alone is competent to judge and solve such great difficulties, such serious interests.

For all these reasons, the Italian question in short, as it appears to us, can only be settled by a European Congress. The sword of France has cut through the treaties that consecrated the domain of Austria in the States of the Peninsula. It is to the authority of Europe that it pertains to complete the work.

Piedmont under Lock and Key.—Reports have come of great dissensions at the conference. It is said that the King of Sardinia insists upon the cession of the fortresses of Peschiera and Mantua to Lombardy; on the other hand, that he is willing to give up all pretensions to the Duchies. There is a rumor that the partisans of Prince Napoleon are actively engaged in agitating the Duchies in his behalf; with some promise of success. Still there the cry is war—war—war! The remedy in this crude state of things is not apparent to the Piedmontese. They say that they have had their house enlarged, but that the Austrians keep the key of it with *four* bolts.

The young Grand Duke of Tuscany went to Paris incognito to supplicate the Emperor to help him to his father's throne. The Emperor is reported to have said, "It is not my fault that you fought against Italy in the Austrian ranks." It may be gathered, therefore, from various sources that to restore the duchess and the dukes has become little less than an impossibility.

The Revival in Wales.—In Wales the revival is represented by a minister laboring there as "manifesting itself among all orthodox churches—The Established Church, Independents, Baptists, Welsh Calvinistic Methodists, and Wesleyan Methodists—alike. It has produced great unity and brotherly love amongst them. It is wonderful to behold what a spirit of prayer has possessed the Lord's people, more especially the recently converted, and what immediate replies are vouchsafed to their prayers. The prayer meetings are universal through Wales, and God meets his people."

Notices, &c.

☞ Bro. Edwin Burnham will commence a protracted meeting in Woodstock, New Brunswick, on Friday evening, after the second Sunday in September, and from that time will labor one month in the Provinces, as the friends may arrange.

Grove Meeting in Poultney.

Providence permitting we will hold a grove meeting in Poultney on Mr. Wells' land, Sept 18th. Should the weather be unfavorable, the meeting will be in the Stone Church.

Miles Grant.
Matthew Batchelor.

General Convention in Northern Indiana.

It is proposed to have a General Convention of churches and preachers at Union Mills, La Porte Co., Ind., commencing Thursday, Oct. 6th, and continue over the following Lord's day. The object of this meeting will be to determine upon a system, or plan of arrangements, by which the cause of our soon coming Lord may be more largely and effectually advanced in this region of the West. All such as are interested in an effort of this kind are specially requested to be present; preachers in person, and churches by their representatives—as it may be expected that important measures will be adopted at this meeting, in the carrying out of which there should be enlisted the largest possible interest of such as love the coming and reign of the Messiah.

Brethren, ye who desire to see something more accomplished for the advancement of our common cause than has yet been accomplished,—ye who believe it can be done, and that it should be done,—let us now arise, and in a united, intelligently-defined and systematic manner, undertake this effort, spreading far and wide a knowledge of "the faith once delivered to the saints."

The church at Union Mills has kindly offered their hospitalities to such as may attend the meeting, and will spare no pains to make the visit of delegates agreeable; but having recently incurred considerable expense in building a meeting-house and otherwise, it is deemed proper to say we could not presume further upon their liberalities; hence it is suggested churches see to it that their preachers are sent to this meeting without being embarrassed for want of means wherewith to go and come.

Friends coming via. P. Ft. W and C. R. R will stop at *Hannah Station*. Those coming by the M. S. and N. I. R. R. will stop at *La Porte*. Those coming by the N. A and S. R. R will stop at *Westville*, where brethren will call for them upon the arrival of Thursday afternoon train.

A. Logan.
F. Church.
P. B. Morgan.

Herald will please copy.

Notice.

The Iowa, Minnesota and Wis. Christian Conference will be held with the church of God in Springville, Badax Co., Wis., commencing Oct. the 6th, 1859, at 2 o'clock, P. M., and continue over the following Lord's day. As this conference is young in organization, embracing in its territory a new country, and is therefore a new field of labor, it is desired that as many of the preaching brethren within the precincts of this conference shall attend as can do so; and that all the churches of like precious faith within the limits of the conference should be represented by delegates or letter. Those that write epistles of christian salutation, we hope will be sure to write in season for their letters to be presented to the conference. Those that write will direct to Y. Higgins, Viroqua, Badax Co., Wis.

Those coming from the south will leave the river at Badax city, as it is but seventeen miles to Springville. Those that come from the east will come to Milwaukee, and from thence take the Milwaukee and Mississippi R. R. to Sparta, and from Sparta to Viroqua; a stage runs every Thursday. Those coming from the north and north-west will leave the river at Lacross, from Lacross to Springville; the stage runs Tuesdays and Fridays; fare $1 50. Friends coming from the south-east of this State will come to Prairie du Chien, from thence to Viroqua, the stage runs Thursdays, fare $3.00.

By order of the conference,
Y. Higgins, Evangelist.

Bro. Grant:—I have been requested to make known through the Crisis the condition of Bro. Timothy Dodge, he being in distressed circumstances. For a number of years he has been sick, and not able to labor but a small portion of the time, and for the last year his son, on whom he depended, has been confined to the house, and is now confined to his bed. If there be any that can lend a little aid, it would be very gladly received. They are in immediate want. His address is Brimfield, Mass. J. E. Ainsworth.

N. Illinois and S. Wis. Conference.

According to previous appointment, the southern Wisconsin and northern Illinois conference of the church of God will meet at Crane's Grove, Stephenson Co., Ill., Thursday, September the 15th, to continue over the First day. Let it be understood that the ministering brethren are expressly requested to be there on Thursday, at half-past ten o'clock. Crane's Grove is five miles south of Freeport. Those coming on the cars will write to H. Collings, Forreston, Ill. Provision will be made to meet them at Freeport, and convey them to the conference.

H. Collings.
S. I. Jacobs.

Michigan Church Conference.

The second annual meeting of the Michigan Church Conference is appointed to commence in the school house at Ballard's Corners, three miles south of Grand Rapids, Tuesday evening, Sept. 30th, and continue over Sunday. A general attendance of brethren and other friends is solicited.

O. R. L. Crozier, Sec.

Notice.

We are making arrangements with some of our eastern brethren to come and aid us in our western field, and wish our friends on either of the thoroughfares from New England to Chicago, Ill., to give notice through the "Crisis" immediately, where our brethren can stop and preach on their way, and receive aid to assist them on their journey. Will brethren west that want a servant of God among them, inform me at once. We are making special efforts to aid our western brethren.

My P. O. address, until further notice, is Batavia, Ill. Watson Pratt.
Boston, Sept. 13th.

Notice.

The next quarterly meeting of the Rhode Island Conference is to be at Fisher's Factory, Exeter, R. I., in the Temperance Hall, Sept. 28th, 1859. Those coming by R. R. come on the Providence and Stonington R. R. and stop at Wickford station.

Providence permitting, we will hold meetings in the State of Maine as follows:

In North Searsport, Sept. 20th and 21st.

Conference at West Frankfort, (old meeting house) Thursday, Sept. 22d, at 2 P. M., and continue over the following Sabbath.

Frankfort Village, (where Bro. Gilman Hammond may appoint) Monday evening, Sept. 26th, to continue evenings through the week, and over the Sabbath.

Newburgh, (where Eld. J. Morrill may appoint) Oct. 4th, 5th and 6th.

Conference at North Hermon Oct. 7th, and continue over the following Sabbath.

Conference at Holden, (where Bro. Clewley may appoint) Oct. 13th, at 2 P. M., and continue over the following Sabbath.

Corinna Village, Oct. 22d, at 2 P. M., and over the Sabbath.

Augusta, Oct. 26th, and continue over the Sabbath.

Note.—Will some Bro. in this place write us a line, informing us where the meeting will be held. Direct to North Hermon.

J. Billings.
J. Hemenway.

P. S. We shall look for letters at Frankfort, North Hermon, Bangor, Corinna and Augusta.

Come to Yarmouth.—What For?

1. Because the Maine Annual (adjourned) Conference is to be here.
2. Because this is to be an *important* meeting, and we want the co-operation of all lovers of the "Advent cause."
3. Because much is to be done, and what is done must be done *now*.
4. Because it is very desirable that all should agree upon the best plan to carry on the cause we so much love.
5. Because this *may* be the last annual meeting we may ever have, and we want to see as many as possible together once more.
6. Because the church here need your labors and words of encouragement.

Come, then, brethren and sisters, in the name of the Lord, one and all. Come praying. Come to labor for Jesus; and may the Lord of Israel meet with us. Amen.

In behalf of the cause,
R. R. York.

New Hampshire State Conference.

As the time draws near for the next session of our State conference, it becomes my duty to make the inquiry, Where shall our next conference be holden? Will brethren who may desire the meeting convened with them, please inform me at their earliest convenience, that I may be able to fix on the time and place, and give seasonable notice.

Should there be a choice in regard to the *time* of the meeting, please name it; but the usual time is the early part of October.

T. M. Preble,
Clerk of Conference.
East Weare, Aug. 20, 1859.

☞ The Lord willing there will be a public union prayer meeting held in Holden, Me., Saturday, Sept. 17th, at half-past nine, A. M. Preaching on the day following.

Israel Damman.

Appointments.

We would say to our preaching Bro., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. H. L. Hastings will preach in
Boston, Chapman Hall, Sunday........Sept. 18th

Eld. J. B. Cook will preach, Lord willing, at
Albany..........................Sunday, Sept. 16th

I will meet the brethren, Lord willing, at
Wallingford, Ct...................Sept. 18th
WM. A. FENN.

Eld. S. P. Babcock will preach in
Springfield, Mass...................Sept. 18th
Southbridge, Saturday eve.............Sept. 24th
Westville, (school house)...............Sept. 25th

Eld. S. W Bishop appoints to preach in
Vernon, Vt.........................Sept. 18th
North Dana, Mass....................Sept. 23d
Worcester, Mass.....................Sept. 25th
Clinton, Mass.......................Sept. 28th
Groton Junction, Mass.................Sept. 29th
Nashua, N. H........................Sept. 30th
Manchester, N. H., (where Bro. Libby may appoint)...........................Oct. 2d

Eld. L. S. Ludington appoints to preach in
Scitico...........................Sept. 16th
Springfield.........................Sept. 18th
Chester Factories...........Sept. 20th to 25th
Jawbuck...........................Sept. 27th
Thompsonville......................Sept. 28th
Warehouse Point.....................Sept. 29th
East Windsor........................Sept. 30th
New Britain..........................Oct. 2d
Plainville, Ct........................Oct. 4th
Bristol, Ct..........................Oct. 6th
Plymouth Hollow, Ct...............Oct. 6th and 7th
Newfie'd (for Bro. Mathewson)...........Oct. 9th

[We commend our brother to the love and sympathy of the churches he proposes to visit. Pray for him.—Ed.]

H. L. Hastings will preach at
Lowell, Friday evening...............Sept. 16th

Eld. Geo. Champlin will preach in
Bristol, Ct.........................Sept. 18th

By request I will hold meetings as follows:
Lowell..................Sept. 13th and 14th
East Boston.................Thursday, Sept. 15th
Stoneham...........Saturday and Sunday, Sept. 18th
From Tuesday to Friday following where Providence directs.
New Bedford....................Sunday, Sept. 25th
From Monday to Wednesday at liberty.
Providence, R. I...........Friday evening, Sept. 30th
Blackstone, Mass................First Sunday in Oct.
HIRAM MUNGER.

Bro. J. K. Bellows will hold meetings in
Chester Factories, Mass...............Sept. 16th
Cold Spring, Mass....................Sept. 16th
Pleasant Valley, (as Bro. Goodrich may arrange) Sept. 19th
Newfield, Ct........................Sept. 25th
Harwinton, Ct.......................Sept. 26th
Northfield, Ct.......................Sept. 27th
Plymouth Hollow, Ct..................Sept. 28th
Waterbury, Ct..............Sept. 29th and 30th
Bridgeport, Ct........................Oct. 2d
If the above conflict, write me at Bancroft or Cold Spring, Mass.

I shall attend Conferences in the following places:
Melbourne, Thursday eve................Sept. 22d
Troy, Vt., Thursday eve.................Sept. 29th
Each to hold over Lord's day.
J. G. SMITH.

Providence permitting, I will be at Portsmouth, N. H., Sept. 18th and 25th, and during the intervening week. [illegible] PRATT.

Business Matters.

☞ We are not able to publish all the receipts of monies from subscribers this week, as our figures have fallen short. The next No. will contain the remainder.

☞ Next week something may be expected in our *Tract* column.

To Correspondents.

J. B. Paine—We have no copies of No. 14 to spare.

J. Pinkham—Will send in a few days.

Amos Smith—All right.

Mrs. L. Kelly—All right.

H. F. Carpenter's P. O. address is Danielsonville, Ct.

C. F. Hudson's address is Boston, Mass., care of J. P. Jewett & Co.

Cash Receipts.

M L Clark 234, $22.00; Capt. E Mitchell 222, $5.00; Seth Stone 236, $1 66; F S Axe 262, $4.00; R F Woodford 258, $3.00; W F Higgins for Worcester brethren, $3.00; Mrs. R S Robinson 266, $2 50; E Swan 208, $1.25; H Butler 234, $3.00; A Bellows $2.50; J Kelsey, Jr., 75 cts.

A Healey 231, H P Hills 221, H Gibbs 221, B Herrick 195, G M Barber 231, Jenett Grant 231, J L Knapp 216, J Canterbury 208, P Gorton 221, W D Hubbs 203, G Hale 221, Jas. Peacock 203, D. Roberts 221, Mrs. E Buckland 234, J Sizer 221, W Curtiss 231, D S King 208,—50 cts. each.

W Jackson 260, D Kendall 208, Mrs. M Bland 234, L Wilcox 229, S Harding 234, E C Knight 234, M A Pote 234, D Hutchinson 173, A S Conant 234, W Chapin 234, R Whitney 208, L H Washburn 238 A Stein 238, M Fogg 221, S Boardman 234, T Chase 234, H Williams 246, H. E. Felton 234, A E Smith 208, J Whitecar 234, Eph Gee 234, W Howard 234, D B Rogers 234, S Atwood 234, R Smith 251, J Converse 208, L M Plummer 208, A Messer 221, G F Fowler 247, H B Martin 234, C C Tuck 234, M Brewer 219, L Taylor 234, H N Smith 234, R C Jackman 234, A Hunt 234, N G Nelson 234, T M Storer 234, Z Whitney 216, J B Paine 234, B F Brown 234, J P Barnes 234, W S Moulton 234, N Clark, Jr., 237, S McDaniel 230, W Collier 208, E Hodgson 221, B Hitchcock 249, F R Jenks 208, J A Stillman 208, S W Austin 208, A Brooks 230, Mrs. L Moore 234, G P Persons 235, L Watrous 234, O Jones 234, L Munson 234, J Curtis 234, Mrs. F A Taylor 208, M Gauson 208, S Woodruff 237, L Butler 234, A M Humphreville 221, R W Neal 256, A Smalley 234, Mrs. L Bradley 234, H Bennett 234, M Moorehouse 234, G S Hastings 234, J S Douglas 234, H Corbin 234, A P Barringer 213, Mrs. E Collins 234, G L White 244, E H Case 234, S Case 234, D Haskins 234, H Moses 231, C W Preston 234, B O White 234, M G Dunham 234, O D Woodruff 234, E Finch 234, F W Henry 234, J Covert 234, J Tutro 231, S P Goodell 234, J M Standcliff 208, A Russ 234, L T Moses 234, B F Miles 204, C M Sperry 234, G Miller 208, L Taylor 234, J Lowden 234, C W Baker 234, A Kingsbury 234, S B Stewart 208, H Haskins 234, M E Jewitt 236, J A Morgan 234, W Cowdry 221, A T Wiggin 234, M. Merril 234, W A Newton 210, D F Kendall 234, S F Hubbard 220, P Howard 234, S Goodell 234, H W Chase 234, I Barnes 224, M Cole 234, N Seward 234, D Randall 234, R V Lyon 230, R Pendleton 260, G Bliss 222, M R Robinson 234, L Hitchcock 234, A Hitchcock 208, M A Dickenson 234, A S Richards 234, C Newell 208, J C Day, for poor, J M Stone 234, S E Hancock, E Edson 238, C Benton 208, E P Robinson 238, J Mitchel 166, B Jenes 234, N McCulloch 234, M Burheit 178, L Moran 234, F Granbon 234, O D Pease 231, W S Olmsted 228, C Marble 238, D Ford 234, A D Smith 234, P Coon 134, G E Markham 234, I D Way 234, R Taylor 236, W B Bose 208, A B Reed 206, L Tiffany 234, H E Irving 208, A B Howard 234, R Avery 234, Mrs. P C Chandler 239, W M Hall 234, E Ellsworth 234, P Bishop 199, I Young 234, D D Thayer 165, S Holden 221, S Robbins 238, G Gillet 187, G W Gillespie 229, T R Weaver 234, A C Robinson 229, W A Cutting 234, G Bartlett 208, E Gaulkins 234, N Lazell 234, A R White 225, G L Mixter 234, A Tennant 256, O P Redington 235, W Babcock 234, P Rockwood 230, G Nellis 234, J Lock 208, S Cook 234, C S Whitney 234, Mrs. H. E. Wright 208, W W Taylor 234, M E Green 284, G L Rice 234,—$1 00 each.

E E Miles 229, E D Stowell 234, J H Hall 221, S H Nichols 143, B Patterson 234, J Brown 234,—$1.50 each.

For Books and Tracts.—Eld. Walter Pratt $4.00, I C Wellcome 45 cts, Mrs. M H Austin 50 cts, W L Stroud 45 cts, W G Sprague $6 00, H Williams $2.00, J Pinkham $2.00, E W Sweet $2.00, S Stone 15 cts, H Gibbs 50 cts, H B Martin 31 cts, J Leyford 25 cts, W Stark $1.18, F S Axe, $1.00, A G Hudson 50 cts., W S Knight 15 cts., B H Taylor 36, Eld. S S Brewer $5.40, D W Bonk $1.00, W Babcock 60 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus! does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent single; [illegible] per hundred; Postage 1 ct.

Death and Life: or the Destruction of the Wicked [illegible] By J. Blain, Baptist minister [illegible] hundred; [illegible] 40 cents; [illegible]

Bible meaning of the word [illegible] 2 [illegible]

Words of Warning.—2 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low, or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work, and will be read with interest by all. Price 60 cts. —postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $6.00 per hundred,—8 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

Son of God, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Gennesee, N. Y. Price $1, postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Saints' Inheritance, by Wm. Sheldon.—A good tract to give your neighbor. Price $6.00 per hundred, 8 cts. single. Postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

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For the Crisis.

On the Death of Eld. John W. Perkins.

AFFECTIONATELY INSCRIBED TO THE BEREAVED WIFE.

[illegible] The seal is set upon his brow,
Death's dreadful work is done;
He sleeps at last most peacefully,
The head that [illegible] done.
[illegible] the fight to win
The victor's glorious crown,
[illegible] his warfare were o'er,
He laid his armor down.

My sister dear, all lonely now
Thy pilgrim way must be,
And this poor world, so drear before,
Seems doubly dark to thee!
But let thy faith unwav'ring be;
The widow's God and friend
Has promised e'er to be with thee,
E'en to thy journey's end.

Sister, dost thou remember all
The bonds of other days?
When, with thy loved companion near,
Ye joined in prayer and praise?
When prayers of simple faith were heard,
A blessing to us given?
Ah! what a sweet encouragement,
A foretaste sure of Heaven!

Dear sister, think how quietly
Your husband resteth now;
Gone is each pain and sorrow now,
Still is that throbbing brow.
Ah! henceforth those who in the Lord
Do die are surely blest;
Free from life's turmoil and its strife,
They find a quiet rest.

How sadly will they miss him in
The home that gave him birth!
No more will he return to them,
To cheer their lonely hearth;
But, parents, brothers, sisters dear,
Whose griefs no tongue can tell,
Remember, oh remember still,
"He doeth all things well."

Dear sister, press thee onward then,
The journey ne'er give o'er,
For just within the distance lies
The bright and shining shore;
And angel bands are gathering
To wait their Lord's command,—
"Gather ye my redeemed ones
From every age and land!"

Full well I know we sorrow not
As those whose hopes are vain,
For there's a blessed promise given
T' assuage your every pain;
And, when you laid your loved one down
Beneath the cold, damp sod,
'T was with assurance sweetest, blest,
He waiteth here his God.

M. S. H.

Farmington, N. H.

For the Crisis.

Inconsistent Prayers.

I hear many things prayed for that seem to me very inconsistent. For instance, when I hear any one pray—"O Lord, sanctify my soul.' Give me a clean heart;" and at the same time do not believe it possible to be sanctified, or to possess a pure heart, I think the prayer a very inconsistent one.

When I hear a person say—"Here, Lord, I give myself away to thee; do with me as thou wilt;" and at the same time refuse to truly dedicate themselves from the heart unto God, and are rebelling against his will from day to day, I think such a petition very inconsistent.

When I hear a person pray—"O Lord, fit me out for usefulness in the world; enable me to do some good in thy cause;" and at the same time do nothing to benefit others, or to advance the cause of God, I think the prayer a very inconsistent one.

When I hear a person pray—"O Lord, strip me from pride; make me truly humble;" and at the same time live in the constant indulgence of pride; provide daily for its existence by making provision for it, by following all the fashions of the day—adorning the person with jewelry and flowers, costly apparel, and pampering its dainty appetite in every way, I think them very inconsistent prayers.

When I hear a person praying God to bless the poor, and open a way for them to have their wants supplied, and then turn away empty the needy applicant from their door, and seeking to quiet conscience by denouncing them, one and all, as impostors, I think them very inconsistent prayers. Such persons do not seek out the worthy poor; they never visit the abodes of wretchedness in order to alleviate their wants, but with the cry of "impostor" against every applicant, they close their purses, and harden their hearts against the pleadings of the poor.

When I hear a person pray that the gospel may spread throughout the earth, and at the same time give nothing to make it progress, I think the prayer useless and inconsistent. Such are like Aunt Dinah, a shouting colored woman. When the missionary box was going round, she would sing very lustily with others,

"Fly abroad, thou mighty gospel!"

but always threw her head back, and shut her eyes, *till the plate had gone by.* One day, however, the sable collector said to Aunt Dinah very bluntly, "Look a'here, Aunt Dinah! you needn't be singing "Fly abroad, thou mighty gospel, if you doesn't give nothing to make it fly!"

When I hear a person pray God to deliver the poor oppressed slave from his bondage, and at the same time oppress their own hirelings in their wages, withhold the rights of the poor, and rule with rigor those over whom they have authority, I think their prayers very inconsistent. [illegible] prayed for deliverance from [illegible] and obtained [illegible] as we sometimes term it—the evidence that God would deliver him; but he did not therefore sit down and do nothing. He selected a large and very fine portion of his flocks and herds, and sent them on before him as a present with which to pacify his brother, and this no doubt had much to do towards the accomplishment of his desire. If we desire to become pure in heart, we must come fully to Christ, and trust wholly in him to cleanse us from sin. If we pray truly to be useful, to be instruments of good, we must act in accordance with our prayer—we must *go to work*, and seek to accomplish good.

If we wish to be humble, we must *humble ourselves*, and deny self—make no provision for the pride of our hearts. If we truly desire the poor to be benefited, we must minister to them, if in our power—"give to him that asketh thee," according to your ability, and not denounce every one as an impostor. If we would have the gospel progress, we must give *something to make it go*, or devote ourselves to the work of promoting it.

Many will talk long and loud about the wrongs of the Southern slave, and pray much for them; while the poor white man at their very door is oppressed, robbed of his rights, and forced to toil hard for a scanty pittance, suffering cold and hunger: "but it is only a white man; he has his *liberty*, and the black man is in *bondage*." And so all the sympathy, prayers and efforts are in behalf of the poor slave down South. Better first do all we can for the relief of white slaves at the North—possessing naught but the *name* of liberty—and *then*, when our duty is faithfully discharged at home, do all in our power to relieve the oppressed abroad. And while we offer prayer for the heathen on foreign soil, let us remember the heathen in our midst, and not merely offer prayer for them, but visit them—give them the gospel—*carry it to their homes*; for alas! since the advent of gorgeous palaces in which to worship God, the poor do not have the gospel preached unto them.

Let us pray and work—work and pray.

M. D. W.

For the Crisis.

Brotherly Kindness.

This is one of the many graces of the Spirit, and none more requisite than this for the perfecting of the body of Christ, which is the church, and charity, which is the bond of perfectness. The Apostle Paul says, "Now abideth faith, hope, charity; and the greatest of these three is charity." "Charity suffereth long and is kind; charity envieth not; is not easily provoked; thinketh no evil; charity never faileth.' With this blessed principle we can ever overcome evil with good, and bear fruit to the glory of God.

The Savior says, "By this shall all men know that ye are my disciples, if ye have love one for another." Then this is the cord that binds the true disciples of Jesus together, and unites them to Christ, as a branch is united to the vine.—"This is my commandment, that ye love one another as I have loved you."—"Love is the fulfilling of the law;" and our love should be fervent, without partiality or hypocrisy; "for if ye have respect to persons ye commit sin, and are convinced of the law as transgressors." Then how careful we should be to let brotherly love continue. Love will soften the hard heart into tenderness and penitence. It is a plant of Paradise, and must have congenial soil, or it will not grow and bear fruit. O that we may all cultivate this heaven-born principle in our hearts and lives, that it may be said of us, "See how these brethren love one another!"

Brethren and sisters, may the Lord Jesus Christ guide you into all truth, and to a patient waiting for his glorious kingdom; and we will continue to pray, "thy kingdom come, thy will be done on earth as it is in heaven."

"Yes, he will come, no longer fear,
Though earth and hell assail;
His word attests the moment near,
And that can never fail."

L. WHITAKER.

Edinboro, Pa.

THE TRANSFIGURATION OF MEMORY.—"As there was an hour when the fishermen of Galilee saw their Master transfigured, his raiment white and glistening, and his face like the light, so are there hours when our whole mortal life stands forth in celestial radiance. From our daily lot falls off every weed of care, from our heart friends every speck and stain of earthly infirmity. Our horizon widens, and blue, and amethyst, and gold touch every object. Absent friends and friends gone on the last journey stand once more together, bright with an immortal glow, and, like disciples who saw their Master floating in the clouds above them, we say, 'Lord, it is good to be here!' How fair the wife, the husband, the absent mother, the gray-haired father, the manly son, the bright-eyed daughter! Seen in the actual present, all have some fault, some flaw; but absent, we see them in their permanent and better selves. Of our distant home we remember not a dark day, not one servile care, nothing but the echo of its holy hymns, and the radiance of its bright days—of our father not one hasty word, but only the fullness of his manly vigor and noble tenderness—of our mother nothing of mortal weakness, but a glorified form of love—of our brother, not one teasing, provoking word of brotherly fiddling, but the proud beauty of his nobler [illegible] our sister, our child, only what is fairest and sweetest."—*H. B. Stowe.*

From "The Gift of Power."

Tendencies of the Times.

BY REV. [illegible] PLATT.

THE VOICE OF GOD TO THE CHURCH IN VIEW OF THESE FACTS.

That voice calls first of all for more of *principle*, not feeling. Men who will take the word of God as their rule, and bend everything to its requirements. Men of stern metal, who will ring out clear and strong upon the world the unalterable truths of God's salvation. Men who will wield the weapon of the strongest moral influence, *consistent example*. "Specimen Christians!" to whom the world may wonderingly look, and the Church exultantly point as examples of what the gospel *can do*. Give us such men, and the hopes of the world will brighten, and her day-star speedily climb the sky. Give us such men, and the fair daughter of Zion shall no longer clothe herself in sackcloth and ashes, and hang her harp upon the willows of Babylon, refusing to sing the Lord's song in a strange land.

Give us such men, and they will seize with strong arm the restless spirit of the age, and bind it to the car of christian progress; they will render every invention tributary to the great work of evangelization; they will temper the recklessness and worldliness of the times into holy daring and benevolent acquisition; they will substitute profound principle for the superficiality and want of principle around them, and finally they will infuse a living fire into the pietism of the day, and compel its skepticism to surrender to the power of their example.

As one result of this principle, God calls for a better spirit among christians! Says an able writer—Steward—"Christianity relies not on the number or resources of its champions for its triumphs, but simply on their spirit."

We shall see the truth of this, when we remember that the world judges of the reality and value of religion by its practical results within the sphere of their own observation; and if they see there the duplicate of Christ's example—their own ideal of christian excellence personified—living, walking, talking, a thing of life, clothed in the vesture of unspotted moral purity, their hearts must melt, and "the hardest parts of the sinner will be found as powerless to resist the sharp sword of the Spirit as the softest."—Caughey. As another result of this principle, God calls for *fruit bearing Christians*. Not merely christians whose labors he *can* consistently bless, but those who shall *claim* fruit as their *right*, and usefulness as their *inheritance*. Men who shall take hold of that assurance of our Lord—"Herein is my Father glorified, that ye bring forth much fruit," and lifting it to the Throne of Mercy, by the power of that petition—"Father glorify thy name"—shall claim its fulfillment *always* as a covenant pledge. And then adding the supplemental plea—"I have *chosen* you and *ordained* you, that you shall go and bring forth fruit, and that your fruit should *remain*." "And now, Father, keep that which I have committed unto thee, that none may be lost"—should thus win, and retain till they go to their reward.

O that we would comprehend our privileges. God has done his part. He gives to every young convert an earnest ambition to be useful. In this, he is no respecter of persons. In his commands and promises he is not. He commands us all to "covet earnestly the best gifts," and declares that "whoso knoweth to do good, and doeth it not, to him it is sin;" and promises that "if we ask, we shall receive"—"if we cast our bread upon the waters, we shall find it after many days"—that "if we go forth weeping, bearing precious seed, we shall doubtless come again with rejoicing, bringing our sheaves with us." And, as if to silence all doubt and quiet every fear, assures us that "God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which we despise hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence."

Again, God calls for a more strict *individualism!* Generalization is the tendency of the times. Men's ideas are getting too large to dwell long upon personal responsibility! We merge our own responsibility in the duty of the *mass*, of the *society*, of the *Church*—forgetful that what is the duty of the whole, is, in part, a duty of each component part of that whole. The means within our reach must be used, or we fail, and by one failure the whole fails. We want to be more deeply imbued with the sentiment that the design of this life is to save the world—not to secure social position, wealth, etc., and that all the responsibility arising from the fact that we exist, and *may be useful*, rests upon us in our personal, identical character.

Again, as a consequence of this individualism—God calls for *believing Christians*. Faith is the grand moving force, and the promises the fundamental law, of the kingdom of God on earth. What that force might do within the limits of its law, we do not know; but one thing we do know—it might raise the dull, inert mass of mere profession to the level of [illegible] and then grapple with all the facts of existence with the power of a determined conqueror. It might infuse into the praying heart the consciousness of its strength, and inspire it to seek a sphere of action worthy of its responsibilities and its destiny. It might clothe our responsibilities with such a fixedness of identity as would extort from every prostrate soul the anxious inquiry, "Lord, what wilt thou have me to do?" and then send him forth a flaming messenger of salvation to the world around.

Again, God calls for an *aggressive Christianity* in the lives of his people. The first religious impulses, felt by the child of God, are aggressive. Like the first physical effort of the new-born child for air, they indicate a *necessity of the being!* And as, when great exertion is required, an increased action of the physical organs is demanded—so earnest, straight-forward, zealous aggression feeds the spiritual powers, and tunes them up to greater efforts and more lasting triumphs. The most holy christians are those who *fight* the most. O how much is needed a generation of daring warriors for God, who shall court danger, and esteem peril as a privilege, and sacrifice an honor!

Aggression is a law of life for the Church—may Heaven give us more of it!

Dr. Wayland relates that when the Baptist mission commenced among the Karens, the Missionary could only labor a few months in the year; but he labored faithfully, and a few were converted. The Missionary was obliged to leave his station, but returned in a year or two, fearful that they had all been scattered, and inquired for them. Judge of his surprise when he learned that 1,500 persons awaited baptism. How was it? Each pointed his neighbor to the Savior. There was an individual responsibility and an aggressive spirit.

* * * * * * *

They were *aggressive* Christians!

The truths and agencies of religion are equally well adapted to all classes and all time; hence its appeals are constant and universal; and aggression and extension soon enter into its very nature. Hence the questionable benevolence which would merely make the gospel *accessible* to all, finds no place here, but a burning love and zeal, which would *press it upon each*, is the distinguishing characteristic of its beneficence. God has done everything necessary for the salvation of the world, even to the impression of the excitements of his Spirit to that end, so that nothing is now needed, but for men to urge home the claims of Heaven upon every one, by precept, by example, by the powerful persuasions of urgent prayer and vehement exhortation.

Last of all, God calls for *Christians for the times!* Men of depth, of principle, and piety sufficient to sustain them in position, amid the whirl and foam of this superficial age. Men of sober sense and modest pretensions, to rebuke the extravagance of the day.

Men of far-seeing sagacity, and calm, determined prudence, to stand at the helm of the Church, amid the reckless race for worldly bubbles. Men who will estimate wealth, not so much by the sensual gratification it is capable of giving, as a means to lay up treasures in the heavens. Men of sober, but scrutinizing faith, who shall stand as the wave-washed rock, the same amid the commotion of the elements around, unmoved by the taunts, or sneers, or ridicule of the skeptical and profane. Men who shall be ever on the alert to lead every device, and invention and scheme to the great work of advancing the interests of the race, and harness every promising change in some way to the car of salvation.

Men who shall ride upon the very crest of the wave of progress, who shall roll on the first tide of emigration, who shall burn with the intensest fires of activity, but all with a settled purpose to range side by side with the adventurous spirit of the age, only to chain that spirit to the right and the true and the pure! To soar with it in its deepest mine, to roam with it in its wildest excursion, all still to point out God and humanity as the end of all effort, and the sum of all duty.

Men who shall claim success as their right, and conquest as their dower. Who shall dwell in such an atmosphere of holy love as to bring down upon their associates and the world the convicting influence of the "power of God." Men whose very lives shall be a standing refutation of Infidelity, and whose exertions shall prove that the humanities of the age are dear to their hearts.

Men who will "surrender their hearts to a single principle, and their lives to a single impulse," and who shall look continually for the outpouring of the Spirit from on high, and labor for its speedy appearing. Men, in short, whose battle-cry shall be, not—the sword of the Lord and of Gideon, but—the power of the Holy Ghost, the gift of believers! The power of the Holy Ghost the salvation of the Church! The power of the Holy Ghost the hope of the world!

"The power of the Holy Ghost *mine now and forever!*

☞ To live with a true economy is to live wisely. The man who lives otherwise has no prudent regard for his own happiness. But there is no worse folly than false economy.—*Critic.*

Selections.

Interesting Extracts.

The following extracts are from an old translation, or rather paraphrase, of the New Testament, furnished us by Bro. Geo. Dillabaugh, Seneca Falls, N. Y. The book is so worn that no trace of publisher or date can be found. The corners of the leaves are worn nearly round, so as to obliterate a portion of the text.—ED.

2 Cor. 5: 2. For in this present vehicle we groan under the oppressive load of mortality, ardently longing to be invested with that spiritual structure which awaits us in the regions of immortality.

4th v. For surrounded with this decaying tabernacle, we groan under the pressure of this mortal life—not that we are desirous to be divested of it. We are rather desirous that our celestial vehicle might be superinduced over it; that mortality might by an imperceptible translation be absolved in immortality.

16th v. Wherefore being interested in these signal blessings, we for the future know no invidious distinctions between persons of different nations; and though we have gloried that Christ was a Jew, yet we glory in this particular no longer.

Eph. 1: 10. That when, in the order of his dispensations, the fullness of time was arrived, he would, under Christ as their head, summarily comprise and combine into ONE collective system all in heaven and all on earth.

11th v. To whom we Jews were also allotted as part of his extensive kingdom; being originally appointed to this distinguishing felicity by the designation of that great Being who, by his irresistible energy, effecteth all things as seemeth best to his infinite wisdom.

Phil. 1: 23. For I am now embarrassed in this difficult dilemma—cherishing a warm desire for my dissolution, and longing to be with Christ—a felicity infinitely superior to any this life can bestow.

Col. 1: 13. Who hath rescued us heathens from the horrors of our dark and gloomy confinement, and vindicated us into the light and liberty of the glorious kingdom of his beloved Son.

1 Tim. 4: 1. But from this divine religion great numbers, the Spirit of God expressly assures us, will in subsequent ages apostatize, eagerly embracing the delusions of impostors, and doctrines concerning departed spirits.

2d v. Being duped by the frauds and dissimulation of false teachers, who have abandoned all sense of conscience and virtue.

Ch. 6: 16. The sole Being, who is essentially endowed with immortality, who dwells in light inaccessible, whom no mortal hath seen or could sustain to see—to him be honor and dominion through all the revolving ages of eternity! Amen.

Heb. 1: 8. But concerning the Son, this is its language—"The Supreme hath established thy throne forever and ever—a sceptre of rectitude is the sceptre of thy kingdom.

Ch. 11: 5. The sovereign direction of the gospel dispensation, of which we are now discoursing, the Deity did not assign to angels.

Ch. 7: 3. His father, his mother, his pedigree, are no where mentioned—the time of his birth and of his decease is not recorded—a character this, extremely similar to the Son of God, as he was invested with a priesthood liable to no succession.

James 2: 26. For as an human body, when uninformed with life, is only a torpid and inert mass of senseless matter—just so faith, unconnected with good works, is a dead, unanimated principle.

1. Pet. 3: 18, (last clause.) Suffering death, indeed, in the flesh, but restored to life by the Spirit of God;

19th v. By whose afflatus (Spirit) in the primitive ages of the world he delivered solemn admonitions to those who are now in the state of the dead:

20th v. But these repeated warnings they rejected, though God in the days of Noah waited their repentance during the whole time the ark was constructing—in which only eight souls escaped the general inundation.

21st v. To this escape from the common ruin corresponds the everlasting salvation, into the firm belief of which our baptismal profession of christianity introduces us—that baptism which is not merely the ablution of the body, but the attestation of a good conscience towards God—and this salvation is ascertained and ratified to us by the resurrection of Jesus Christ.

1 John 3: 8. He who lives in wickedness is of the Devil; for from the first origin of the world he still continues a wicked being; for this end the Son of God appeared on earth, in order that he might utterly abolish the empire he had erected.

Heb. 11: 14. Since therefore the sons of God are compounded of flesh and blood, he also, in like manner, assumed humanity in order that by his submission to death he might totally crush and annihilate the empire of that being who held the sovereign dominion of death, that is the devil.

Rev. 1: 9. I, John, your fellow christian, fellow sufferer, and fellow expectant of the future glorious kingdom of Jesus Christ, being in the island of Patmos, etc.

1 John 5: 6. This is the person, even Jesus the Messiah, whose divine mission was most illustriously attested, both at his baptism and at his death—not at his baptism solely, but both at his baptism and at his death—it was the Spirit of God, who attested his character—the attestations of the Spirit are absolute truth and veracity.

7th v. That Jesus is the Messiah, is confirmed by the sanction of three witnesses:

8th v. Which are the Spirit, his baptism, and his death—and these three witnesses all unite to attest this one great truth.

12th v. He who cordially embraces the religion of Jesus, is entitled to immortality. But he who rejects the Christian revelation forfeits immortality.

Heb. 12: 22. But under the gospel you are conducted to Mount Zion, to the city of the living God, the heavenly Jerusalem, to myriads of angels.

2 Cor. 4: 16. Animated by these motives, we suffer not ourselves to sink under the pressure of any fatigue—but though the animal part of our nature is exhausted and broken with labors, yet our intellectual part is continually, every day more and more enlivened and invigorated.

Eph. 3: 16. That he would grant you, according to his most glorious, inexhaustible benevolence, the illumination of his Spirit to strengthen, and improve your rational and intellectual powers.

Col. 3: 10. And are now invested with the privileges of a new dispensation, which, like its original author, is replete with the most transcendent wisdom.

2 Cor. 3: 6. Who hath empowered and qualified us to be ministers of the new covenant, not the Mosaic, but the Christian covenant—for the Mosaic pronounced an irreversible sentence of death upon its transgressors; but the Christian covenant holds forth the palm of immortality.

Eph. 4: 26. Should your resentments be excited, let them not transport you into any criminal excesses—let not the sun set on your unrelenting anger.

27th v. Neither give any just cause to the calumnies of the slanderer.

Ch. 6: 12. For we combat not merely with the vices and prejudices of private individuals, but we have to conflict with all the confederate and united powers of grand and potent establishments, both civil and religious, which are supported by the sovereigns and rulers of this benighted age.

Col. 3: 3. For you are dead, and your future life hath been deposited by the Deity in the hands of Christ.

4th v. When Christ, who will reanimate our sleeping dust, shall appear, then shall you, at the same time with him, be exhibited in glorious splendor.

2 Tim. 4: 3. For the time will arrive, when men will not bear the true and salutary doctrines of christianity; but their taste being vitiated, and their prurient ears tickled with sounds, they will accordingly countenance a number of public teachers, who will soothe their depraved passions.

4th v. These will reject truth with the last aversion, and drink in fictions and fables with insatiable avidity.

1 John 5: 18. We know that every one who is born of God, doth not live in the practice of wickedness—but he, who hath been happy in this moral birth, preserves an inviolate purity, and the wicked being cannot injure him.

Ch. 3: 9. Every one, who hath been born of God, doth not lead a wicked life, because the principles he received at his moral birth are inherent in him, and it is morally impossible for him to practice wickedness, because he hath been born of God.

Richter's Prayer in Sickness.

God! whom I as Love have known,
Thou hast sickness laid on me,
And these pains are sent of Thee,
Under which I burn and moan;
Let them burn away the sin
That too oft hath checked the love
Wherewith Thou my heart would'st move
When Thy Spirit works within!

In my weakness be Thou strong,
Be Thou sweet when I am sad,
Let me still in Thee be glad,
Though my pains be keen and long.
All that wears my body now,
All that wasteth me away,
Pressing on me night and day,
Love ordains, for Love art Thou!

Suffering is the work now sent;
Nothing can I do but lie
Suffering as the hours go by;
All my powers to this are bent.
Suffering is my gain; I bow
To my Heavenly Father's will,
And receive it hushed and still;
Suffering is my worship now.

God! I take it from Thy hand
As a sign of love; I know
Thou wouldst perfect me through woe,
Till I pure before Thee stand.
All refreshment, all the food
Given me for the body's need,
Comes from Thee, who lovest indeed;
Comes from Thee, for Thou art good.

Let my soul beneath her load
Faint not, through the o'erwearied flesh;
Let *her* hourly drink afresh
Love and peace from thee, my God;
Let the body's pain and smart
Hinder not *her* flight to Thee,
Nor the calm thou givest to me;
Keep *Thou* up the sinking heart!

Grant me never to complain,
Make me to Thy will resigned,
With a quiet, humble mind,
Cheerful on my bed of pain.
In the flesh who suffer thus,
Shall be purified from sin,
And the soul renewed within;
Therefore pain is sent on us.

I commend to thee my life,
And my body to the Cross;
Never let me think it loss
That I thus am freed from strife:
Wholly Thine, my faith is sure,
Whether life or death be mine;
I am safe if I am Thine,
For 'tis Love that makes me pure."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Food.

Food should be placed on the table as nearly in its simple state as possible; hence we advise all persons who want to live in health, live a long time, and thus, in the end, eat a great deal, to eat each article of food by itself, in its own juices, and as few different articles of food at any one meal as possible. A man ought to be in very good health who takes more than three kinds at any one meal.

As to the kinds of food which may be eaten, we will impose but one restriction, and that is all a man of common sense needs. Eat whatever agrees with you in moderate quantity. By the word "agrees" we mean the absence of any uncomfortable feeling after eating. If, after a simple meal, as described, there is any feeling in the whole body which attracts the attention unpleasantly, then it may be safely considered that something has been taken which has not agreed with the stomach, that an error has been committed as to quantity or quality. In most cases it is very certainly an error of quantity. The better plan for correcting the error is not to conclude that it is the kind of food which disagrees, and therefore discard it, but to take the same kind the next day, only less of it, and so experiment for several times, and settle the question definitely. If it should be found that the difficulty is in the quality of the food, it should be discontinued for a time, but not permanently; for what does not agree this year [illegible] have noticed [illegible] their own systems, and may have wrongfully charged Nature with fickleness, when in reality it is a wise instinct. In general terms, what we "crave" is most likely to agree with us, but in consequence of a too free indulgence we have foundered ourself, and have at once charged nature with a false instinct; doctors call it abnormal, that is, a lawless appetite, but the lawlessness is on our side in the irrational indulgence.

It may be set down as a very general rule, that in health and disease what we crave is best for us, and ours should be the wisdom of a very moderate indulgence at first; and if all goes on well, a more liberal allowance may be taken next day, thus feeling the way along to a safe and beneficial quantity.

Most persons have had experience of a sudden and strong craving for a particular, and perhaps a very uncommon article of food; it is simply Nature's unerring instinct expressing her need of a particular element for the wants of the body, precisely as in any great manufactory—to-day wood is needed, to-morrow metal, now gas, then water. In short, it is by Omnipotence and by instinct, the agent of Omnipotence, that we live an hour. If left to ourselves an hour, in that hour we would die, for we weary or forget, but instinct never sleeps, never slumbers, and there is ceaselessly upon us the sleepless eye of "Our Father in Heaven." There must be variety in our food. The human body is made up of many different elements, and in different proportions. There exist invariable combinations in every article of food we eat.

Some possess elements which are absent in others. Families are very apt to get a round of food and sameness of preparation, and after a while get "tired" of every thing—have very little inclination to eat at all; but let us go to a neighbor's, next door, or a block, or miles away, and the first time we sit down to table we make a "tremendous meal"—seems as if we could hardly get enough. One reason for this is, the food is different and differently prepared, giving different combinations and different elements, some of which may not have been supplied to the body for weeks together, and it is languishing for want of them. Hence an occasional change of a cook has a hygienic value, and should not be so much complained of as is apt to be the case with that portion of our wives who have "nothing to do," and those also who "know how to do nothing" in the direction of the kitchen.

Hence the wisdom of having made us social beings, to induce us to visit our friends and neighbors and kindred every now and then for a meal, or a month, according to circumstances; and when we return home, the old routine is as pleasurable as the leaving of it had been before.

Surely there is wisdom as well as benevolence in every thing in which God has a hand, and the more closely we study his works, his ways, the more strikingly will both these be exhibited. They always go together when man, His child, is concerned.—*"Health and Disease," by Dr. W. W. Hall.*

Care of the Eyes.

Crawford, the celebrated sculptor, had an inveterate habit of reading in a reclining position; one eye had to be taken out in consequence of a cancerous tumor forming behind it, and his life has paid the forfeit after years of suffering and the expenditure of a large amount of money. Prescott, the historian, in consequence of a disorder of a nerve, by which the eyes were rendered useless for all writing purposes, could not use a pen, as he was unable to see when it failed to make a mark for want of ink; nor could he distinguish the lines or edges of his paper; yet with these disadvantages he wrote all his historicals, using an agate stylus on carbonated paper, being guided as to the lines or edges by brass wires drawn through a wooden frame; but with all these hindrances, he has made himself one of the most readable of modern historians and earned a fortune besides.

To avoid these, and similar calamities, we urge upon the young, especially, never to use the eyes by any artificial light, when nicety of sight is required, nor to use them in any strained position or while riding in rail cars or carriages. We urge upon parents, in view of the many incurable eye diseases, to caution their children against reading by twilight; that is, not before sunrise nor after sunset. It would be greatly better not to allow them to read or sew by any artificial light; but if that is unavoidable, let it be imperative that they cease by nine o'clock at night in summer, and by ten at farthest, in the winter. It is a most inexcusable folly, and will, sooner or later, bring its punishment, to read or sew by gas, or lamp, or candle light, and then sleep after daylight next morning, as a habit. To persons of all ages it is a most injurious practice.—*Hall's Journal of Health.*

☞ It is said that two gills of sweet oil taken at once will neutralize almost any poison in the stomach.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Resurrection of the Just.

Hark! hear the trumpet loudly roar!
It shakes the earth from shore to shore,
And makes it reel as ne'er before,—
It speaks the close of mercy's door.

The sleeping saints now hear the sound,
And leave their prison in the ground,
Where long by death they have been bound;
Immortal life they now have found.

Oh! how resplendently they shine,
With lustre brilliant and divine;
Thus will the Lord his saints refine,
To bring about his great design.

Like clouds of incense they arise,
To meet their Savior in the skies;
Quick to the earth in haste he flies,
To claim his precious "purchased" prize.

They shout, oh death! where is thy sting?
Oh grave! where is thy glorying?
As they arise to meet their king,
Who comes their recompense to bring.

W. SHELDON.

Castle Rock, Minnesota.

For the Crisis.

The Lamb.—Our Sacrifice.

"Behold the Lamb of God that taketh away the sin of the world."

On the plains of Shinar a group of wise men are gathered with their eyes fixed in admiration upon a magnificent planet which has just appeared in the East. Oh! how the other stars paled before its royal radiance as it fairly quivered with the intensity of its own brightness,—and within their hearts came the voice of prophecy, soft and musical as the evening breeze, saying,—"*There shall come a star out of Jacob, and a sceptre shall arise out of Israel,*"—and they gladly followed their brilliant guide "till it came and stood over where the young child was . . . . and they saw the young child with Mary its mother." Oh! did not the young mother gaze upon that holy brow with awe, as she looked down the prophetic vista of years, and gazed upon the grand panorama of events that circled around her child. Oh! did she see the mystic mount of Calvary, with its summit wrapped in cloud through whose dark foldings gleamed a cross? Did *she* see the crown of thorns on the bleeding temples, and turn in anguish from the sight; or did she look beyond this to the bright cloud that shed its soft light over his glorious form at the mount of transfiguration, and feel within her bosom a gush of joy, love, and gratitude?—Thus we behold the Lamb of God in a manger,—the first gift of a perishing world to its Savior.

* * * * * * *

Far away through the fertile vale of El Ghor flows the river Jordan, sometimes bright as burnished silver in the golden light of a midday sun, and sometimes the clear waters steal softly through a long aisle of willows, dim and cool, pausing but to kiss the green bank, and then rippling away through the woods. Here came the Apostle of the wilderness, and stood in the stream baptizing.—"And this same John had his raiment of camel's hair and a leathern girdle about his loins; and his meat was locusts and wild honey." But his face shone with intellect, and his eye burned with the mild fire of love. Silently the people sat on the green sloping bank, listening to the words,—"I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." And lo! while yet the words were on his lips, he raised his eyes and on the bank stood Jesus waiting to go in. The apostle hurried to his feet, saying, "I have need to be baptized of thee, and comest thou to me?" And Jesus met his earnest looks with a lingering smile of heavenly sweetness, and answered, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness;" and drawing the apostle's arm around him he gently drew him into the midst of the stream, and the form of the Son of the Highest was immersed in the limpid waves. As they came up out of the water, the apostle reverently folded his hands, and silently followed in the footsteps of his Master, when lo! a light, bright as the glory of the sun, yet lambent as the softly burning stars, enveloped them, and a voice broke from the midst, saying, "This is my beloved Son, in whom I am well-pleased;" and a snow white dove floated down, shedding sweet music from its plumes, and fluttered in the Savior's bosom.

After his baptism we behold the Lamb of God teaching and healing; we see his pensive, solemn countenance bending over the dying couch—in the hut of poverty—in the streets of Jerusalem—by the weary way-side, his tender feet torn and bleeding with long travel—tears of pity for others' woes falling from his matchless eyes. We see him at the tomb of Lazarus—by the plague-stricken leper—and everywhere he is the same trusting, loving, self-sacrificing Lamb, healing the sick, raising the dead, casting out demons, preaching eternal life through himself. Oh! his was a message of "*Peace on earth and good will to men.*"

* * * * * * *

It was night, still, calm, holy night! The disciples had gone into a ship to cross to the other side of the sea of Galilee, and Jesus had retired into a mountain apart to pour out his soul in prayer. How sweetly and softly the night wind sighs through the olive trees, and lifts the damp locks from the Savior's brow. The silence is deep and holy on land and sea, and countless gems are lighting up the dark blue concave—quenchless lamps they are, hung there in the dawn of creation by the hand of the *Eternal Jehovah*,—and will they not be porch lamps before his throne? But over their brilliancy is thrown the black pall of the storm king, and lurid gleams of lightning flash in quick succession through the gloomy sky, as volley after volley of heaven's artillery is poured forth with deafening rapidity.

A storm comes sweeping down from the valley of El Ghor, and the wild winds lash the foaming waves "like maddened spirits along the distant shores;" and there on the little sea of Galilee, usually so calm and peaceful,—*there* in that dread night picture is gathered the Armada of the storm king. The angry sky above and the black goal of death a "hundred fathoms down!" Oh! must that little faithful band go down where "Night and Death have built their thrones," while the wind rolls out its stern triumphant hymns? If they do, no marble can there record their names, no loving eye follow them to their long rest; for who dare follow them down to death amid the battle of the elements? Ah! their funeral trains must be long lines of marching billows—their burial psalms can only be the volleyed thunder and the sounding storm. Who can guess the thoughts that filled their brains amid the confusion of that dreadful hour? Oh! did they not think of the hearts their fate must break? Did they not think of the loved ones around the home circle who were listening to the storm with tearful eyes and full hearts, whose every throb sent to heaven a prayer for their safety? And lo! far through the thick gloom a bright form is gliding over the crested waves, sweeping towards them in the darkness; is it a marvel that their white faces grow whiter still as they whisper to each other—"It is a spirit!" Then along the foaming billows come the thrilling accents—"*It is I; be not afraid!*" Oh! what a weight was taken from their hearts, and how quickly Peter begged and obtained permission to go to him.—"But when he saw the wind boisterous he was afraid; and beginning to sink he cried, saying, 'Lord, save me!'" His was an urgent position and his an urgent prayer. He had no time to utter an eloquent plea composed by the rules of modern eloquence—his petition was brief and comprehensive,—"*Lord, save me!*" "And immediately Jesus stretched forth his hand and caught him and said unto him, Oh! thou of little faith, wherefore didst thou doubt? And when they were come into the ship the wind ceased;" and again the bright surface of Galilee was calm and smooth as a sea of molten silver.

* * * * * * *

Jesus and his disciples are gathered together at the last passover, and he said, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn they went out into the mount of Olives." They sung a hymn, the victim singing at the altar—the Lamb singing under the very edge of the sacrificial knife—was there ever before a hymn sung under such circumstances? The twelve pass through the lone streets of Jerusalem, unminded by the inhabitants of the sleeping city, for sleep has long since sealed the eyes of the thousands that daily moved through the marts of Judea's capital. The stars were holding their nightly festival around the midnight throne, and the moon, gilded with its silver light the towers and domes, that by day had reflected the beams of the torrid sun—slowly they wend their way through the deserted streets; beyond Kedron they reach Gethsemane. The night wind moaned hoarsely through dark cedars and mournful cypresses, or sighed gently amid the soft, long grass at their feet. The brook of Kedron murmured by, singing in its dreams; the stars shone on as they ever shine, unmindful of the great wail of human woe! "And he saith to his disciples, sit ye here while I go and pray yonder; . . . . and he took with him Peter and the two sons of Zebedee; . . . . and he said unto them, my soul is exceeding sorrowful, even unto death; tarry ye here and watch." And slowly he glided along and knelt on the damp sod; hark! how clearly rise his mournful accents on the night air. 'Tis the voice of a son pleading with his father—the voice of the long promised Messiah—the Prince of Peace—the Savior of Israel. He heeds not the chilling blast, too intensely bitter is the anguish of his spirit; all the energies of his soul are absorbed in the struggle. And from his brow, clammy with the night dews of heaven, large drops of bloody sweat trickle to the ground—the very life-stream gushing from the crushed heart. Oh! what anguish and woe is depicted in every lineament of his lovely face as he cries, "*Father, if it be possible, let this cup pass from me; nevertheless, not what I will, but what thou wilt.*" Legions of shining angels with intense sympathy gaze upon the scene, and bright seraphs, hovering on noiseless wing, with mingled awe and sadness watch the fearful conflict; as nature failed Divinity came to his aid, "an angel strengthened him," and then came the sweet sentence of resignation above quoted. Oh! then hell's dark legions fled aghast and angels with tenfold rapture tuned their golden harps before the throne of the Eternal! Roman helmets flash through the gloom—Roman swords glitter in the moonlight—Judas betrayed him with a kiss—and the fearful scene paled before the awful tragedy of the crucifixion. Centuries have rolled away and Gethsemane still remains in its gloom and loneliness, a perpetual memento of the "man of sorrows."

* * * * * * *

Once more we see him on the summit of Calvary, his fair form bent beneath the weight of the cross—suspended between two criminals he hangs and bleeds *for us*. Oh! how can we realize a scene so fearful that the dead dare not sleep in their graves, but bursting their quiet tombs came forth to gaze upon the bloody tragedy. Oh! we can almost see the crimson gore staining the thorny wreath; we can almost hear the strokes of the hammer as it sends the cold iron through those quivering tendons—and when the sin of a lost world darkened a father's brow, we can almost hear a cry so piercing, shrill, and wild that the universe shuddered, as "*Eloi, Eloi, lama sabbacthani,*" quivered through the atmosphere like an electric shock. But why should we dwell upon the painful working of the agony-wrung brow—the convulsive heaving of the tortured bosom? Why should we dwell upon a scene from which the sun veiled his face, refusing to look upon the deeds of finite man thus madly rushing upon the thick bosses of the Infinite? Ah! it summoned an earthquake which rent the rocks, severed the veil which shielded the "Holy of Holies," and made those three crosses reel like twigs in a tempest.

* * * * * * *

There is another scene in which we shall "see him as he is"; and now do we most vividly feel the powerlessness of language to describe, or pen to paint, that *second coming*. "For behold the Lord will come with fire and with his chariots, like a whirlwind to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." The nations have filled the vial of wrath, and upon their devoted heads must fall the vengeance of Jehovah, for out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of Almighty God, and he hath on his vesture and on his thigh a name written, *King of kings and Lord of lords.*

He will not come again as a lamb led to the slaughter—a sheep dumb before his shearers; he will not come the poor, despised Nazarene, to be buffeted, mocked and scourged by a reviling world; but he will come with "wreath of flame and robe of storm," with his retinue of shining attendants, "mighty hosts of the angels that wait on the Lord." And before the eternal throne the books will be opened, and the dead small and great, shall stand in the presence of the "Ancient of Days." They will come trooping up from the mossy churchyards; children that the great Spoiler had taken while yet pure and undefiled—maidens that he laid down to sleep while the rosy avenues of life were just opening before them; and with them will come those who drank of the bitter cup of life's cares until, wearied with its dregs, they folded their pale hands and said, "I can drink no more, take it away;" side by side they slept with their dear, faithful pastor, who for long years toiled with them, until his raven locks were silvered with bright threads, which were but the pearly forerunners of a brighter crown;—still they come from amid the polar icebergs, the scorching sands of Arabia, and from the fathomless depths of old ocean; for a voice will cleave its walls of pearl and sapphire, with the cry, "give up thy dead!"

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, *Behold, the tabernacle of God is with men, and he will dwell with them and be their God.* And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." LIZZIE ARMSTRONG.

Harvard, McHenry Co., Ill., Aug. 30th, 1859.

[Republished by request.]

We are Voyagers.

AIR.—*Nelly Grey.*

We are voyagers on an ocean, and our destiny we know,
For our chart it has pointed out the way;
Our Leader, too, is cheering us as o'er the waves we go,
Saying, courage, sailor, soon we'll gain the day.

CHORUS.

Then we'll watch and we'll pray,
As our vessel bears away,
And we ne'er will be disheartened any more;
For the port is getting nearer,
And I hear the Leader say—
We soon shall reach the harbor and the shore.

Though hard the winds are blowing, and high the billows roll,
'T will only make us sigh for land the more;
And our rest will be the sweeter when we reach the final goal,
And shout our voyage is over on the shore.

CHO. Then we'll watch, etc.

We have past the coast of Babylon and the Medo-Persian light,
And we've left the coast of Grecia far behind;
We've been sailing down the Roman shore for eighteen hundred years,
And the chart declares the port we soon shall find.

CHO. Then we'll watch, etc.

J. A. LIBBY.

West Poland, Me.

For the Crisis.

Bible Sabbath Facts.

BRO. GRANT:—The article with this caption in the *Crisis* of August 17th, from our aged Bro. Grew, sets forth the subject of the Sabbath in its true light; and I wish it might be read and re-read by all, especially by those that doubt whether they should observe the old Jewish Sabbath during the gospel dispensation. The evidence presented by Bro. G. is in harmony with the views of the early christians.

Mosheim says, (chap. 4, part 2, sec. 8,) "The christians assembled for the purpose of divine worship in *private houses*, in *caves*; in *vaults* where the dead were buried. These meetings were on the *first day of the week*, and in some places they assembled also upon the *seventh*, which was celebrated by the Jews. Many also observed the *fourth day of the week*, on which Christ was betrayed, and the *sixth* which was the day of his crucifixion. Again (chap. 4, part 2, sec. 4,) "All christians were unanimous in setting apart the first day of the week on which the triumphant Savior arose from the dead for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that to the same sacred purpose, and was observed universally throughout *all* the christian churches, as appears from the united testimony of the most credible writers."

Mosheim also states in this same connection that some observed other days, and the apostles did not condemn them for so doing. It is evident from these quotations that the early christians did not consider the keeping of any particular day as set apart by God for the Sabbath or day of rest. History informs us that the first christians did not observe the entire day, but used to congregate early in the morning before it was yet light, and after spending sometime in prayer and exhortation they pursued again their daily occupation. The apostle Paul says, "Let no man therefore judge you in meats or in drinks, or in respect of a holy day, or of [illegible] or of the Sabbath." The apostle uses the definite article—"The Sabbath"—not a Sabbath.

The Sabbath was instituted under the Mosaic economy as a day of remembrance, that the children of Israel should not forget their deliverance from Egyptian bondage. God says to them (Deut. 5: 15,)—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." They were not only commanded to keep the Sabbath day, but it was to be observed especially on the anniversary of the same day of the month or moon on which they left Egypt, the day after the slaying of the paschal lamb on the fifteenth day of the first month, which is termed a high day, a day long to be remembered. The Sabbath was the corner-stone from which the Jews were obliged to count, that they might know when to observe the next feast. The Jews did not keep the Sabbath alternately, every seventh day, year after year; they were obliged to change the day every year, that they might have a succession of Sabbaths, seven in number, commencing to count the sixteenth day of the first month, which brought them to the feast of weeks. Lev. 23: 15;—"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." I suppose that no one will dispute that these Sabbaths were the seven day Sabbaths named in the decalogue, found in the fourteenth verse of the fifth chapter of Deut., which God commanded to be kept in remembrance of their deliverance from Egypt. All must see the impossibility of keeping the Sabbath according to law without a change; for if kept consecutively the Sabbath could not fall on the fifteenth day of the first month, the anniversary of their leaving Egypt.

I wish to answer an objection made by some who wish to evade the conclusion to which this arrangement brings them. It is denied that the Sabbath from which they began to count the seven Sabbaths to the [illegible], was the Sabbath that fell on the fifteenth day of the moon; but that it was the first seventh day Sabbath which occurred after the passover, and that the first fruits were not offered on the sixteenth day of the month, but on the first day succeeding the seventh day Sabbath. As it is not said in the law that the first fruits were to be offered on the sixteenth day of the month, it will be necessary to show by the types and other evidences that the first fruits were offered in the temple the succeeding day, after the anniversary of their coming out of Egypt. Modern writers on the Jewish Calendar, such as Calmet and Lightfoot, agree in counting from the sixteenth of the month *Nisan*, as being the day on which the first fruits were presented in the temple; and consequently they make the day of Pentecost or the feast of weeks, to fall universally on the sixth of the month *Sivan*. Dr. Jarvis in speaking on this point says, "I find no place in which the word Sabbath is unequivocally applied to any other than the seventh day of the week." The Bible is explicit on this point. Paul says in 1 Cor. 15: 3, 4, "I delivered unto you first of all that which I received, how that Christ died for our sins according to the Scriptures, and that he arose again the third day according to the Scriptures." The Scriptures referred to by Paul, which pointed to the death of Christ, were the slaying of the paschal lamb, and the resurrection of Christ to the offering of the first fruits under the law. The paschal lamb was slain on the fourteenth day of the first month; and if Christ arose on the third day after his death, he must have arisen on the sixteenth day of the month; and therefore the first fruits must have been offered on that day, according to law. This agrees with the saying of our Lord (Matt. 16: 21; 17: 23; 20: 19; Luke 24: 7;) that he should be killed and raised again on the third day.

Again: he arose on the first day of the week, according to the Scriptures.—Mark 16: 1-2; Luke 24: 1; John 20: 1. If these texts do not prove that the first fruits were offered on the sixteenth day of the month, it will be difficult to find where are the Scriptures that teach that the resurrection of Christ was to occur on the third day after his crucifixion according to the Scriptures. M. E. GRANT.

New York city.

☞ "Truly the harvest is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He send forth laborers."

For the Crisis.

Female Preaching.

BRO. GRANT:—I notice several articles in the *Crisis* on the subject of *female preaching*. I am glad to see so able a defence from the Bible, and the opinions of good critics, but I was not aware that the reformers of this age, in any considerable number, took opposite ground to those scriptures, or the citations of critics. It was my thought that most reformers and christians of this age, consented, encouraged, and aided women to the work justified by the scriptures in question. (Some should be excepted we know.) And as for Adventists taking the ground that the Bible did not warrant female preaching, I think "Te Judice" must lack experience with them as a people,* she is doubtless a new comer amongst us, and perhaps will in all christian kindness listen to my remarks which will put her in a direction to see the thing in a better light. We have had a great company of female preachers, according to the criticisms of Clark, Whitby and others, in the Advent church, and they have had the largest scope to develop their gifts and influence, and very much good has been, and is being done in that department of the church, "*to edification, exhortation and comfort.*"

Rarely, I think, has it been the case in these days, that reformers have cried out against such labors of *devoted and christian women*, in the language cited by "Te Judice," *impropriety, imprudence, immodesty.*" And as for the masses of the people, they are always awake to hear the women speak, always go out to hear them, always throng them, and generally flatter, eulogize, and extol them for their ability, wisdom, talent and usefulness. This is far from "oppression, and opposition," which our sister (I suppose it to be) speaks of. But she may perhaps have heard strong expressions spoken against *certain women's labors*, and the *manner* of their labors, and she judged that such expressions were intended for all women, and all their christian labors. Such is a great mistake.—Those words and feelings of opposition are directed against such as took an unscriptural course, and taking a leading position which God ordained for man only. Women who break away from all Bible rule, all restraint, and throw off the obligations God has imposed on them, and thus sometimes become a reproach to christianity, they are taken in the snare of the devil. These things have been amongst us as a people, especially in our early days, and experience and example have taught many of us that *such* kind of female preaching is not good, and not of God. There are honorable exceptions, we know.

That females have the greatest influence, we freely admit, and that they have much talent, and are as important instrumentalities in the church, when acting in their sphere, as men, I believe; but while it may be true that "one woman has as much influence as seven men," it is also true that such ones usually find it out, and have not mental power to control it for good, but become inflated, by eulogy and flattery, with spiritual pride. Men are frequently found in the same condition, and make as bad work in public office.

Let us seek to learn the scriptural position which God intends for us each to occupy,—the male and the female; and while they are "all one in Christ," they have different offices to fill, duties to perform, each sex different from the other, yet all are important, and must be observed, respected and attended to, if we would have the approbation of God.

When reformers find that work is going on which is perverting the principles of reform, and which results in evil, it becomes them to seek reform in that direction; and if they have encouraged female preaching which led to bad results, then it is the greatest characteristic of a *reformer* to retract, and seek to retrace his steps. But we wish "Te Judice" to be assured that the Advent people, and many others, believe and encourage the principle that females who are "not self-willed, not soon angry, or unruly, not puffed up," but "blameless, sober, just, holy, temperate, adorned with a meek and quiet spirit," should be preachers, "to edify, comfort and exhort." May God enable such to do much, and raise up an host of others to work with them and us unitedly to carry forward the work of the Lord and gather sinners to Christ, and finally gain the coming kingdom of God. Amen. Yours still in the blessed hope of eternal life. I. C. WELLCOME.

Richmond, Me., Sept. 13, 1859.

* Bro. W. will allow us to remark that he is mistaken.—ED.

☞ Get what you get honestly, peaceably and prayerfully; then you will enjoy it gratefully.

☞ It is upon the smooth ice we slip; the rough path is safest for the feet.

[illegible]

The Sixth Seal.

That the Sixth Seal is opened, there is no room to doubt, and that important events within are yet to transpire, there is ample evidence. It appears that all the signs of Christ's coming were to take place within this period of time. Hence we see this is one of the most interesting portions of time in this age. The darkening of the sun and moon, the falling of the stars, are events in the past, but the great day of God's wrath is yet to come. The coming of Christ closes up this important period—the Sixth Seal.

Various have been the opinions as to what or who the 144,000 were. Some, and I think many of the Adventists at the present time, suppose them to be those that came up out of their graves, near to the crucifixion of Christ; if so, the Sixth Seal was opened as far back as that. But all will see that that could not be; for the six seals are opened within this dispensation; and the Sixth is the last, to close up time to the coming of Christ; and as the 144,000 are sealed within this period of the Sixth Seal, it is something to be done, if it is not done; and all must plead ignorance of the fact.

What this peculiar work is, the sealing of 144,000 individuals in their foreheads, I am not able to explain at present. The subjects are from all the twelve tribes of Israel; each tribe is distinctly named; so it is plain that no Gentile is included in the number. They are highly honored; they follow the Lamb whithersoever he goeth, and are seen standing on the sea of glass. I suppose God is wise in choosing such a company of Jews, and he well knows the reasons why he does it. I am willing that glory and honor should come to the Jews first, and then to the Gentile; for so God has seen fit to place it. This sealing is yet to be done. Where are the sharers in this good blessing?

I wonder that Bro. Miller should have overlooked the fact, that the sealed were from the twelve tribes of Israel, and the sealing took place within the period of the Sixth Seal; and that we cannot go back but a little from the dark Day to date the opening of this seal. I can hardly think that this sealing was to be a secret work, that none should know what it is. It might be supposed that something would distinctly mark the time when this should take place. So far there has nothing transpired to prove that it has taken place, but is yet to be looked for. H. L. BRADLEY.

Bristol, Ct.

The Peace.

"When they shall say peace and safety, then sudden destruction cometh."—1 Thess. 5: 3.

These subjects of God's destroying judgments are the persecuting, Romish powers.—2 Thess. 1: 6, 9: 2: 8; Rev. 18 and 17.—The war of "the great day of God Almighty" will be an extraordinary, miraculous, judgment war.—It is to be introduced by the seventh trumpet. "The seventh trumpet" sounds—the kingdoms of this world become our Lord's. Then the nations will oppose—"be angry"—and the destroyers of earth will be themselves destroyed.

The apostasy will then have been matured, and the crisis must come. When all the preparations for birth shall have transpired, the "travail" must come. But all who are about to be exposed,—the mother of harlots and all her paramours,—cry "peace and safety;" as long as they can maintain appearances; and so "when they shall say peace and safety, then sudden destruction cometh upon them as travail on a woman with child; and they shall not escape."

The seventh—the resurrection trump—opens the scene; and up to that time they who are most interested in keeping up appearances in the Roman earth will cover up their sins, put off the evil day, and try to "make God a liar!" But "God will fulfill all his pleasure" on them.

The world's *peace* can not be broken "before the time;" as it would have been by a prosecution of the late war. God is faithful. But as the peace is mere patch-work, and not permanent, we may look up for "redemption" ere the great war transpires. J. B. C.

☞ "He who goes through a land, and scatters roses, may be tracked out by their withering [illegible] but he [illegible] rose-seeds, a hundred years after leaves behind him a land full of [illegible] for his monument, and [illegible]

"The sun does not shine [illegible] it always hidden in clouds [illegible] [illegible]

For the Crisis.

The Cross.—Gal. 6: 14.

Dear Brothers and Sisters:—[illegible] reflect often on the entire end of self in the [illegible] to which it reduces us. How little do we know practically of this. We will look at this amazing quality of love in Jesus, and learn how very little our souls have realized of its power in that setting ourselves aside.

We see in him one who had all human righteousness, and one too, in whom "dwelt all the fulness of the Godhead bodily,"—yet what path did he take?—what was the cross to him?—to what did it reduce Him? The entire setting aside of all this human righteousness,—of all this divine power!—The perfect strength of his love was proved, not only in that he "did not please himself," though "in the form of God," and thinking "it not robbery to be equal with God,"—that he emptied himself, and "being found in fashion as a man,"—humbled himself to take the place of our disobedience; but, in this place of love, he was content to be *utterly* rejected!—to be *reduced to nothing*, that *love* might shine forth superior to all else!

The flesh in us is subtle,—*very subtle*; if we manifest love, we expect that it will be felt; but if otherwise,—if when we have rendered a kindness, we meet with no return—not even a kind word, or look, our hearts grow faint and cold in the exercise of love. Do we know what it is, when our hearts have gone forth in love, to meet with that which we read of in Corinthians,—"Though the more I love you the less I be loved,"—to find that the only consequence of humiliation, is to become thereby *less respected*, more humbled still?

Thus it was with Jesus,—full of patience and tenderness, he exposed himself to the power and malice of Satan. But what did he find in us, when doing this work of love? Man took occasion, by his very lowliness, to treat him with the utmost scorn. He was "the reproach of men, the despised of the people," they kept him in on every side, "Dogs have compassed me about; the assembly of the wicked have enclosed me; they pierced my hands and my feet.—Many bulls have compassed me about, fat bulls of Bashan have beset me round, they gaped upon me with their mouth as a ravening and a roaring lion." He looked for comforters, but found none. One of those with whom he had "taken sweet counsel," lifted up his heel against him, and even that disciple who had been most forward to declare, "though all men should forsake thee, *yet will not I*"—three times denied him with oaths and curses.

He obtained no sympathy in his grief,—no comfort from his most intimate friends. In this respect he was *alone* on the earth, as regards man;—but we are thereby led the more fully to the deep meaning of,—"*be not* THOU far from me, O my God!" Despised and rejected by those he came to save, he looked to his Father. Who can fathom the agony of his righteous soul, when he uttered this mournful complaint, "My God, my God, why hast thou forsaken me!"

No answer came—darkness, hatred, and persecution oppressed him around,—but that which was worse than the wickedness of a guilty world was, that "God had hid his face from him." "I sink in deep mire where there is no standing; I come into deep waters, where the floods overflow me;"—waves and billows went over him;—all was lost in the waves but that evidence of Divinity, the power of love, to *endure all*, *to hope all*,—that he might pour out his soul unto death *for us*.

He was truly emptied of all else but love! The fulness of God dwelt there,—for God *is love*, and here we see the triumph of Him that was mighty to save in abounding love!

Dear brethren and sisters, have we felt the power of this love of Jesus;—has it warmed our hearts to forsake all for him, that we may find our all in him? *Can we, do we*, in this evil world forsake all? Does nothing of *self* remain to dim our eyes to the glory of the cross! His tender compassion could not fail to draw all hearts to him when they saw the dead raised and the sick made whole—the multitude fed, and waves stilled!—but in the cross—there was no evidence of power;—it was vile in the eyes of the multitude,—there was nothing but degradation and weakness!

Trial from man, temptation from Satan, desertion from God,—there was nothing left him but the depth and fulness of love, the [illegible] of that love which will be our happy, blessed portion forever.

The natural heart in every one of us hates the power of the cross. We desire something for the eye to rest upon—something in which we can sympathise after the flesh. We seek honor, rest, power!—there [illegible] weakness—and the cross stains all our [illegible] lays low all human glory,—[illegible] that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I [illegible] world.

Let us try ourselves, beloved friends, by this test,—are we emptied of *self* as Jesus [illegible] with his love, [illegible] the power of faith [illegible] than conquerors? [illegible] it blasts all our [illegible] hopes of worldly [illegible] it leaves no room for self,—no glo[illegible] of, or of resting in health, honor, talents, learning, character, or affections. Can we bear to be thus emptied, that we may be filled with the spirit and power of God? If we would be united to Christ, it must be so. May we be strengthened by his spirit in the inner man, to forsake all that nourishes pride and ease, and the fleeting hopes of the flesh—that Christ may be precious to our souls and that our enjoyment of Him may increase with the crucifying of every principle of self.

Yours in the hope of the gospel of the grace of God in Christ,

Rose Campbell.

Port Elizabeth, Cape of Good Hope, July 11th, 1859.

The World's Crisis.

BOSTON, SEPTEMBER 21, 1859.

Wilbraham Campmeeting.

The gathering at Camp-Hill in Wilbraham has been one of deep interest to all attendants, and we are sure its happy results will not end with the meeting. Many a lonely pilgrim will be cheered while mediating upon that blessed meeting, and the heavenly seasons there enjoyed. We think those who find fault with campmeetings on account of iniquitous disorder from wicked rowdies, would have found no cause of complaint during the entire encampment, had they been present and watched every movement with closest inspection. The law of kindness, there exhibited, was proved to be more powerful than a host of sheriffs and policemen. Many have become satisfied that "kind words return kind echoes," and they are delighted with their sound. Our hearts often drank down sweet delight while beholding the triumphant exhibitions of christian love, so frequently manifested during our stay in that lovely camp of the saints. It caused us often to look, by an eye of faith, over to the promised land, while imagination lent its aid to view the vast company of the redeemed upon the mountain of glory, having Jesus in their midst, with no fear of parting.

We arrived on the campground Monday forenoon. We met Bro. and Sr. D. T. Taylor, with whom we had a pleasant interview. His health is gradually improving, but he is not yet able to engage in the work of the Lord with all the energy of former years. He longs for the day to return when he can again give full vent to the burning emotions that he has been obliged to smother, for want of strength to utter them. Brn. and Srs., remember him in your prayers. He often expresses his gratitude for the prayers already offered in his behalf, for he feels assured that they have been heard and answered.

The bare sight of this consecrated spot brought up memories and joys of the past, when pilgrims here have met, prayed and praised, which caused a shout of "glory" to tremble on our lips, for the privilege of visiting this delightful grove once more, for the purpose of worshiping another week with the lovely children of the great King. We found several tents erected, and others were soon spread to shelter "the gathered and the gathering," while Brn. Munger and Ladd were actively engaged in making preparations to entertain them. We soon had our tent up, and in the evening enjoyed an excellent prayer meeting under its shelter.

Tuesday, Aug. 30th. Large additions were made to our numbers to-day, and many happy greetings have been enjoyed. All seem delighted with the scenery around, and buoyant with the blessed hope of soon meeting where the parting scene never comes. At 10 1-2 o'clock, we had a profitable meeting in the Boston tent, and at 2 P. M. we gathered at the preachers' stand and heard a very interesting discourse from Bro. O. R. Fassett, of Westboro, Mass., on the *better* resurrection. It was clearly shown that the *better* resurrection is not at conversion; is not a resurrection of the spirit at death, as Spiritualists claim; but of the whole man at the literal coming of Christ, when his children come forth from the grave, and put on incorruption and immortality, and obtain the everlasting kingdom. We could not help thinking how much plainer and more consistent is the *Bible* theology than the popular fables of these last days, which are substituted for the truth of the Lord, making death the gate to endless bliss; teaching that a dead man knows more than a living one.

In the evening, Bro. C. B. Turner preached on the importance of serving the Lord from *principle* instead of *feeling*. We hope this subject will receive more attention, and that men will serve the Lord because it is *right* to do so; then we shall not see such a host of backsliders as at the present time. Those who make *feeling* instead of *obedience* the standard of their piety, usually run, or yield, at the first conflict with the enemy.

Wednesday, Aug. 31st. The happy family has been greatly enlarged to-day. Here are pilgrims from New York, Michigan, Illinois, Pennsylvania, Canada East and West, and all the New England states, rejoicing together in christian love and communion. Truly, this is a heavenly place in Christ Jesus. At 10 o'clock, A. M., Bro. A. Rock, of Lowell, Mass., preached a soul-stirring discourse on the narrow way to life, and the importance of constant communion with God, pointing out the way to secure it. His remarks were heard with deep interest and profit. Bro. H. L. Hastings, Jonathan Wilson, J. B. Cook, F. H. Berick, and E. Burnham, followed with appropriate remarks, and yet all occupied only about an hour. We could not help noticing how much more effective was this short and pointed sermon, than the long hour-to-hour-and-half ones, to which we are sometimes obliged to listen. We say *obliged*, for we never do it with pleasure. When will our preachers have some mercy on their hearers and themselves? Do not stuff us till we are completely exhausted and surfeited, but give us plain, wholesome food, in moderate quantities, then we shall have good appetites, and grow healthy on "the sincere milk of the word."

At 2 o'clock, Bro. W. S. Campbell, of New Britain, Ct., explained Phil. 1: 23. showing that when Paul spoke of departing and being with Christ, he had no idea of going to him at *death*; if so, his own teachings were contradictory. It was clearly shown that Paul had no hope of seeing Christ till he comes again and raises the dead, at which time the apostle will live and be with his Savior. In the evening Bro. A. Fox, Cold Spring, Mass., preached on "Christ and him crucified."

Thursday, Sept. 1st. Our prayer meetings are heavenly, and exceedingly cheering to the lovers of Jesus. All nature smiles upon us, and conspires to make this one of the most lovely places on earth. The air is pure, soft and balmy, and the temperature delightful. The tall trees cast a pleasing shade upon the happy throng assembled here to worship the God of our fathers.

At 10 o'clock, A. M., Bro. J. S. White, East Boston, Mass., preached a very able discourse on the first and second Adam, showing that the whole man, except the breath of life, was made of the dust of the ground, and in the physical image of his Creator; that no part of the man is alive and conscious between death and the resurrection; that the whole man will rise again in the resurrection at the last day, and possess the new earth in common with his Savior—the second Adam. The people who had not heard before were astonished at the doctrine; perhaps as much at the plainness, as the novelty of our views of Scripture. Many members of different churches rejoiced to see the Bible opened so clearly to their understandings. They had groped their way in the labyrinths of fables till they were completely discouraged in their efforts to understand the Bible; but now the light burst upon their minds in almost dazzling splendor, causing their hearts to leap for joy. Now, they can see a consistency and harmony in the word of the Lord never seen before; and yet it is so plain, they wonder they have stumbled over it so long.

In the afternoon Bro. F. H. Berick, Salem, Mass., preached on the importance of true gospel liberty, or freedom in Christ, showing the difference between christian liberty and christian anarchy; or in other words, that the disciples of Christ should be subject one to another in love, for the truth's sake, as our Savior directs. This discourse was timely, and produced happy results. Bro. Burnham followed with stirring remarks.

At 6 o'clock, Bro. J. B. Cook, Rochester, N. Y., entertained the people by lecturing from Bro. Stephenson's great chronological chart, showing that the prophetical periods run out within seven years. This chart is some forty feet in length, and is superior, probably, to any before executed. In the evening, Bro. J. Hemmenway, Worcester, Mass., preached a heart-searching sermon, showing the similarity between many at the present day, and the Pharisees in the time of our Savior.

Friday, Sept 2nd. We had a very interesting social meeting at the stand this morning. Several requested prayers, and a large number testified in favor of the joys of the christian religion. At 10 o'clock, Bro. Walter Pratt, from Illinois, preached on the coming of Christ, showing that the Scriptures cannot be fulfilled, unless he comes again personally to this earth and sets up his kingdom. It was also shown that we can have no future existence if Christ does not come and raise the dead. Our Bro. comforted the saints with evidences that our dear Savior will soon come and gather the faithful.

At one o'clock, the people gathered again at the stand to hear interesting remarks from a converted Jew.

In the afternoon, Bro. H. L Hastings, Providence, R. I., preached an able and interesting discourse, showing the value of knowledge we receive from our Creator. It was well calculated to lead us to prize the word of the Lord, and make puny man feel his weakness and dependence on our Creator for every good and perfect gift. It was one of those sermons that we can carry home and review, and from which we may reap benefit for a whole lifetime.

In the evening, Bro. Moses Chandler, Cordova, Ill., preached a solid discourse on our great High Priest, and his second coming, showing that he is about to come out of the Holy of Holies and bless the waiting ones, that have been so long looking for his return.

Saturday, Sept. 3d. At 8 1-2 o'clock, we had interesting class meetings in several tents. At the hour of preaching, Bro. R. V. Lyon, No. Augusta, C. W., spoke on the importance of choosing *Christ* as our portion; and was followed by Bro. L. S. Loddington, New Britain, Ct., who made excellent remarks on the nature, office, and character of Christ. In the afternoon, we had another interesting discourse from Bro. S. G. Mathewson, Bakerville, Ct., on man as he was, is, and will be. The truth took effect. In the evening, Bro. J. Lee, Southampton, Long Island, N. Y., preached on the kingdom of God, showing that this earth, made new, will be the saints' inheritance, and then will be fulfilled the saying,—"As truly as I live, all the earth shall be filled with the glory of the Lord." Bro. Lee is one of the Shinnecock tribe of Indians, that we visited last June. Others from the same tribe were present to enjoy the meeting with us. The singing at the commencement of the exercises was overwhelmingly glorious, and caused a general shout in the camp. The popular singing in fashionable churches would have been a tame affair by the side of this.

First day, Sept. 4th. This last day of the feast may be truly said to be "an high day." We commenced our meetings with a love feast at the stand, at half-past 8 o'clock, and in *one hour one hundred and eighty-nine* spoke of Jesus' love then burning in their hearts, and nine of these spoke twice, making *one hundred and ninety-eight* testimonies in *one hour*, besides singing sixteen times. It was the best love feast we ever had. We never heard before testimonies so laconic, comprehensive and cheering as at this heavenly feast. It was almost a second pentecost. One could well afford to go hundreds of miles to enjoy a scene like this. Glory to God for such heavenly communion with saints on earth; but, oh, what will it be, when we are all settled in paradise, and the whole earth is full of glory? Dear reader, we *must* be there.

At the hour of preaching, we listened to a very interesting exposition of the seventeenth chapter of Revelation, from Bro. J. Couch, Warner, N. H., in which it was shown very clearly that we are near the last link in the great prophetic chain which spans the history of this world while under the dominion of Satan, and that the time has fully come to wait and watch for the King of kings to return and overthrow the kingdoms of this world, and commence his everlasting reign. A very large congregation listened with deep attention, and the children of the Lord were much comforted with the bright evidences that we are almost home to the promised land of rest and glory.

At one o'clock, Sr. M. S. Mansfield, of Buchanan, Mich., addressed the vast crowd in a very interesting discourse, founded on 1 Cor. 14: 34–35, showing in a clear manner that neither Paul, the law, nor the gospel, forbid woman from taking an active part in spreading a knowledge of the way of life in social meetings, or more public assemblies; and that all efforts to put such a construction upon this Scripture were unsustained by the Bible and the practice of the primitive church of Christ.

At one o'clock, preaching by the Editor on the subject of future punishment. At the close of the sermon, six promising young men were ordained for the ministry. It was a solemn and interesting scene. We hope our brethren will stand by them and see that they are well sustained wherever they may labor. They need your kindest sympathies. Hold up their hands. The following are their names:—Frank Burr, Bakerville, Ct.; Franklin Douglass, Albany, N. Y.; James A. Libby, Poland, Me.; Chauncy W. Baker, Wm. A. Fenn, and Marshall R. Phetteplace. We did not learn the address of the last three.

After the ordination, at the close of a beautiful day, we repaired to a delightful place on the banks of the Chicopee river, for the purpose of showing, by baptism, our faith in the burial and resurrection of Christ. Prayer and praise echoed sweetly among the hills around, while four happy souls were buried beneath the flowing stream, and rose again with brilliant hope, and hearts bounding with joy, peace and love, resulting from cheerful obedience to a dear Savior's commands.

At 7 1-2 o'clock, we gathered once more, and enjoyed a season of heavenly communion as we sat around the table of the Lord, to commemorate the death and sufferings of the Son of God, our Savior. Although a goodly number had left the ground, there were over three hundred who were present to show their love for Jesus, and sympathy with the sorrow he endured for us in the garden and on the cross. It was a scene to be long remembered. Tears of joy mingled with sorrow wet many a cheek, as we thought of our absent Savior, whose love for us caused him to die a shameful death, that we might obtain a glorious life, and be his associates in the coming paradise-home. We sung a hymn, and thus closed our great feast of tabernacles. 'Twas hard to say farewell, and return again to meet the frowns of a cold world, but we parted more firmly resolved, by the help of the Lord, to meet again at the marriage supper of the Lord.

"[illegible] ye wheels of time,
And bring the welcome day."

Preachers' Aid Society.

During our campmeeting at Wilbraham, considerable interest was awakened in behalf of poor preachers and congregations, and several said, "If you will appoint responsible men to receive and disburse funds, we should like to put money in their care for this purpose." Accordingly, a meeting of the preachers was called to consider the subject, when the following articles were prepared, and afterwards presented to the entire encampment, for their adoption, when they were accepted with the most hearty approval.

This association is to be known as the "Preachers' Aid Society."

Art. 1st. The officers of this society, who are to be chosen annually, shall consist of a President, Secretary, Treasurer, and three Trustees, who together shall constitute a Board of managers.

Art. 2d. The object of this Society is to raise funds to aid those of our preaching brethren who do not receive a sufficient compensation to sustain them while preaching the gospel of the kingdom.

Art. 3d. The duty of the Board shall be to receive and disburse the funds appropriated for the foregoing object.

Art. 4th. An agent, or agents, may be appointed annually in each State, subject to the supervision of the Board, whose duty shall be to collect and disburse funds in their respective States, for the aforesaid object, according to their best ability, forwarding the surplus to the treasurer of the Board, with an annual report of their doings.

The following officers were chosen for the ensuing year:

Edwin Burnham, Newburyport, Mass., *President.*

Geo. T. Adams, Boston, Mass., *Secretary and Treasurer.*

H. V. Davis, New Bedford, Mass., R. E. Ladd, Springfield, Mass., Miles Grant, Boston, Mass., *Trustees.*

The following were chosen as agents:

S. G. Mathewson, Bakerville, Ct; J. Couch, Warner, N. H.; H. L. Hastings, Providence, R. I.; Matthew Batchelor, Rutland, Vt.; J. S. White, East Boston, Mass; R. R. York, Yarmouth, and Israel Damman, Dexter, Me.; Rufus Wendell, Albany, J. Parry, Sandy Hill, and P. A. Smith, Rochester, N. York.; Jonas Wendell, Edenboro, Pa.; P. B. Morgan, Union Mills, Ind.; Moses Chandler, Cordova, Ill.; Wm. Sheldon, Castle Rock, Min.; Peter Deyo, Strawberry Point, Iowa; J. Porter, Danville, C. E.; R. V. Lyon, No. Augusta, C. W.; J. B. Fitch, Wolfville, N. S.; D. R. and M. S. Mansfield. Buchanan, Mich.

The following preachers gave their names as members of the association to assist in carrying out the aforesaid object. It is hoped others will forward their names to be added to the list. Jonathan Wilson, E. Burnham, S. G. Mathewson, J. Couch, J. Blain, M. Grant, W. Pratt, S. W. Bishop, C. B. Turner, D. T. Taylor, P. Noka, W. S. Campbell, C. H. Perkins, M. Chandler, J. A. Libbey, F. H. Berick, C. Goodrich, J. B. Fitch, A. Fox, S. Cook, Dr. T. Huntington, D. R. and M. S. Mansfield, H. F. Carpenter, Dr. L. S. Ludington, H. Munger, H. L. Hastings, R. E. Ladd, Wm. Sutherland, R. V. Lyon, J. L. Knapp, J. S. White, F. Burr, C. H. Sutton, W. A. Fenn, I. Morgan, E. Bellows, Dr. A. M. Higgins, J. Lee, O. Loomise.

Any that are willing to sacrifice for this noble object, can forward their donations or pledges to the Treasurer, Geo. T, Adams, Boston, or either of the agents. Let us take hold of this work in *earnest*. The Macedonian cry is heard in all directions, and let us give assurance to those who have been obliged to go into secular employment to support their needy families, that they shall be sustained in the work of the ministry, if they will leave all to sound the glad tidings of the coming kingdom. Why not sustain missionary labor in our own land as well as in foreign countries? There are many who have a gift to make money, that cannot preach; let such give of their substance to help the poor preacher, who must leave his family almost, if not quite, at the door of charity or poverty, while he goes forth to meet a cold world and proud, scoffing professors, to sound the solemn, judgment alarm. Let us cheerfully bear one another's burdens and so fulfill the law of Christ. This was the practice of the primitive church in the days of the apostles. Let us love our neighbors as ourselves.

For the Crisis.

Financial Report.

Dear Bro. Grant:—I hand you herewith a financial statement of the receipts and expenditures connected with the ground at our last campmeeting at Wilbraham, Sept., 1859.

DEBIT.

Amount due R. E. Ladd, advanced to pay for permanent fixtures last year	$64.74
Amount for preparing the ground, viz., labor, team work, material and water this year	$70.06
	$134.79

CREDIT.

Amount received in four public collections	$131.30
Balance paid by committee	$3.49

It was not generally known that there was a debt left on the committee last year of $64.74, which they expected would be paid by those who subscribed to pay for permanent improvements, amounting to $[illegible], [illegible] of which has ever been received by the committee. This made our expenses heavier this year by so much as had been previously advanced. It is now all paid up, and when we begin another meeting (should it please the Lord that we ever do) we shall be free from debt.

In the next *Crisis* I will give a true and faithful statement of the receipts and expenses connected with the boarding, that our dear brethren and sisters may know just how profitable it is to take care of campmeeting boarders. I pledged myself to some brethren to give my proportion of the profits to the Preachers' Aid Association, of which I am an officer. The brethren may prepare for an amount from this source that will astonish them, and especially those who are expecting to derive benefit from that fund.

It was a good and profitable campmeeting, and I praise the Lord that I was permitted to attend it. My faith has been greatly strengthened, and the privilege of greeting so many dear christian friends and exchanging salutations with them will not soon be forgotten. May the Lord arm us all with that mind which was in Christ, that his pleasure may prosper in our hands.

Your brother in hope,

Randl. E. Ladd.

Springfield, Sept. 8th, 1859.

[This was crowded out last week.—Ed.

Our Tract Column.

The Tract Fund for the West.

Cares, labors, and the safe advent of another "blessed baby" have delayed my writing on this subject. So I resume the pen once more.

July 18th. I resume my record here. Received of Sr. H. her pledge of $5. 23d.—Received 50 cents from Bro. D. T. T. for the Tract fund—he wishes it was $50. Pretty well for a sick preacher, but you just keep quiet, Bro. T.; we can judge from this that your heart is just an hundred times as big and as full as your pocket is.

Here is a letter from Bro. C. with $1. He says, "Here is a chance for us *all* to preach the truth by a little of our money. Let us all have a share in this good work. Yours for the truth as it is in Christ." Sr. A. says, "I send you $1 for the Tract fund. . . . May the Lord bless your labors abundantly."

Another letter from my "Pilgrim Brother" with another dollar in it—his second instalment for the tracts. 26th. A letter with $2.—"I have read your appeals through the *Crisis* for aid in the Tract cause with great interest, and I would gladly do something to assist, but while my heart is ready to respond to the call, necessity compels me to remain silent. I can only enclose a very small sum, and my earnest wishes that you may be successful in your efforts to spread the truth, and that the soon coming Jesus may find many trophies of redeeming love gathered in through this instrumentality." Who my sister or my pilgrim brother are, the Lord knows, but I do not. May he bless them!

28th. Here is a letter from "A Sister in Christ," in L——, with $2 "to help keep the little wheels rolling." That will oil them up nicely, I think. Another from A—— says, "Enclosed you will find $2 to help along the good cause you are engaged in; . . . may it bring forth fruit an hundred fold. I am poor, but I give this willingly to the Lord; and the desire of my heart is that the word of God may have free course, and be glorified in the conversion of sinners. Your sister in Christ." Another letter from Bro. Grant, with $1 from W. A. F. and $4 from "a Sr in B."

29th. I find a letter which came by express from Bro. "W. A. S. S." of Worcester, Mass., on this wise:—"Bro. Hastings, I send you $50 for the Tract Fund, in behalf of the Thomas St. Church. May the Lord bless and prosper you and yours in the good work, and bless the truth to the saving of many souls. Yours for the truth." Another letter from Sr. L. J. B. of New Britain, Ct., who thus talks;—"The church in this place have been pleased to add to your Tract Fund the sum of $25, which you will find enclosed. I wish we could have sent more, but you know our numbers and circumstances. I like very much the idea of the churches taking this matter in hand, as it gives all an opportunity of doing something, if it is but little. What *has* been given has been given heartily, be assured. Those whom you "*buried*" little more than a year ago, have been the first to move in the work. *We* have done what we could, and I believe every member of the family has done something. The children, and even my faithful colored woman, contributed their quarters. Bro. H., you know not how interested I have felt since I first read your proposal in the *Crisis*, and I have shed many tears as I have read the calls for help, and then the thought that ofttimes those whose hearts are largest have such empty purses, and those who have an abundance have no interest. O how much is spent in the church for dress and other things that should be given to the Lord. I know *self* generally must be well supplied first, and if any thing is left, why, then perhaps a little can be given and not *feel it*. I sometimes wish such persons would read the account of David's offering unto the Lord. When Araunah freely offered to *give* him oxen and wood for the sacrifice, he said, 'Nay, but I will surely *buy* them of thee at a price; neither will I *offer* burnt offerings unto the Lord of *that which doth cost me nothing*.' I did not intend to say half so much, but I have felt a great deal more; yet I suppose, after all, my sympathy will amount to about as much as a 'be ye warmed and filled,' and no more. But I do *pray* the Lord to bless you abundantly in all your labors, and give you to see much fruit as the result of them."

Well done for New Britain, where there have been fightings without and fears within this long time. Perhaps if some other churches knew how few and poor they were, it would provoke them a little to good works. Do not be alarmed, sister, because you haven't much besides sympathy to give. Keep praying. Remember God counts the amount given by what is *left in the pocket*. The widow cast in more than *all the rest*. Pour your prayers in with your money, and God will give the increase.

Here comes another letter, with a gold dollar pasted on the inside. I know the handwriting; it is the third instalment for the Tract Fund from my "Pilgrim Brother." He writes:—"I herewith enclose another third mite as the Lord hath prospered me." That's the way—lay by in *store* as the *Lord prospers us*. Here comes a letter from "E. E. S." of D——, with $—. Thank you! Sr. P. sends $3 "for the distribution of tracts in the West. May blessings attend the effort made. It is what I have long wished might be done. The mite is small, but may it be accepted."

Sr. C. from Ohio, sends $2, with directions where to send the tracts; this is right; a good way to do work. I have sent some as ordered, such as I had. She writes several letters. I extract: "It grieves me that I cannot now minister in temporal things to you who have ministered to my spiritual wants. I do want a religion that is pocket deep. You say it is difficult to support a paper unless it is pledged to some party or sect,—is there not the same difficulty respecting the support of an independent minister?" Yes, sister, there is, yet this is, after all, only man's view of the question. God and his angels think it very easy to take care of a faithful child. They took care of Elijah, you know. Let us trust him.

Again: "I truly rejoice to read your proposition in regard to the West. I have lived there and know your views are correct. Yes, God has true children there, those who rejoice that they are accounted worthy to suffer reproach for Christ's sake. . . . . It cheers my heart to hear of others being benefited by my efforts. I know it does yours also. I send you an extract from a letter sent me last week. I was visiting some relatives some thirty miles from here, candid, pious, and prayerful Baptists, to whom I must say I presented the truth with timidity and doubt, and much fearfulness, because of reproach, that now, as in the days of Christ, attended the word; yet we have reason to thank God for the result. I sent them some of your books. They write: 'How fervently should we thank God for putting it into your heart to send those books. It will be almost impossible for you to realize the amount of good done by their perusal. They seemed to be the thing needed. They have been read and anxiously inquired for by the careless professor, and the impenitent sinner. They are at present some three miles from here, enlightening, I humbly trust, the heart of a sincere inquirer after truth. O that God would incline the heart of every professed christian to read more carefully! If such a course was pursued, much of the mystery which seems to enshroud the revealed word of God would be done away, and much might be done towards bringing about a more charitable state of feeling among all denominations.'" Sr. B. wishes some other tracts sent, but forgets to give the *name* of the persons in this letter. Send it and they shall be forwarded. Such letters are truly encouraging to my heart.

Aug. 4th. Bro. S. called at my house and left $20 from the D——o church, for the Tract Fund. Well done, seeing they are nearly all young, and *one* of their number had previously sent more than as much more.

August 5th. Bro. C. L., in behalf of the Bro., sends $4 for tracts, and $6 on the Tract Fund. Thank you, Bro. L. I don't doubt that this $6 will do more good in tracts than any $600 you ever lost in any speculation in your life! I mean to come and see you all by and by. Here are $2 from H. F. H., and M. C., by Bro. Grant for the Tract Fund.

Aug. 6th. Bro. H. sends $1 for the Tract Fund, and also sends for tracts to scatter in his own locality. He writes: "I send you $1 for the West; it is all I have at present. I have bought a great many tracts since you sent me those. I have spread them far and near. One woman belonging to the Methodist church says she has got more light and knowledge out of a few tracts and books that I let her have, than from all the preaching she ever heard, and when she said so I could not help saying glory to God in the Highest. Some like them—some spatter about them, but thank God, it causes them to

For the Crisis.

The Cross.—Gal. 6: 14.

Dear Brethren and Sisters:—Let us reflect often on the entire *end of self* in the Cross of Christ, the nothingness to which it reduces us. How little do we know practically of this. We will look at this amazing quality of love in Jesus, and learn how very little our souls have realized of its power in thus *setting ourselves aside*.

"We see in him one who had all human righteousness; and one too, in whom "dwelt all the fulness of the Godhead bodily,"—yet what path did he take?—what was the cross to him?—to what did it reduce Him? The *entire setting aside* of all this human righteousness,—of all this divine power!—The perfect strength of his love was proved, not only in that he "did not please himself," though "in the form of God," and thinking "it not robbery to be equal with God,"—that he emptied himself, and "being found in fashion as a man,"—humbled himself to take the place of our disobedience; but, in this place of love, he was content to be *utterly* rejected!—to be *reduced to nothing*, that *love* might shine forth superior to all else!

The flesh in us is subtle,—*very subtle*; if we manifest love, we expect that it will be felt; but if otherwise,—if when we have rendered a kindness, we meet with no return—not even a kind word, or look, our hearts grow faint and cold in the exercise of love. Do we know what it is, when our hearts have gone forth in love, to meet with that which we read of in Corinthians,—"Though the more I love you the less I be loved,"—to find that the only consequence of humiliation, is to become thereby *less respected*, more humbled still?

Thus it was with Jesus,—full of patience and tenderness, he exposed himself to the power and malice of Satan. But what did he find in us, when doing this work of love? Man took occasion, by his very lowliness, to treat him with the utmost scorn. He was "the reproach of men, the despised of the people," they kept him in on every side, "Dogs have compassed me about; the assembly of the wicked have enclosed me; they pierced my hands and my feet.—Many bulls have compassed me about, fat bulls of Bashan have beset me round, they gaped upon me with their mouth as a ravening and a roaring lion." He looked for comforters, but found none. One of those with whom he had "taken sweet counsel," lifted up his heel against him, and even that disciple who had been most forward to declare, "though all men should forsake thee, *yet will not I*"—three times denied him with oaths and curses.

He obtained no sympathy in his grief,—no comfort from his most intimate friends. In this respect he was *alone* on the earth, as regards man;—but we are thereby led the more fully to the deep meaning of,—"*be not* THOU far from me, O my God!" Despised and rejected by those he came to save, he looked to his Father. Who can fathom the agony of his righteous soul, when he uttered this mournful complaint, "My God, my God, why hast thou forsaken me!"

No answer came—darkness, hatred, and persecution oppressed him around,—but that which was worse than the wickedness of a guilty world was, that "God had hid his face from him." "I sink in deep mire where there is no standing; I come into deep waters, where the floods overflow me;"—waves and billows went over him;—all was lost in the waves but that evidence of Divinity, the power of love, to *endure all*, *to hope all*,—that he might pour out his soul unto death *for us*.

He was truly emptied of all else but love! The fulness of God dwelt there,—for God *is love*, and here we see the triumph of Him that was mighty to save in abounding love!

Dear brethren and sisters, have we felt the power of this love of Jesus;—has it warmed our hearts to forsake all for him, that we may find our all in him? *Can we, do we*, in this evil world forsake all? Does nothing of *self* remain to dim our eyes to the glory of the cross! His tender compassion could not fail to draw all hearts to him when they saw the dead raised and the sick made whole—the multitude fed, and waves stilled!—but in the cross—there was no evidence of power;—it was vile in the eyes of the multitude,—there was nothing but degradation and weakness!

Trial from man, temptation from Satan, desertion from God,—there was nothing left him but the depth and fulness of love, the riches of that love which will be our happy, blessed portion forever.

The natural heart in every one of us hates the power of the cross. We desire something for the eye to rest upon—something in which we can sympathise after the flesh. We seek honor, rest, power!—there [illegible] weakness—and the cross stains all our pride,—lays low all human glory,—God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I [illegible]!

Let us try ourselves, beloved friends, by this test—are we emptied of *self* as Jesus [illegible] with his love, [illegible] the power of such [illegible] more than conquerors? [illegible] all our [illegible] of worldly [illegible] it leaves no room for self,—no glory, honor, talents, learning, [illegible] or affections. Can we hope to [illegible] tempted, that we may be filled with the spirit and power of God? If we would be united to Christ, it must so be. May we be strengthened by his spirit in the inner man, to forsake all that nourishes pride and ease, and the fleeting hopes of the flesh—that Christ may be precious to our souls and that our enjoyment of Him may increase with the crucifying of every principle of self.

Yours in the hope of the gospel of the grace of God in Christ,

Rose Campbell.

Port Elizabeth, Cape of Good Hope, July 11th, 1859.

The World's Crisis.

BOSTON, SEPTEMBER 21, 1859.

Wilbraham Campmeeting.

The gathering at Camp-Hill in Wilbraham has been one of deep interest to all attendants, and we are sure its happy results will not end with the meeting. Many a lonely pilgrim will be cheered while meditating upon that blessed meeting, and the heavenly seasons there enjoyed. We think those who find fault with campmeetings on account of iniquitous disorder from wicked rowdies, would have found no cause of complaint during the entire encampment, had they been present and watched every movement with closest inspection. The law of kindness, there exhibited, was proved to be more powerful than a host of sheriffs and policemen. Many have become satisfied that "kind words return kind echoes," and they are delighted with their sound. Our hearts often drank down sweet delight while beholding the triumphant exhibitions of christian love, so frequently manifested during our stay in that lovely camp of the saints. It caused us often to look, by an eye of faith, over to the promised land, while imagination lent its aid to view the vast company of the redeemed upon the mountain of glory, having Jesus in their midst, with no fear of parting.

We arrived on the campground Monday forenoon. We met Bro. and Sr. D. T. Taylor, with whom we had a pleasant interview. His health is gradually improving, but he is not yet able to engage in the work of the Lord with all the energy of former years. He longs for the day to return when he can again give full vent to the burning emotions that he has been obliged to smother, for want of strength to utter them. Brn. and Srs., remember him in your prayers. He often expresses his gratitude for the prayers already offered in his behalf, for he feels assured that they have been heard and answered.

The bare sight of this consecrated spot brought up memories and joys of the past, when pilgrims here have met, prayed and praised, which caused a shout of "glory" to tremble on our lips, for the privilege of visiting this delightful grove once more, for the purpose of worshiping another week with the lovely children of the great King. We found several tents erected, and others were soon spread to shelter "the gathered and the gathering," while Brn. Munger and Ladd were actively engaged in making preparations to entertain them. We soon had our tent up, and in the evening enjoyed an excellent prayer meeting under its shelter.

Tuesday, Aug. 30th. Large additions were made to our numbers to-day, and many happy greetings have been enjoyed. All seem delighted with the scenery around, and buoyant with the blessed hope of soon meeting where the parting scene never comes. At 10 1-2 o'clock, we had a profitable meeting in the Boston tent, and at 2 P. M. we gathered at the preachers' stand and heard a very interesting discourse from Bro. O. R. Fassett, of Westboro, Mass., on the *better* resurrection. It was clearly shown that the *better* resurrection is not at conversion; is not a resurrection of the spirit at death, as Spiritualists claim; but of the whole man at the literal coming of Christ, when his children come forth from the grave, and put on incorruption and immortality, and obtain the everlasting kingdom. We could not help thinking how much plainer and more consistent is the *Bible* theology than the popular fables of these last days, which are substituted for the truth of the Lord, making death the gate to endless bliss; teaching that a dead man knows more than a living one.

In the evening, Bro. C. B. Turner preached on the importance of serving the Lord from *principle* instead of *feeling*. We hope this subject will receive more attention, and that men will serve the Lord because it is *right* to do so; then we shall not see such a host of backsliders as at the present time. Those who make *feeling* instead of *obedience* the standard of their piety, usually run, or yield, at the first conflict with the enemy.

Wednesday, Aug. 31st. The happy family has been greatly enlarged to-day. Here are pilgrims from New York, Michigan, Illinois, Pennsylvania, Canada East and West, and all the New England states, rejoicing together in christian love and communion. Truly, this is a heavenly place in Christ Jesus. At 10 o'clock, A. M., Bro. A. Ross, of Lowell, Mass., preached a soul-stirring discourse on the narrow way to life and the importance of constant communion with God, pointing out the way to secure it. His remarks were heard with deep interest and profit. Brn. H. L. Hastings, Jonathan Wilson, J. B. Cook, F. H. Berick, and E. Burnham, followed with appropriate remarks, and yet all occupied only about an hour. We could not help noticing how much more effective was this short and pointed sermon, than the long hour-to-hour-and-half ones, to which we are sometimes obliged to listen. We say *obliged*, for we never do it with pleasure. When will our preachers have some mercy on their hearers and themselves? Do not stuff us till we are completely exhausted and surfeited, but give us plain, wholesome food, in moderate quantities, then we shall have good appetites, and grow healthy on "the sincere milk of the word."

At 2 o'clock, Bro. W. S. Campbell, of New Britain, Ct., explained Phil. 1: 23. showing that when Paul spoke of departing and being with Christ, he had no idea of going to him at *death*; if so, his own teachings were contradictory. It was clearly shown that Paul had no hope of seeing Christ till he comes again and raises the dead, at which time the apostle will live and be with his Savior. In the evening Bro. A Fox, Cold Spring, Mass., preached on "Christ and him crucified."

Thursday, Sept. 1st. Our prayer meetings are heavenly, and exceedingly cheering to the lovers of Jesus. All nature smiles upon us, and conspires to make this one of the most lovely places on earth. The air is pure, soft and balmy, and the temperature delightful. The tall trees cast a pleasing shade upon the happy throng assembled here to worship the God of our fathers.

At 10 o'clock, A. M., Bro. J. S. White, East Boston, Mass., preached a very able discourse on the first and second Adam, showing that the whole man, except the breath of life, was made of the dust of the ground, and in the physical image of his Creator; that no part of the man is alive and conscious between death and the resurrection; that the whole man will rise again in the resurrection at the last day, and possess the new earth in common with his Savior—the second Adam. The people who had not heard before were astonished at the doctrine; perhaps as much at the plainness, as the novelty of our views of Scripture. Many members of different churches rejoiced to see the Bible opened so clearly to their understandings. They had groped their way in the labyrinths of fables till they were completely discouraged in their efforts to understand the Bible; but now the light burst upon their minds in almost dazzling splendor, causing their hearts to leap for joy. Now, they can see a consistency and harmony in the word of the Lord never seen before; and yet it is so plain, they wonder they have stumbled over it so long.

In the afternoon Bro. F. H. Berick, Salem, Mass., preached on the importance of true gospel liberty, or freedom in Christ, showing the difference between christian liberty and christian anarchy; or in other words, that the disciples of Christ should be subject one to another in love, for the truth's sake, as our Savior directs. This discourse was timely, and produced happy results. Bro. Burnham followed with stirring remarks.

At 6 o'clock, Bro. J. B. Cook, Rochester, N. Y., entertained the people by lecturing from Bro. Stephenson's great chronological chart, showing that the prophetical periods run out within seven years. This chart is some forty feet in length, and is superior, probably, to any before executed. In the evening, Bro. J. Hemmenway, Worcester, Mass., preached a heart-searching sermon, showing the similarity between many at the present day, and the Pharisees in the time of our Savior.

Friday, Sept 2nd. We had a very interesting social meeting at the stand this morning. Several requested prayers, and a large number testified in favor of the joys of the christian religion. At 10 o'clock, Bro. Walter Pratt, from Illinois, preached on the coming of Christ, showing that the Scriptures cannot be fulfilled, unless he comes again personally to this earth and sets up his kingdom. It was also shown that we can have no future existence if Christ does not come and raise the dead. Our Bro. comforted the saints with evidences that our dear Savior will soon come and gather the faithful.

At one o'clock, the people gathered again at the stand to hear interesting remarks from a converted Jew.

In the afternoon, Bro. H. L Hastings, Providence, R. I., preached an able and interesting discourse, showing the value of knowledge we receive from our Creator. It was well calculated to lead us to prize the word of the Lord, and make puny man feel his weakness and dependence on our Creator for every good and perfect gift. It was one of those sermons that we can carry home and review, and from which we may reap benefit for a whole lifetime.

In the evening, Bro. Moses Chandler, Cordova, Ill., preached a solid discourse on our great High Priest, and his second coming, showing that he is about to come out of the Holy of Holies, and bless the waiting ones, that have been so long looking for his return.

Saturday, Sept. 3d. At 8 1-2 o'clock, we had interesting class meetings in several tents. At the hour of preaching, Bro. R. V. Lyon, No. Augusta, C. W., spoke on the importance of choosing *Christ* as our portion; and was followed by Bro. L. S. Luddington, New Britain, Ct., who made excellent remarks on the nature, office, and character of Christ. In the afternoon, we had another interesting discourse from Bro. S. G. Mathewson, Bakerville, Ct., on man as he was, is, and will be. The truth took effect. In the evening, Bro. J. Lee, Southampton, Long Island, N. Y., preached on the kingdom of God, showing that this earth, made new, will be the saints' inheritance, and then will be fulfilled the saying,—"As truly as I live, all the earth shall be filled with the glory of the Lord." Bro. Lee is one of the Shinnecock tribe of Indians, that we visited last June. Others from the same tribe were present to enjoy the meeting with us. The singing at the commencement of the exercises was overwhelmingly glorious, and caused a general shout in the camp. The popular singing in fashionable churches would have been a tame affair by the side of this.

First day, Sept. 4th. This last day of the feast may be truly said to be "an high day." We commenced our meetings with a love feast at the stand, at half-past 8 o'clock, and in *one hour one hundred and eighty-nine* spoke of Jesus' love then burning in their hearts, and nine of these spoke twice, making *one hundred and ninety-eight* testimonies in *one hour*, besides singing sixteen times. It was the best love feast we ever had. We never heard before testimonies so laconic, comprehensive and cheering as at this heavenly feast. It was almost a second pentecost. One could well afford to go hundreds of miles to enjoy a scene like this. Glory to God for such heavenly communion with saints on earth; but, oh, what will it be, when we are all settled in paradise, and the whole earth is full of glory? Dear reader, we *must* be there.

At the hour of preaching, we listened to a very interesting exposition of the seventeenth chapter of Revelation, from Bro. J. Couch, Warner, N. H., in which it was shown very clearly that we are near the last link in the great prophetic chain which spans the history of this world while under the dominion of Satan, and that the time has fully come to wait and watch for the King of kings to return and overthrow the kingdoms of this world, and commence his everlasting reign. A very large congregation listened with deep attention, and the children of the Lord were much comforted with the bright evidences that we are almost home to the promised land of rest and glory.

At one o'clock, Sr. M. S. Mansfield, of Buchanan, Mich., addressed the vast crowd in a very interesting discourse, founded on 1 Cor. 14: 34–35, showing in a clear manner that neither Paul, the law, nor the gospel, forbid woman from taking an active part in spreading a knowledge of the way of life in social meetings, or more public assemblies; and that all efforts to put such a construction upon this Scripture were unsustained by the Bible and the practice of the primitive church of Christ.

At one o'clock, preaching by the Editor on the subject of future punishment. At the close of the sermon, six promising young men were ordained for the ministry. It was a solemn and interesting scene. We hope our brethren will stand by them and see that they are well sustained wherever they may labor. They need your kindest sympathies. Hold up their hands. The following are their names:—Frank Burr, Bakerville, Ct.; Franklin Douglass, Albany, N. Y.; James A. Libby, Poland, Me.; Chauncy W. Baker, Wm. A. Fenn, and Marshall R. Phetteplace. We did not learn the address of the last three.

After the ordination, at the close of a beautiful day, we repaired to a delightful place on the banks of the Chicopee river, for the purpose of showing, by baptism, our faith in the burial and resurrection of Christ. Prayer and praise echoed sweetly among the hills around, while four happy souls were buried beneath the flowing stream, and rose again with brilliant hope, and hearts bounding with joy, peace and love, resulting from cheerful obedience to a dear Savior's commands.

At 7 1-2 o'clock, we gathered once more, and enjoyed a season of heavenly communion as we sat around the table of the Lord, to commemorate the death and sufferings of the Son of God, our Savior. Although a goodly number had left the ground, there were over three hundred who were present to show their love for Jesus, and sympathy with the sorrow he endured for us in the garden and on the cross. It was a scene to be long remembered. Tears of joy mingled with sorrow wet many a cheek, as we thought of our absent Savior, whose love for us caused him to die a shameful death, that we might obtain a glorious life, and be his associates in the coming paradise-home. We sung a hymn, and thus closed our great feast of tabernacles. 'Twas hard to say farewell, and return again to meet the frowns of a cold world, but we parted more firmly resolved, by the help of the Lord, to meet again at the marriage supper of the Lord.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

Preachers' Aid Society.

During our campmeeting at Wilbraham, considerable interest was awakened in behalf of poor preachers and congregations, and several said, "If you will appoint responsible men to receive and disburse funds, we should like to put money in their care for this purpose." Accordingly, a meeting of the preachers was called to consider the subject, when the following articles were prepared, and afterwards presented to the entire encampment, for their adoption, when they were accepted with the most hearty approval.

This association is to be known as the "Preachers' Aid Society."

Art. 1st. The officers of this society, who are to be chosen annually, shall consist of a President, Secretary, Treasurer, and three Trustees, who together shall constitute a Board of managers.

Art. 2d. The object of this Society is to raise funds to aid those of our preaching brethren who do not receive a sufficient compensation to sustain them while preaching the gospel of the kingdom.

Art. 3d. The duty of the Board shall be to receive and disburse the funds appropriated for the foregoing object.

Art. 4th. An agent, or agents, may be appointed annually in each State, subject to the supervision of the Board, whose duty shall be to collect and disburse funds in their respective States, for the aforesaid object, according to their best ability, forwarding the surplus to the treasurer of the Board, with an annual report of their doings.

The following officers were chosen for the ensuing year:

Edwin Burnham, Newburyport, Mass., *President*.

Geo. T. Adams, Boston, Mass., *Secretary and Treasurer*.

H. V. Davis, New Bedford, Mass., R. E. Ladd, Springfield, Mass., Miles Grant, Boston, Mass., *Trustees*.

The following were chosen as agents:

S. G. Mathewson, Bakerville, Ct; J. Couch, Warner, N. H.; H. L. Hastings, Providence, R. I.; Matthew Batchelor, Rutland, Vt.; J. S. White, East Boston, Mass; R. R. York, Yarmouth, and Israel Damman, Dexter, Me.; Rufus Wendell, Albany, J. Parry, Sandy Hill, and P. A. Smith, Rochester, N. York.; Jonas Wendell, Edenboro, Pa.; P. B. Morgan, Union Mills, Ind.; Moses Chandler, Cordova, Ill.; Wm. Sheldon, Castle Rock, Min.; Peter Deyo, Strawberry Point, Iowa; J. Porter, Danville, C. E.; R. V. Lyon, No. Augusta, C. W.; J. B. Fitch, Wolfville, N. S.; D. R. and M. S. Mansfield, Buchanan, Mich.

The following preachers gave their names as members of the association to assist in carrying out the aforesaid object. It is hoped others will forward their names to be added to the list. Jonathan Wilson, E. Burnham, S. G. Mathewson, J. Couch, J. Blain, M. Grant, W. Pratt, S. W. Bishop, C. B. Turner, D. T. Taylor, P. Noka, W. S. Campbell, C. H. Perkins, M. Chandler, J. A. Libbey, F. H. Berick, C. Goodrich, J. B. Fitch, A. Fox, S. Cook, Dr. T. Huntington, D. R. and M. S. Mansfield, H. F. Carpenter, Dr. L. S. Ludington, H. Munger, H. L. Hastings, R. E. Ladd, Wm. Sutherland, R. V. Lyon, J. L. Knapp, J. S. White, F. Burr, C. H. Sutton, W. A. Fenn, I. Morgan, E. Bellows, Dr. A. M. Higgins, J. Lee, O. Loomise.

Any that are willing to sacrifice for this noble object, can forward their donations or pledges to the Treasurer, Geo. T. Adams, Boston, or either of the agents. Let us take hold of this work in *earnest*. The Macedonian cry is heard in all directions, and let us give assurance to those who have been obliged to go into secular employment to support their needy families, that they shall be sustained in the work of the ministry, if they will leave all to sound the glad tidings of the coming kingdom. Why not sustain missionary labor in our own land as well as in foreign countries? There are many who have a gift to make money, that cannot preach; let such give of their substance to help the poor preacher, who must leave his family almost, if not quite, at the door of charity or poverty, while he goes forth to meet a cold world and proud, scoffing professors, to sound the solemn, judgment alarm. Let us cheerfully bear one another's burdens and so fulfill the law of Christ. This was the practice of the primitive church in the days of the apostles. Let us love our neighbors as ourselves.

For the Crisis.

Financial Report.

Dear Bro. Grant:—I hand you herewith a financial statement of the receipts and expenditures connected with the ground at our last campmeeting at Wilbraham, Sept., 1859.

DEBIT.	
Amount due R. E. Ladd, advanced to pay for permanent fixtures last year	$64.74
Amount for preparing the ground, viz., labor, team work, material and water this year	$70.05
	$134.79
CREDIT.	
Amount received in four public collections	$131.30
Balance paid by committee	$3.49

It was not generally known that there was a debt left on the committee last year of $64.74, which they expected would be paid by those who subscribed to pay for permanent improvements, amounting to $63, not a dollar of which has ever been received by the committee. This made the expenses heavier this year by so much as had been previously advanced. It is now all paid up, and when we begin another meeting (should it please the Lord that we ever do) we shall be free from debt.

In the next *Crisis* I will give a true and faithful statement of the receipts and expenses connected with the boarding, that our dear brethren and sisters may know just how profitable it is to take care of campmeeting boarders. I pledged myself to some brethren to give my proportion of the profits to the Preachers' Aid Association, of which I am an officer. The brethren may prepare for an amount from this source that will astonish them, and especially those who are expecting to derive benefit from that fund.

It was a good and profitable campmeeting, and I praise the Lord that I was permitted to attend it. My faith has been greatly strengthened, and the privilege of greeting so many dear christian friends and exchanging salutations with them will not soon be forgotten. May the Lord arm us all with that mind which was in Christ, that his pleasure may prosper in our hands.

Your brother in hope,

Randl. E. Ladd.

Springfield, Sept. 8th, 1859.

[This was crowded out last week.—Ed.

Our Tract Column.

The Tract Fund for the West.

Cares, labors, and the safe advent of another "blessed baby" have delayed my writing on this subject. So I resume the pen once more.

July 18th. I resume my record here. Received of Sr. H. her pledge of $5. 23d.—Received 50 cents from Bro. D. T. T. for the Tract fund—he wishes it was $50. Pretty well for a sick preacher, but you just keep quiet, Bro. T.; we can judge from this that your heart is just an hundred times as big and as full as your pocket is.

Here is a letter from Bro. C. with $1. He says, "Here is a chance for us *all* to preach the truth by a little of our money. Let us all have a share in this good work. Yours for the truth as it is in Christ." Sr. A. says, "I send you $1 for the Tract fund. . . . May the Lord bless your labors abundantly."

Another letter from my "Pilgrim Brother" with another dollar in it—his second instalment for the tracts. 26th. A letter with $2.—"I have read your appeals through the *Crisis* for aid in the Tract cause with great interest, and I would gladly do something to assist, but while my heart is ready to respond to the call, necessity compels me to remain silent. I can only enclose a very small sum, and my earnest wishes that you may be successful in your efforts to spread the truth, and that the soon coming Jesus may find many trophies of redeeming love gathered in through this instrumentality." Who my sister or my pilgrim brother are, the Lord knows, but I do not. May he bless them!

28th. Here is a letter from "A Sister in Christ," in L——, with $2 "to help keep the little wheels rolling." That will oil them up nicely, I think. Another from A—— says, "Enclosed you will find $2 to help along the good cause you are engaged in; . . . may it bring forth fruit an hundred fold. I am poor, but I give this willingly to the Lord; and the desire of my heart is that the word of God may have free course, and be glorified in the conversion of sinners. Your sister in Christ." Another letter from Bro. Grant, with $1 from W. A. F. and $4 from "a Sr in B."

29th. I find a letter which came by express from Bro. "W. A. S. S." of Worcester, Mass., on this wise:—"Bro. Hastings, I send you $50 for the Tract Fund, in behalf of the Thomas St. Church. May the Lord bless and prosper you and yours in the good work, and bless the truth to the saving of many souls. Yours for the truth." Another letter from Sr. L. J. B. of New Britain, Ct., who thus talks;—"The church in this place have been pleased to add to your Tract Fund the sum of $25, which you will find enclosed. I wish we could have sent more, but you know our numbers and circumstances. I like very much the idea of the churches taking this matter in hand, as it gives all an opportunity of doing something, if it is but little. What *has* been given has been given heartily, be assured. Those whom you "*buried*" little more than a year ago, have been the first to move in the work. *We* have done what we could, and I believe every member of the family has done something. The children, and even my faithful colored woman, contributed their quarters. Bro. H., you know not how interested I have felt since I first read your proposal in the *Crisis*, and I have shed many tears as I have read the calls for help, and then the thought that ofttimes those whose hearts are largest have such empty purses, and those who have an abundance have no interest. O how much is spent in the church for dress and other things that should be given to the Lord. I know *self* generally must be well supplied first, and if any thing is left, why, then perhaps a little can be given and not *feel it*. I sometimes wish such persons would read the account of David's sacrificing unto the Lord. When Araunah freely offered to *give* him oxen and wood for the sacrifice, he said, 'Nay, but I will surely *buy* them of thee at a price; neither will I *offer* burnt offerings unto the Lord of *that which doth cost me nothing*.' I did not intend to say half so much, but I have felt a great deal more; yet I suppose, after all, my sympathy will amount to about as much as a 'be ye warmed and filled,' and no more. But I do *pray* the Lord to bless you abundantly in all your labors, and give you to see much fruit as the result of them."

Well done for New Britain, where there have been fightings without and fears within this long time. Perhaps if some other churches knew how few and poor they were, it would provoke them a little to good works. Do not be alarmed, sister, because you haven't much besides sympathy to give. Keep praying. Remember God counts the amount given by what is *left in the pocket*. The widow cast in more than *all the rest*. Pour your prayers in with your money, and God will give the increase.

Here comes another letter, with a gold dollar pasted on the inside. I know the handwriting; it is the third instalment for the Tract Fund from my "Pilgrim Brother." He writes:—"I herewith enclose another third mite as the Lord hath prospered me." That's the way—lay by in *store* as the *Lord prospers us*. Here comes a letter from "E. E. S." of D——, with $—. Thank you! Sr. P. sends $3 "for the distribution of tracts in the West. May blessings attend the effort made. It is what I have long wished might be done. The mite is small, but may it be accepted."

Sr. C. from Ohio, sends $2, with directions where to send the tracts; this is right; a good way to do work. I have sent some as ordered, such as I had. She writes several letters. I extract: "It grieves me that I cannot now minister in temporal things to you who have ministered to my spiritual wants. I do want a religion that is pocket deep. You say it is difficult to support a paper unless it is pledged to some party or sect,—is there not the same difficulty respecting the support of an independent minister?" Yes, sister, there is, yet this is, after all, only man's view of the question. God and his angels think it very easy to take care of a faithful child. They took care of Elijah, you know. Let us trust him.

Again: "I truly rejoice to read your proposition in regard to the West. I have lived there and know your views are correct. Yes, God has true children there, those who rejoice that they are accounted worthy to suffer reproach for Christ's sake. . . . . It cheers my heart to hear of others being benefited by my efforts. I know it does yours also. I send you an extract from a letter sent me last week. I was visiting some relatives some thirty miles from here, candid, pious, and prayerful Baptists, to whom I must say I presented the truth with timidity and doubt, and much fearfulness, because of reproach, that now, as in the days of Christ, attended the word; yet we have reason to thank God for the result. I sent them some of your books. They write: 'How fervently should we thank God for putting it into your heart to send those books. It will be almost impossible for you to realize the amount of good done by their perusal. They seemed to be the thing needed. They have been read and anxiously inquired for by the careless professor, and the impenitent sinner. They are at present some three miles from here, enlightening, I humbly trust, the heart of a sincere inquirer after truth. O that God would incline the heart of every professed christian to read more carefully! If such a course was pursued, much of the mystery which seems to enshroud the revealed word of God would be done away, and much might be done towards bringing about a more charitable state of feeling among all denominations.'" Sr. R. wishes some other tracts sent, but forgets to give the *name* of the persons in this letter. Send it and they shall be forwarded. Such letters are truly encouraging to my heart.

Aug. 4th. Bro. S. called at my house and left $20 from the D——e church, for the Tract Fund. Well done, seeing they are nearly all young, and *one* of their number had previously sent more than as much more.

August 5th. Bro. C. L., in behalf of the Brn., sends $4 for tracts, and $6 on the Tract Fund. Thank you, Bro. L. I don't doubt that this $6 will do more good in tracts than any $600 you ever lost in any speculation in your life! I mean to come and see you all by and by. Here are $2 from H. F. H., and M. C., by Bro. Grant for the Tract Fund.

Aug. 6th. Bro. H. sends $1 for the Tract Fund, and also sends for tracts to scatter in his own locality. He writes: "I send you $1 for the West; it is all I have at present. I have bought a great many tracts since you sent me those. I have spread them far and near. One woman belonging to the Methodist church says she has got more light and knowledge out of a few tracts and books that I let her have, than from all the preaching she ever heard, and when she said so I could not help saying, glory to God in the Highest. Some like them—some sputter about them, but thank God, it causes them to

think—and the tracts talk for themselves. There is one thing that I have noticed—when I have seen a great machine, on examining it inside and out, I have seen numerous little wheels or gears, and that they matched into each other, and when the driver started, all the little wheels started too, because they were all connected together, and when *one* started, the machine was in motion, and there were little cogs on these little wheels, so every one lifted in its turn. Well, now, Bro., I want to be one of these cogs, and when it comes my turn, I want to lift." Lift away, Brother! God give you strength to do it.

Aug. 8th. Here is another letter with $2—50, for bound tracts on Prophecy, and $1,50 for the Tract Fund. It is from one of my dear children in the common faith, who I buried with Christ about a year ago. She writes: "Bro Hastings: I would like to be one to help forward the cause of truth, so will you please to accept *my* mite towards the amount you desire. It looks *small*, but it is given with a free heart, a willing hand, and my prayers that it may be the means of doing some good. I hope you will be enabled to go on with your good work; but I often think, are the rest of us doing all *we* can while Bro. Hastings is laboring with heart and hand for his fellow men? May the Lord help us to do every duty. Pray for me, that I may strive for that *rest* that remains for the people of God. Come and see us again when you can." Yes, sister, I will try, when the Lord will, to see you again. I don't know but it will seem like a form when I say what I am just about to say: I have written it so many times, as my full heart could find nothing else that would tell its feelings to those who thus help with words and deeds in the work of God, but, as I have said before, I must repeat it—"*God bless you!*" O, we will meet by and by, where distance shall no more divide us! Be faithful, sister, to the end. I pray for you.

Here comes the "Pilgrim Brother's" letter once more, with its fourth instalment $1. "I again enclose to you another mite, and judging from your published weekly report on the *Crisis*, I find that our Heavenly Father has been sending to you many "*mickles*" to make up the "*muckle*" needed sum of $1000. It surely will come, like the manna to Israel of old, and will send forth life-healing food to many famishing souls in the western 'wilderness of the people.' Adieu for the present, Bro. Pilgrim. From yours of like precious faith." God bless you too, Bro. Pilgrim.

Aug. 9th. Letter from Bro. Grant with $1 from Sr. G——s, $2 from Sr. F., $1 from Bro. P., 50 cents from Sr. C——.

Here I must close for now. I am tired of writing. I have much to say, but *more* to *do*. Pray for me. The more I see of this work, the more I am convinced it is God's work. I go to New York in a few days to issue several hundred thousand pages of tracts. I have many calls and some most cheering letters. Send in your calls and orders for tracts. Remember hereafter—the price of all *my Tracts* when ordered from *me* with cash accompanying the order, 1200 pages will be sent post paid, for $1. 1600 pages by express for $1. As soon as I can make the arrangements, my agents will sell them at the same price. Where persons only want *one* tract of a kind they should send 3 cents for a 24 page tract, and for others in proportion.

Direct letters to H. L. Hastings.

Providence, R. I.

For the Crisis.

The Livermore Conference.

According to appointment the brethren met, Sept. 1st, at 2 o'clock P. M., in South Livermore, in a beautiful grove on the land of Bro. C. Denning. Brethren in the place had taken much pains to prepare the ground for the convenience of the meeting, and had all things well arranged. There was a mind to work; the meeting began and progressed well. The Lord blessed us with good weather, good laborers, a good disposition, good congregations, and with his Holy Spirit to back up the word preached, which made it a blessed and profitable season. The reports from various parts of the field, viz: Mt. Vernon, Belgrade, Rome, Sidney, Richmond, Livermore and Hartford, show the general prosperity of the cause, and increase of converts and of devotion to God and truth. The ministers present were Elds. Haggett, Hanscomb, Sevey, Dudley, Wellcome and Howard. The preaching was well calculated to encourage and strengthen the believers, and alarm, awaken and lead sinners to Christ for pardon and hope of eternal life. Our social meetings were well improved, exhibiting life, activity, hope, confidence in the word of God, devotion to Christ, and a strong determination to gain the soon coming kingdom of God. On the last two days the congregations were very large, (for the place) as also in the evenings, composed of attentive listeners, or devoted worshipers, while those who care not for the Bible and its blessed hope, and who will not listen to *the word*, stayed away, which gave the room to those who wished to hear. The truth lodged in some hearts and will bring forth fruit. Several wanderers confessed their sins and returned to God. One young lady arose and confessed her faith in the truths we preach, and her determination to strive to become a christian and live for God.

The good influence of this meeting will not be lost, but will tell for God's glory and the spread of his truth in all that region. It was a feast indeed to the believers, and made us long more earnestly for the coming of our Lord to bring all the family into his kingdom. The friends from abroad were very kindly and hospitably entertained by the church there, and God will abundantly reward them.

Our chairman (Bro. I. Wight) not being present, Bro. E. M. Haggett was chosen chairman, no business was presented for action, the conference adjourned to meet in Richmond, Read Meeting House, Oct. 27, Thursday, 2 o'clock, P. M., and continue over the Sabbath.

E. M. Haggett, *Chairman.*
I. C. Wellcome, *Secretary.*
South Livermore, Me., Sept. 7th, 1859.

From Vesta N. Cudworth.

Bro. Grant:—Our campmeeting in Savoy, although small, has not been entirely overlooked by the Master. A few of the watchmen came up to the feast of tabernacles to feed the scattered flock, and I assure you they found hungry children, who were thankful for the choice truths set before them. Home, sweet home, found an echo in many faithful hearts, and we were glad that in these retrograde times there were some Joshuas to lead us to the land, and I think they found some to stay up their hands. Some were with us that first sowed the seed (of the gospel of the kingdom preached for a witness) in this region. Others came in the fulness of the blessing of the gospel, and before the close, many learned, what some have never forgotten, who we were. We had truth enough to keep the enemy awake, but had excellent order, and I think the influence of this meeting will tell on the destinies of dying men. The leaven is working, showing up latter-day apostates, exposing the foundation of spiritualism, and some begin to see this fast age has run beyond revelation; while a new code of laws has been ordained for man.

A little of the pharisaical spirit was felt by some, with all its withering influences, which reminded us of the text—"Ye have made the heart of my people sad whom the Lord has not made sad;" nevertheless, it was a rich feast, and the Master of assemblies presided; his word proved the fire and the hammer that broke the flinty rock in pieces. Bro. Grant, this out-of-fashion truth has a glory in it yet; the children love it here; confess it, and live it out; it is the wine and the oil, that makes the heart glad and the face shine. There are many in this section who feel that they have opened their mouth to the Lord, and cannot go back; and when the angels are commissioned to gather those that have made a covenant with Him by sacrifice, I believe a little handful of waiting ones will be found that somebody has cared for, and that Jesus has loved.

I will leave this for others, who probably will give a more full account of the meeting. Your sister waiting.

Zoar, Mass.

Obituary Notices.

Fell asleep in Jesus, Aug. 30th, 1859, at her father's house in Peacedale, R.I., Emma L., daughter of Geo. W. and Mary Ann Ecclestone, aged seventeen years and nine months.

Emma was a dear child, intelligent, studious, gentle and dutiful. It seems but yesterday that I saw her among the lambs of my little flock,—one of the foremost in the Sunday School, sometimes committing hundreds of verses for a lesson,—the light and joy of her home, and the comfort of her father's family. But all is changed. Though for sometime she has been confined to the house, and has been gradually wasting away, yet in the midst of it all she was led to look for strength to Him who is the resurrection and the Life. And so resting upon the arm of Christ, she walked calmly down amid the shades of the dark valley and feared no evil, for the Heavenly Shepherd was near to comfort and to bless. While we were praying and praising God at Wilbraham, her friends were bearing her with many tears to her silent resting place. They sorrow not as those who have no hope. May God bless them and give them consolation. When I go there I shall mingle my tears with theirs, for I shall no more see dear Emma's pallid countenance wreathed with the smiles of welcome as before. But shall we not meet again? I trust we shall. O! may these stricken ones look forward and press forward till the Lord shall come and bring the loved ones back to life again.

Emma did not make a public profession of faith in Christ previous to her decline of health, but for many months she gave cheering evidence by confessions and the temper of her mind that the good seed had not been sown upon her heart in vain. We hope to see her when the Master maketh up his jewels. God grant that we may meet her there in peace.

H. L. H.

Providence, R. I. Sept. 6th, 1859.

Our youngest daughter, Martha M. Sinclair, fell asleep in Jesus on Monday, the 12th inst., at 2 1-2 P. M., aged twenty years and seven months.

We mourn 'tis true, but not as those who have no hope; for if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him. We hope to meet her in the morning of the resurrection when Jesus shall come to destroy the last enemy.

Thomas & Abagail Sinclair.
Eddington, Me., Sept. 16th, 1859.

Summary of News.

FOREIGN.

The sailing of the steamship Great Eastern has been postponed till Sept. 29th.

[From Liverpool the 31st ult.]

The Zurich Conference.

A dispatch dated Zurich, August 27, says that, for the last few days, there has been no Conference of the Plenipotentiaries. It is believed they will be enabled to quit Zurich, at the latest, in a fortnight.

On Sunday, August 28, the French and Austrian Plenipotentiaries held a private Conference.

The Paris correspondent of the London *Times*, in a letter dated the evening of the 28th, says a private letter from Zurich of the 26th states that the labors of the Plenipotentiaries were going on slowly enough. Notwithstanding the announcement a few days ago, it is doubtful if any important point has yet been settled. Whether the fault is attributable to the Plenipotentiaries themselves—to the preliminaries of the treaty of Villa Franca, and to the two Emperors not having taken into calculation, in their eager anxiety to make peace, all the difficulties of negotiation—no one knows. Some people incline to the opinion that this delay is intentional, and the manner in which M. de Borqueney is acting, lends some color to the suspicion. What the French government at last will have to do is simply to declare to Austria that it has done all that was morally in its power in favor of her proteges, or else it must dispose itself to impose them on the Duchies by intrigue, if not by force.

A late Berne telegram says that the reports current as to the proceedings of the Conference were quite contradictory, and that there was every reason to believe that the Sardinian Plenipotentiary would not affix his signature to any protocol in favor of the return of the deposed rulers of the Italian Duchies.

The Paris correspondent of the *Times*, writing on the 30th, says that things are going on so badly at Zurich as to render a dissolution of the Conference in a very few days probable. A Congress of war seems to some the only alternative, and a Congress, to which Austria is decidedly opposed, would have as little success as the Conference. The designation to be given to the new kingdom has been discussed at Zurich, and Austria is willing Victor Emmanuel should be known as King of Sardinia and Lombardy, but will not consent he should describe himself as King of Upper Italy.

Leigh Hunt, the popular author, died in London on the 28th ult., in his 75th year. He had been in declining health for a considerable time.

The Isle of Man had been successfully connected by a submarine telegraph cable with England.

Telegraphic communication between England and Malta was re-established. This would expedite the reception of news from India, &c., about three days.

A Cabinet Council was unexpectedly summoned in London on the 29th. Various speculations were afloat as to the cause. Generally supposed to have reference to some new phase in the Italian question.

The London *Times*, in a leading article on England's defense preparations, says she is now rapidly approaching a position, if indeed she has not actually attained it, in which no assailant can hope to attack her with impunity.

FRANCE.

The Emperor remained in retirement in the Pyrenees. It was asserted he would shortly proceed to Cherbourg, and also pay a second visit to the Chalons Camp.

A speech of Count Morny, at the opening of the Council General of the Department of Prey de Dome, attracted considerable attention. It was regarded as an annunciation of the sentiments of the Emperor. The Count endeavored to show that the apprehensions existing in England of a French invasion were quite groundless, and that, on the contrary, France was very desirous of cementing the alliance between the two countries, and waging only manufacturing and commercial war. He denounced that portion of the English press and those members of Parliament who questioned the intentions of the French Government.

The Paris *Constitutionnel*, in an article on the Duchies says that the Emperor having agreed at Villafranca to the restoration of the former reigning princes, has not yet given up all hopes of success, and will fulfill loyally to the end his disinterested mission; but if he should not succeed in reuniting the princes and people in mutual accord, it is not his intention to force either one or the other. It is not the wish of His Majesty to follow the errors of the ancient Austrian policy, whose armed intervention in the affairs of the peninsular has ceased forever. We have given to the Italian people advice which we believe wise and prudent, which, if they do not follow, it will grieve us, but which we could not press upon them by force. To us Italy owes her independence. We shall not take away from her again what we have given her yesterday.

Per steamship Borussia. Advices of the 3d instant.

Uneasiness was felt in Paris on account of the Zurich Conferences, and Rentes had declined.

Accounts from Madrid state that Spain had withdrawn her Consul from Tangier, and had decided to demand satisfaction of Morocco, for the outrages at Ceuta. Orders had been given for the formation of an expeditionary corps of 10,000 men.

It is suggested in the London papers that the firing on the steamer Indus, from Tarifa, was for the purpose of bringing her to, to ascertain the state of affairs at Ceuta.

Advices from Vienna state that Austria had decided to discount that portion of the Austrian debt which is to be apportioned to Lombardy, and also sell the public domains.

A Paris telegram of Friday says the French government has intimated to Turkey that France would support the Suez canal project.

Per Persia from Liverpool the 3d inst.

ITALY.

Some official correspondence of the late Grand Duke of Modena had been brought to light, which is anything but complimentary to the Emperor Napoleon.

The correspondent of the Times says the latest accounts received in Paris were far more favorable. The advance of the Pontifical troops into the Legations was believed to be imminent. If they are successful, the entry of the Duke of Modena into his states at the head of his army was considered probable, but if the Papal advance is repulsed, a rising in Naples would most likely follow.

A Milan letter expresses an apprehension that bad blood was growing up between the French army of occupation and the Italians.

The return of the French Ambassador to Rome is accompanied by a rumor that the Emperor demands of His Holiness the establishment, in the legitimate legations, of a Viceroy who shall govern in the name of the Holy See.

Le Nord states that Prince Poniatowski had not gone to Italy for any political object, as reported from Paris, but simply on private affairs.

The same journal says that, in a new note addressed by Cardinal Antonelli to the Catholic powers, he not only rejects all reforms, but protests warmly against what he calls an attack on the sovereign rights of the Pope.

A difficulty which arose between the American Consul and the Japanese Government has been amicably settled.

The Pope on the Confederation.

A letter from Rome, of the 14th, in the *Emancipation* of Brussels, gives some details which are quite at variance with the information previously received. It says:—

"There has been much said here lately of a memorandum or ultimatum which the Emperor Napoleon has addressed to the Pope. What is true in this affair is, that Napoleon III has lately sent to his Holiness a very long autograph letter, in which, in the most respectful terms, he invites the Pope to accept the honorary Presidentship of the Italian Confederation, the separate administration for the Legations of the Romagna, and other propositions. The Pope replied to the first point that he should first wish to know with whom he should be co-federated, since three of the Italian princes had been banished from their States, and that of the two who remain one only was in friendly relations with the Holy See, the other maintaining a hostile attitude towards Rome. He is also said to have objected that, not being able to appear in the Confederation except as Sovereign of a portion of his States, the other part still being the pressure of a usurping power, it was not consistent with his dignity to accept it at the present moment.

His Holiness consequently demanded as a primary measure the restoration of the princes and of the legitimate authorities in the duchies and in the Romagna, and the reestablishment of friendly relations between the Holy See and Piedmont. As to the secularization of offices, the Pope would be disposed to accept it in cases which may not be incompatible with the conditions of laymen, and provided his subjects do not demand the reinstalment of priests in such offices, as happened after the restoration of 1849. As to the separation of the adminstration of Bologna and Romagna, his Holiness refused to accede to it, on the ground that it was an infringement of his prerogatives as a Sovereign, and also incompatible with his duty. His Holiness has, therefore, replied to this letter in the most precise and categorical manner, accepting what he thought acceptable, refusing what he could not admit, reserving the right of more maturely examining that which might be doubtful, and requiring explanations on what did not appear to him sufficiently clear."

Crime.—It is a startling fact, that the terrible crime of murder is greatly on the increase. Suicide, too, is becoming a species of mania, and wife-beating on an atrociously brutal scale appears to be running riot. The annals of the criminal and police courts are rife with accounts of barbarous wife or husband slaying and with the painful records of self-destruction. The daily province of police magistrates seems to be to adjudicate on incessant charges of infamous brutality preferred by wives against their ruffianly husbands, fellows who, without any real provocation, employ clenched fist and nailed boots to injure, sometimes fatally, those whom before God they have sacredly sworn to love and to cherish. Coroners were never more busy with inquests on butchered individuals or self-murderers than now. Of late the judges have donned the fatal black cap with almost the terrible frequency they did in the dark and guilty "blood money" days, and the grim hand that strangles according to law has no lack of employment. Turn which way we will, the thrilling cry of murder rings in our ears.—*London Times.*

Notices, &c.

Articles found on the Camp Ground.

One umbrella. One Highland shawl. Two breastpins.

H. Munger.

Notice.

For the information of those interested I would say that the amount received towards the $1000 for the Tract fund is about $450. There are a few dollars more pledged by one or two persons.

H. L. H.

Sept. 19th, '59.

Notice.

The Free Tabernacle in Foster, R. I., near Cornell's stand, will be dedicated D. V. to the worship of God on Thursday, Sept. 29th, at one o'clock, P. M. Sermon by H. L. Hastings. Services will continue daily through the week and over the following Sunday. Brethren from abroad are invited. Pray for us.

Notice.

The Lord willing, there will be a conference holden the 14th, 15th and 16th of Oct., in the Jerome school-house, corner of Barton and Flint, in Genesee Co., Mich., four miles N. E. of Grand Blanc Center. Bro. and Sr. Seymour are expected to be in attendance to preach the word of life. Bro. Curry is especially invited to attend, and as many other ministering brethren as can make it convenient. Let us pray for a profitable season.

In behalf of the brethren,
A. F. Servis.

Notice.

The Iowa, Minnesota and Wis. Christian Conference will be held with the church of God in Springville, Badax Co, Wis, commencing Oct. the 6th, 1859, at 2 o'clock, P. M., and continue over the following Lord's day. As this conference is young in organization, embracing in its territory a new country, and is therefore a new field of labor, it is desired that as many of the preaching brethren within the precincts of this conference shall attend as can do so; and that all the churches of like precious faith within the limits of the conference should be represented by delegates or letter. Those that write epistles of christian salutation, we hope will be sure to write in season for their letters to be presented to the conference. Those that write will direct to Y. Higgins, Viroqua, Badax Co., Wis.

Those coming from the south will leave the river at Badax city, as it is but seventeen miles to Springville. Those that come from the east will come to Milwaukee, and from thence take the Milwaukee and Mississippi R. R. to Sparta, and from Sparta to Viroqua; a stage runs every Thursday. Those coming from the north and north-west will leave the river at Lacross, from Lacross to Springville; the stage runs Tuesdays and Fridays; fare $1.50. Friends coming from the south-east of this State will come to Prairie du Chien, from thence to Viroqua; the stage runs Thursdays; fare $3.00.

By order of the conference,
Y. Higgins, Evangelist.

Michigan Church Conference.

The second annual meeting of the Michigan Church Conference is appointed to commence in the school house at Ballard's Corners, three miles south of Grand Rapids, Tuesday evening, Sept. 30th, and continue over Sunday. A general attendance of brethren and other friends is solicited.

O. R. L. Crozier, Sec.

Notice.

The next quarterly meeting of the Rhode Island Conference is to be at Fisher's Factory, Exeter, R. I., in the Temperance Hall, Sept. 28th, 1859. Those coming by R. R. come on the Providence and Stonington R. R. and stop at Wickford station.

Notice.

We are making arrangements with some of our eastern brethren to come and aid us in our western field, and wish our friends on either of the thoroughfares from New England to Chicago, Ill., to give notice through the "Crisis" immediately, where our brethren can stop and preach on their way, and receive aid to assist them on their journey. Will brethren west that want a servant of God among them, inform me at once. We are making special efforts to aid our western brethren.

My P. O. address, until further notice, is Earlville, Ill.

Walter Pratt.

Boston, Sept. 13th.

Providence permitting, we will hold meetings in the State of Maine as follows:

Newburgh, (where Eld. J. Morrill may appoint) Oct. 4th, 5th and 6th.

Conference at North Hermon Oct. 7th, and continue over the following Sabbath.

Conference at Holden, (where Bro. Clewley may appoint) Oct. 13th, at 2 P. M., and continue over the following Sabbath.

Corinna Village, Oct. 22d, at 2 P. M., and over the Sabbath.

Augusta, Oct. 26th, and continue over the Sabbath.

Note.—Will some Bro. in this place write us a line, informing us where the meeting will be held. Direct to North Hermon.

J. Billings.
J. Hemenway.

P. S. We shall look for letters at Frankfort, North Hermon, Bangor, Corinna and Augusta.

General Convention in Northern Indiana.

It is proposed to have a General Convention of churches and preachers at Union Mills, La Porte Co., Ind., commencing Thursday, Oct. 6th, and continue over the following Lord's day. The object of this meeting will be to determine upon a system, or plan of arrangements, by which the cause of our soon coming Lord may be more largely and effectually advanced in this region of the West. All such as are interested in an effort of this kind are specially requested to be present; preachers in person, and churches by their representatives—as it may be expected that important measures will be adopted at this meeting, in the carrying out of which there should be enlisted the largest possible interest of such as love the coming and reign of the Messiah.

Brethren, ye who desire to see something more accomplished for the advancement of our common cause than has yet been accomplished,—ye who believe it can be done, and that it should be done,—let us now arise, and in a united, intelligently-defined and systematic manner, undertake this effort, spreading far and wide a knowledge of "the faith once delivered to the saints"

The church at Union Mills has kindly offered their hospitalities to such as may attend the meeting, and will spare no pains to make the visit of delegates agreeable; but having recently incurred considerable expense in building a meeting-house and otherwise, it is deemed proper to say we could not presume further upon their liberalities; hence it is suggested churches see to it that their preachers are sent to this meeting without being embarrassed for want of means wherewith to go and come.

Friends coming via. P. Ft. W. and C. R. R. will stop at *Hannah Station*. Those coming by the M. S. and N. I. R. R. will stop at *La Porte*. Those coming by the N. A. and S. R. R. will stop at *Westville*, where brethren will call for them upon the arrival of Thursday afternoon train.

A. Logan.
F. Church.
P. B. Morgan.

Herald will please copy.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence a series of meetings in Stepney, Ct., Tuesday evening, Sept. 20th, and continue every evening through the week and over the following Lord's day.

MILES GRANT.

Eld. H. Pratt will meet with the brethren in Lynn, Tuesday evening, Sept. 27th, and continue until Saturday.
Worcester........................Oct. 2nd

Eld. Thos. Smith appoints to preach in
Carmel, Me., (Union meeting-house)......Oct. 2nd
Lincolnville Centre, (Young school-house)..Oct. 9th

Eld. J. W. Blanchard will preach in
Middlefield, Mass., (Blush Hollow).......Sept. 29th
Cold Spring, Mass.......................Sept. 30th
Barkhamsted Hollow, Ct...................Oct. 1st,
and over the following Sabbath.

Eld. J. Couch appoints to preach in
Portland, Me............................Sept. 25th
Yarmouth, Tuesday eve...................Sept. 27th
West Poland, (eve.).....................Sept. 29th

He will also, with other brethren, commence a conference at Webb's Mills, Casco Me., Friday, Sept. 30th, at 10 o'clock, to continue over the following Sabbath. Brethren are invited to attend.

J. A. LIBBY for J. Couch.

I will meet with brethren in
Warner, (Robie's Corner)................Sept. 25th
Newbury.................................Sept. 27th,
(where Bro. Messer may appoint.)

B. P. MANNING.

Eld. William Shepherd appoints to preach in
Waterbury, Ct...........................Sept. 25th
Prospect, (Bro. Mix's)..................Sept. 26th
West Chester, (Bro. Dudley's)...........Sept. 27th
Cheshire St.............................Sept. 28th
Southington.............................Sept. 29th and 30th
Bristol.................................Oct. 2d
Plainville..............................Oct. 3d, 4th and 5th.
(Will Bro. Hart arrange.)
Wallingford.............................Oct. 6th
Meriden.................................Oct. 7th.
(Will Bro. Ira Morgan arrange.)
New Britain.............................Oct. 9th
Harwinton...............................Oct. 11th.
(Will Bro. Elliott arrange.)
Wolcottville............................Oct. 12th
(Will Bro. Rose or Bennett arrange.)
Bakerville..............................Oct. 13th
Pleasant Valley.........................Oct. 14th
Plymouth Hollow.........................Oct. 16th

Eld. S. P. Babcock will preach in
Southbridge, Saturday eve...............Sept. 24th
Westville, (school house)...............Sept. 25th

Eld. S. W. Bishop appoints to preach in
North Dana, Mass........................Sept. 22d
Worcester, Mass.........................Sept. 25th
Clinton, Mass...........................Sept. 28th
Groton Junction, Mass...................Sept. 29th
Nashua, N. H............................Sept. 30th
Manchester, N. H., (where Bro. Libby may appoint)..Oct. 2d

By request I will hold meetings as follows:
New Bedford.............................Sunday, Sept. 25th
From Monday to Wednesday at liberty.
Providence, R. I.......................Friday evening, Sept. 30th
[illegible], Mass.......................First Sunday in Oct.

HIRAM MUNGER.

Eld. L. [illegible] appoints to preach in
Chester Factories.......................Sept. [illegible]
Jawbuck.................................Sept. [illegible]
Thompsonville...........................Sept. [illegible]
Warehouse Point.........................Sept. [illegible]
East Windsor............................Sept. 30th
New Britain.............................Oct. 2d
Plainville, Ct..........................Oct. 4th
Bristol, Ct.............................Oct. 5th
Plymouth Hollow, Ct.....................Oct. 6th and 7th
Newfield (for Bro. Mathewson)...........Oct. 9th

[We commend our brother to the love and sympathy of the churches he proposes to visit. Pray for him.—Ed.]

Bro. J. K. Bellows will hold meetings in
Newfield, Ct............................Sept. 25th
Harwinton, Ct...........................Sept. 26th
Northfield, Ct..........................Sept. 27th
Plymouth Hollow, Ct.....................Sept. 28th
Waterbury, Ct...........................Sept. 29th and 30th
Bridgeport, Ct..........................Oct. 2d

I shall attend Conferences in
Troy, Vt., Thursday eve.................Sept. 29th
to hold over Lord's day.

J. G. SMITH.

Providence permitting, I will be at
Portsmouth, N. H........................Sept. 25th

H. PRATT.

Business Matters.

To Correspondents.

S. C. J.—Has been received.

A. M. Higgins.—Your notice came too late.

S. Hale.—They would be too late.

Cash Receipts.

A B Hoyt 228, Mrs. L C Wood 213, C Taft 260, C Baldwin 223, J B Reynolds 260, J Tharp 208, J Woodruff 234, Mrs. J Sloan 208, T K Butler 247, W Remington 250, G L Hart 228, A B Rice 234, G Morgan 256, M A Perkins 260, J C Bastion 234, L J Beach 221, W O Hough 253, D S Cables 254, R D Johns 260, J Tinkum 260, Er. Hall 237, E A Eggleston 291, H O Page 286, B Slayton 273, F Dinsmore 234, N S Durfee 260, G Noble for enlarging paper, M Bogardus 234, G Wood 234, A Streeter 239, E Ayres 234, M C Kershaw 260, S Titus 182, R Severy 204, C Robinson 305, S Bliss 234, T Pease 260, E B Boynton 260, E Hogan 260, T Glover 276, A Morse 260, D D Chaffee 260, W H Salisbury 222, B Jennings 260, C A Hastings 249, H Goodell 260, W Rogers 247, D W Spear 234, W L Parsons 277, J Cooper 257, C G Miller 234, A Bissel 245, E Stowe 234,—$2.00 each.

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[illegible]

[illegible] Contributions.

For the Crisis.

On the Death of Jane H. Howard.

[illegible] sister, thou art sleeping,
Sleeping in the silent tomb;
[illegible] bright watch are keeping,
[illegible] the darkness and the gloom.

When the Savior comes in glory,
[illegible] will bear thy form away
[illegible] blest and heavenly mansions
In the realms of perfect day.

Jesus smoothed thy dying pillow,
Journeyed with thee through the vale,
Bore thee safe over death's dark billows,
Nor did his blest promise fail.

Sleep on, sister, rest in Jesus,
Till in glory he appears;
Then with joy thou 'lt rise to meet us,
Where are shed no parting tears.

"Farewell, father, farewell, mother,"
Was the language of thy heart,
"Meet me in that blessed Kingdom,
Where we never more shall part.

"Farewell, sister, farewell, brother,
Meet me on that heavenly shore,
Where with Jesus and the angels
We shall live to die no more."

E. M. FREEMAN.

West Killingly, Aug. 1st, 1859.

For the Crisis.

Woman's Position in the Church. No. 4.

We are not unfrequently met by this objection to female testimony: "Let your women keep silence in the churches; for it is not permitted unto them to speak." This language of St Paul is supposed positively to prohibit a woman from opening her mouth in testimony for Jesus. We will look at it briefly. If this refers to prophesying, or praying, it must needs conflict with the same apostle's teaching in chapter 11, where he lays down directions how a woman shall be covered when praying, or prophesying. We can see no consistency in the remark, "If they will *learn anything, let them ask their husbands at home*," if it has reference to giving testimony for Christ. Supposing the minister of one our churches should say to the sisters attending the social meetings; "You must not testify in the meeting; it will not do for you to speak; if you desire any information, ask your husband for it after you get home; he will give it you." Would that be consistent? Suppose she was only a *listener* to the remarks of others, and made none herself, would that hinder her from learning what they were talking about? In order for her to ascertain, must she ask her husband at home? The *speaking* that the apostle forbids, must evidently refer to *asking questions* for information; he would have them defer that until they could inquire and learn at home.

Will those who thus quote Paul in justification of silent women, have them refrain from responses, and from singing in the church? They must, in order for the women to *keep silence*. Apollos was a man mighty in the Scriptures, and very eloquent; yet he was not unwilling to be instructed more perfectly in the way of God by a christian woman. Wesley regarded with favor "those women that labored with him in the gospel," as did Paul. Let me give a *few* extracts from his works.—"I am glad that Sister Crosby has been at Beverly, and that you had an opportunity of hearing her. She is useful wherever she goes, particularly in exciting believers to go on to holiness." (Vol. 7, p. 46.) "No society in the country grows so fast as this, either in grace or numbers. The chief instrument in this glorious work is Miss Perronet, a burning and shining light." (Vol. 4. p. 448.)

In his journal he gives an account of one who resisted the call of God, which I will relate.—"I was strongly importuned by our friends at Long Stratton to give them a sermon. I had heard of a young woman there who had uncommon fits, and of one that lately preached; but I did not know that it was one and the same person. I found her in the house to which I went, and talked with her at large. I was surprised. *Sarah Mallet*, two or three and twenty years old, is, I think, full as much devoted as *Jane Cooper* was, and of as strong understanding. Of the following relation, which she gave me, there are numberless witnesses. Some years since it was strongly impressed upon her mind that she ought to call sinners to repentance. This impression she vehemently resisted, believing herself quite unqualified, both by her sin and ignorance, till it was suggested, 'If you do it not willingly, you shall do it whether you will or no.' She fell into a fit, and, while utterly senseless, thought she was in the preaching house at *Lowestoffe*, where she prayed and preached for nearly an hour to a numerous congregation. She then opened her eyes, and recovered her senses. In a year or two, she had eighteen of these fits; in every one of which she imagined herself to be in one or another congregation. She then cried out, 'Lord, I will obey thee; I will call sinners to repentance.' She has done so occasionally from that time, and her fits returned no more. Perhaps this was intended to satisfy her own mind that God had called her to publish salvation in the name of Jesus to [illegible] sinners, and to incline her to take [illegible] which appears to have been [illegible] to her. Thus 'Wisdom' [illegible] to convince others that [illegible] God hath poured out his Spirit upon his handmaids, and upon his daughters, that they may prophesy or preach in his name the unsearchable riches of Christ."

The author of the "Heroines of Methodism," in alluding to this case, says, "Probably the experience of this young woman, and the wonderful dealings of the Lord with her, greatly helped to enlarge the views of that great man, Mr. John Wesley, upon the subject of female preaching. It is very evident from his letters and conduct towards her, that he believed her, as a preacher, to be doing what the Lord required at her hands." She says of herself, "I have often been led to cry out, in the bitterness of my soul, O Lord, I am but a child; I cannot preach thy word. But the more deeply was it impressed on my mind, 'Woe is me if I preach not the gospel,' till my distress of soul destroyed my body. In my twentieth year, the Lord answered my prayer in great affliction, and made known to others, as well as to myself, the work he would have me do, and fitted me in the furnace for his use. From that time I began my public work. Mr. Wesley was to me a father and a faithful friend. The same Lord that opened my mouth, endued me with power, and gave me courage to speak his word, has through his grace enabled me to continue to the present day. * * * * * *

When I first began to travel, I followed Mr. Wesley's counsel, which was, to let the voice of the people be to me the voice of God, and where I was sent for, to go. To this counsel I have attended to this day."

Some of the preachers not approving of her course, Mr. Wesley gave her the following note from the conference held at Manchester, 1787: "We give the right hand of fellowship to Sarah Mallet, and have no objection to her being a preacher in our connection, so long as she preaches the Methodist doctrine, and attends to our discipline." Dr. Taft has in his possession the original document.

TE JUDICE.

For the Crisis.

Musings.

The peaceful hours of another Sabbath have glided swiftly by, bringing us one week nearer the judgment than when last we witnessed its close. The silver moon is riding majestically through the heavens, just as it has done many a time before, speaking to fallen man, in gentle tones, of the long-suffering and goodness of his Creator. How few heed that voice! Who can tell the scenes which shall transpire beneath that moon ere it shall veil its face before to-morrow's sun—the heaven-daring wickedness—the heart-rending anguish? Oh! it chills one's very life-blood to think of what shall be unfolded at the day of judgment.

We are living in dark and perilous times; and does not this gross darkness herald the approach of dawn? Is not the bright and morning Star soon to arise upon this sin-benighted earth? God grant that we may be ready when it comes.

Oh! let us keep close to our Heavenly Guide in this dangerous time, lest we stumble and fall to rise no more. Perhaps it may be but a little time longer that we shall have to battle with our foes, then "let us fight manfully the battles of our Lord." Let us not turn aside to follow after the vanities of the world. Why, oh, why should we grovel in earth-born pleasures when the golden crown is sparkling within our reach? Why place our affections on the fading, perishing things of earth, when an unfading, imperishable kingdom may be ours?

We cannot realize the glory of that kingdom—the picture seems almost too bright to be real when contrasted with this groaning earth; yet Jesus' word is pledged that it shall be ours, if faithful. God keep us all faithful until that kingdom come, is the prayer of your unworthy friend.

M. A. R.

For the Crisis.

A Revival.

When the spiritual life of the church ebbs low; when the word is preached with little apparent effect; when there are few that come up to Zion's solemn feasts; prayer meetings are thinly attended, and the singing drags,—a revival is the only thing that can save such a church.

But would you have a revival? Then, like Habakkuk, pray; (3: 2;) like St. Paul, labor. Let each inquire,—Lord, what wilt thou have me to do? Lay yourself out for the work by renewing your consecration to God.

That revival that is attended most by lay effort, in connection with the preached word, is the best; it is the surest sign that the work is genuine. It is the church that is "the body of Christ, and members in particular;"—and that is the "royal priesthood," and upon her (not upon the ministry alone) devolves the work of offering spiritual sacrifice; and upon the church rests the work of intercession, as one with Christ.

Then if you are not ready for the books to be closed, and the great day of judgment to come, seek for a revival.

P. B. M.

☞ "It is better not to expect or calculate consequences. Let us try to do right actions, without thinking of the feelings they are to call out in others."—*Mrs. Gaskell.*

For the Crisis.

BRO. GRANT:—The lines in your last "On the death of a Brother," remind me of a piece which I wrote years since, upon the death of an only son. I enclose it, word for word, as it was then written. Some of the lines are just alike. Those who have lost loved ones will appreciate the references to the little mementos which they leave behind, that even after the lapse of many years stir the heart.

Requiem.

I.

My lovely boy, I see thee still;
Fond memory, faithful to her trust,
In beauty calls thee from the dust;
Thou comest with the rising light,
Art with me in the gloomy night;
I meet thee at my own threshold,
In dreams my arms thy neck enfold,
Thy voice' sweet sound is in my ear,
In scenes to memory ever dear,
I see thee still.

II.

I see thee still;
In all these hallow'd tokens round,
This hammer! yes, I hear its sound;
This ringlet too thy forehead shaded,
This worsted mat by thee was braided;
My garden flowers, withered like thee,
How oft, my boy, thou'st culled for me;
This little book was thine to read,
This flower, thou placed it here indeed—
I see thee still.

III.

I see thee still;
Here is thy fishing tackle now,
And what thou whittled for a plow;
Here was thy play ground and retreat,
And here thy tiny willow seat.
My book-case stands just where it did
When last thou closed its double lid;
Here are the marks thy fingers traced,
Here is daguerreotyped thy face;
I see thee still.

IV.

I see thee still;
These ribbon blocks were thine, to build
A house; this brush, that house to gild;
This rocking horse, on which you rode,
That bounded with its lightsome load,
Long after thou, with sickness pale,
Bestrode it oft, though weak and frail.
Dark hours again their woes unfold,
With sorrows never to be told;
I see thee still.

V.

I see thee still;
Here's thy magnetic book and rod,
And here thy playground, now untrod;
These gilded fish, with scales inwrought,
By other hands must now be caught;
This top, yet to the shuttle bound,
With its long string, but half unwound;
Thy painted sled does now recall
Thee watching for the first snow fall;
I see thee still.

VI.

I see thee still;
This ship thou'st often sent to sea,
Launched on an ocean pumped by thee;
Its masts sustained by many strings,
Its deck o'erloaded with play things;
These pictures too, this bounding ball,
This one-wheeled barrow, all recall;
And here again with sacred trust,
Fond memory brings thee from the dust;
I see thee still.

VII.

I see thee not;
I miss thy voice, thy footsteps light,
I miss thy laughing smile so bright;
I miss thee at the swinging gate,
At noon's return, or evening late;
Thy welcome voice my heart hath stirred,
No longer in my dwelling heard;
Thy foot-falls, oh, I hear them not!
Though absent, they are unforgot;
I see thee not.

VII.

I see thee not;
As oft I haste to clasp thy hand,
A phantom whispers—"broken band!"
From these bright visions as I start,
New arrows pierce my bleeding heart;
At table, vacant is thy seat,
Thy smile I there no more shall meet;
Life's joys with thee passed o'er the bourn,
From whence to earth there's no return!
No more to me.

* * * * * *

I see thee still;
As when we laid thee in the tomb,
In childhood's fairest, brightest bloom,
Saw earth embrace that sacred trust,
And shroud our hopes in silent dust;
And shall that sacred dust repose
Forever in the coffin's close?
Shall we not o'er the river Time
Embrace thee in a brighter clime;
And see thee there?

E. & W.

West Winsted, Ct.

For the Crisis.

Doing Good.

How easily good can be done! There are many ways that we might be helped here in the West. The Brethren could send numbers of the Crisis that they have read—remail them to us. We can put them where they can do good. Also tracts that are laid up or thrown around would help us spread the true light. I have a few—I keep them going. Some have got the scales off, who were so prejudiced that they would not come to hear us, but the tracts did the work. One of Bro. Hastings' bound books on immortality has set a man who is preparing to preach on the right track. Brethren, be assured that there are some good soldiers here, who are not afraid to front the battle. Pray for us. Our temporal prospects are not very large. I have preached for the last six months twice on Sunday, and sometimes more, and I have only received $1,50 in money. We find our Savior's word fulfilled. We look for the Rest in the world to come—life everlasting.

PETER S. W. DEYO.

☞ It is the happiness of a christian, till he attain perfection, to be advancing toward it; to be daily refining from sin, and growing richer and stronger in the graces that make up a christian a new creature; to reach a higher degree of patience, and meekness, and humility; to have the heart more weaned from earth, and fixed on heaven.—*Leighton.*

Correspondence.

From Benj. Spaulding.

BRO. GRANT:—To the praise of the Lord I would say, I am still alive, still enjoying health of body, peace of mind, and the approbation of my Master. I find a large field open to me, white, ready for harvest; or, perhaps I should rather say, ready for seed time. Minds are open to conviction, and ears are ready to hear with candor; and some hearts do receive, love and practice the truth. I never have found so great readiness to hear, and such a willingness to receive, as I have in this last tour among the Islands. It does seem that the Isles wait for his law.

In Head Harbor Island a majority of the people have become believers in the doctrine of the reign of Christ on earth, the sleep of the dead, and the destruction of the wicked. Five years ago, Bro. Reed visited that Island, and wakened up the spirit of inquiry; since then no Advent preacher has been there, and the saints had become scattered, like sheep without a shepherd. I received a letter from G. W. Alley inviting me there. I went; found them hungry for the word; spent three weeks with them, laboring continually with good success. I baptized Bro. G. W. Alley, a young man of great promise. It was one of the most solemn and joyful seasons of my life. The Holy Spirit was present, and God blessed his own ordinance. We also partook of the emblems of the broken body and spilt blood of Jesus. I think much good will issue from that day's labor.

The good Lord has been with me in all my labors and visits, making me strong, both in body and mind, removing all my infirmities, and giving me boldness, freedom and tenderness. He has chosen a weak thing to confound the mighty, and a foolish thing to confound the wise, that no flesh should glory in his presence. The tracts which I received at the World's Crisis office have been mostly distributed, and have found ready readers; they are doing their office work. I feel it a great privilege to be worthy to be a servant of the church. I aspire to no greater honor than to labor among the poor and destitute, and share their humble fare. I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness.

If any wish to enter this field of labor, here is room enough and work enough; yes, and good pay; a hundred fold in this life, with persecutions, and in the world to come eternal life!

Mt. Desert, Me., Aug. 31.

From J. Jackman.

BRO. GRANT:—I have been enlightened by reading the writings of P. B. Morgan and Henry Grew, in the Crisis, about the divinity of Christ, in which the latter, especially, seems to "rightly divide the word." But I need not eulogize others' writings, when well authenticated from divine revelation—would only recommend, that all believe on Christ, "as the Scripture hath said."

There is a question, however, about the *oneness* of our Savior's nature, on which I would solicit your opinion. It is believed by some (1) that he possessed but one nature, and that nature was all human; consequently, we have nothing but a human sacrifice; and (2) that he was the possessor of two natures, one human, the other divine; and that the human nature alone died, while the divine nature lived. If so, have we any thing more than a human sacrifice in this case? And (3) that his nature consisted of humanity and divinity, both blended into one; which made him a being different from any in heaven or on earth—the only one who could open the "sealed book"—and that this peculiar nature died.

But the question is sometimes asked—"can divinity, whether separate, or interwoven in humanity, die?"—Must we rely upon our own reason for the solution of the above queries; or can they be Scripturally answered? Who can tell? Yours after truth.

Woodstock, N. H., Aug. 5, 1859.

From Geo. A. Otis.

BRO. GRANT:—The good Lord by his Spirit has seen fit to visit North Troy, Vt., in these last moments of time. Last winter and spring there was quite a number plucked as brands from the burning. Twenty happy souls have followed their Lord in the ordinance of baptism.

The church in that vicinity numbers about forty-five, and notwithstanding the many things they have had to contend against, they are in a thriving condition, strong in the Lord and in the power of his might. They have no regular preaching, and I wish to say a word to God's watchmen. If you can make it in your way to visit that place while on your errands of mercy, you will meet with a warm reception from the church, and I also believe God will bless you abundantly for so doing. There is nothing that gives them so much joy as to hear the certain sound coming from the gospel trump, viz., the near coming of the Just One. May the Lord direct some of his faithful watchmen that way.

Oh! let us heartily do whatsoever our hands find to do. The last sermon will soon be preached, the last exhortation given, the last tear shed, the last servant sealed in his forehead, and we go home to die no more. Be faithful. We are almost there.

Wolcott, Vt., Aug. 20, 1859.

From Elijah Macomber.

DEAR BRETHREN:—With joy and gladness of heart I write to inform you of one who is looking with great anxiety for the great day of rest. My longing heart desires it, for I am surrounded with temptations and besetments on every hand. The enemy of all righteousness is in the land, close upon us, as were Pharaoh and his hosts upon the track of the Israelites. But thanks be to God, who will give us the victory through his dear Son; who is appointed heir of all things, to whom be the praise, bless his name.

I am somewhat as it was with St. John—I am on Block Island, out in the Atlantic Ocean, surrounded with the dismal waters of unbelief. The good Lord visited John, and He visits me, and gives me daily bread from heaven. Praise his name! That bread I eat of, and in eating it I expect to live forever.

Friends and brethren, could I but have the pleasure of meeting with some of you and sympathizing with you, and get a word of encouragement, it would cause me to rejoice in the dear Lord. I do rejoice to think there are those who mean to hold up the standard of the glorious Gospel of the Son of God to a perishing world. I feel of late stronger in the Lord than ever. I feel the assurance in my own heart, and by his blessed word, that he will deliver his chosen ones, and that soon. Are all who profess to be the children of the Holy One ready? Have you all the spirit within you that raised up Jesus from the dead? If so, it will quicken your mortal bodies, and you will sing the song of the redeemed from the earth. Hallelujah!

Brethren, exercise faith in the Lord Jesus, for we read that without faith it is impossible to please God; and if we have faith like a grain of mustard seed, we can do many mighty works. His word is true; it will not fail; heaven and earth will pass away, but his word will stand.

Brethren, you that are laboring in the vineyard of the Lord, have you forgotten there is such a place as Block Island? I pray the Lord of the vineyard may direct your minds to this portion of it. May this be a Macedonian cry to you. There may some good thing come out of Block Island. Brethren, all you that are spiritually minded, pray for Block Island; the prayers of the righteous will avail much.

New Stoneham, R. I.

From J. B. Paine.

BRO. GRANT:—The Crisis is a welcome visitor to me and my companion. Our hearts are in the cause it advocates. I often call to remembrance former days, when I have met the saints of God at camp and tent meetings, believing with all my heart the Lord would soon come. I am glad to know that brethren stand fast in the faith. Thank the Lord! the time is not far distant when death and its author will be destroyed; when much loved friends will be raised from the dust of the earth, clothed with immortality, to sicken and die no more. Death has made sad inroads in our own family. Our son, Charles L., was drowned June 10th, 1840, aged six years, twenty-eight days. Elizabeth Ann died of consumption April 29th, 1855, aged twenty-three years, four months, six days; and Mary S. died of consumption Feb. 18th, 1859, aged eighteen years, thirteen days. When we see notices of death's doings with the saints of God, we are led to inquire, in the language of the poet,

"How long shall death the tyrant reign,
And triumph o'er the just;
While the rich blood of martyrs slain
Lies mingled with the dust?"

But Hope replies—

"A few short years of evil past,
We reach the happy shore,
Where death-divided friends at last
Shall meet to part no more."

Suncook, N. H., Aug. 29th, 1859.

Selections.

The Rising Tide.

When the tide is out, you have noticed, as you ramble among the rocks, little pools with little fishes in them. To the shrimp in such a pool his foot depth of salt water is all the ocean for the time being. He has no dealings with his neighbor shrimp in the adjacent pool, though it may be only a few inches of sand that divide them. But when the rising ocean begins to leap over the margin of the lurking-place, one pool joins another, their various tenants meet, and by-and-by, in place of their little patch of standing water, they have the ocean's boundless fields to roam in. When the tide is out—when religion is low—the faithful are to be found insulated, here a few and there a few, in the little standing pools that stud the beach, having no dealings with their neighbors of the adjoining pools, calling them Samaritans, and fancying, that their own little communion includes all that are precious in God's sight. They forget for a time that there is a vast and expansive ocean rising—every ripple brings it nearer—a mighty communion—even the communion of saints—which is to engulph all minor considerations and to enable the fishes of all pools—the christians, the Christ-lovers of all denominations—to come together. When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint, and all will rejoice to find, that if their little pools have perished, it is not by the scorching summer's drouth, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven as well as the saints of earth have room enough to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep the few inmates living during the ebb-tide period of the church's history. But they form a very little fellowship—the largest is but little, yet is there steadily flowing in a tide of universal life and love, which, as it lips in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy church! farthest down upon the strand! nearest the rising ocean's edge! Happy church! whose sectarianism shall first be swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were mine!—*Rev. Jas. Hamilton, D. D.*

Poetical Curiosity.

Cling to the Mighty One,	Ps. 89: 19.
Cling in thy grief;	Heb. 12: 11.
Cling to the Holy One,	Heb 1: 12.
He gives relief.	Ps. 116: 9.
Cling to the Gracious One,	Ps. 116: 5.
Cling in thy pain;	Ps. 55: 4.
Cling to the Faithful One,	1 Thess. 5: 24.
He will sustain.	Ps. 28: 8.
Cling to the Living One,	Heb. 7: 25.
Cling in thy woe;	Ps. 86: 7.
Cling to the Loving One,	2 John 4: 16.
Through all below.	Rom. 8: 28, 8.
Cling to the Pardoning One,	Is. 4: 7.
He speaketh peace;	John 14: 27.
Cling to the Healing One,	Exod. 15: 26.
Anguish shall cease.	Ps. 147: 8.
Cling to the Bleeding One,	1 John 1: 7.
Cling to his side;	John 20: 27.
Cling to the Risen One,	Rom. 6: 9.
In Him abide.	John 15: 4.
Cling to the Coming One,	Rev. 22: 20.
Hope shall arise;	Titus 2: 13.
Cling to the Reigning One,	Ps. 96: 1.
Joy lights thine eyes.	Ps. 16: 11.

The Process.

☞ When you have been humbled then you may be lifted up, but "before honor goeth humility." Suppose one went to wheat, as it waved in the field, and said:—"Would you like to be made into a loaf for the queen?" "Yes," answers the wheat, "oh! yes, we should like to be presented to the queen," and on it waves, swelling with pride at the thought of its consequence. But the reaper comes, and the wheat gets a stroke at the roots and is laid prostrate. "Alas!" it sighs, "is this *going to the queen?*" But there it lies, dying in the hot sun; and then 'tis drawn to the threshing floor, and bruised and beaten without mercy. After this 'tis winnowed, and then tied up in darkness and carried to the mill. "Is not this almost over?" cries the poor wheat. But 'tis poured into the hopper and ground to powder. Then 'tis pressed and packed, and that is not all. It is mixed with water; it is worked and kneaded; it is subjected to various rapid changes, and finally to the process of cutting and shaping into loaves. "Ah! shall I not rest now?" sighs the poor wheat. "Yes; *now* you may rest," says the baker; and forthwith shoves the loaf into a heated oven. When baked, and not till then, is it fit to be eaten; and is presented to the queen. If God intends to honor you by allowing you to honor him, he will lay you low, he will flail you, he will winnow you and grind you, he will knead and fashion you, and pass you through the fire; and then you will have discovered what it is needful to do with pride.—*H. W. Beecher.*

A Touching Incident.

A correspondent writing from Philadelphia to the Louisville *Democrat*, relates the following:

Whilst an aged and poorly clad female was asking alms at the corner of Fourth and Chestnut streets, a smart-looking young sailor passed within a few feet of her, gazing intently for several seconds on her haggard face. She approached him and extended her hand in silence. Instantly his hand found its way to his capacious pocket, and when he drew it out it was filled with gold and silver, while he forced her to accept, saying:

"There, good mother, take this, you may as well have it as the landsharks. The last cruise I had out of New York found me with $400 in hand; but, as the neighbors told me my old mother was dead, I got on a spree with the money, spent it all inside of a week, and then shipped again."

"Oh! good—good sir! you are too good to an old body like me. For your sake, I will take it. Oh! you remind me of my poor son, George, who shipped and was drowned. Oh! George—George White! where are you now?"

"George White!" hurriedly exclaimed the now excited sailor. "Why, that's my name!—you—you are my mother!" With this he seized her in his arms and caressed her affectionately whilst the big tears of joy ran down his bronzed cheeks. The poor woman was entirely overcome by the recovery of her lost child, and wept and groaned alternately. A carriage shortly after conveyed the mother and son away, leaving many a moistened eye among the crowd who witnessed the scene.

NARROWER—STILL NARROWER!—The narrow limit of the longest life is every day becoming narrower still. The story is told of an Italian state prisoner, who after some weeks' confinement became suddenly aware that his apartment was become smaller. He watched, and saw with horror that a movable iron wall was gradually encroaching on the space, and that as the movement came on, it must soon crush him to death, and he could calculate it to a day. But you have not that advantage. John Foster yet more appropriately resembles our time to a sealed reservoir, from which issues daily a certain small quantity of water, and when the reservoir is exhausted, we must perish of thirst; but we have no means of sounding it to ascertain how much it originally contained, nor whether there be enough remaining even for to-morrow.

They Shall Obtain Mercy.

If you find a man disposed to complain of the coldness of the world, be sure you will find that he has never brought anything into the world to warm it, but is a personal lump of ice set in the midst of it. If you find a man who complains that the world is all base and hollow, tap him, and he will probably sound base and hollow. And so, in the other way, a kind man will probably find kindness everywhere about him. The merciful man, as a general thing, will obtain mercy. He who has always had a kind excuse for others, who has looked at the brightest side of the case; he who has rendered his pardon and his help whenever he could, who has never brought his fellow man into any strait by reason of not helping him, will find that the mercy which he has bestowed flows back upon him in a full and spontaneous spring. He will make a merciful world by the mercy he himself shows.—*Rev. E. H. Chapin.*

☞ "Don't stand hesitating upon that good resolution of yours—put it through.

Reading for Youth.

A Child's Confidence in her Father.

In the public school in Coates street, above Twelfth, in New York, one day last week, while the school was in session, a transom window fell out with a crash. By some means the cry of fire was raised, and a terrible panic ensued. The scholars rushed into the street in wild dismay. The alarm extended to the teachers also, one of whom, a young lady, actually jumped from the window. Among the hundreds of children with whom the building was crowded, was one girl, among the best in the school, who through all the frightful scene maintained entire composure. The color indeed forsook her cheek. Her lip quivered. The tears stood in her eyes. But she moved not.

After order had been restored, and her companions had been brought back to their places, the question was asked her, how she came to sit still, without apparent alarm, when every body else was in such a fright. 'My father,' said she, 'is a fireman, and knows what to do in such a case, and he told me, if there was an alarm of fire in the school, I must just sit still.' What a beautiful illustration of faith! 'My father told me so, and my father knows!' That is the gist of the whole matter—implicit unfaltering trust in our Heavenly Father.—*Sunday School Times.*

On Prayer.

Little folks, do you pray? When? Where? How often? How do you pray? With *all* your heart? Or is it formal, external, lip-service only? God requires the *heart*, all of it. Parents, teach your little ones to pray, bow the knee early, submissively. Begin at the early dawnings of life. Teach them to pour out their whole souls in fervent, persevering supplications—not only around the family altar morning and evening, but also in secret. Children should be taught closet-duty early, at the first audible lispings of infantile life; reading God's word, prayer and holy meditation. Little friends, hear this—heed this. Pray *especially* in the morning, tune your voices early in prayer and praise—say

Blessed Savior, thou hast kept me
From the dangers of the night,
Sleep and rest have well refreshed me,
Till the dawn of morning light.

Sure I am, thy love has done it:
Who but thou could shelter me,
Safe from sickness, fire and tempest,
When no human eye could see?

Nights of pain are long and weary;
Who with aching head could sleep?
Fevers, colds, and cruel toothache,
Keep our eyes awake to weep.

Thanks for quiet sleep and safety,
Thanks for pleasant sunlight ray;
Daily bread now kindly give me,
Keep me pure from sin to-day.

—*Golden Rule.*

The Largest Half to God.

"Mother," asked a little boy, who was trying to make a good beginning of the new year, "how much of my spending money do you think I ought to give to God?" "I do not know," said his mother; "how much have you?" He opened his wallet and dropped it on the table, a gold dollar his grandmother gave him for a Christmas present, a three cent, and a five cent piece. "There's my gold dollar; I'll halve that, he said; "three cents and five cents are eight cents, and half of that is four. No. *I'll give the largest half to God.* I'll give half the dollar and the five cents." How many christians are following this child's example, and giving their largest half to God?

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Endure.

The true foundation laid,
Then build secure;
Endure,
Life's troubled waters wade.

Press, press the perfect arch,
And yet more sure;
Endure,
Though burdened is thy march.

The loyal heart quails not,
Its aim is pure;
Endure,
That sure may be thy lot.

The signal blaze in sight,
Naught may allure;
Endure;
The storm will end in light.

Anchorage within the vail,
Hope will insure;
Endure,
Though flesh and foe assail.

Wait! Victory is near;
Watch and be pure;
Endure,
But sin and self to fear.

Take up thy cross—be free;
All things adjure;
Endure,
When crowned, His glory see.

S. BATCHELOR.

Rutland, Vt.

For the Crisis.

What Must Be Done?

We are living in ominous and perilous times. The dangers of the last days surround us. Without pretending to divine "the times and the seasons which the Father hath put in his own power"—without rashly speculating upon symbolic prophecies, without too definitely applying scripture to passing events,—without depending too largely upon doubtful indications, it is my settled conviction, from the great outlines of prophetic development, from the moral, religious and political aspects of the age, from the sum total of those things which go to give character and peculiarity to the times in which we are, that we are now verging on towards the close of this dispensation, the completion of this age, the coming of the Son of Man, the breaking of the day of God, the resurrection of the dead, the destruction of sinful nations and individuals, the renovation of the earth, and the establishment of the everlasting kingdom of God upon the earth.

In view of a crisis so tremendous, the common call of God to the sons of men seems to come to us with augmented forcedness. "Go work in my vineyard" is a solemn and important mandate to be heeded at all hours of the day, but how much more so at the *eleventh!* The shadows of coming doom are hastening about us. Night, dense, dark and terrible, is gathering on the distant skies,—we must work *now* or not at all. The age is astir. Nothing lags, but faith and righteousness. Satan is busy. Worldlings are busy. Sinners are busy.

The activities of this age are unparalleled in the experience of six thousand years. Earth's week is closing. The night cometh on—morning is beyond it; and the evening, and the morning that hath no night beyond it, are the conclusion of this state. O what a busy world! How the seething tide of humanity leaps and sways in the tumult of its power as it rolls restlessly on towards its ocean in the distance. God calls us to labor—to labor for him as men do for the meat that perisheth. To urge the restless strife; to agonize in the agony of faith; to overcome the world, the flesh and Satan.

Shall we heed God's call? There is another call. The people perish for lack of knowledge. They grope in darkness at noon-day. They are the blinded followers of sightless guides. They stumble, they fall, they perish! They call to us for light, for help, for bread! Thousands of earnest souls pray for light. Amid the far off dwellers in distant lands, amid the [illegible] activities of our own [illegible] the [illegible] upon our western prairies, [illegible] amid our new cities springing up as by magic in the wilderness, [illegible] across the [illegible] men, disgusted with priestcraft, bigotry and bondage, look heavenward and cry for *light, light*, more LIGHT!! It is not a single voice; but a deep, loud concord of mighty voices coming from every quarter and rushing on our ears like the sound of the whirlwinds of heaven.

Men and Brethren! Has God given *us* light? Do we read his word rightly? Do we discern the signs of the times? Are we looking for the day of God? What then is our duty in this case? Shall we fold our arms? Shall we turn money-seekers? Shall we mingle with the thoughtless herd, and smothering the light within us, rush madly down to ruin? What shall we *do? What must be done?* The harvest is great; the laborers are *few*, oh, how few! What must be done?

First, we must pray. Pray for help. The night before Christ chose the twelve apostles, he continued all night upon the mountain in prayer to God. Before he appointed the *seventy*, he said, "Pray ye the Lord of the harvest to send forth laborers into his harvest." A praying church is the nursery of an *holy ministry*. You may put men through college, and they may come out lawyers, doctors or politicians; but let them be kept in the fire of God's love which is enkindled in answer to prayer, and they can not avoid doing the duty that God lays on them.

Ah! there needs to be more prayer. The reason why Bro. A, B, C, and D, sit so comfortably through the week and let the world rush pell-mell to perdition beside them is, there's no prayer and life in the church. The reason why the church is dead is, because there are three or four men in it that ought to be out on the hills hunting up lost sheep for Christ; but they have fought convictions, and grieved the Holy Ghost, and stifled conscience until God has left them, and some have fallen into sin, some have been led captive by lusts, some have been ensnared by Satan, some have gone to devouring one another, some are dry as gourds and have no feeling, no spirit and no life; and others are groaning and sighing, carrying in their bosoms hearts that feel heavy as lead and hot as fire, while every breeze that sweeps over them wails in their ears, "Woe! woe! woe! if I preach not the gospel!"

All have excuses in plenty. One is like Moses, slow of speech. But who made man's mouth? Can't *He* fill it? Another has no education. Well, educate yourself while in the work, as thousands have done before. Another has to work for a living. So did Paul; but he preached for all that. Another is a great sinner. Then you are just the man to hunt up others like yourself. Another makes blunders. Yes, and they hurt *your pride* more than anything else.

Now the sum, essence and substance of this whole batch of cavilling excuses *is*, a lack of the Holy Spirit, the love of God, and of an ardent desire to honor him and save men from perdition. The only way to argue these things down is by prayer. The only cure is a pentecostal outpouring of the Holy Ghost. O, how small these things look when a man walks near to God—when he trembles at God's word—when he feels it like fire within his bones and is weary of forbearing and cannot stay.

These excuses are the logic of backsliding. Prayer can dissipate them. Will we *pray?* O for the might of God—the unction of the Holy One to incite us to fervent prayer! Let but an united cry go up to the Lord of the harvest from those who wait for him from heaven, and I doubt not that an hundred men now denned up in worldliness, would spend the coming winter preaching the mighty word of God. But there is no travail in Zion, and no bringing forth of sons of thunder or of consolation.

The present ministers are not the most talented men of the age. The men that were ordained to preach last week, differ from others equally capable, that were weeping or trembling on the encampment, only in that they are *not disobedient to the call of God.* In almost every church you will find some poor, miserable, comfortless, discontented soul, restless as a cast-out demon, having neither pleasure, peace or prosperity, simply because he would not go at God's bidding and preach the word of the Lord. Such men are a curse to the church forever. They are out of place. God knows where they belonged, but they wouldn't go there. So they are in everybody's way, and some of them turn worldly—others try to shun this danger and make money do their duty for them, but still God says, "To obey is better than sacrifice and to *hearken* than [illegible]

Brethren, let us pray. Let us pray for these [illegible] God; to thrust them [illegible] they work, [illegible] God [illegible]

that have trod the paths of sin, that know the windings of the downward way, and can hunt out and lead back the wayward wanderers there. O, for a taking hold upon God's promises—a calling on him for help. O, for a crying mightily unto the Lord for his Holy Spirit to rest upon the people. Then the love of Christ will constrain many to awake to obedience and to duty. May God hasten the day. Amen.

H. L. H.

Providence, R. I., Sept. 7th, 1859.

For the Crisis.

"The Record that God gave of his Son."—1 John 5: 10.

Is it true that the Bible is a record? This we are plainly told by the Apostle; and by examining the record we find certain requirements with which we are to comply, in order to obtain eternal life. We are told in this record, in very plain language, the way to obtain an entrance into the kingdom of our ever blessed Savior, and how to ensure a mansion in the house of our heavenly Father, when he shall come to receive us unto himself. In this record we may find all needful directions as to the way to that beautiful country—the climate—its inhabitants, and all that will make it desirable and lovely. Then, like *wise* servants, let us examine the record, and know for ourselves what it contains; as it is our guide, we may find all the information necessary for us to have, that we may receive the portion willed to us by the Father, through his eternal Son. As there has been a will made and recorded in this Book, we may find what its provisions are; as everything that is necessary is plainly specified; and if we would examine it with the same minuteness that we do a record when we are to purchase a farm, to gain an undoubted title, and know all its bounds,—we shall find that it contains ample information, so that we need not resort to *tradition* to know our whereabouts: the record is not mysterious, as some tell us, but is so plain that a wayfaring man need not err therein. Then why should any one with this record before him be misled as many are? They follow vain philosophy, the fruits of imagination, with which a false doctrine is proclaimed, and being popular because its advocates have the reputation of *great minds*; yet with all their greatness, their wisdom, compared with the Record, is nought but foolishness.

An example of this I have on hand, coming from a certain D. D., in relation to a letter of inquiry, asking of him information concerning baptism. The questions asked were for the purpose of getting the truth upon the subject, sincerely hoping he would give clear and satisfactory answers to the same. We will see how near he has come to the record. The questions were, first, What does "buried with him by baptism" mean?—Rom. 6: 4; and Col. 2: 12; "buried with him in baptism?" Second, Is baptism essential or not? An explanation was requested of the following passages; Mark 16: 16; Eph. 4: 5; 1 Pet. 3: 21. For reply, in the first place he says, "If immersion be preferred, the individual had better join the Baptists." Second, as to the texts—"The Apostle was not treating of baptism; *and if buried is an emblem of baptism, the subjects ought to stay under water.*" He adds, "of one thing I am certain, the *mode* of baptism is *non-essential.*"

So much for the wisdom of what the Orthodox in these parts call wise. It appears to me when Orthodoxy has become so sickly, as manifested in the above answer by one of her prominent representatives, it is high time *their* divinity should be doctored and nursed by sounder heads and more loving hearts. The time has truly come when every one should take heed to the Record and see if these things are *so*, that we may not be found giving heed to seducing spirits and doctrines of devils, neither following the commandments of men; for we most assuredly have a "sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn."

We are living in an age when the exhortation comes as it were in thunder tones, "Watch ye, therefore, and pray always; that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

C. W. BAKER.

Rockville, Ct., Sept. 14th, 1859.

☞ Temptations become more subtle and more refined, just in proportion as we are raised above the coarser and grosser forms of them. The temptations change their forms as we, but the susceptibility to temptation remains; so that it ought to be laid down as a settled fact that christians, of all men, are subject to temptation, and will never lay down that liability until they lay themselves down in the grave.

☞ Be [illegible]

For the Crisis.

Labor and Result.

"And the same day were added unto them about three thousand souls." Acts 2: 41.

"They must have had some powerful preaching on the day of Pentecost," says one. "Why?" "Because it produced such an effect." Very logical. There must truly be some power to produce such an effect. But there is no *mathematical ratio* between labor or effort, and effect. In other words, great efforts do not always produce great results, nor are slight efforts always followed by small results. We read of Gideon's army with their pitchers and lamps; and of Jonathan and his armor-bearer routing the Philistines.

There was no proportion in those instances between human effort and the result that followed. And yet, we are apt to think that there must be a tremendous effort on *our* part in order to produce a very great effect. As though *we* were the sole cause—machinery, motive power, and all. Doesn't *God* do anything now-a-days? Or is he so far off that men must shout and cry after him all day and all night, and exercise themselves as the prophets of Baal did, in order to gain a hearing, or make him propitious? How long will men not "cease to pervert the right ways of the Lord?" This *manufactured* religion is generally most apparent during seasons of revival. Now, God is just as ready to work at one time as another, and why these spasmodic efforts? Devoted christians have often wished that a more continued and steady revival interest might be felt, instead of this intermittent flow. And the christian's heart too is pained to see the *real* result of these revival seasons, which generally develops itself about six months afterwards. I refer to the backsliding of the converts. Yet, the adherence of one or two faithful ones proves that *some* of the work was of God, and, not wishing to condemn that which resulted in some good, they conclude that God works in a mysterious way; and *somebody* should have caused the word to read "where *grace* abounded *sin* did much more abound."

Truth is simple and easily understood, if men will only begin at the right place to study it. It is mathematical, and better begin to study in Addition than Conic Sections. And this is the simple truth concerning most all revival operations. The Lord began to work in a quiet way, and increased the glow in a few faithful hearts, and it warmed one or two others. Immediately men took the work in hand, and bonfires were lighted which cast the Lord's work all in the shade. Their object was to make a *great blaze*, thinking this would prove to all that there was much heat. But it takes something besides mere blaze to soften stone, and we read of "stony hearts." Thus men labored night and day until they were overwrought and exhausted, and were forced to rest. Then their fires went down, and what appeared in the cinders was the same old stony hearts, harder and blacker than ever. And so the revival closed. Now there was no need of all this. Let the Lord's Spirit lead, and men follow closely on, rather than men push on so far ahead that they must shout back to the Lord to keep pace. Let the amount of labor be in keeping with the amount of the Spirit already given, and then God will increase it at our need or request, and a steady revival feeling will be the result. "But, would'nt you have an *awakening* occasionally?" Yes; and I'll tell you how it is produced. We, in Bakerville, know something about this. Just let Satan go to work afresh if you want to see an *awakening*.

There is as much difference between a "steady revival feeling" and an "awakening," as there is between the situation of a "foraging party" and a "beseiged party." One uses only small arms, while the other uses cannon and Paixhan guns. And an "awakening" creates some *noise*, I'll *assure* you. What a *glorious* one we'll have by and by, brethren and sisters!! I apprehend it will be the "grand finale" of Creation's sorrows.

Again; we are apt to think if we see a desirable effect, it is proof that the Lord blesses the effort, and if there is no visible effect the Lord is not in the work. The first part of this proposition may be true, for all good comes from God, but the last part I dissent from. How was it with Noah? He preached 120 years, and then went into the ark without a convert. Suppose he had followed out the above proposition. Seeing none converted, he would have concluded God had not sent him to preach, or to build the ark either, and would have quit both. But it was God's command after all, and faith in it, led to his salvation. Therefore, we should not judge of the Lord's appreciation of our efforts in doing good by the immediate consequences manifest to us. Our inquiry should be, "what has God commanded?" instead of, "what will be the result?" The reason why we look at the effect more than the command is, because we attribute too much importance to our own efforts. We don't have an "eye single to the glory of God." We go into the work, not merely because the Lord requires it, but because we want to exult in the work after it is accomplished. We rather have *men* say, "see what has been done," than to have the Lord say, "good and faithful servant."

"But the Lord requires some effort on our part." So he does; and, brethren, let us see that we make the *very effort* he requires, no more and *no less*, and then, whether we shout or sing, laugh or cry, pray or preach, God's name will be magnified, and "where sin abounded grace will much more abound." FRANK BURR.

Bakerville, Ct.

For the Crisis.

To the Pilgrim.

Tremblingly, tremblingly,
Pilgrim, press on,
Dangers thou 'lt meet
Till thy journey is done;
Foes are before thee,
And close in the rear,
Ever be wary—
Move onward with fear.

Trustingly, trustingly,
He who is high,
Mighty in power,
With His all-seeing eye
Watches thy foot-steps,
And heareth thy call
For aid in all dangers,
And shieldeth from all.

Hopefully, hopefully,
Pilgrim, move on,
Soon with these trials
And foes thou'lt have done;
Peace doth await thee
On Canaan's bright shore,
Rest—when the conflict
And peril are o'er. A. C. J.

For the Crisis.

Westford Campmeeting.

BRO. GRANT:—I will write some of the good things connected with our Westford campmeeting just closed. The grove in which we assembled is one of the most delightful in the state, well situated for a meeting, being within five minutes' walk of the depot. There is also a fine stream of water running close by, and two good wells of water on the ground, giving plenty of water for a large meeting. Also there are two houses on the ground, twenty by fifteen, which are very convenient for cooking and sleeping. The village is close by, where the people are very hospitable, ready to render any assistance to make all comfortable, so that those who do not wish to sleep on the ground, in tents, can find accommodation near. These considerations make this place one of the best for a campmeeting I have ever seen.

Providence smiled, giving us exceeding pleasant weather through the week. Our meeting was not large, nevertheless it was a good one. Saturday, and especially Sunday, brought a large gathering. Throughout the entire meeting all were quiet and orderly, much to the credit of the citizens generally.

Our meetings commenced by preaching from the stand, by Bro. Ross, succeeded in the afternoon by Bro. M. Chandler from the West. Bro. J. B. Cook preached in the evening. Preaching three times, with three prayer and conference meetings, was the daily order of the meeting.

Brn. J. S. White, J. B. Cook, J. Couch, W. Pratt, A. Ross, Eld. Lathan. M. Chandler, J. D. Brown, B. P. Manning, and H. Munger were with us, rendering efficient service in dividing the word of truth.

The preaching was timely, being both dispensational and practical, and well calculated to incite us all to double diligence, not only in making our calling and election sure, but to make more efficient efforts for the salvation of sinners. The prayer meetings were rather dull and formal to commence with, but the interest increased, and the warming influence of the Holy Spirit was found to be among us. Many were quickened, and some reclaimed; thus renewing their determinations to be faithful and live better in the future. In short, there was a goodly company together, whose hearts were made to rejoice by the signs of a soon coming Lord. The truths that identify us as a body of *believers* were freely and faithfully preached, and although there might be differences of opinion, harmony and love prevailed, showing clearly that christian faith and love will bind together and make one.

The meeting was so successful, the harmony so endearing, and the place so desirable, that the brethren came together and resolved, if God should continue the Lord's [illegible] willing, we would hold another campmeeting next August, on the same ground, [illegible] a committee [illegible] to carry the same into effect. [illegible]

inconsistent with our faith, but most of those who fully believe and strongly desire that the Lord may soon come, have come to the conclusion that the definite time to be approached by prophetic periods is somewhat uncertain, and will be till we arrive to the Advent.

This is an important time when all should be alive, waiting, watching, praying and toiling to let their light shine, that others may be saved in the day of the Lord Jesus.

L. BOUTELL.

Groton, Sept. 16th, '59.

For the Crisis.

The Maine Conference of Adventists

Met according to appointment, in Yarmouth, Sept. 15th, at 2 o'clock, P. M. The first interview was devoted to prayer and social worship. In the evening, Eld. Wm. Mitchell preached a good sermon on Mark 14: 8: "She hath done what she could." Friday morning at 8 o'clock, the ministers met for consultation. At 9, the conference was called to order by the secretary, and, after prayer was offered, stated that the chairman, Eld. T. Smith, could not attend the conference, owing to the illness of his family, and another should be called; when Eld. H. B. Sevey was chosen, and took the chair. Business being then called for, I. C. Wellcome gave his views of a plan for evangelizing, remarking that there were other worthy brethren who feared to act on such a system as does this conference because we adopt a system not detailed in Bible language, but use our judgment with the scripture accounts of church order and action, adopting the most proper means we know, to gain the object of united action, while those brethren ask for a Bible precedent for all business acts connected with our meetings.

Eld R. R. York then presented his ideas of another plan to prosecute the work desired by us all. An interesting discussion then took place in which Brn. York, Wellcome, Partridge, Howard, Haggett, C. F. Hudson, (who had a seat with us) and others, took part. The remainder of the morning was spent in prayer and social worship, which was a blessed season to many.

At 2 o'clock, Bro. C. F. Hudson preached a good practical sermon, after which the conference resumed their business. A motion was put to see whether the conference would adopt Bro. Wellcome's plan of operations, or that of Bro. York. They adopted the former, and chose I. C. Wellcome, J. Partridge, and C. F. Hudson, to draft the plan for the consideration and action of the conference. In the evening, Eld. Sevey preached a good discourse.

Saturday morning, met at 7 1-2 o'clock, and spent a profitable season in prayer. At 9, the conference was opened, and the report of the Committee called for, when the following was presented:

REPORT.

"Brethren, Beloved in the Lord: Being assembled in conference, and surveying our field of labors and the instrumentalities which it seems to us ought to be employed in the spread of the truth, and believing that christian charity extends its aid to the wants of communities abroad, as well as at home; we therefore decide to make an effort to sustain one or more evangelists to preach the gospel of the kingdom in new fields and destitute places. To do which we propose to choose a committee of three, the foreman of which shall be secretary and treasurer, and act in concert with the others, to correspond with the churches, with ministers, and other persons, to employ evangelists, to receive all money and donations for that object, and to disburse the same in the support of such men as they employ, and report all their doings to the annual conference, who shall inspect the same. The majority of said committee shall be lay brethren. All said evangelists shall report the character and wants of this mission, and receive contributions, or subscriptions for the same, and report all their labors and receipts to the committee. We recommend, also, that all the ministers solicit and take subscriptions and donations for this work, and deliver all such to the treasurer."

The report was accepted, and, on motion for its adoption, a very spirited and pleasant discussion followed by several brethren, after which, it was adopted. In pursuance of the above, a committee was chosen, composed of the following brethren: I. C. Wellcome, Geo. Humphrey, Ralph Herley.

Conference then voted that the doings of its present session be prepared and sent to the Advent Herald, and the World's Crisis for publication; and adjourned its business session to meet in A. D. 1860, at the call of the chairman and secretary. At 2 o'clock, P. M., Eld. L. [illegible] [illegible] I. C. Wellcome preached. [illegible]

Sunday morning at 9 o'clock, we met for prayer and conference, and the Lord gave us an abundant blessing, so that I think all could say "It is good for us to be here." At 11 o'clock, Eld. Sevey gave us an excellent discourse. At 2 P. M., Bro. Hudson gave another on, "All things are yours." In the evening, Eld. E. M. Haggett preached on "steadfastness," which was listened to with great attention by a very crowded audience.

Thus closed another conference, which was one of the excellent kind. Love, unity, activity, harmony and determination characterized it. The brethren and sisters were blessed and strengthened, and a very serious impression rested on all who attended, which seemed to say, "these things are so." We do not doubt but God will bring much good out of this conference. We found it hard to part, but the blessed hope we enjoy of soon meeting all the saints in the immortal state, when Jesus comes, gave us sweet consolation. During the meeting about $25 were contributed and subscribed for the mission, to help fill the state of Maine with this doctrine. Others can do likewise. Let us work while the day lasts, then enter the "Rest that remains for the people of God."

H. B. SEVEY, *Chairman*.
I. C. WELLCOME, *Secretary*.

Yarmouth, Me., Sept. 19, 1859.

For the Crisis.

No Resurrection!

"Crown'd in glory! Crown'd in glory!"

So exclaimed a minister a few days since, while preaching a funeral discourse over one of his church members; speaking in regard to the death of a fellow minister of his acquaintance, who, in the last struggles of dissolving nature, while his friends stood around his bed eager to catch the last accents from his lips, raised his hands and eyes to heaven and whispered, "Crown'd in glory! Crown'd in glory!" His departing spirit had got near enough, he said, to see that the crown was being placed upon his head, and so communicated the glorious intelligence just as it left! O, absurdity! O, false doctrine!

When will ministers of the gospel study to know, be willing to *believe* and *preach* the truths of God's word? How I longed to speak out and ask him to tell me when and where did the resurrection take place, or if this be true, why need there be any? No resurrection? thought I, no resurrection? it is wholly lost sight of—it is finally preached away. Ah, sir, your preaching is vain, and your faith is also vain. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If, as the minister said, they are crowned in glory, with such haste as to be able to whisper it to the living just as they are leaving, how can it be true what Paul says, that they *are perished* without a resurrection? Certainly, one or the other must be wrong.—Again, the Revelator says, "Behold I come quickly and my reward is *with me*." Now if the crown be the reward of the righteous, or a part of it, they have received it at death, if this theory be true, without waiting for the coming of the Just One. The Scriptures plainly teach everywhere that the second coming of Christ and the resurrection of the dead are events to which the christian should ever look as the consummation of his hope, without which his faith and hope are vain.

Let me have and believe the plain truths of God's word rather than the fables and doctrines of men. Though I was early taught and believed the same doctrine till recently, yet I now rejoice in God that the true light has come, and that He ever gave me strength of mind and courage sufficient to believe and acknowledge the same. Brethren and sisters in Christ, it is all important that we, as well as they who preach the word, study and search diligently for truth, and then firmly, yet meekly, stand up in its defence. Though it may (it has already) subject us to reproach and contempt, yet what of all this? Was it not Jesus, the blessed suffering Son of God, endured for us that we might have eternal life? If we do meet with a cold, indifferent look from those who once warmly and affectionately grasped our hand and welcomed us, [illegible] and we [illegible] place where to weep [illegible] is it not enough that the disciple be as his Lord? He [illegible] received him not. [illegible] the Son of man hath not where to lay his head." [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 211. BOSTON, WEDNESDAY, SEPTEMBER 28, 1859. VOL. X. NO. 4.

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MILES GRANT, Editor.

☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

Endure.

The true foundation laid,
Then build secure;
Endure,
Life's troubled waters wade.

Press, press the perfect arch,
And yet more sure;
Endure,
Though burdened is thy march.

The loyal heart quails not,
Its aim is pure;
Endure,
That sure may be thy lot.

The signal blaze in sight,
Naught may allure;
Endure;
The storm will end in light.

Anchorage within the vail,
Hope will insure;
Endure,
Though flesh and foe assail.

Wait! Victory is near,
Watch and be pure;
Endure,
But sin and self to fear.

Take up thy cross—be free;
All things abjure,
Endure,
When crowned, His glory see.

S. Batchelor.

Rutland, Vt.

For the Crisis.

What Must Be Done?

We are living in ominous and perilous times. The dangers of the last days surround us. Without pretending to divine "the times and the seasons which the Father hath put in his own power"—without rashly speculating upon symbolic prophecies, without too definitely applying scripture to passing events,—without depending too largely upon doubtful indications, it is my settled conviction, from the great outlines of prophetic development, from the moral, religious and political aspects of the age, from the sum total of those things which go to give character and peculiarity to the times in which we are, that we are now verging on towards the close of this dispensation, the completion of this age, the coming of the Son of Man, the breaking of the day of God, the resurrection of the dead, the destruction of sinful nations and individuals, the renovation of the earth, and the establishment of the everlasting kingdom of God upon the earth.

In view of a crisis so tremendous, the common call of God to the sons of men seems to come to us with augmented forcedness. "Go work in my vineyard" is a solemn and important mandate to be heeded at all hours of the day, but how much more so at the *eleventh!* The shadows of coming doom are hastening about us. Night, dense, dark and terrible, is gathering on the distant skies,—we must work now or not at all. The age is astir. Nothing lags, but faith and righteousness. Satan is busy. Worldlings are busy. Sinners are busy.

The activities of this age are unparalleled in the experience of six thousand years. Earth's week is closing. The night comes on—morning is beyond it; and the evening, and the morning that hath no night beyond it, are the conclusion of this state. O what a busy world! How the seething tide of humanity leaps and sways in the tumult of its power as it rolls restlessly on towards its ocean in the distance. God calls us to labor—to labor for him as men do for the meat that perisheth. To urge the restless strife; to agonize in the agony of faith; to overcome the world, the flesh and Satan.

Shall we heed God's call? There is another call. The people perish for lack of knowledge. They grope in darkness at noon-day. They are the blinded followers of sightless guides. They stumble, they fall, they perish! They call to us for light, for help, for bread! Thousands of earnest souls pray for light. Amid the far-off dwellers in distant lands, amid the [illegible] activities of our own communities, [illegible] [illegible]

men, disgusted with priestcraft, bigotry and bondage, look heavenward and *cry for light, light*, more LIGHT!! It is not a single voice, but a deep, loud concord of mighty voices coming from every quarter and rushing on our ears like the sound of the whirlwinds of heaven.

Men and Brethren! Has God given *us* light? Do we read his word rightly? Do we discern the signs of the times? Are we looking for the day of God? What then is our duty in this case? Shall we fold our arms? Shall we turn money-seekers? Shall we mingle with the thoughtless herd, and, smothering the light within us, rush madly down to ruin? What shall we *do? What must be done?* The harvest is great; the laborers are *few*, oh, how few! What must be done?

First, we must pray. Pray for help. The night before Christ chose the twelve apostles, he continued all night upon the mountain in prayer to God. Before he appointed the *seventy*, he said, "Pray ye the Lord of the harvest to send forth laborers into his harvest." A praying church is the nursery of an *holy ministry*. You may put men through college, and they may come out lawyers, doctors or politicians; but let them be kept in the fire of God's love which is enkindled in answer to prayer, and they can not avoid doing the duty that God lays on them.

Ah! there needs to be more prayer. The reason why Bro. A, B, C, and D, sit so comfortably through the week and let the world rush pell-mell to perdition beside them is, there's no prayer and life in the church. The reason why the church is dead is, because there are three or four men in it that ought to be out on the hills hunting up lost sheep for Christ; but they have fought convictions, and grieved the Holy Ghost, and stifled conscience until God has left them, and some have fallen into sin, some have been led captive by lusts, some have been ensnared by Satan, some have gone to devouring one another, some are dry as gourds and have no feeling, no spirit and no life; and others are groaning and sighing, carrying in their bosoms hearts that feel heavy as lead and hot as fire, while every breeze that sweeps over them wails in their ears, "Woe! woe! woe! if I preach not the gospel!"

All have *excuses* in plenty. One is like Moses, slow of speech. But who made man's mouth? Can't *He* fill it? Another has no education. Well, educate yourself while in the work, as thousands have done before. Another has to work for a living. So did Paul; but he preached for all that. Another is a great sinner. Then you are just the man to hunt up others like yourself. Another makes blunders. Yes, and they hurt *your pride* more than anything else.

Now the sum, essence and substance of this whole batch of cavilling excuses *is*, a lack of the Holy Spirit, the love of God, and of an ardent desire to honor him and save men from perdition. The only way to argue these things down is by prayer. The only cure is a pentecostal outpouring of the Holy Ghost. O, how small these things look when a man walks near to God—when he trembles at God's word—when he feels it like fire within his bones and is weary of forbearing and cannot stay.

These excuses are the logic of backsliding. Prayer can dissipate them. Will we *pray?* O for the might of God—the unction of the Holy One to incite us to fervent prayer! Let but an united cry go up to the Lord of the harvest from those who wait for him from heaven, and I doubt not that an hundred men now denned up in worldliness, would spend the coming winter preaching the mighty word of God. But there is no travail in Zion, and no bringing forth of sons of thunder or of consolation.

The present ministers are not the most talented men of the age. The men that we ordained to preach last week, differ from others equally capable, that were weeping or trembling on the encampment, only in that they are *not disobedient* to the *call of God*. In almost every church you will find some poor, miserable, comfortless, discontented soul, restless as a cast-out demon, having neither pleasure, peace or prosperity, simply because he would not go at God's bidding and preach the word of the Lord. Such men are a curse to the church forever. They are out of place. God knew where they belonged, but they wouldn't go there. So they are in everybody's way, and some of them turn worldly—others try [illegible] [illegible] this danger and make money do their duty for them, but still God says, "To obey is better than sacrifice and to hearken than the fat of rams." [illegible]

that have trod the paths of sin, that know the windings of the downward way, and can hunt out and lead back the wayward wanderers there. O, for a taking hold upon God's promises—a calling on him for help. O, for a crying mightily unto the Lord for his Holy Spirit to rest upon the people. Then the love of Christ will constrain many to awake to obedience and to duty. May God hasten the day. Amen.

H. L. H.

Providence, R. I., Sept. 7th, 1859.

For the Crisis.

"The Record that God gave of his Son."—1 John 5:10.

Is it true that the Bible is a record? This we are plainly told by the Apostle; and by examining the record we find certain requirements with which we are to comply, in order to obtain eternal life. We are told in this record, in very plain language, the way to obtain an entrance into the kingdom of our ever blessed Savior, and how to ensure a mansion in the house of our heavenly Father, when he shall come to receive us unto himself. In this record we may find all needful directions as to the way to that beautiful country—the climate—its inhabitants, and all that will make it desirable and lovely. Then, like *wise* servants, let us examine the record, and know for ourselves what it contains; as it is our guide, we may find all the information necessary for us to have, that we may receive the portion willed to us by the Father, through his eternal Son. As there has been a will made and recorded in this Book, we may find what its provisions are; as everything that is necessary is plainly specified; and if we would examine it with the same minuteness that we do a record when we are to purchase a farm, to gain an undoubted title, and know all its bounds,—we shall find that it contains ample information, so that we need not resort to *tradition* to know our whereabouts: the record is not mysterious, as some tell us, but is so plain that a wayfaring man need not err therein. Then why should any one with this record before him be misled as many are? They follow vain philosophy, the fruits of imagination, with which a false doctrine is proclaimed, and being popular because its advocates have the reputation of *great minds*; yet with all their greatness, their wisdom, compared with the Record, is nought but foolishness.

An example of this I have on hand, coming from a certain D. D., in relation to a letter of inquiry, asking of him information concerning baptism. The questions asked were for the purpose of getting the truth upon the subject, sincerely hoping he would give clear and satisfactory answers to the same. We will see how near he has come to the record. The questions were, first, What does "buried with him by baptism" mean?—Rom. 6:4; and Col. 2:12; "buried with him in baptism?" Second, Is baptism essential or not? An explanation was requested of the following passages; Mark 16:16; Eph. 4:5; 1 Pet. 3:21. For reply, in the first place he says, "If immersion be preferred, the individual had better join the Baptists." Second, as to the texts—"The Apostle was not treating of baptism; *and if buried is an emblem of baptism, the subjects ought to stay under water.*" He adds, "of one thing I am certain, the *mode* of baptism is *non-essential.*"

So much for the wisdom of what the Orthodox in these parts call wise. It appears to me when Orthodoxy has become so sickly, as manifested in the above answer by one of her prominent representatives, it is high time *their* divinity should be doctored and nursed by sounder heads and more loving hearts. The time has truly come when every one should take heed to the Record and see if these things are so, that we may not be found giving heed to seducing spirits and doctrines of devils, neither following the commandments of men; for we most assuredly have a "sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn."

We are living in an age when the exhortation comes as it were in thunder tones, "Watch ye, therefore, and pray always; that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

C. W. Baker.

Rockville, Ct., Sept. 14th, 1859.

☞ Temptations become more subtle and more refined, just in proportion as we are raised above the coarser and grosser forms of them. The temptations change their forms somewhat, but the susceptibility to temptation remains; so that it ought to be laid down as a settled fact that christians, of all men, are subject to temptation, and will never lay down that liability until they lay themselves down in the grave.

☞ Be [illegible]

For the Crisis.

Labor and Result.

"And the same day were added unto them about three thousand souls." Acts 2:41.

"They must have had some powerful preaching on the day of Pentecost," says one. "Why?" "Because it produced such an effect." Very logical. There must truly be some power to produce such an effect. But there is no *mathematical ratio* between labor or effort, and effect. In other words, great efforts do not always produce great results, nor are slight efforts always followed by small results. We read of Gideon's army with their pitchers and lamps; and of Jonathan and his armor-bearer routing the Philistines.

There was no proportion in those instances between human effort and the result that followed. And yet, we are apt to think that there must be a tremendous effort on *our* part in order to produce a very great effect. As though *we* were the sole cause—machinery, motive power, and all. Doesn't *God* do anything now-a-days? Or is he so far off that men must shout and cry after him all day and all night, and exercise themselves as the prophets of Baal did, in order to gain a hearing, or make him propitious? How long will men not "cease to pervert the right ways of the Lord?" This *manufactured* religion is generally most apparent during seasons of revival. Now, God is just as ready to work at one time as another, and why these spasmodic efforts? Devoted christians have often wished that a more continued and steady revival interest might be felt, instead of this intermittent flow. And the christian's heart too is pained to see the *real* result of these revival seasons, which generally develops itself about six months afterwards. I refer to the backsliding of the converts. Yet, the adherence of one or two faithful ones proves that *some* of the work was of God, and, not wishing to condemn that which resulted in some good, they conclude that God works in a mysterious way; and *somebody* should have caused the word to read "where *grace* abounded *sin* did much more abound."

Truth is simple and easily understood, if men will only begin at the right place to study it. It is mathematical, and better begin to study in Addition than Conic Sections. And this is the simple truth concerning most all revival operations. The Lord began to work in a quiet way, and increased the glow in a few faithful hearts, and it warmed one or two others. Immediately men took the work in hand, and bonfires were lighted which cast the Lord's work all in the shade. Their object was to make a *great blaze*, thinking this would prove to all that there was much heat. But it takes something besides mere blaze to soften stone, and we read of "stony hearts." Thus men labored night and day until they were overwrought and exhausted, and were forced to rest. Then their fires went down, and what appeared in the cinders was the same old stony hearts, harder and blacker than ever. And so the revival closed. Now there was no need of all this. Let the Lord's Spirit lead, and men follow closely on, rather than men push on so far ahead that they must shout back to the Lord to keep pace. Let the amount of labor be in keeping with the amount of the Spirit already given, and then God will increase it at our need or request, and a steady revival feeling will be the result. "But, wouldn't you have an *awakening* occasionally?" Yes; and I'll tell you how it is produced. We, in Bakerville, know something about this. Just let Satan go to work afresh if you want to see an *awakening*.

There is as much difference between a "steady revival feeling" and an "awakening," as there is between the situation of a "foraging party" and a "beseiged party." One uses only small arms, while the other uses cannon and Paixhan guns. And an "awakening" creates some *noise*, I'll *assure* you. What a *glorious* one we'll have by and by, brethren and sisters!! I apprehend it will be the "grand finale" of Creation's sorrows.

Again; we are apt to think if we see a desirable effect, it is proof that the Lord blesses the effort, and if there is no visible effect the Lord is not in the work. The first part of this proposition may be true, for all good comes from God, but the last part I dissent from. How was it with Noah? He preached 120 years, and then went into the ark without a convert. Suppose he had followed out the above proposition. Seeing none converted, he would have concluded God had not sent him to preach, or to build the ark either, and would have quit both. But it was God's [illegible]

be, "what has God commanded?" instead of, "what will be the result?" The reason why we look at the effect more than the command is, because we attribute too much importance to our own efforts. We don't have an "eye single to the glory of God." We go into the work, not merely because the Lord requires it, but because we want to exult in the work after it is accomplished. We rather have *men* say, "see what has been done," than to have the Lord say, "good and faithful servant."

"But the Lord requires some effort on our part." So he does; and, brethren, let us see that we make the *very effort* he requires, no more and *no less*, and then, whether we shout or sing, laugh or cry, pray or preach, God's name will be magnified, and "where sin abounded grace will much more abound."

Frank Burr.

Bakerville, Ct.

For the Crisis.

To the Pilgrim.

Tremblingly, tremblingly,
Pilgrim, press on,
Dangers thou 'lt meet
Till thy journey is done;
Foes are before thee,
And close in the rear,
Ever be wary—
Move onward with fear.

Trustingly, trustingly,
He who is high,
Mighty in power,
With His all-seeing eye
Watches thy foot-steps,
And heareth thy call
For aid in all dangers,
And shieldeth from all.

Hopefully, hopefully,
Pilgrim, move on,
Soon with these trials
And foes thou'lt have done;
Peace doth await thee
On Canaan's bright shore,
Rest—when the conflict
And peril are o'er.

A. C. J.

For the Crisis.

Westford Campmeeting.

Bro. Grant:—I will write some of the good things connected with our Westford campmeeting just closed. The grove in which we assembled is one of the most delightful in the state, well situated for a meeting, being within five minutes' walk of the depot. There is also a fine stream of water running close by, and two good wells of water on the ground, giving plenty of water for a large meeting. Also there are two houses on the ground, twenty by fifteen, which are very convenient for cooking and sleeping. The village is close by, where the people are very hospitable, ready to render any assistance to make all comfortable, so that those who do not wish to sleep on the ground, in tents, can find accommodation near. These considerations make this place one of the best for a campmeeting I have ever seen.

Providence smiled, giving us exceeding pleasant weather through the week. Our meeting was not large, nevertheless it was a good one. Saturday, and especially Sunday, brought a large gathering. Throughout the entire meeting all were quiet and orderly, much to the credit of the citizens generally.

Our meetings commenced by preaching from the stand, by Bro. Ross, succeeded in the afternoon by Bro. M. Chandler from the West. Bro. J. B. Cook preached in the evening. Preaching three times, with three prayer and conference meetings, was the daily order of the meeting.

Brn. J. S. White, J. B. Cook, J. Couch, W. Pratt, A. Ross, Eld. Lathan, M. Chandler, J. D. Brown, B. P. Manning and H. Munger were with us, rendering efficient service in dividing the word of truth.

The preaching was timely, being both dispensational and practical, and well calculated to incite us all to double diligence, not only in making our calling and election sure, but to make more efficient efforts for the salvation of sinners. The prayer meetings were rather dull and formal to commence with, but the interest increased, and the warming influence of the Holy Spirit was found to be among us. Many were quickened, and some reclaimed; thus renewing their determinations to be faithful and live better in the future. In short, there was a goodly company together, whose hearts were made to rejoice by the signs of a soon coming Lord. The truths that identify us as a body of *believers* were freely and faithfully preached, and although there might be differences of opinion, harmony and love prevailed, showing clearly that christian faith and love will bind together and make one.

The meeting was so successful, the harmony so endearing, and the place so desirable, the brethren came together and resolved, if the Lord should continue the [illegible]

inconsistent with our faith, but most of those who fully believe and strongly desire that the Lord may soon come, have come to the conclusion that the definite time to be approached by prophetic periods is somewhat uncertain, and will be till we arrive to the Advent.

This is an important time when all should be alive, waiting, watching, praying and toiling to let their light shine, that others may be saved in the day of the Lord Jesus.

L. Boutell.

Groton, Sept. 16th, '59.

For the Crisis.

The Maine Conference of Adventists.

Met according to appointment, in Yarmouth, Sept. 15th, at 2 o'clock, P. M. The first interview was devoted to prayer and social worship. In the evening, Eld. Wm. Mitchell preached a good sermon on Mark 14:8: "She hath done what she could." Friday morning at 8 o'clock, the ministers met for consultation. At 9, the conference was called to order by the secretary, and, after prayer was offered, stated that the chairman, Eld. T. Smith, could not attend the conference, owing to the illness of his family, and another should be called; when Eld. H. B. Sevey was chosen, and took the chair. Business being then called for, I. C. Wellcome gave his views of a plan for evangelizing, remarking that there were other worthy brethren who feared to act on such a system as does this conference because we adopt a system not detailed in Bible language, but use our judgment with the scripture accounts of church order and action, adopting the most proper means we know, to gain the object of united action, while those brethren ask for a Bible precedent for all business acts connected with our meetings.

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Saturday morning, met at 7 1-2 o'clock, and spent a profitable season in prayer. At 9, the conference was opened, and the report of the Committee called for, when the following was presented:

REPORT.

"Brethren, Beloved in the Lord: Being assembled in conference, and surveying our field of labors and the instrumentalities which it seems to us ought to be employed in the spread of the truth, and believing that christian charity extends its aid to the wants of communities abroad, as well as at home; we therefore decide to make an effort to sustain one or more evangelists to preach the gospel of the kingdom in new fields and destitute places. To do which we propose to choose a committee of three, the foreman of which shall be secretary and treasurer, and act in concert with the others, to correspond with the churches, with ministers, and other persons, to employ evangelists, to receive all money and donations for that object, and to disburse the same in the support of such men as they employ, and report all their doings to the annual conference, who shall inspect the same. The majority of said committee shall be lay brethren. All said evangelists shall report the character and wants of this mission, and receive contributions, or subscriptions for the same, and report all their labors and receipts to the committee. We recommend, also, that all the ministers solicit and take subscriptions and donations for this work, and deliver all such to the treasurer."

The report was accepted, and, on motion for its adoption, a very spirited and pleasant discussion followed by several brethren, after which it was adopted. In pursuance of the above, a committee was chosen, composed of the following brethren: I. C. Wellcome, Geo. Humphrey, Ralph Harley. Conference then voted that the doings of its present session be prepared and sent to the Advent Herald, and the World's Crisis for publication, and adjourned its business session to meet in A. D. 1860, at the call of the chairman and secretary. [illegible]

Sunday morning at 9 o'clock, we met for prayer and conference, and the Lord granted us an abundant blessing, so that all could say "It is good for us to be here." At 11 o'clock, Eld. Sevey gave us an excellent discourse. At 2 P. M., Bro. Hutchinson gave another on, "All things are yours." In the evening, Eld. E. M. Haggett preached on "steadfastness," which was listened to with great attention by a very crowded audience.

Thus closed another conference, which was one of the excellent kind. Love, unanimity, activity, harmony, and determination characterized it. The brethren and sisters were blessed and strengthened, and a very serious impression rested on all, who attended, which seemed to say, "these things are so." We do not doubt but God will bring much good out of this conference. We found it hard to part, but the blessed hope we enjoy of soon meeting all the saints in the immortal state, when Jesus comes, gave us sweet consolation. During the meeting about $25 were contributed and subscribed for the mission, to help fill the state of Maine with this doctrine. Others can do likewise. Let us work while the day lasts, then enter the "Rest that remains for the people of God."

H. B. Sevey, Chairman.
I. C. Wellcome, Secretary.

Yarmouth, Me., Sept. 19, 1859.

For the Crisis.

No Resurrection!

"Crown'd in glory! Crown'd in glory!"

So exclaimed a minister a few days since, while preaching a funeral discourse over one of his church members; speaking in regard to the death of a fellow minister of his acquaintance, who, in the last struggles of dissolving nature, while his friends stood around his bed eager to catch the last accents from his lips, raised his hands and eyes to heaven and whispered, "Crown'd in glory! Crown'd in glory!" His departing spirit had got near enough, he said, to see that the crown was being placed upon his head, and so communicated the glorious intelligence just as it left! O, absurdity! O, false doctrine!

When will ministers of the gospel study to know, be willing to believe and preach the truths of God's word? How I longed to speak out and ask him to tell me when and where did the resurrection take place, or if this be true, why need there be any? No resurrection? thought I, no resurrection? it is wholly lost sight of—it is finally preached away. Ah, sir, your preaching is vain, and your faith is also vain. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If, as the minister said, they are crowned in glory, with such haste as to be able to whisper it to the living just as they are leaving, how can it be true what Paul says, that they *are perished* without a resurrection? Certainly, one or the other must be wrong.—Again, the Revelator says, "Behold I come quickly and my reward is with me." Now if the crown be the reward of the righteous, or a part of it, they have received it at death, if this theory be true, without waiting for the coming of the Just One. The Scriptures plainly teach everywhere that the second coming of Christ and the resurrection of the dead are events to which the christian should ever look as the consummation of his hope, without which his faith and hope are vain.

Let me have and believe the plain truths of God's word rather than the fables and doctrines of men. Though I was early taught and believed the same doctrine till recently, yet I now rejoice in God that the true light has come, and that He ever gave me strength of mind and courage sufficient to believe and acknowledge the same. Brethren and sisters in Christ, it is all important that we, as well as they who preach the word, study and search diligently the truth, and then firmly, yet meekly, stand up in its defence. Though it may (it has already) subject us to reproach and contempt, yet what of all this? What has not Jesus, the blessed suffering Son of God, endured for us that we might have eternal life? If we do meet with [illegible] [illegible] the Son of man hath not where to lay his head." [illegible]

[illegible] immortality and eternal life through Christ alone, and our very names are cast out as evil,—yet [illegible] enough, if they are written in the Lamb's Book of Life; yea, it is enough! Jesus [illegible], and as long as He lives we may rest securely; for he says the very hairs of our head are all numbered!

O! let us give ourselves and all we have unreservedly to Him; and when our warfare has ended and our feet shall stand securely on Zion's heights, shall we look back and regret a single tear, a sigh, or all the [illegible] and sufferings that have been, or shall be endured here? No, all we shall or can have to say, and it will be with rejoicing too, Worthy is the Lamb; who hath redeemed us by his blood! Worthy is the Lamb!

O, give me the humble, weeping, despised, self-denying path of the christian through this life, and his glorious admittance and rich inheritance in the kingdom that never shall end! Let us be *faithful*; and should we fall asleep before Jesus comes, we will die in Christ; then we shall have a part in the First resurrection.

Your sister expecting the fulfillment of this blessed hope, D. N. KIDDER.

Bristol, N. H., Sept. 17th, '59.

For the Crisis.

Angel Ministries.

Said one old minister, in giving *a charge*, "The people need a *Jacob's ladder* constantly standing, that ministers might ascend on Monday and descend on Sunday morning." The people took the hint. But the question lies in a very small compass. If the people did not support the gospel, it would do them but little good; they would in general use up the *surplus* for something else, and by it do themselves hurt.

Angels have never come down, and never will, to do what men are capable of doing. They have on earth, so far as necessity is concerned, lived and acted by miracle. Sometimes, when there have been no men to feed ministers, God has sent birds to do it. Sometimes, when brethren and friends have not done it, strangers have! I know a lady who well understands the import of H's story of a stranger, who came with five loaves for her breadless brood, of a cold, snowing night. This is a fact. Many such we and others could relate. I know of a case within a few weeks where it is manifest God interfered for the good of each party. One of our ministers had been preaching in a place and fared hard for means. Place new, and brethren poor. One brother had done liberally what he thought he could. He wished to send by the minister to do some little business for him to the amount of about $5. Passing into the room he handed him the money, but could not think what he wanted to send for. He was a real gentleman withal, and would not mention the business afterwards. The minister naturally enough took it as a donation. The brother put it down so and went on his way rejoicing. God prospers him; ministers do not go from his house without something—(how manifold is the rule!) Others in that same society—God bless them!—should be mentioned as doing all they can. These are "angel ministries."

You would and you should despise a man who sponges his living—how of the man who sponges his preaching? Do you say he ought to live poor? He certainly will. It is a greater blessing to the people to support the gospel well, than it is to the ministry. Should men study and work with a will, and feel that they have a cause worthy of them and the Master they serve? Take from them that *mean*, sickening sense of poverty which is so prostrating. It hinders mental discipline. It crushes out courage. It overwhelms the energy and buoyancy of spirit which is so essential to any important and successful effort.

"He will be thinking of some other work." And should he not? Bread and raiment, with shelter, must come for his wife and children from some other source. It is one of the most despicable emotions a man can find within himself—the feeling of necessity and dependence; all the time compelled to make some *shift*. Time enough, talent enough, energy enough to secure all that is needed; but no opportunity; working always in a cause that does not pay. "I will not endure it!" Such is the language of scores of ministers, some of whom, you think, they love you so well they would not leave for any *call*. "But they must look to the future for a reward." And where their brethren to whom they preach live in luxury? Ah, strange brotherhood!

"But they must state their wants." Oh, what a sense of meanness to beg! Some men and women have some delicacy of feeling left, if they do have to labor in the [illegible] there save it. But to beg a few times will either destroy their self-respect or drive them away. No one who has [illegible] can question the necessity.

[illegible]

The World's Crisis.

BOSTON, SEPTEMBER 28, 1859.

Incidents by the Way.

We returned home from the Wilbraham campmeeting Monday, Sept 5th. We had a pleasant time on the way in social chat and song with some of the Lord's children returning from our feast of tabernacles. We arrived in season to enjoy, as usual, a good prayer meeting at our office. After an absence of nearly two months, we were thankful for the privilege of greeting again our loved ones at home. We suppose some think, (we judge from their remarks,) that ministers and their wives have no crosses or trials; such will be better prepared to judge after a little practical knowledge; but we would not be understood as complaining in the least, for it is pleasure to suffer with Jesus. For *his* sake, we cheerfully leave friends, and go forth to bear the bitter reproach and slander from a cold world and proud, formal professors. We are comforted with the thought that the warfare is almost over. We have counted the cost and feel willing to pay the price of truth, and suffer all the scorn its enemies can possibly manifest. *Jesus is my all.* Farewell to all the pleasures and charms of this vain world. Its highest honors are not worth a single struggle, nor their loss a moment's sorrow.

Wednesday, Sept. 7th, we greeted our friends, said "good bye," hastened to the cars, and were soon rushing from home to renew our combat with the powers of darkness. On our way we passed the Massachusetts Camp, at Concord, where great preparations were being made for a grand display of fighting men in their military uniform. Some eight hundred tents and thousands of soldiers in arms, marching and counter marching with stirring martial music, presented quite a warlike appearance, and in strange contrast with what we anticipate in the glorious camp of the saints in the coming kingdom. We once gloried in military display, but since we deserted from the enemy's camp, we have felt no disposition to enlist again, and become a slave to the devil, and take up with *death* as our wages.

Our iron horse soon ran away from this scene of confusion through romantic woods, deep dales, pleasant farms, villages, and winding streams, and rushed into Rutland, Vt., at 8 o'clock in the evening, where we were kindly met by Bro. Batchelor, who entertained us for the night. Bro. B. is pleasantly situated in the midst of a people who esteem him highly in love for his works' sake.

Thursday, 8th, we assembled at 1 o'clock for the dedication of their new chapel. It is pleasantly located, facing the common, and is a neat, convenient and commodious house. The brethren and sisters have manifested a very commendable degree of self-denial for the sake of providing a place for the worship of the God of our fathers, where the minister of Christ may stand up untrammelled and proclaim the truth of the Lord to a guilty world. A large congregation assembled to sympathize with us on this interesting occasion. About eighty of our Brn. and Srs. came over from Poultney, a distance of eighteen miles, and united their voices in hearty praise to the Lord for what he hath done. Notwithstanding earnest efforts have been made to root out the truth, and stop its progress, yet, like the sun, it still rises, and is shining through the fog banks of error and superstition, and many begin to feel its warming and cheering effects. We are glad the church has been so fortunate as to secure the faithful labors of Bro. Batchelor, an ardent lover and defender of the truth. A goodly number in the different churches are well satisfied that we have the truth, and our prayer is, they may have courage to honor it and its author with an open confession, and not be ashamed of Jesus and his *words*.

We continued our meetings Thursday and Friday evenings, and on Saturday went to Poultney, where we remained till Monday 19th, and were kindly and pleasantly entertained at Dr. Tefft's, whose wife has been associated with the Mendi mission in Africa. They are members of the Baptist church, but love the truth, and have courage to embrace it at the expense, if need be, of a good reputation. The enemies of truth are still active in this place, and no effort is spared to sustain the theological fables of these last days; still the cause of Christ is advancing. Three more have been baptized, making one hundred and five in all, and others are waiting for the next opportunity. The church has concluded to buy the Stone House where we have held our meetings. In looking over the past year, this people can truly say, "What hath God wrought?" Bro. Batchelor came and spent the last Lord's day with us, and others came over from Rutland to enjoy our happy religious feasts. We met at half-past 9 o'clock, as usual, for a social meeting, when between sixty and seventy testified of the goodness of the Lord, within an hour. A large audience was present all day to hear the preaching of the word. The people listened as though [illegible]

In the evening we enjoyed a delightful season around the communion table, commemorating the love, death, and sufferings of our coming King. Many of those dear saints in this place appear to be more determined to consecrate their all to Christ than ever before. They see the importance, as well as the comfort, of being pure in heart, if they would enter the kingdom of heaven. Several shed tears at the thought of parting, but we hope to meet again soon, where separation will be known no more forever.

Early Monday morning, 19th Sept., we left P. for Albany, where we met Bro. and Sr. Parry from Sandy Hill, from whom we learned good tidings concerning their place. The church at Sandy Hill will have a place of worship ready for occupation in about a month, when we purpose to visit them again. They now hold meetings every Lord's day in a school-house, and enjoy preaching from Bro. Parry. In Albany we met Bro. and Sr. Rufus Wendell, and were kindly entertained in their happy family. Their cup of joy seemed to be full, and on inquiring into the cause, we were rejoiced to learn that on the day previous to our visit, [Sept. 18th] they, in company with another, had been buried with Christ in baptism, by Bro. J. B. Cook, and were realizing the influence of the promised Comforter—the Holy Spirit. The church in Albany appear to be doing well. We had a pleasant meeting with them Monday evening, and found them heartily engaged in the service of the Lord, anxiously looking and waiting for the return of our Savior to raise the dead and set up his glorious kingdom.

Tuesday morning we started for Stepney, our next appointment. On our way, the cars stopped at Merwinsville for dinner; and we take pleasure in saying to those who may pass over the Housatonic R. R., that in all our travels we have not found a table at any R. R. station or depot so well furnished and kindly attended as that of Mr. S. Merwin, at this place; who is not only noted for setting a good table, but for his hospitality and gentlemanly deportment towards those who visit his well kept house. When we arrived at Stepney depot we were met by Bro. A. D. Eastwood, who gladly gave us a resting place for the night, and, on our part, it was thankfully received, as we had had but little sleep for forty-eight hours, on account of late retiring and early rising.

The Wonderful Man.

There is one man on the earth whose movements are exciting great "wonder" among its inhabitants; we refer to Napoleon III. We are well satisfied the crowning and most wonderful events of his career are yet in the future. A close observing English writer, speaking of Bonaparte III., denominates him, "That man whose life has been as *wonderful* as an oriental tale. Whatever he does, prospers—whatever he touches, as some one has remarked, turns into gold. . . . . A strange satanic infallibility attends upon his schemes. Inscrutable in his looks, he is equally inscrutable in his designs. He has taken up the most desperate measures, and yet all have prospered. He seems never to be mistaken. He has baffled ordinary men as if they had been children."

In a remarkable manner, he seems to be filling up the prophetical chart in the 17th chapter of Revelation, especially verses 7 and 11:—"The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall *wonder*, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet *is*. . . . . And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The past, present, and prospective movements of the Napoleon Dynasty are so clearly indicated by this prophecy, and the context, that we see little room to doubt its application. Hence we believe we are *certainly* near the end of the present dispensation, when the beast and its harlot rider will go to perdition.

Says the English writer, to whom we have referred, "Napoleon the Third is not merely the successor of Napoleon the First,—he is *supplementary* to the First. The Third is to fill up whatever the First left undone. . . . . His imitation of the First Napoleon is the most essential feature of his character. His mission seems to be the complete REVIVAL of a departed man, and of a departed empire. He is a RESURRECTIONIST—and a Resurrectionist not only in action, but in *person*. . . . . From this day forth he is no longer an individual, he is the embodiment of nations. . . . He has made himself, at once, the patron of Jews and Gentiles; of Christians, Turks and Pagans. What can have inspired so vast a policy? * * * *

It is strange that the present Emperor has begun his military career just at the age at which the first Emperor *died*. And to grant in the resemblance in all other respects that one might almost imagine the First Napoleon had revived in the Third (leaving but the fiery blackness of his [illegible]) [illegible] nothing more than the First Napoleon revived at the age of fifty-one."

How like the beast that was, is not, and yet *is*! How could the prophecy be more literally fulfilled than it has been thus far? Let us then be watching for the speedy accomplishment of the remainder. Praise the Lord for the encouraging prospect for an early deliverance from the power of sin and Satan. It is too late to look back to this vain world for a lost reputation. Let us bid an eternal farewell to every thing that will prevent us from being ready to meet the Lord in peace.

A Storm Gathering.

It has been a strong conviction, for some time, in the minds of many close observers, that one grand object of Napoleon III. is to avenge the battle of Waterloo, where his uncle was finally defeated and afterwards carried to the lone island of St. Helena, where he died, like a fierce lion shut up in his cage. A thirst for revenging that act of the English is in almost every Frenchman's heart, and they are anxiously waiting an opportunity to demonstrate their feelings in earnest action. There is some prospect they will not have to wait long. The Paris correspondent of the London *Herald* says:—

"The public mind is depressed by some vague foreboding, and a sense of impending evil. The preparations going on in the dockyards on both sides of the channel have revived the rumors of war with England. A great impetus has been given to these rumors of war by a Paris letter in the *Independence Belge*, which plainly tells us that the Emperor made peace with Austria merely for the purpose of putting down the naval supremacy of England, and that unless we submit quietly to have our naval estimates fixed by France there must be war."

Another Paris correspondent, speaking of Napoleon, says:—

"He is by slow and stealthy steps preparing for that grand collision which will be the crowning glory of his reign—the humiliation of England. Like the panther, the Emperor has only retired, it is said, to make a more tremendous spring . . . Here is this singular being, who, a few short years ago, was skulking from his prison with sabots on his feet, a plank on his shoulder and a blouse on his back, standing on the front of the world's stage and deciding the fate of mankind by a whisper."

The following from the *Springfield Republican*, shows how thinking men are looking at coming events:—

"What is the next move to be? The views of Mazzini, who certainly has not thus far been misled, are entitled to a degree of weight. The peace of Villa Franca is regarded by him as the inauguration of a new alliance between three powers that represent despotism in Europe—France, Austria and Russia—the aim of which is to be the division among themselves of the Mohammedan possession in Europe, and war against England and Prussia. This, Mazzini affirms, not as a matter of conjecture, but as a matter of fact which exists within his positive knowledge. The preparations for war he asserts to be more active in France than ever.

Now Mazzini is not a humbug. If he says this, he believes it, and believes that he has competent authority for it. . . . . There is a broader view of this subject entertained by some, and that is, that the war which must and will come between imperial continental despotism and the constitutional monarchy of England, will be a war of religions—a war between Catholicism and Protestantism. . . . . We believe that the career of Louis Napoleon has but just commenced—that the movements we have witnessed for the past few years are but the preliminaries of a career."

A Paris correspondent of the *London Advertiser* says:—

"Engineers have been sent down Boulogne to survey the whole line of coast extending from thence to Calais, that they may fix upon some spot for the formation of a seaport sufficiently spacious to contain a fleet of 50 transports; and the Minister of Marine has notified to his subalterns that 50 transports, each capable of containing 2,000 men, must be ready and waiting on the coast opposite to Dover by the commencement of the ensuing year. The writer says that this statement reposes on excellent authority, and full confirmation of authenticity has already been telegraphed to Downing-street."

The foregoing is indicative, to say the least, of preparations for war against England, yet, no doubt, Bonaparte will have some other pretence till the time comes to strike the blow. The coast named is the one in France, opposite England. Why should the French be prepared at "the commencement of the ensuing year" to transport 100,000 men from this part of France?

Affairs of Italy.

The affairs of Italy are becoming daily more complicated and warlike. The present state of things indicates bloody times before the return of spring. The Pope is raising troops to reduce the revolted provinces, and the people are preparing to resist till the last drop of blood is spilt. The feelings of the people towards Garibaldi, the great Italian leader, who is determined that Italy shall be free from the Papal yoke of bondage, are shown in the following extract from a letter written by a Parma correspondent:—

"The people and the National Guard were waiting for him at the railway station; the crowd was excited to such a degree that they took the horses from his carriage, and drew him in triumph from [illegible] to address the people from the balcony, which he did as follows:—

'After this demonstration, say, is it possible that the fugitive princes can ever return?' 'No, it is impossible!' was the unanimous response. 'Well, then,' added the general, 'I swear to you by this sword, that if ever they dare attempt to consign you again to servitude, we shall know how to defend ourselves to the last gasp. We ask no favors from any quarter; we only want our rights like other nations, and with the help of Heaven we will have them at any cost, since diplomacy is endeavoring to deprive us of them.'"

The following shows his reception at Florence:—

"Garibaldi's reception at Florence on the 15th of August was an ovation which displayed true popular enthusiasm. He was proceeding in a carriage *incog.* to his hotel, when he was recognized by a group of volunteers in the street. They immediately ran after the carriage, shouting, 'It is he! it is he! Garibaldi forever!' An immense cortege was collected by the time the carriage had reached the centre of the town. The news ran from street to street, from house to house, and in a short time Garibaldi's name was in every mouth. All the windows were instantly decorated with flags. The street where Garibaldi's hotel stands was crowded with people flocking thither from all quarters. He was forced to appear several times on the balcony, when he was cheered with an enthusiasm that defies description. The government sent to compliment Garibaldi as soon as he arrived."

Napoleon declares he will not assist the exiled Dukes to return by force of arms to their duchies, and the people of Parma, Modena and Tuscany are determined they shall not return by force of arms, nor any other way. Bonaparte also refuses to let Austria aid them by military power. Why have the various divisions of Italy, that have long been the faithful supporters of the Pope, now all turned against his authority, and become such inveterate haters of the harlot power? Be the cause what it may, the fact is before us, in fulfillment of a plain prophecy in Rev. 17: 16. The hatred of these Roman divisions, or horns, is so great already, that we think it will soon result in decided action, terminating in the destruction of Rome, when the 18th chapter of Rev. will have its accomplishment.

The Sandwich Islands.

Some years since, we learned from honest men, who had visited these islands, that we often received very exaggerated accounts of missionary success among them. The following, from a Honolulu correspondent of the New York *Independent*, agrees with what we have gained from those who have been eye-witnesses of the sad state of things in these islands. After referring to the annual meeting of the Hawaiian Evangelical Association, he says:—

"In the reports of the different stations there was little to encourage—much to try the faith and patience of the laborers in this part of the great harvest. *The population is almost everywhere diminishing.* The number of scholars in the schools decreases, and schools are given up. The preaching of the gospel seems to have very little influence on the young, and very few of them give evidence of having been born again, while licentiousness is fearfully prevalent. Only the pastor of the church at Waimea, Hawaii, reports a revival. This work of grace has been remarkable, surpassing the expectations of one of the most devoted of missionaries. In this revival the young, more than is usual at these islands, have been brought into the kingdom of God; and 176 in all have been received into the church. Cheering indications of increasing religious interest are apparent at Hana, on Maui, and at Lihue, on Kauai.

In addition to other discouragements, there has been manifested by many a disposition to return to their old heathenish practices, especially on the island of Oahu. One of these is the Hula, or dancers. The whole influence of the Hula is most demoralizing and degrading. The dress of the performers, the dance, and the song, are all alike debasing. The dress of the dancers is most shameful, and their songs lascivious.

The prevalence of the Hula has been quite general on Oahu, and everywhere with like results. To attend the Hula, the native has left his taro patch uncultivated, and his cattle uncared for, and his house, through which the rain found its way, unrepaired. Children have left their schools, and church members the religious meetings, to be present at the Hula. The number of church members found at the Hula has, however, been comparatively small. The price of poi, the staff of life among Hawaiians, has risen one hundred per cent; but this has been one of the least of the evils resulting from the Hula.

This letter will doubtless surprise many who have been accustomed to regard the Hawaiians as a christian people, far advanced in civilization; but the friends of these islands wish to know the truth, and they ought to know the truth, how much soever it may conflict with cherished ideas and hopes."

For the Crisis.

Report of the Ohio Conference.

Agreeable to previous appointment, the brethren from the different congregations of the church of God in Ohio, met in conference at Marysville; whereupon G. W. Cherry was called to the chair, and E. R. Southwick appointed secretary. A committee of arrangements was then appointed, and the following brethren a committee on resolutions; viz: Wm. Fish, E. R. Southwick, G. W. Cherry, W. K. Bean, and D. E. Lyon. Preaching brethren in attendance were Elds. L. H. Chase, J. M. Judson, D. E. Lyon, W. K. Bean, E. R. Southwick and J. T. [illegible] [illegible]

The conference [illegible] profitable one to the church. [illegible] manifested by the [illegible] was unusually large; at the opening, however, the attendance was not so prompt as we had hoped. Six persons came forward to obey the command of our great High Priest, in the ordinance of the gospel, and were buried with Christ by baptism, thus fulfilling the law of Christ, that they might walk with him in newness of life.

The general impression on the community appears more and more favorable; the leaven of truth working love, and bringing out the spirit of kindness on the right and on the left. To God be all the praise!

The following resolutions were adopted:

Resolved, That we feel more than ever the importance of maintaining a living ministry to go out into the world and preach the gospel, and bring all that are disposed to have eternal life into the Abrahamic covenant, into the one faith of the one hope of the one gospel; into heirship of the promise of the inheritance of the land of Canaan. The love of Christ should constrain us to make sacrifices to sustain those who are qualified to dispense the word of life. Through the past year we have seen the good resulting from the labors of Elds. Chase, Judson and others in Ohio. Those brethren have made sacrifices in order that they might preach the word to perishing souls. And shall not we who labor with our hands for the things of this world, impart to them of that with which God has blessed us, even to the tenth part of our substance? That which he has given us is not our own, we are his stewards, and he has said, the liberal soul deviseth liberal things and he will bring them to pass.

Resolved, That we believe it the duty of all God's children, however much scattered, to open a generous hand to supply the wants of the church. The harvest is truly great, the laborers few; therefore it is the duty of every individual brother and sister, whether his or her name be recorded on the church book or not, to do all in their power to extend the truth in Ohio.

Resolved, That P. Alling of Norwalk, Huron Co. O.; D. E. Lyon, Centerburgh, Knox Co., O.; Wm. Bales, Coberly, Union Co., O.; W. H. Reeves, Springfield, O.; H. Skeels, Pharisburg, Union Co., O.; Geo. Nellis, Ashtabula, O.; Wm. Fish, Dayton, O.; and R. L. Partridge, Marysville, O., be appointed to solicit and receive all contributions the brethren may make for the maintenance of an evangelist to travel in Ohio; and that the aforesaid committee report and remit the results of their efforts to Wm. Fish, the treasurer of said committee, at Dayton, Ohio.

Resolved, That the proceedings of the meeting be published in the "Crisis" and "Expositor."

Resolved, That we return thanks for the house, and the hospitality of the citizens in entertaining many of the friends from abroad.

Resolved, That we invite Eld. Chase of Mich., to travel in Ohio as an evangelist. Eld. Chase being present, accepted the invitation. Conference adjourned.

G. W. CHERRY, *Chairman*.

E. R. SOUTHWICK, *Secretary*.

Marysville, O., Sept, 8th, 1859.

Correspondence.

From Bro. Janes.

BRO. GRANT:—With the *Crisis* of June 15th containing Bro. H. L. Hastings' communication, headed "The West," before me, I sit down to drop you a brief line. The reading of that has caused emotions to rise in my breast which are much better felt than expressed, either by word of mouth or by pen and paper; because, in the first place, he has, in a few words, represented the state of things in relation to the cause of truth and of our blessed Redeemer, in this western world, far better than I could do it if I should undertake, although I am an inhabitant of this country, and know by personal experience and observation the truth of what he has said; for almost every where we go the doors are thrown open for us to present the truth (present truth); and a very marked attention to, and an heart-felt interest in, the doctrines we advocate, is manifested on every hand, and the Macedonian cry, "Come over and help us!" is almost constantly coming to our ears from the scattered and famishing flock of Christ from all over the land, East, West, North and South. And not only from brethren and sisters of like precious faith with ourselves does this cry come, but from many others who have heard a little, have become interested, and want to hear more. Thus the way is opening before us on every hand.

And here let me say to our brethren East generally: Here comes the trial;—in view of the pressing wants of the cause,—the oft-repeated calls for help, and our inability to meet those wants and calls, for want of money, and for lack of men who are able to go and tell the truth to the world, and also for want of publications whereby to scatter the light,—and sometimes for want of physical strength, (for we often talk and labor until we can scarcely hold our heads up for weariness;) I say, dear brethren, [illegible] ready to meet it,—of whom among us [illegible] be emphatically said, he or she has done what they could for the salvation of their fellow men? Come, my dear brethren, universally, and especially those in the ministry,—

> "Fly! fly on wings of morning,
> Ye who the truth can tell,
> And sound the awful warning,
> To rescue souls from hell!"

Is not God now *speaking* to us in louder tones through the fulfillment of prophecy, and the waking up of nations, Gog and Magog to the fray, that the end of all things is at hand, than to ancient Israel in peals of thunder upon Mount Sinai? Come, one, come all; let us have your earnest, heart-felt prayers in this matter. Let us have the benefit of your money also, a few days, in sending publications through the length and breadth of our land, that thereby we may be able to send the light of truth to many who now sit in darkness. You who can possibly or consistently go in to the field of public action, let us have your bodily presence; let us hear your voices sounding high the glad tidings of the coming kingdom, and giving the trumpet a certain sound, that the inhabitants of the land may tremble at the word of the Lord, and the people prepare for battle, for blessed are such as do this.

Bro. Hastings' plan of operation meets my mind, and I shall do all I can to help it forward, and to induce our brethren West to do the same, although we are unable to send on much money just now; but through the blessing of a kind Providence, we have universally here in the West, a rich and an abundant harvest of small grain, just ready for gathering,—corn and potatoes, and other things also, look well at present; so that we have a fair prospect of better times soon in regard to money matters; and I think we shall all know how to prize them when they come, and trust they will be used to the glory of God.

A word concerning myself and family. We left Cordova, Ill., the 23d of June, the brethren and sisters many of them accompanying us to the river side, where with pensive hearts we tried to sing the beautiful lines of the poet,

> "When shall we meet again,
> Meet ne'er to sever?"

Then commending them to the grace of God in humble prayer, we arose, and bade each other an affectionate, and perhaps a final farewell, with hearts too full, and feelings too deep to be suppressed, or expressed in human language,—after having lived and associated with them, shared their joys and sorrows with their liberality and kindness for a little over a year. May the good Shepherd still watch over, protect, and preserve the little flock in Cordova, is my humble prayer; that they may be presented to the Master in the last great day without spot or wrinkle, or any such thing.

After a very pleasant and prosperous journey of nine days, we arrived here safely, in good health and spirits. We visited several brethren on the way—held one meeting on Lord's day; and although among strangers, good attention was paid to the word. Also found an appointment out for the next day, (Sunday) which we met with a very encouraging prospect. A good congregation collected, who listened apparently with much interest. The next Sunday met two appointments in the same place, with crowded congregations before me, who seemed to be more and more interested. Next, visited some brethren at New Hartford, about thirty miles distant, and found Bro. C. Churchill had given out word for a two days meeting there for us, which we attended with an increase of interest throughout, and promised to visit them again soon.

Returned here again on Thursday last, and met another appointment in the evening,—find the interest is still increasing. I find a greater interest here, and we also like the country better, than we expected. We think to form a church soon, and have the prospect of a goodly number to join. I wish more of our brethren East would come and settle with us,—land is very cheap here now and is of an excellent quality,—a plenty of timber to be had very cheap also.

Pittsford, Butler Co., Iowa, July 22.

From M. P. Lamprey.

DEAR CRISIS:—It was on the same day of the week that Mary Magdalene and the other Mary went to the sepulchre, where their Lord and Master was laid, carrying with them sweet spices, to anoint him, as was then the custom of the people of the East. While they were consulting together, how they should roll away the stone from the door of the sepulchre, to their great astonishment they found it rolled away and the door was opened, and looking into the tomb, they saw the linen clothes lying, and the napkin folded and laid in another place from where it lay when he was laid there, and two men in shining raiment standing, one at the head and the other at the feet, and the angel said unto the women, "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here; he is risen. Come, see the place where the Lord lay." The women left the sepulchre with fear and joy, and ran quickly to tell his disciples. Behold, Jesus met them, saying, "All hail!" and they came and held him [illegible]

[illegible] the resurrection, immortality and eternal life through Christ alone, and our very names are cast out as evil,—yet [illegible] enough, if they are written in the Lamb's Book of Life; yes, it is enough! Jesus [illegible], and as long as He lives we may rest securely; for he says the very *hairs of our head are all numbered!*

O! let us give ourselves and all we have [illegible] to Him; and when our warfare has ended and our feet shall stand [illegible] heights, shall we look back [illegible] a single tear, a sigh, or all the [illegible] sufferings that have been, or can be endured here? No, all we shall [illegible] to say, and it will be with rejoicing [illegible] "Worthy is the Lamb; who hath redeemed us by his blood! Worthy is the Lamb!"

O, give me the humble, weeping, despised, self-denying path of the christian through this life, and his glorious admittance and rich inheritance in the kingdom that never shall end! Let us be *faithful;* and should we fall asleep before Jesus comes, we will die in Christ; then we shall have a part in the First resurrection.

Your sister expecting the fulfillment of this blessed hope, D. N. KIDDER.

Bristol, N. H., Sept. 17th, '59.

For the Crisis.

Angel Ministries.

Said one old minister, in giving *a charge*, "The people need a *Jacob's ladder* constantly standing, that ministers might ascend on Monday and descend on Sunday morning." The people took the hint. But the question lies in a very small compass. If the people did not support the gospel, it would do them but little good; they would in general use up the *surplus* for something else, and by it do themselves hurt.

Angels have never come down, and never will, to do what men are capable of doing. They have on earth, so far as necessity is concerned, lived and acted by miracle. Sometimes, when there have been no men to feed ministers, God has sent birds to do it. Sometimes, when brethren and friends have not done it, strangers have! I know a lady who well understands the import of H's story of a stranger, who came with five loaves for her breadless brood, of a cold, snowing night. This is a fact. Many such we and others could relate. I know of a case within a few weeks where it is manifest God interfered for the good of each party. One of our ministers had been preaching in a place and fared hard for means. Place new, and brethren poor. One brother had done liberally what he thought he could. He wished to send by the minister to do some little business for him to the amount of about $5. Passing into the room he handed him the money, but could not think what he wanted to send for. He was a real gentleman withal, and would not mention the business afterwards. The minister naturally enough took it as a donation. The brother put it down so and went on his way rejoicing. God prospers him; ministers do not go from his house without something—(how manifold is the rule!) Others in that same society—God bless them!—should be mentioned as doing all they can. These are "angel ministries."

You would and you should despise a man who sponges his living—how of the man who sponges his preaching? Do you say he ought to live poor? He certainly will. It is a greater blessing to the people to support the gospel well, than it is to the ministry. Should men study and work with a will, and feel that they have a cause worthy of them and the Master they serve? Take from them that *mean*, sickening sense of poverty which is so prostrating. It hinders mental discipline. It crushes out courage. It overwhelms the energy and buoyancy of spirit which is so essential to any important and successful effort.

"He will be thinking of some other work." And should he not? Bread and raiment, with shelter, must come for his wife and children from some other source. It is one of the most despicable emotions a man can find within himself—the feeling of meagerness and dependence; all the time compelled to make some *shift*. Time enough, talent enough, energy enough to accomplish all that is needed; but no opportunity, working always in a cause that does not pay. "I will not endure it!" Such is the language of scores of ministers, some of whom, you think, they love you so well they would not leave for any *call*. "But they must look to the future for a reward." And why, their brethren to whom they preach live in luxury? Ah, strange brotherhood!

"But they must state their wants." Oh, what a sense of meanness to beg! Some men and women have some delicacy of feeling left, if they do have to labor in the [illegible] it. But to beg a [illegible] will either destroy their self-respect, or drive them away. No one who has [illegible] can question the necessity.

[illegible]

THE WORLD'S CRISIS.

BOSTON, SEPTEMBER 28, 1859.

Incidents by the Way.

We returned home from the Wilbraham campmeeting Monday, Sept 5th. We had a pleasant time on the way in social chat and song with some of the Lord's children returning from our feast of tabernacles. We arrived in season to enjoy, as usual, a good prayer meeting at our office. After an absence of nearly two months, we were thankful for the privilege of greeting again our loved ones at home. We suppose some think, (we judge from their remarks,) that ministers and their wives have no crosses or trials; such will be better prepared to judge after a little practical knowledge; but we would not be understood as complaining in the least, for it is pleasure to suffer with Jesus. For *his* sake, we cheerfully leave friends, and go forth to bear the bitter reproach and slander from a cold world and proud, formal professors. We are comforted with the thought that the warfare is almost over. We have counted the cost and feel willing to pay the price of truth, and suffer all the scorn its enemies can possibly manifest. *Jesus is my all.* Farewell to all the pleasures and charms of this vain world. Its highest honors are not worth a single struggle, nor their loss a moment's sorrow.

Wednesday, Sept. 7th, we greeted our friends, said "good bye," hastened to the cars, and were soon rushing from home to renew our combat with the powers of darkness. On our way we passed the Massachusetts Camp, at Concord, where great preparations were being made for a grand display of fighting men in their military uniform. Some eight hundred tents and thousands of soldiers in arms, marching and counter marching with stirring martial music, presented quite a warlike appearance, and in strange contrast with what we anticipate in the glorious camp of the saints in the coming kingdom. We once gloried in military display, but since we deserted from the enemy's camp, we have felt no disposition to enlist again, and become a slave to the devil, and take up with *death* as our wages.

Our iron horse soon ran away from this scene of confusion through romantic woods, deep dales, pleasant farms, villages, and winding streams, and rushed into Rutland, Vt., at 8 o'clock in the evening, where we were kindly met by Bro. Batchelor, who entertained us for the night. Bro. B. is pleasantly situated in the midst of a people who esteem him highly in love for his works' sake.

Thursday, 8th, we assembled at 1 o'clock for the dedication of their new chapel. It is pleasantly located, facing the common, and is a neat, convenient and commodious house. The brethren and sisters have manifested a very commendable degree of self-denial for the sake of providing a place for the worship of the God of our fathers, where the minister of Christ may stand up untrammelled and proclaim the truth of the Lord to a guilty world. A large congregation assembled to sympathize with us on this interesting occasion. About eighty of our Brn. and Srs. came over from Poultney, a distance of eighteen miles, and united their voices in hearty praise to the Lord for what he hath done. Notwithstanding earnest efforts have been made to root out the truth, and stop its progress, yet, like the sun, it still rises, and is shining through the fog banks of error and superstition, and many begin to feel its warming and cheering effects. We are glad the church has been so fortunate as to secure the faithful labors of Bro. Batchelor, an ardent lover and defender of the truth. A goodly number in the different churches are well satisfied that we have the truth, and our prayer is, they may have courage to honor it and its author with an open confession, and not be ashamed of Jesus and his *words*.

We continued our meetings Thursday and Friday evenings, and on Saturday went to Poultney, where we remained till Monday 19th, and were kindly and pleasantly entertained at Dr. Teff's, whose wife has been associated with the Mendi mission in Africa. They are members of the Baptist church, but love the truth, and have courage to embrace it at the expense, if need be, of a good reputation. The enemies of truth are still active in this place, and no effort is spared to sustain the theological fables of these last days; still the cause of Christ is advancing. Three more have been baptized, making one hundred and five in all, and others are waiting for the next opportunity. The church has concluded to buy the Stone House where we have held our meetings. In looking over the past year, this people can truly say, "What hath God wrought?" Bro. Batchelor came and spent the last Lord's day with us, and others came over from Rutland to enjoy our happy religious feasts. We met at half-past 9 o'clock, as usual, for a social meeting, when between sixty and seventy testified of the goodness of the Lord, within an hour. A large audience [illegible] present all day [illegible]

In the evening we enjoyed a delightful season around the communion table, commemorating the love, death, and sufferings of our soon coming King. Many of those dear saints in this place appear to be more determined to consecrate their all to Christ than ever before. They see the importance, as well as the comfort, of being pure in heart, if they would enter the kingdom of heaven. Several shed tears at the thought of parting, but we hope to meet again soon, where separation will be known no more forever.

Early Monday morning, 19th Sept., we left P. for Albany, where we met Bro. and Sr. Parry from Sandy Hill, from whom we learned good tidings concerning their place. The church at Sandy Hill will have a place of worship ready for occupation in about a month, when we purpose to visit them again. They now hold meetings every Lord's day in a school-house, and enjoy preaching from Bro. Parry. In Albany we met Bro. and Sr. Rufus Wendell, and were kindly entertained in their happy family. Their cup of joy seemed to be full, and on inquiring into the cause, we were rejoiced to learn that on the day previous to our visit, [Sept. 18th] they, in company with another, had been buried with Christ in baptism, by Bro. J. B. Cook, and were realizing the influence of the promised Comforter—the Holy Spirit. The church in Albany appear to be doing well. We had a pleasant meeting with them Monday evening, and found them heartily engaged in the service of the Lord, anxiously looking and waiting for the return of our Savior to raise the dead and set up his glorious kingdom.

Tuesday morning we started for Stepney, our next appointment. On our way, the cars stopped at Merwinsville for dinner; and we take pleasure in saying to those who may pass over the Housatonic R. R., that in all our travels we have not found a table at any R. R. station or depot so well furnished and kindly attended as that of Mr. S. Merwin, at this place; who is not only noted for setting a good table, but for his hospitality and gentlemanly deportment towards those who visit his well kept house. When we arrived at Stepney depot we were met by Bro. A. D. Eastwood, who gladly gave us a resting place for the night, and, on our part, it was thankfully received, as we had had but little sleep for forty-eight hours, on account of late retiring and early rising.

The Wonderful Man.

There is one man on the earth whose movements are exciting great "wonder" among its inhabitants; we refer to Napoleon III. We are well satisfied the crowning and most wonderful events of his career are yet in the future. A close observing English writer, speaking of Bonaparte III., denominates him, "That man whose life has been as *wonderful* as an oriental tale. Whatever he does, prospers—whatever he touches, as some one has remarked, turns into gold. . . . . A strange satanic infallibility attends upon his schemes. Inscrutable in his looks, he is equally inscrutable in his designs. He has taken up the most desperate measures, and yet all have prospered. He seems never to be mistaken. He has baffled ordinary men as if they had been children."

In a remarkable manner, he seems to be filling up the prophetical chart in the 17th chapter of Revelation, especially verses 7 and 11:—"The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall *wonder*, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet *is*. . . . . And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The past, present, and prospective movements of the Napoleon Dynasty are so clearly indicated by this prophecy, and the context, that we see little room to doubt its application. Hence we believe we are *certainly* near the end of the present dispensation, when the beast and its harlot rider will go to perdition.

Says the English writer, to whom we have referred, "Napoleon the Third is not merely the successor of Napoleon the First,—he is *supplementary* to the First. The Third is to fill up whatever the First left undone. . . . . His imitation of the First Napoleon is the most essential feature of his character. His mission seems to be the complete REVIVAL of a departed man, and of a departed empire. He is a RESURRECTIONIST—and a Resurrectionist not only in action, but in *person*. . . . . From this day forth he is no longer an individual, he is the embodiment of nations. . . . He has made himself, at once, the patron of Jews and Gentiles; of Christians, Turks and Pagans. What can have inspired so vast a policy? * * * *

It is strange that the present Emperor has begun his military career just at the age at which the first Emperor died. And to guard in the resemblance in all other respects that one might almost imagine the First Napoleon had revived in the Third [illegible] nothing more than the First Napoleon revived at the age of fifty-one."

How like the beast that was, is not, and yet *is!* How could the prophecy be more literally fulfilled than it has been thus far? Let us then be watching for the speedy accomplishment of the remainder. Praise the Lord for the encouraging prospect for an early deliverance from the power of sin and Satan. It is too late to look back to this vain world for a lost reputation. Let us bid an eternal farewell to every thing that will prevent us from being ready to meet the Lord in peace.

A Storm Gathering.

It has been a strong conviction, for some time, in the minds of many close observers, that one grand object of Napoleon III. is to avenge the battle of Waterloo, where his uncle was finally defeated and afterwards carried to the lone island of St. Helena, where he died, like a fierce lion shut up in his cage. A thirst for revenging that act of the English is in almost every Frenchman's heart, and they are anxiously waiting an opportunity to demonstrate their feelings in earnest action. There is some prospect they will not have to wait long. The Paris correspondent of the London *Herald* says:—

"The public mind is depressed by some vague foreboding, and a sense of impending evil. The preparations going on in the dockyards on both sides of the channel have revived the rumors of war with England. A great impetus has been given to these rumors of war by a Paris letter in the *Independence Belge*, which plainly tells us that the Emperor made peace with Austria merely for the purpose of putting down the naval supremacy of England, and that unless we submit quietly to have our naval estimates fixed by France there must be war."

Another Paris correspondent, speaking of Napoleon, says:—

"He is by slow and stealthy steps preparing for that grand collision which will be the crowning glory of his reign—the humiliation of England. Like the panther, the Emperor has only retired, it is said, to make a more tremendous spring . . . Here is this singular being, who, a few short years ago, was skulking from his prison with sabots on his feet, a plank on his shoulder and a blouse on his back, standing on the front of the world's stage and deciding the fate of mankind by a whisper."

The following from the *Springfield Republican*, shows how thinking men are looking at coming events:—

"What is the next move to be? The views of Mazzini, who certainly has not thus far been misled, are entitled to a degree of weight. The peace of Villa Franca is regarded by him as the inauguration of a new alliance between three powers that represent despotism in Europe—France, Austria and Russia—the aim of which is to be the division among themselves of the Mohammedan possession in Europe, and war against England and Prussia. This, Mazzini affirms, not as a matter of conjecture, but as a matter of fact which exists within his positive knowledge. The preparations for war he asserts to be more active in France than ever.

Now Mazzini is not a humbug. If he says this, he believes it, and believes that he has competent authority for it. . . . . There is a broader view of this subject entertained by some, and that is, that the war which must and will come between imperial continental despotism and the constitutional monarchy of England, will be a war of religions—a war between Catholicism and Protestantism. . . . . We believe that the career of Louis Napoleon has but just commenced—that the movements we have witnessed for the past few years are but the preliminaries of a career."

A Paris correspondent of the *London Advertiser* says:—

"Engineers have been sent down Boulogne to survey the whole line of coast extending from thence to Calais, that they may fix upon some spot for the formation of a seaport sufficiently spacious to contain a fleet of 50 transports; and the Minister of Marine has notified to his subalterns that 50 transports, each capable of containing 2,000 men, must be ready and waiting on the coast opposite to Dover by the commencement of the ensuing year. The writer says that this statement reposes on excellent authority, and full confirmation of authenticity has already been telegraphed to Downing-street."

The foregoing is indicative, to say the least, of preparations for war against England, yet, no doubt, Bonaparte will have some other pretence till the time comes to strike the blow. The coast named is the one in France, opposite England. Why should the French be prepared at "the commencement of the ensuing year" to transport 100,000 men from this part of France?

Affairs of Italy.

The affairs of Italy are becoming daily more complicated and warlike. The present state of things indicates bloody times before the return of spring. The Pope is raising troops to reduce the revolted provinces, and the people are preparing to resist till the last drop of blood is spilt. The feelings of the people towards Garibaldi, the great Italian leader, who is determined that Italy shall be free from the Papal yoke of bondage, are shown in the following extract from a letter written by a Parma correspondent:—

"The people and the National Guard were waiting for him at the railway station; the crowd was excited to such a degree that they took the horses from his carriage [illegible] addressed the people from the balcony, which he did as follows:—

'After this demonstration, say, is it possible that the fugitive princes can ever return?' 'No, it is impossible!' was the unanimous response. 'Well, then,' added the general, 'I swear to you by this sword, that if ever they dare attempt to consign you again to servitude, we shall know how to defend ourselves to the last gasp. We ask no favors from any quarter; we only want our rights like other nations, and with the help of Heaven we will have them at any cost, since diplomacy is endeavoring to deprive us of them.'"

The following shows his reception at Florence:—

"Garibaldi's reception at Florence on the 15th of August was an ovation which displayed true popular enthusiasm. He was proceeding in a carriage *incog.* to his hotel, when he was recognised by a group of volunteers in the street. They immediately ran after the carriage, shouting, 'It is he! it is he! Garibaldi forever!' An immense cortege was collected by the time the carriage had reached the centre of the town. The news ran from street to street, from house to house, and in a short time Garibaldi's name was in every mouth. All the windows were instantly decorated with flags. The street where Garibaldi's hotel stands was crowded with people flocking thither from all quarters. He was forced to appear several times on the balcony, when he was cheered with an enthusiasm that defies description. The government sent to compliment Garibaldi as soon as he arrived."

Napoleon declares he will not assist the exiled Dukes to return by force of arms to their duchies, and the people of Parma, Modena and Tuscany are determined they shall not return by force of arms, nor any other way. Bonaparte also refuses to let Austria aid them by military power. Why have the various divisions of Italy, that have long been the faithful supporters of the Pope, now all turned against his authority, and become such inveterate haters of the harlot power? Be the cause what it may, the fact is before us, in fulfillment of a plain prophecy in Rev. 17: 16. The hatred of these Roman divisions, or horns, is so great already, that we think it will soon result in decided action, terminating in the destruction of Rome, when the 18th chapter of Rev. will have its accomplishment.

The Sandwich Islands.

Some years since, we learned from honest men, who had visited these islands, that we often received very exaggerated accounts of missionary success among them. The following, from a Honolulu correspondent of the New York *Independent*, agrees with what we have gained from those who have been eye-witnesses of the sad state of things in these islands. After referring to the annual meeting of the Hawaiian Evangelical Association, he says:—

"In the reports of the different stations there was little to encourage—much to try the faith and patience of the laborers in this part of the great harvest. *The population is almost everywhere diminishing.* The number of scholars in the schools decreases, and schools are given up. The preaching of the gospel seems to have very little influence on the young, and very few of them give evidence of having been born again, while licentiousness is fearfully prevalent. Only the pastor of the church at Waimea, Hawaii, reports a revival. This work of grace has been remarkable, surpassing the expectations of one of the most devoted of missionaries. In this revival the young, more than is usual at these islands, have been brought into the kingdom of God; and 176 in all have been received into the church. Cheering indications of increasing religious interest are apparent at Hana, on Maui, and at Lihue, on Kauai.

In addition to other discouragements, there has been manifested by many a disposition to return to their old heathenish practices, especially on the island of Oahu. One of these is the Hula, or dancers. The whole influence of the Hula is most demoralising and degrading. The dress of the performers, the dance, and the song, are all alike debasing. The dress of the dancers is most shameful, and their songs lascivious.

The prevalence of the Hula has been quite general on Oahu, and everywhere with like results. To attend the Hula, the native has left his taro patch uncultivated, and his cattle uncared for, and his house, through which the rain found its way, unrepaired. Children have left their schools, and church members the religious meetings, to be present at the Hula. The number of church members found at the Hula has, however, been comparatively small. The price of poi, the staff of life among Hawaiians, has risen one hundred per cent; but this has been one of the least of the evils resulting from the Hula.

This letter will doubtless surprise many who have been accustomed to regard the Hawaiians as a christian people, far advanced in civilization; but the friends of these islands wish to know the truth, and they ought to know the truth, how much soever it may conflict with cherished ideas and hopes."

For the Crisis.

Report of the Ohio Conference.

Agreeable to previous appointment, the brethren from the different congregations of the church of God in Ohio, met in conference at Marysville; whereupon G. W. Cherry was called to the chair, and E. R. Southwick appointed secretary. A committee of arrangements was then appointed, and the following brethren a committee on resolutions; viz: Wm. Fish, E. R. Southwick, G. W. Cherry, W. K. Bean, and D. E. Lyon. Preaching brethren in attendance [illegible]

The conference [illegible] to the church. [illegible] was manifested by the [illegible] was usually large; at the opening, however, the attendance was not so prompt as we had hoped. Six persons came forward to obey the command of our great High Priest, in the ordinance of the gospel, and were buried with Christ by baptism, thus fulfilling the law of Christ, that they might walk with him in newness of life.

The general impression on the community appears more and more favorable; the leaven of truth working love, and bringing out the spirit of kindness on the right and on the left. To God be all the praise!

The following resolutions were adopted:

Resolved, That we feel more than ever the importance of maintaining a living ministry to go out into the world and preach the gospel, and bring all that are disposed to have eternal life into the Abrahamic covenant, into the one faith of the one hope of the one gospel; into heirship of the promise of the inheritance of the land of Canaan. The love of Christ should constrain us to make sacrifices to sustain those who are qualified to dispense the word of life. Through the past year we have seen the good resulting from the labors of Elds. Chase, Judson and others in Ohio. Those brethren have made sacrifices in order that they might preach the word to perishing souls. And shall not we who labor with our hands for the things of this world, impart to them of that with which God has blessed us, even to the tenth part of our substance? That which he has given us is not our own, we are his stewards, and he has said, the liberal soul deviseth liberal things and he will bring them to pass.

Resolved, That we believe it the duty of all God's children, however much scattered, to open a generous hand to supply the wants of the church. The harvest is truly great, the laborers few; therefore it is the duty of every individual brother and sister, whether his or her name be recorded on the church book or not, to do all in their power to extend the truth in Ohio.

Resolved, That P. Alling of Norwalk, Huron Co. O.; D. E. Lyon, Centerburgh, Knox Co., O.; Wm. Bales, Coberly, Union Co., O.; W. H. Reeves, Springfield, O.; H. Skeels, Pharisburg, Union Co., O.; Geo. Nellis, Ashtabula, O.; Wm. Fish, Dayton, O.; and R. L. Partridge, Marysville, O., be appointed to solicit and receive all contributions the brethren may make for the maintenance of an evangelist to travel in Ohio; and that the aforesaid committee report and remit the results of their efforts to Wm. Fish, the treasurer of said committee, at Dayton, Ohio.

Resolved, That the proceedings of the meeting be published in the "Crisis" and "Expositor."

Resolved, That we return thanks for the house, and the hospitality of the citizens in entertaining many of the friends from abroad.

Resolved, That we invite Eld. Chase of Mich., to travel in Ohio as an evangelist. Eld. Chase being present, accepted the invitation. Conference adjourned.

G. W. CHERRY, *Chairman.*
E. R. SOUTHWICK, *Secretary.*

Marysville, O., Sept, 8th, 1859.

Correspondence.

From Bro. James.

BRO. GRANT:—With the *Crisis* of June 15th containing Bro. H. L. Hastings' communication, headed "The West," before me, I sit down to drop you a brief line. The reading of that has caused emotions to rise in my breast which are much better felt than expressed, either by word of mouth or by pen and paper; because, in the first place, he has, in a few words, represented the state of things in relation to the cause of truth and of our blessed Redeemer, in this western world, far better than I could do it if I should undertake, although I am an inhabitant of this country, and know by personal experience and observation the truth of what he has said; for almost every where we go the doors are thrown open for us to present the truth (present truth); and a very marked attention to, and an heartfelt interest in, the doctrines we advocate, is manifested on every hand, and the Macedonian cry, "Come over and help us!" is almost constantly coming to our ears from the scattered and famishing flock of Christ from all over the land, East, West, North and South. And not only from brethren and sisters of like precious faith with ourselves does this cry come, but from many others who have heard a little, have become interested, and want to hear more. Thus the way is opening before us on every hand.

And here let me say to our brethren East generally: Here comes the trial [illegible] of the pressing wants of the cause,—the oft-repeated calls for help, and our inability to meet these wants and calls, for want of money, and for lack of men who are able to go and tell the truth to the world, and also the want of publications whereby to scatter the light,—and sometimes for want of physical strength, (for we often talk and [illegible]

[illegible] ready to meet it,—of whom among us it be emphatically said, he or she has done what they could for the salvation of their fellow men? Come, my dear brethren, universally, and especially those in the ministry,

"Fly! fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell!"

Is not God now *speaking* to us in louder tones through the fulfillment of prophecy and the waking up of nations, Gog and Magog to the fray, that the end of all things is at hand, than to ancient Israel in peals of thunder upon Mount Sinai? Come, one, come all; let us have your earnest, heartfelt prayers in this matter. Let us have the benefit of your money also, a few days, in sending publications through the length and breadth of our land, that thereby we may be able to send the light of truth to many who now sit in darkness. You who can possibly or consistently go in to the field of public action, let us have your bodily presence; let us hear your voices sounding high the glad tidings of the coming kingdom, and giving the trumpet a certain sound, that the inhabitants of the land may tremble at the word of the Lord, and the people prepare for battle, for blessed are such as do this.

Bro. Hastings' plan of operation meets my mind, and I shall do all I can to help it forward, and to induce our brethren West to do the same, although we are unable to send on much money just now; but through the blessing of a kind Providence, we have universally here in the West, a rich and an abundant harvest of small grain, just ready for gathering,—corn and potatoes, and other things also, look well at present; so that we have a fair prospect of better times soon in regard to money matters; and I think we shall all know how to prize them when they come, and trust they will be used to the glory of God.

A word concerning myself and family. We left Cordova, Ill., the 23d of June, the brethren and sisters many of them accompanying us to the river side, where with pensive hearts we tried to sing the beautiful lines of the poet,

"When shall we meet again,
Meet ne'er to sever?"

Then commending them to the grace of God in humble prayer, we arose, and bade each other an affectionate, and perhaps a final farewell, with hearts too full, and feelings too deep to be suppressed, or expressed in human language,—after having lived and associated with them, shared their joys and sorrows with their liberality and kindness for a little over a year. May the good Shepherd still watch over, protect, and preserve the little flock in Cordova, is my humble prayer; that they may be presented to the Master in the last great day without spot or wrinkle, or any such thing.

After a very pleasant and prosperous journey of nine days, we arrived here safely, in good health and spirits. We visited several brethren on the way—held one meeting on Lord's day; and although among strangers, good attention was paid to the word. Also found an appointment out for the next day, (Sunday) which we met with a very encouraging prospect. A good congregation collected, who listened apparently with much interest. The next Sunday met two appointments in the same place, with crowded congregations before me, who seemed to be more and more interested. Next, visited some brethren at New Hartford, about thirty miles distant, and found Bro. C. Churchill had given out word for a two days meeting there for us, which we attended with an increase of interest throughout, and promised to visit them again soon.

Returned here again on Thursday last, and met another appointment in the evening,—find the interest is still increasing. I find a greater interest here, and we also like the country better, than we expected. We think to form a church soon, and have the prospect of a goodly number to join. I wish more of our brethren East would come and settle with us,—land is very cheap here now and is of an excellent quality,—a plenty of timber to be had very cheap also.

Pittsford, Butler Co., Iowa, July 22.

From M. P. Lamprey.

DEAR CRISIS:—It was on the same day of the week that Mary Magdalene and the other Mary went to the sepulchre, where their Lord and Master was laid, carrying with them sweet spices, to anoint him, as was then the custom of the people of the East. While they were consulting together, how they should roll away the stone from the door of the sepulchre, to their great astonishment they found it rolled away, and the door was opened, and looking into the tomb, they saw the linen clothes lying, and the napkin folded and laid in another place from where it lay when he was laid there, and two men in shining raiment standing, one at the head and the other at the feet, and the angel said unto the women, "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here, he is risen. Come, see the place where the Lord lay." [illegible]

door of the [illegible], and, on looking in, found that he had risen; he was not there, but in his stead were two shining angels whom his Father sent from heaven to tell those who would seek him at the tomb, (for he told them he should rise again the third day) that he had risen. No wonder that the keepers did shake with fear, and became as dead men, when they saw that great stone roll away from the door without any visible aid; him, whom they were placed there to watch; bursting the bars of that tomb that had been made secure, and coming forth; his countenance was like lightning, and his raiment as white as snow. No wonder that the subterranean fires in the bowels of the earth were kindled; causing its internal parts to burst asunder; for the angel of the Lord came from heaven and rolled away the stone and sat upon it; for the Son of God had lain in that new tomb three days! Was it because his body had lain there, the part that was human; or was it that part that came from God, his divine nature, that had lain in the tomb? Did his Father send a convoy of angels to bear his soul back to reanimate his lifeless clay asleep in the tomb, or did his soul sleep with his inanimate body, and these angels come by the command of his Father to bid him soul and body to come forth into life, and make himself known unto his brethren, and then ascend up into heaven, there to sit on the right hand of God till he shall make his enemies his footstool? He appeared unto his brethren and the twelve apostles, three times, and then ascended up into heaven, there to intercede for poor sinners till he shall make his second advent to this earth.

Mast Yard, 1859.

From C. F. Churchill.

DEAR BRETHREN:—It has been a long time since I addressed you. Although poor and unlearned, it may be my privilege, perhaps duty, to speak some words of encouragement to cheer ye on the heavenly journey.

Sorrowing and tried children, the day of our glorious redemption is at hand! your Deliverer is nigh, even at the doors! Wait patiently, till he shall enter in. Hold on,—be true to the end! Overcome through the blood of the Lamb and the word of your testimony; then shall you inherit *all things*, receiving an abundant entrance into the eternal kingdom of God's dear Son,—a right to the Tree of Life, in the midst of the paradise of God.

Cling to his word. Have your conversation in heaven; for from thence shall appear Him who shall change your vile bodies, and make them like to his glorious body. Have eternal life insured, by its being hid with Christ in God; that when He who is your life shall appear, you may appear with him in glory.

Let your enemies rage, hate, persecute. Let the last day scoffers lift their impious voices in derision of God's word and the waiting church. Devouring wrath must eventually overtake them; they will be swallowed up in the awful silence of eternal death. Let the angry nations rush to the final conflict. Let the black, gathering clouds of doom hang above the ungodly, heaven-daring multitudes. Child of God! it shall be well with thee. The conflict will end in the cleansing of earth—in restoring it to the children of faith, its lawful heirs, and the righteous sceptre of the King of kings.

God help the perishing to seek for shelter in Jesus from the approaching storm!

From M. H. Morrison.

We would endeavor to make a few remarks on the necessity of writing and speaking in accordance with the Book. It is given for a rule, and the only rule, for the christian to abide by. Then, whatever the subject may be, we ought to be careful to have it in accordance therewith. Let the Book be the rule, though we should know of no societies walking by it.

There is a remark to the point in Sister M. D. W.'s "Letters" on Sanctification. She says—"The question to be settled is, not whether professed christians are thus 'wholly sanctified;' whether those who bear the name of Christ are made free from sin, and have their fruit unto holiness;' whether this is your or my experience; but does the Bible offer such a salvation to us, through Jesus Christ?" "It is for the evidences we are to search, and that in God's book: if we find them, believe them, whether any of the rulers believe them or not." Yes, we give our amen with Sister W., and not only on the doctrine of sanctification, but on every doctrine and example the good old Book contains. Departing from the rules, names and ordinances therein given,—what has it not done, and is still doing? My pen would fail to tell.

We often wonder that many, more do not see the evil tendency of departing from Scriptural names and [illegible]. With God, it matters, not what our errors are. When away from his counsel and paths, we believe one error is no worse than another in his sight. God is a jealous God, and will not be mocked.

[illegible] the church herself to choose, or devise rules, or counsel for herself. Her obedience [illegible]

let us ever prove our love by speaking, acting, writing, and abiding by the precepts of our Lord and Master, having respect to his will in all things.

O, what a precious treasure is the word of God! What an unfathomable mine for the child of God to dig in, who dig with a single eye to the glory of God! Its jewels are more precious than all the earth could furnish.

New Glasgow, C. E.

From M. McClure.

BRO. GRANT:—While meditating on the great account we shall have to give of our stewardship, I began to look heavenward for help, that I might say something that would arouse the dormant energies of those who have taken the badge of christianity. Fellow traveler, where are you now? Are you encompassed with sorrow? Flee to Jesus. Be entreated by one who loves your soul, hang not your harp upon willows, and forget to sing the songs of Zion. Seek for a full redemption in a Savior's blood. Death is abroad in our land; he is taking from our midst the youth, middle-aged, and those who have numbered threescore and ten; and we know not how soon we may be called to bid adieu to scenes of earth. Then let us come boldly unto the throne of grace, that we may find Him of whom Moses and the prophets did write—Jesus of Nazareth. He has balm for every wound, a cordial for every fear. He is an all-sufficient Savior,—He waits to be gracious. See him standing, inviting us to come and partake of the waters of life freely! Was it not our sins that nailed him to the cross on Calvary? Shall we now deny him before a wicked and perverse generation? God forbid! But rather let us gird on the whole armor of righteousness—be ever ready to give a reason of the hope we have in Christ.

Some tell us the cares of life pressing heavily on them they can only find time to meet the calls of the sanctuary on a Sabbath. A Sabbath Christian! Think you that will stand the test? Methinks not. I awfully fear you will be found wanting in that day. He calls you, he entreats to be ready, "for in such an hour as ye think not the Son of man cometh!"

From Eld. J. Wilson.

BRO. GRANT:—When I was at the Wilbraham campmeeting I thought of going to the other campmeeting the next week, but finding I had taken a hard cold, concluded to go to Rhode Island, and being in the way the Lord led me to fields white already to harvest. Having been welcomed back to the old fields where I have formerly labored, I have concluded to spend the time here, if the Lord will, until next summer. I have lived in Rhode Island ten years, and preached in every town in the state. I will give my appointments in different places, from time to time, within those limits of time subject to preach in that place, at the time, when and where the friends may appoint. My post office for the present year will be Providence, R. I., in care of Christopher Wilson, Pontiac.

East Greenwich, Sept. 13th, '59.

Summary of News.

FOREIGN.

Per Nova Scotia. From Liverpool the 7th instant.

The Paris correspondence of the Times says: Much importance is attached to Prince Metternich's mission to St. Saveur. One of its objects is said to have been the formation of an alliance between France and Austria, and that its success was calculated not only to endanger the cause of Italian liberty, but to menace Europe. Metternich, it is understood, has announced to Napoleon the fixed resolve of Austria never to recognize the principle of allowing people to choose their own government, nor to admit the aggrandizement of Piedmont, without guaranties that such aggrandizement will not be turned against herself in Italy. If Napoleon comes to an understanding on these heads, Austria is prepared to make concessions, and will offer no opposition to the crown of Tuscany being conferred on Prince Napoleon. The writer then refers to a possible alliance between France, Austria and Prussia for regulating the affairs of Europe.

PARIS, Sept. 7th. The Moniteur of this morning contains the following: Yesterday the Plenipotentiaries of the Paris conference assembled, and had under consideration the double election of Prince Couza in the Principalities of Wallachia and Moldavia.

It is asserted that Papal troops continued to threaten the Legations. 8000 or 9000, with 12 cannon, were assembled at Pesaro.

It is said Gen. Manuel de la Concha Marquez de l'Duero, will command the expedition against the Moors, and proceed to Gibraltar to await orders to sail for Africa. A strong naval force is to co-operate with the military.

Agitation in Germany was increasing in favor of a firm, strong and central government, and for the convocation of a National Assembly, in lieu of the present Diet. Prussia is called on to take the initiative.

It was said that the Zurich Conference had determined the boundaries of Lombardy.

Another meeting between the Emperors of France and Austria was expected to take place in Switzerland.

[Per steamship Arabia, three days later.]

FRANCE.

The *Independence Belge* asserts that France is making vigorous naval preparations and coast defences.

At a meeting of the Paris Conference, the Ottoman Ambassador announced that the Sultan had agreed exceptionally, and for this time only, to grant an investiture to Couza as Hospodar of both Moldavia and Wallachia—the government of these places, however, to be conducted separately.

It is reported in Paris that France had notified the Porte that it does not intend to treat the [illegible] political question.

PARIS, [illegible]. The *Moniteur* in an article [illegible] the Chinese, [illegible] and England [illegible] to take measures together [illegible]

inflict chastisement, and obtain satisfaction which so flagrant an [illegible] requires.

The article in the Paris *Moniteur*, in regard to the peace of Villafranca, continued to occupy attention. It produced every unfavorable effect at Paris, and future complications, again menacing to the estate of Europe, were anticipated. The article came direct from the Emperor at St. Saveur.

It is stated in a Paris letter that the Prince Napoleon is much annoyed at the ruin of all the hopes which he had formed for the freedom of Italy. He declines to hold any converse with his cousin, and is about to leave Paris. It has been observed that the Prince has removed the Imperial arms from the panels of his carriages. His servants no longer appear in the Imperial liveries.

ITALY.

The conclusion was general on the Continent that the answer of Victor Emmanuel to the Tuscan deputation, in regard to the annexation to Piedmont, was preconcerted with Napoleon.

The Council of the different districts has officially proclaimed to the people of Turid that the Tuscan deputies had presented a deed of annexation to the Sardinian government.

The National Assembly of Bologna, on the 7th, adopted resolutions declaring that the people of the Romagna desire annexation to the Constitutional Kingdom of Sardinia, under the sceptre of Victor Emmanuel. Bologna was illuminated in honor of the event.

The Assembly also authorised its President to present an address to the Emperor Napoleon and the King of Sardinia, expressing sympathies for Venetia, and offering to make peculiar sacrifices in her favor.

The Pope had been attacked with fever, and suspended all audiences for several days. He was recovering and about to proceed to Castle Gondolfo.

A deputation was about to leave Turin on a mission to the French Government.

It was supposed that the Papal army was not in condition to act against the forces of Romagna, led by Garibaldi.

The National Assembly of Parma was opened on the 7th with great solemnity. The Dictator Farina delivered an address, reviewing the history of the Bourbons in the Duchies, and terminated amid cries of "Viva Victor Emmanuel!" The city was *En fete*.

Several French journals were prohibited in Sardinia, in consequence of advocating the separation of Savoy from Piedmont.

Proposals were pending in the Parma National Assembly to confirm Farina as Dictator, and declare the termination of the Bourbon dynasty.

The National Assembly of Parma, on the 11th, unanimously voted by ballot the decadence of the Bourbon dynasty and perpetual expulsion from the government of all princes of that house. In the same sitting, a vote of thanks to Napoleon was agreed upon.

Little is said of the Conference at Zurich, and it appears to have lost all interest. The Plenipotentiaries continued, however, to have occasional interviews. The latest telegram, dated 13th, says the Conference had been suspended until Count Colloredo received fresh instructions from Vienna.

The *Herald's* Paris correspondent states that Victor Emmanuel is disbanding his army but the men are supplied with passports for Tuscany and Modena, where they will swell the army of Central Italy.

The King of Sardinia does not intend to give up his position without a struggle. He has sent an order for 100,000 muskets, with a request that the "goods shall be forwarded as soon as completed." This order has been sent to France, but a new treaty of commerce between Sardinia and England is on the *tapis*.

The Florence correspondent of the *Times*, writing on the 24th of August says: "There are rumors afloat of a condensation of Austrian troops upon Mantau and the frontiers of Modena. On the other hand, Garibaldi is ready for the worst, and has drawn up his Tuscan and other forces in a line of battle, along the Modenese boundaries, towards Mantau."

Diplomatic dispatches from Turin (says the *Nord*) speak of the approaching return of Count Cavour to the head of affairs. The Count deemed it his duty to retire in consequence of the situation of affairs which arose out of the peace of Villafranca; but his policy has, nevertheless, been in the ascendant, owing to the strong national feeling of the Italians, and the fidelity of the Emperor Napoleon to the object with which he entered upon the war. The recall of the Ex-Sardinian Minister would be a new guaranty in favor of the policy which he represents.

A letter from Rome of the 30th ult. says: "It is believed in well informed quarters that the government contemplates making an attempt to re-establish by force its authority in the Legations. It has collected for the purpose between 7500 and 8000 men, 4000 of whom are Swiss; it has provided them with ten pieces of cannon. Rimini will probably be the first town attacked."

AUSTRIA.

A dispatch from Vienna, Sept. 2, says:

"No measures announced in the ministerial programme have yet been carried out. It is asserted that the privileges to be granted to a few will be influenced by local circumstances, the principal privilege will be the right of acquisition of house property in larger towns. It is also reported that Austria intends to discount that portion of the Austrian debt which will be transferred to Lombardy, and to sell the public domains."

FOUR DAYS LATER.

Explosion on the Great Eastern.

It appears that on the afternoon of the 9th, when off Hastings, a feed-pipe casing in the forward funnel, which had been introduced on the ground of economy in heat, and to keep the heat of the funnels from the cabins, exploded with terrific force, blowing the funnel into the air, and tearing to pieces the grand saloon and the lower deck cabins through which the funnels passed, and otherwise doing great damage to the internal fittings. Great consternation prevailed on board, and prompt efforts were made to get at the unfortunate men in the engineering department, who were either buried in the rubbish or prostrated by the steam. Three firemen were found in a dying state, and soon expired, while eight others were more or less injured, two of whom subsequently died.

The explosion is stated to have probably been one of the most terrific which a vessel has ever survived, and which none in the world could have withstood, save a structure of such marvelous strength as the Great Eastern. She not only resisted it, her frame sustaining no injury whatever, but it made so little difference to the movement of the vessel, that the engines were never once stopped till she reached Portland.

Prior to the accident the performance of the vessel was most satisfactory, and she was almost without motion, while large vessels in her vicinity were pitching and tossing in a stormy sea. A survey of the vessel has been held, and estimates sent in to forthwith repair the damage at a cost of not more than £5000, the injury being far less considerable than was at first supposed. Little, if any, delay would take place in the departure of the ship on her first voyage, but a rumor prevailed that she would not proceed to Holyhead, but sail direct from Portland. The accident caused a slight decline in the shares of the company, but did not influence the general confidence in the ship.

CHINA.

Admiral Hope arrived off Peiho river on the 17th of June, and found that the fortifications had been rebuilt, but no guns or men were visible. The entrance into the river was barred with booms and stakes. The Plenipotentiaries joined the squadron on the 20th, and, no notice having been taken of the announcement of their arrival, an attempt was made on the 25th to force a passage, when, on a sudden, batteries, supported by a Mongol force of apparently twenty thousand men, were unmasked and opened a destructive fire. After a severe action, the squadron was obliged to withdraw, with the loss of the gunboats Cormorant, Lee and Plover, and 464 killed and wounded.

The rest of China is reported to be quiet.

A further telegram mentions that seven officers were killed and seventeen wounded, Admiral Hope being among the wounded.

The English and French Secretaries of Legation to China had returned home in the mail steamer.

This news, of course, created much sensation, and the violation of the Treaty in such a treacherous manner, called forth demands for terrible vengeance. The Times says: Henceforth negotiations must be carried on at Pekin, where no one can doubt Europeans will soon be as much at home and as safe as at Paris. It concludes an article with the following uncomplimentary reflections on the American Ambassador. The American Ambassador without force of arms, is said to have been admitted to Pekin. Of course he had a peculiar claim to this exceptional privilege, on account of assurances given to the Chinese mandarins to deprive us of the just fruits of the late successful war. Whether this, or some new claim of the same character, rendered him more admissible than those who had opened the way to him, does not yet appear. If the Americans can open China to all nations by peaceful methods, let them do it; but, thus far, they seem better able to help themselves than to do any thing for the world at large.

The French Journals publish two letters of the exiled Duke of Modena to his Minister of Foreign Affairs, which were found among the archives of the government. They speak so contemptuously of the Emperor of France, that but little sympathy can be felt for him by Louis Napoleon, who is styled by the haughty Duke an illegitimate, a self-styled Emperor and a brigand, and the Duke is proud of having never acknowledged his Empire.

BEYROUT. A letter from Beyrout of the 18th August states that a sanguinary conflict took place in a village two leagues from that town, between the Druses and Christians, in which more than forty of the combatants were killed. Several houses occupied by Europeans were pillaged. The Governor of Beyrout sent 150 irregular cavalry to the spot, and order was restored, but too late, as the disturbance had extended to other villages, and it is feared that a general war will take place between the Druses and Maronites similar to that which caused so much destruction in the year 1846.

[From Southampton the 15th.]

It was stated in London that Spain had returned an evasive reply to the question from England touching the concentration of troops in the neighborhood of Gibralter.

The Florence correspondent of the London Times says it is reported that Pope Pius had received the extreme unction or sacrament, administered to the dying.

The Florence correspondent of the London Times says a treaty was signed on the 26th of August between the Papal government and the Queen of Spain, by which the latter engages to occupy the Roman States with her troops, when the French forces are withdrawn.

The Fulton Street Prayer Meeting.

The second anniversary of the Fulton street Prayer-Meeting was held to-day. The house above and below was crowded to its utmost capacity, the aisles and doorways being thronged. Several states were represented. Dr Leland, of Columbia, S. C., presided, and opened the meeting with prayer. After singing, remarks were made by Drs. Tyng, Murray, Mr. George H. Stewart, a Philadelphia merchant, and the three clergymen who have come to solicit aid for carrying on the Irish revival—Drs. Edgar, Dill and Wilson.

The managers of the daily prayer-meetings in Fulton street are encouraged by the increased attendance, and believe that another great revival is about to take place in this city.—*N. Y. Post* of the 23d.

[Cor. of Boston Journal, Philad., Sept. 20.]

I have heard so much of the great religious interest in Philadelphia that I have long wished to look on it myself. Men come to New York almost every week to talk of the zeal of the people here—the great religious work among the firemen—the meetings in the tent—and other things connected with the moral elevation of man. I went up last night to see the tent meeting. It was pitched on an open lot on Broad street, near Greene. An arched entrance admits the worshiper, on which is the verse, "Come go with us and we will do thee good." The tent is lighted with chandeliers, attached to the tent poles. The seats are comfortable, but without backs, and are covered with glazed cloth. The tent will hold about 1500 people. A small audience was collected last night. The people were from among the lowly, for whom the service was designed. The singing was dull and lifeless, and very faint. The name of the preacher was not familiar to me—but the sermon was not such a one as should have been addressed to such an audience. No common-place preaching should be passed off on God's poor, who hear the gospel so seldom. It was a hard sermon. No sympathy existed between the preacher and the hearers. The hungry sheep looked up—tried to be instructed—but give it up after awhile. Some nodded, some talked and laughed, some went out. The address—"Sirs"—"Oh Sirs"—"Dear Sirs"—"Young ladies"—to such a congregation was like "vinegar upon nitre." It was an abstract talk about piety. It was cold as ice. It was hollow as sounding brass.

ITEMS.

☞ PROF. FINNEY.—We understand that the Rev. Professor Finney, from America, who has been holding meetings in London for some months past, under the auspices of various denominations, is about to commence a series of meetings for the revival of religion in Edinburgh. We believe the place arranged for these services is Brighton-chapel.—*Scottish Press.*

☞ Professor George Bush, known as one of the ablest and most prominent expositors in this country of the Swedenborgian doctrine, lately died at Rochester, N. Y., after a long illness.

☞ *The Weekly Register* announces the conversion to the Roman Catholic faith of a number of Europeans in India, including Lieutenant Twynam, commanding Her Majesty's steamer Victoria, an officer of the fifty-sixth regiment, and others.

☞ CONNECTIONS OF REVIVALS.—An interesting fact in connection with the religious movement in Port-Glasgow has come to our knowledge. It appears that there are a number of persons in Port-Glasgow and Coleraine related by family ties, and this has led to a special prayer in Coleraine on behalf of Port-Glasgow. When the news of the awakening in Port-Glasgow was delivered publicly in Coleraine by Mr. Brownlow North, a gentleman rose up and said, "There is the answer to our prayers, now." They had been praying in faith, and confidently expecting an answer.—*Guardian.*

☞ [illegible]

Notices, &c.

Conference

Will be held in Warren Co., Ill., near Shanghai, or where our brethren may think will serve the cause of truth best, commencing Wednesday evening, Oct. 19th, and continue over the following Lord's day. Providence permitting, I will attend the Conference. Bro. Chandler will be there also, Lord willing. WALTER PRATT.

Notice.

The Iowa, Minnesota and Wis. Christian Conference will be held with the church of God in Springville, Badax Co., Wis., commencing Oct. the 6th, 1859, at 2 o'clock, P. M., and continue over the following Lord's day. As this conference is young in organization, embracing in its territory a new country, and is therefore a new field of labor, it is desired that as many of the preaching brethren within the precincts of this conference shall attend as can do so; and that all the churches of like precious faith within the limits of the conference should be represented by delegates or letter. Those that write epistles of christian salutation, we hope will be sure to write in season for their letters to be presented to the conference. Those that write will direct to Y. Higgins, Viroqua, Badax Co., Wis.

Those coming from the south will leave the river at Badax city, as it is but seventeen miles to Springville. Those that come from the east will come to Milwaukee, and from thence take the Milwaukee and Mississippi R. R. to Sparta, and from Sparta to Viroqua; a stage runs every Thursday. Those coming from the north and north-west will leave the river at Lacross, from Lacross to Springville; the stage runs Tuesdays and Fridays; fare $1.50. Friends coming from the south-east of this State will come to Prairie du Chien, from thence to Viroqua; the stage runs Thursdays; fare $3.00.

By order of the conference,
Y. HIGGINS, Evangelist.

Notice.

The Lord willing, there will be a conference holden the 14th, 15th and 16th of Oct., in the Jerome school-house, corner of Burton and Flint, in Genesee Co., Mich., four miles N. E. of Grand Blanc Center. Bro. and Sr. Seymour are expected to be in attendance to preach the word of life. Bro. Curry is especially invited to attend, and as many other ministering brethren as can make it convenient. Let us pray for a profitable season.

In behalf of the brethren,
A. F. SERVIS.

Providence permitting, we will hold meetings in the State of Maine as follows:

NEWBURGH, (where Eld. J. Morrill may appoint) Oct. 4th, 5th and 6th.

CONFERENCE AT NORTH HERMON Oct. 7th, and continue over the following Sabbath.

CONFERENCE AT HOLDEN, (where Bro. Clewley may appoint) Oct. 13th, at 2 P. M., and continue over the following Sabbath.

CORINNA VILLAGE, Oct. 22d, at 2 P. M., and over the Sabbath.

AUGUSTA, Oct. 26th, and continue over the Sabbath.

NOTE.—Will some Bro. in this place write us a line, informing us where the meeting will be held. Direct to North Hermon.

J. BILLINGS.
J. HEMENWAY.

P. S. We shall look for letters at Frankfort, North Hermon, Bangor, Corinna and Augusta.

General Convention in Northern Indiana.

It is proposed to have a General Convention of churches and preachers at Union Mills, La Porte Co., Ind., commencing Thursday, Oct. 6th, and continue over the following Lord's day. The object of this meeting will be to determine upon a system, or plan of arrangements, by which the cause of our soon coming Lord may be more largely and effectually advanced in this region of the West. All such as are interested in an effort of this kind are specially requested to be present; preachers in person, and churches by their representatives—as it may be expected that important measures will be adopted at this meeting, in the carrying out of which there should be enlisted the largest possible interest of such as love the coming and reign of the Messiah.

Brethren, ye who desire to see something more accomplished for the advancement of our common cause than has yet been accomplished,—ye who believe it can be done, and that it should be done,—let us now arise, and in a united, intelligently-defined and systematic manner, undertake this effort, spreading far and wide a knowledge of "the faith once delivered to the saints."

The church at Union Mills has kindly offered their hospitalities to such as may attend the meeting, and will spare no pains to make the visit of delegates agreeable; but having recently incurred considerable expense in building a meeting-house and otherwise, it is deemed proper to say we could not presume further upon their liberalities, hence it is suggested churches see to it that their preachers are sent to this meeting without being embarrassed for want of means wherewith to go and come.

Friends coming via P. Ft. W. and C. R. R. will stop at *Hannah Station*. Those coming by the M. S. and N. I. R. R. will stop at *La Porte*. Those coming by the N. A. and S. R. R. will stop at *Westville*, where brethren will call for them upon the arrival of Thursday afternoon train.

A. LOGAN.
F. CHURCH.
P. B. MORGAN.

Herald will please copy.

Appointments.

We would say to our preaching Bro., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. J. Blain will be with the church in
Albany.......................................Oct. 2d
Seneca Falls...................................Oct. 9th

J. W. Crabtree appoints to preach in
Plymouth Hollow, Ct..........................Oct. 2d

Providence permitting, I will preach in
Earlville, Ill....................................Oct. 16th
W. PRATT.

The Lord willing, Bro. J. S. White will be with the friends in Poultney, Vt., on the 2d and 3d Sundays in Oct.

Eld. Jona. Wilson appoints to preach in
Peacedale, R. I.................................Oct. 2d
Plains and Pontiac...............Oct. 6th to 15th
Natick and River Point...........Oct. 12th to 18th
Foster...........................Oct. 21st to 28th
From thence to No. Scituate, and stop as long as desired.

Eld. S. W. Bishop will preach in
Nashua, N. H.....................................Sept. 30th
Manchester, N. H., [illegible] may appoint [illegible]..........Oct. 2d
Warner, N. H., [illegible]
[illegible]

Eld. H. [illegible]
Worcester..Oct. 2d

By request of the Bro., I appoint to preach in
Cheshire Street, Conn..........................Oct. 2d
FRANK BURR.

Bro. E. Hawes, of East Boston, will preach in Lawrence on the first Sunday in October, as Bro. Wm. Wood may arrange.

Eld. Thos. Smith appoints to preach in
Carmel, Me., (Union meeting-house).........Oct. 2nd
Lincolnville Centre, (Young school-house)...Oct. 9th

Eld. J. W. Blanchard will preach in
Cold Spring, Mass.............................Sept. 30th
Barkhamsted Hollow, Ct..........................Oct. 1st,
and over the following Sabbath.

Eld. J. Couch will, with other brethren, commence a conference at Webb's Mills, Casco Me., Friday, Sept. 30th, at 10 o'clock, to continue over the following Sabbath. Brethren are invited to attend.
J. A. LIBBY for J. Couch.

Eld. William Shepherd appoints to preach in
Bristol...Oct. 2d
Plainville.......................Oct. 3d, 4th and 5th.
(Will Bro. Hart arrange.)
Wallingford..Oct. 6th
Meriden...Oct. 7th.
(Will Bro. Ira Morgan arrange.)
New Britain......................................Oct. 9th
Harwinton.......................................Oct. 11th.
(Will Bro. Elliott arrange.)
Wolcottville.....................................Oct. 12th
(Will Bro. Rose or Bennett arrange.)
Bakerville...Oct. 13th
Pleasant Valley..................................Oct. 14th
Plymouth Hollow.................................Oct. 16th

By request I will hold meetings in
Providence, R. I.........Friday evening, Sept. 30th
Blackstone, Mass...............First Sunday in Oct.
HIRAM MUNGER.

Eld. L. S. Ludington appoints to preach in
East Windsor.....................................Sept. 30th
New Britain..Oct. 2d
Plainville, Ct.......................................Oct. 4th
Bristol, Ct..Oct. 5th
Plymouth Hollow, Ct.................Oct. 6th and 7th
Newfield (for Bro. Mathewson)....................Oct. 9th
[We commend our brother to the love and sympathy of the churches he proposes to visit. Pray for him.—ED.]

Bro. J. K. Bellows will hold meetings in
Waterbury, Ct..................Sept. 29th and 30th
Bridgeport, Ct..Oct. 2d

Editorial Notices.

☞ The article in our Hygienic department, from Dr. Jackson, we take from one of a series of Tracts issued by himself.

☞ We have received a few copies of "The Sabbath," by Henry Grew, a tract of twenty-three pp. Price 4 cts. postpaid.

Business Matters.

To Correspondents.

A. B. Hoyt.—All right.

E. Bellows.—Your com. came too late for the last issue.

Cash Receipts.

T Hardy, Jr., for Salem Brn., 234, $19.07; B Hatch 233, 35 cts; W Simes 2 copies, 237, $4.00.

M Dodgson 221, W H Shackford 224,—60 cents each.

Mark Young 224, La R Andrews 239, C Haskins 234, H H Hall 208, J Bailey 234, A B Grant 234, A R Browning 234, W Tuttle 234, B Tuttle 234, J B Whitmore 228, W R Wilson 234, E J Gilman 208, F Schellinger 234, Dr. W McLeod 227, C Howard 234, S I Thompson 234, R Robbins 234, A Coons 234, Mrs. L Bills 234, H B Winch 234, B Wheelock 260, A Richardson 234, G W Green 234, J H Sleeper 234, W Rowarth 234, L S Breckenridge,—$1.00 each.

G Sheldon 252, T White 234, Ol. Mayberry 260, T R V Bradley 211, W A S Smyth 260, L Paine 208, R L Clark 257, C Webster 241, P Cannon 260, D Bronson 250, Mary Reynolds 260, D Shaw 260, S K Dyer 234, Mrs. Rose Campbell 286,—$2.00 each.

W H Marigold 260, W F Higgins for Worcester Brn., $3.00 each.

Books and Tracts.—C Piper $1.00, W Stark 30 cts, J Davies 60 cts, T R V Bradley 30 cts, C W Law 15 cts, R L Clark $1.00, W S Olmsted 60 cts., W H Shackford 60 cts., W F H gains $8.90, Mrs. Rose Campbell $5 25.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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[illegible]

[illegible]

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† The Olive Leaves are [illegible] that can be separated for distribution. [illegible] Little Children, Love one Another; [illegible] Resting Place; [illegible], My Friends, [illegible] Love, &c., Abounding Grace; [illegible] Hastings. Just the thing to [illegible] sinners of saints and sinners.

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[illegible]

Great God, oh give me grace to look — Is. 66: 2.
[illegible] — Ps. 119: 97.
May [illegible] — Ps. 119: 130.
Its precious promises believe. — 1 Pet. 1: 4.
With [illegible] soul and heart sincere, — Jas. 1: 21.
May I [illegible] — Prov. 8: 21.
[illegible] — Jas. 1: 22.
And [illegible] obedience be blest. — Jas. 1: 25.
While I a pilgrim homeward go. — Heb. 11: 13.
May it the heavenly pathway show, — Ps. 119: 105.
[illegible] dark and dangerous road, — Ps. 119: 29.
Warn me of sin, and guide to God. — Ps. 73: 24-25.
My friends be those who love this book, — Ps. 119: 63.
Its hopes be those for which I look, — Titus 2: 13.
My heritage that here declared, — Mat. 6: 5.
My home that promised and prepared. — Heb. 11: 16.
In life or death, in joy or woe, — Rom. 8: 35-39
With Jesus' love my spirit glow, — Rom. 5: 5-6.
Till he shall in his might appear, — 1 John 3: 1-3.
Then may I all his glory share. — Col. 3: 1 4.

S. A. B.

Rochester, N. Y.

For the Crisis.

Woman's Position in the Church. No. 5.

Mrs. Crosby, of Leeds, Eng., was an *itinerant* and *field preacher*. Wesley highly approved of her conduct, believing that a dispensation of the gospel had been committed unto her. But in these days, men, who might sit as disciples at the feet of this eminent servant of Jesus Christ, reject the idea of female preaching, and some, who call themselves ministers of Christ, make it a matter of ridicule. Would that the days of primitive simplicity and power might return, and woman, with her warm, loving heart, and persuasive words of sympathy, might labor as was wont in the great harvest field. She has talents, mighty in their influence, lying buried in a napkin, because public opinion, to a great extent, is against the public improvement of them.

Mrs. Fletcher was a faithful preacher of righteousness. Let me quote one brief extract from her journal:—"Glory be unto thee, oh Lord! Thou hast enabled me this year to ride nine hundred and sixty miles, to hold two hundred and twenty public meetings, about six hundred select meetings, and to write one hundred and sixteen letters, many of them long ones; besides many conversations in private with individuals who wished to consult me on the concerns of their souls, the effect of which, I trust, will be as 'bread cast upon the waters.'"

Mrs. Mary Taft, the wife of Dr. Taft, author of "Memoirs of Eminently Holy Women," was eminently successful as a preacher. One minister, formerly a resident in England, who was well acquainted with her, stated to one who has nobly defended woman's right to occupy upon the gifts imparted to her, that over two hundred, who had been brought to Christ by the instrumentality of this woman, became ministers of the gospel. But she was by no means exempt from persecution. Her success in attracting the people to meeting stirred up the jealousy of the superintendent preacher, at one time, and he threatened to put her out of the society, unless she would give up exhorting and praying in meetings. Perhaps, however, this was not so much on account of his own jealousy, as that of another minister, who had no congregation to hear him, because they had all gone after the female preacher, and he told the superintending preacher, that if he did not stop that woman, he should give up his place. Mr. O. told him that he would, but when he saw and heard for himself, he dare not oppose, but remarked that he should deem it an honor to sit behind her when speaking, in order to snuff the candle for her. When she heard that she was to be turned out of the synagogue for praying and preaching, she counted the cost, and decided to obey God, rather than man. She thought it of greater importance to have her name enrolled in the Book of Life, than on the church record, and she believed that [illegible] occupy upon the talent com[illegible] trust, God would blot her [illegible] of his book. She therefore prayerfully committed her cause to her Heavenly Father, and pursued her labor of love, and it was not long before that preacher was ordered from his circuit for immoral conduct.

At another time, a preacher requested her to give over her public labors, to which she replied, "I will, if you will answer for me at the day of judgment for the one talent God hath given me;" to which he replied, "That I cannot do." When reading the [illegible] would break into her [illegible]

that the gospel? [illegible] with you, if that be your gospel."

Let me give you a copy of a letter sent to her by the Rev. Mr. Fenwick, or rather an extract from the letter:—"God himself has sent you, like the great Wesley and the great Whitefield, namely, as a blessing to the nation. Nevertheless, you will have great need of the faith of Abraham, the resolution of a Joshua, the meekness of a Moses, the strength of a Sampson, the patience of a Job, the head of a Solomon, the zeal of King David, the love of St. John, the determination of St. Paul. My prayer is that God may put on you his whole armor, causing you to comprehend, with all saints, what is the length, breadth, depth and height of the love of Christ which passeth knowledge, and to be filled with all the fulness of God. Remember not a few eyes are upon you, some for good, but not all. Let Christ be your all in all; and in one word, let him be your finished example. I remain your everlasting friend, brother and servant to command, in the peaceable gospel of the Son of God."

Te Judice.

For the Crisis.

Thoughts on Fallen Man.

Ever since man fell from the state of innocence and obedience in which he was created and placed in the garden of Eden, he has been prone to hide from God and to cover iniquity in his bosom, rather than to confess his sins and forsake his transgressions, as the law of gratitude would dictate and the gospel of Jesus Christ require.—When man sinned, all the malignant passions of evil entered his heart, and reigned predominant over his soul. Hatred, which like a goad urges him to his own destruction, is ever rankling in his breast, and mad with rage, he plunges forward like an angry horse in the day of battle, to trample under foot the Being he abhors, the law he dislikes, and even the offers of mercy and peace which he detests. *Malice* deliberately influencing his mind, like a deep, flowing river, presses him onward to plot all kinds of mischief against *Him*, whom he ought in his soul to admire and respect, and also against those who may love, or be loved by the object of his malicious spite.

This can only account for the ferocious persecution which has followed the people of God in all ages, and among all nations, from the days of Cain and Abel to the present time. If man had been possessed of hatred without malice, he would not have persecuted, he would only have shunned the society of him he detested; but malice pursues the object with an untiring zeal, which will never yield, even in death itself.

Show me a man or woman, if you please, who has malice against a neighbor, and I will show you one whose tongue will never tire, whose feet will never weary. Neither the torrents nor the blasts, the rains nor the snows, darkness nor light, will ever prevent them from spreading their malicious lies to injure their neighbor's character. They will visit the couch of the sick or the bed of the dying to whisper the oft-told tale. They will put on the visage of sanctity itself, and visit the sanctuary of God where holy men and women meet to praise and pray in order to drop their poison into the ear of some unwary listener. They will creep into houses to lead captive silly women, as says the apostle. They will separate very friends—they will destroy the peace of families—the prosperity of Zion. Such are the servants of Satan.

Envy is another base and sordid passion of fallen man. How mean, how selfish, how despicable is that soul that looks with contempt on those below it, that cannot be at ease when others are blessed, that rests only in the woes of others. Vexation and disappointment are the lot of its inheritance. "Envy," says Solomon, "is the rottenness of the bones." The envious man is his own tormentor. Job says, "Envy slayeth the silly one."

S. Segar.

Correspondence.

From Eld. W. Sheldon.

Dear Bro. Grant:—The cause of Christ is on the advance in some portions of Minnesota. I have just returned from a four days meeting in Cleaveland, some sixty miles from this place, whither I went at the solicitation of Eld. G. L. Teeple, who has been laboring with success in that new field. Our meeting commenced on the first day of September. The brethren have erected a house of worship in that place, and though it was not finished, our meetings were held in it. The ministering brethren in attendance were Eld. Teeple of Arlington, Eld Hall of Ottawa, and Eld. Scott of the same place. Bro. Scott was for many years a preacher in the "Christian denomination," but has of late seen the truth upon the state of the dead, and now *fully* identifies himself with us. The Lord prosper him.

Our meeting, increased in interest from its commencement to its close. On week days we had two sermons and one prayer-meeting a day. On Sunday at half-past nine o'clock, [illegible]

the number of communicants [illegible] hindered; but as it was, twenty-two sat down to the table. It was a very solemn time, and will not soon be forgotten by those who were present.

At the close of the meeting we performed the reluctant task of giving the parting hand to the friends of Jesus, while many eyes were bathed with burning tears, and others gave vent to weeping. It was hard parting—very hard, and the congregation lingered long. It forcibly reminded me of the time when Paul parted from the disciples, and they fell on his neck and wept.

During the meeting seven sermons were preached by the writer, and one by Bro. Hall. Also one soul was baptized by Bro. Teeple, and I learn that several others will soon go forward in the same ordinance—some would have done so then if they had not lacked a change of raiment. I traveled to and from this meeting on foot, which badly blistered my feet. Brethren in Cleveland are poor, yet they did what they could to relieve my temporal wants; their *hearts* are larger than their *purses*. They live in the forest, and their meeting-house is built of logs—a very commodious building. May God prosper them. Amen.

Castle Rock, Minn., Sept. 6th, 1859.

From Clara R. Adams.

Dear Brethren and Sisters:—Do not our hearts burn within us when we read of the glories that shall fill the New Earth? Does not the intervening time seem long? But Jesus hath said, "If I go away I will come again, and receive you unto myself; that where I am there ye may be also." These are truly words of comfort to the children of God. May we all have courage, go forward, and fight the good fight of faith; for such there is a crown of righteousness laid up, which God, the righteous Judge shall give us at that day; yea, and unto all that shall love his appearing. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. May we never get weary in well doing, for the promise is to him that endureth to the end.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Oh, may we all have a home in that happy land, where the inhabitants shall no more say I am sick; and all share an abundant entrance into the kingdom of God, is the prayer of your sister in tribulation.

Shipton, C. E.

From "The Gift of Power."

How shall this Gift be Obtained?

BY REV. S. H. PLATT.

The question admits of two answers, according to the character of the inquirer.

If you are a faithful, zealous christian, claim it by an act of appropriating faith. It is yours by promise. For he is "more willing to give the Holy Spirit to them that ask Him," etc. Yours by implication. "This is the will of God, even your sanctification." Yours by design and duty. It is your duty to glorify God, and fulfill his will concerning you. "Herein is my Father glorified, that ye bring forth much fruit," and "I have chosen you and ordained you to bring forth fruit, and that your fruit should remain."

If you are merely a professor, or one who has not *habitually* performed every known duty, your course is, first of all, to follow the *intimations* of the Spirit. He may suggest a closet forsaken, a class neglected, a friend unwarned, a difficulty with a fellow-christian unsettled, an enemy unforgiven, a hard speech unrepented of, a wrong not atoned for, an injury improperly resented, an appetite unwarrantably indulged, a family altar in ruins, some vow unpaid, a prohibited indulgence, an undue deference to the opinions of the world, a forbidden conformity with the fashions and spirit of the world, some interdicted amusement, the good old Bible all dust-covered and neglected, some demand of benevolence unhonored, etc.

I repeat, follow the intimations of the Spirit. Wherever they may lead you, follow them; whatever self-denial it may demand, make it; to whatever ridicule, or persecution, or inconvenience it may subject you, welcome it. But *everywhere, at all times*, under all circumstances, as you value your peace, your life, your eternal all, *go where the Spirit leads, do what the Spirit bids you*. And never falter; for "unstable as water, thou shalt not excel;" and "he that wavereth is like a wave of the sea driven with the wind and tossed."

The Holy Spirit is the efficient agent in man's salvation, and all the *means* to it. In humanity's name, then, cherish it; in humanity's name, then, go on. A world of human intelligences groan in sin—[illegible] it a-bleed, and heaven urges the up[illegible]

hosts triumphantly crowned, and robed, and palmed. Up, then, christian! up! gird thyself for life's stern conflicts!

The sound of conflict is abroad; haste, then, to mingle in the strife! Let no mere earthly motive chain thee now! Spurn from you the glittering seductions of sordid vanity, and the beseeching tones of slothful ease frown down, and away to the battle-field. It is no time to parley. While you deliberate the devil will have circumvented your desires, and blasted your hopes, and wrought out the ruin of a soul. He is not omniscient, but is too sagacious not to profit by your hesitancy. While you falter, and estimate probabilities, and calculate results, he will have fortified his position, and be fully provided against your attempt. But if to conviction you add instant and decided *action*, you may take the enemy by surprise, and gain much, before he can rally his influences to oppose you successfully. Some may think that this is viewing the matter too much in a human light; but I answer, if we would treat the devil as a great finite intelligence, instead of investing him with attributes of infinity, and then would bring the philosophy of human life to bear upon the subject, we would find encouragement many times, while now we only find despair.

Heed not the deceitful sophism that assures you that you *would do* if you were in a sphere of enlarged opportunities and extended usefulness. Remember that an ardent and glowing piety will wear its own channels, and define its own courses. Secure the piety, and the usefulness will follow. In the words of Steward, "The charter of conquest belongs only to an *earnest* christianity." Be in earnest where you are.

The coral mountains never would have been formed, had not each little insect worked away in his humble sphere, and toiled earnestly at his task. What if each little one had said, "We are away down here, 1,500 feet below the surface of the water; surely we can never lift our coral home up yonder"—would those rocks and islands ever have had a being? No, no; they toiled on, and, though generations lived and worked and died, the work went on, till hundreds of miles of towering reefs attested their success. So we may live and die, but we are each adding our cell to the glorious mountain, which is to fill the whole earth. * * * * * *

Scientific truths have become so familiar, and withal its skepticism is so bold, that we must go with the scientific investigator into every field of experiment, to turn every new fact toward Calvary; or, at least, to preserve it from the warping power of a doubting speculativeness, or a fraudulent philosophy.

Added to all this is the fearful fact, that the time to labor for any one given case is fearfully curtailed. Men live so fast, that the time of their impressibility is short. We live down more privileges, and abuse more grace now in ten years, than our fathers did in thirty. Hence, we grow old in unbelief, and callous in feeling, almost with the glow of youth upon our cheek. Hence, he who would win souls to Christ must labor faithfully. One hour's delay, and the favorable moment may be past; one day's procrastination, and the promising conjunction of circumstances is gone, and away in the whirl of life goes the object of our solicitude, and leaves us to the painful contemplation of our recreancy and his doom. O, if ever God's ministers needed to be endowed with a tireless spirit and an unflagging energy, it is now.

Would that the earnest cry might go up from the Church of Christ. "O Lord, revive thy work!" "Have ye received the Holy Ghost since ye believed?"

"We have not so much as heard whether there be any Holy Ghost!" Come then, O God, and breathe upon thy Church, and say, Receive ye the Holy Ghost.

It must be sought in the use of all the means. No degree of desire for this will atone for neglect of the means of grace. All must be attended, faithfully, cheerfully, prayerfully!

It must be sought expectantly! O how God-dishonoring is our unbelief!

What! Dare to question the faithfulness of our heavenly Father? A faithfulness, too, which stands pledged to accomplish the purposes of infinite love and compassion! No—*No*—No! "Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth," but never never, let me doubt the promises of God! But, remember, a "clean heart" is its prerequisite! "But ye shall receive power *after* that the Holy Ghost is come upon you." Think you that they were not justified when this promise was made? And what did the "coming of the Holy Ghost upon them" import, but the sanctification of their natures by his power? This was his *first* work, followed by his extraordinary and miraculous influences.

☞ No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward.—God so dresses us for heaven.—*Jeremy Taylor.*

☞ Lord Bacon beautifully said:—"If a man be gracious to strangers, it shows he is [illegible]

Selections.

The Bright Side.

Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine, and not the cloud, that makes a flower. There is always that before or around us which should cheer and fill the heart with warmth. The sky is blue ten times where it is black once. You have troubles, it may be. So have others. None are free from them. Perhaps it is as well that none should be. They give sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill where there was nothing to disturb the surface of the ocean. It is the duty of every one to extract all the happiness and enjoyment he can without and within him; and, above all, he should look on the bright side of things. What though things do look a little dark? The lane will turn, and the night will end in broad day. In the long run the great balance rights itself. What is ill becomes well—what is wrong, right. Men are not made to hang down either heads or lips, and those who do only show that they are departing from the paths of true common sense and right. There is more virtue in one sunbeam than a whole hemisphere of clouds and gloom. Therefore, we repeat, look on the bright side of things. Cultivate what is warm and genial—not the cold and repulsive, the dark and morose.—*Anon.*

The Soul Waiting.

I am footsore and very weary,
But I travel to meet a friend;
The way is long and dreary,
But I know that it soon must end.

He is traveling fast, like the whirlwind,
And though I creep slowly on,
We are drawing nearer, nearer,
And the journey is almost done!

Through the heat of many summers,
Through many a spring-time rain,
Through long autumns and weary winters,
I have hoped to meet him, in vain.

On the day of my birth he plighted
His kingly word to me;
I have seen him in dreams so often,
That I know what his smile must be.

I have toiled through the sunny woodland,
Through fields that basked in the light,
And through the lone paths in the forest
I crept in the dead of night.

I will not fear at his coming,
Although I must meet him alone;
He will look in my eyes so gently,
And take my hand in his own.

Like a dream all my toil will vanish,
When I lay my head on his breast,
But the journey is very weary,
And he only can give me rest!

—*Adelaide Proctor.*

Three Fools.

I will show you three fools. One is yonder soldier, who has been wounded on the field of battle—grievously wounded, well-nigh unto death. The surgeon is by his side, and the soldier asks him a question. Listen, and judge of his folly! What question does he ask? Does he raise his eyes with eager anxiety and inquire if the wound be mortal, if the practitioner's skill can suggest the means of healing, or if the remedies are within reach and the medicine at hand? No, nothing of the sort. Strange to tell, he asks, "Can you inform me with what sword I was wounded, and by what Russian I have been thus grievously mauled? I want," he adds, "to learn every minute particular respecting the origin of my wound." The man is delirious—his head is affected! Surely such questions at such a time are proof enough that he is bereft of his senses.

There is another fool. The storm is raging, the ship is flying impetuously before the gale, the scud moves swiftly overhead, the masts are creaking, the sails are rent to rags, and still the gathering tempest grows more fierce. Where is the captain? Is he busily engaged on the deck, is he manfully suggesting means to avert it? No, sir, he has retired to his cabin; and there, with studious thoughts and crazy fancies, he is speculating on the place where this storm took its rise. "It is mysterious this wind; no one ever yet," he says, "has been able to discover it." And so, reckless of the vessel, the lives of the passengers, and his own life, he is careful only to solve his curious question. The man is mad, sir; take the rudder from his hand; he is clean gone mad!

The third fool I shall doubtless find among yourselves. You are sick and wounded with sin, you are in the storm and hurricane of Almighty vengeance, and yet the question which you would ask of me this morning would be, "Sir, what is the origin of this evil?" You are mad, sir, spiritually mad; that is not the question you would ask if you were in a sane and healthy state of mind. Your question would be, "How can I get rid of the evil?" Not, "How did it come into the world?" but, "How am I to escape from it?" Not, "How is it that fire descended from heaven upon Sodom?" but, "How may I, like Lot, escape out of the city to a Zoar?" Not, "How is it that I am sick?" but, "Are there medicines that will heal me? Is there a physician to be found that can restore my soul to health?" Ah! you trifle with subtleties while you neglect certainties.—*C. H. Spurgeon.*

Trouble.

As the sun converts clouds into a glorious drapery firing them with gorgeous hues, and draping the whole horizon with its glorious costume, and writing in fiery colors along the vanquished front of every cloud, so sometimes a radiant heart lets forth its hope upon its sorrow, and all the blackness dies; and troubles, trooped to appall, seem to crowd around as a triumphal procession, following in the steps of a victor.—*Henry Ward Beecher.*

☞ Titus Vespasian never dismissed any petitioner with a tear in his eye, or with a heavy heart; and shall we, think you, that [illegible]

Hygienic.

"This is for your Health."—*Paul.*

"Our Home."

In Dansville, Livingston Co., N. Y., is a health institution, appropriately denominated, "Our Home." We very much doubt whether there is another Water Cure establishment, or any other, in our land where a sick man, or one in the bloom of health, will feel more at *home*, and so well satisfied with the kindness, skill and management of the conductors, as at Dansville.

Dr. James C. Jackson, the Physician-in-chief, has had great experience and success in treating the various diseases common to our race. So far as our information extends, we do not hesitate to say that he is second to none in our country. He is a man who dares to tell the truth at the expense of his reputation, and defend the right if friends all forsake.

Miss H. N. Austin, M. D., his associate in the medical department, has also had extensive practice and is justly noted, not only for her most brilliant success in directing the sick in the road to health, but for amiable kindness toward those who come to "Our Home" to enjoy the benefits of the skill and friendship there exhibited. Besides these eminent physicians, they have three assistants who have had much experience;—F. Wilson Hurd, Miss A. P. Dewey and Eli P. Miller.

We know of no place we can recommend so highly to those who are sick, and wish to be permanently cured, as "Our Home" at Dansville. It is said none are cured who are given up by Dr. Jackson, while large numbers are here restored to health who are given up by other physicians. For several years, we have heard but one voice from those who place themselves under the care of Dr. J. and his associates. All speak in the highest terms of commendation; but we were unwilling to speak boldly till we had seen for ourselves. Having *seen* as well as heard, we take pleasure in recommending "Our Home" to all who need medical aid. If you wish to know the Dr.'s opinion before you visit him, write and tell him the particulars in your case, and if he thinks he cannot help you, he is honest enough to say so; besides, it will be best to write and learn if he has room, as his institution is quite full at present. If for no other object, it will pay one for a long journey there to learn how to live.

The Seeds of Consumption.

The terrible mortality caused by bronchitis, pnuemonia, and consumption, which together kill—in England and Wales only—a hundred thousand people, (being one-fourth of the entire mortality from more than a hundred other causes in addition to to themselves,) should make us think a little seriously of many things, and most seriously of the freaks of fashion, which set climate at defiance. Why do we send children abroad in damp and cold weather, with their legs bare, submitted, as their bodies are, to risks that even strong adults could not brave with impunity? Custom has made this matter appear familiar and trifling, but it is not out of place to say, at the beginning of winter, that the denial to young children of proper skirts to their clothes, and warm coverings to their legs, has sown the seeds of consumption in thousands and thousands, and is, of the many dangerous things done in obedience to the laws of fashion, the one that is most thoughtless and most cruel. It is in the child that consumption can most readily be planted—in the child, that when the tendency exists, it can be conquered, if at all. It is to be fought against by protecting the body with sufficient clothing against chill and damp, by securing it plenty of wholesome sleep—not suffocative sleep among feathers and curtains—plenty of free ablution without prejudices on behalf of cold water, plenty of cheerful exercise short of fatigue, plenty of meat and bread and wholesome pudding. Those, indeed, are the things wanted by all children. Many a child pines in health upon a diet, stinted with the best intentions. But the truth is that it is not possible to overfeed a child with simple wholesome eatables. It can be stimulated to excess in the demolishing of sickly dainties; and, with a stomach once fairly depraved, may be made incompetent to say when it has had too much. But a child fed only upon wholesome things, knows better than any mama can tell when it wants more; it can eat a great deal; it has not only to maintain life, but to add height and breadth to stature. Fortify it, then, against variations of climate by meeting freely the demands of the body; give it full animal vigor to resist unwholesome impressions. Especially let the good house-wife, who has a young family to feed, think it to be utterly reckless of her milk score. Somebody has declared a pint of milk to contain as much nourishment as half a pound of meat. Be that as it may, it is the right food for little ones to thrive upon, and may save much subsequent expenditure for cod-liver oil.

☞ When I reflect on the many causes of death latent within and around me; on the many avenues by which the breath of life may at any moment be expelled; on the frailty of every part of this complex frame; on its thousand strings, not one of which can be broken without the harp becoming a tuneless ruin; on the numberless conditions which must all be fulfilled in order to keep the spring of being in motion for a single moment—I am a wonder to myself; life becomes the mystery of mysteries, and God's guardian care an incessant miracle.—*Rev. Dr. Peabody.*

[illegible]

To Clergymen.

BY JAMES C. JACKSON, M. D.*

If there is a sight good to see, it is that of a man foregoing those pursuits whose chief end is to benefit him *only*, and turning himself heroically and calmly to an avocation whose chief merit is, that it will enable him to do good to others.

Such, gentlemen, is your calling. You can never rise above the dignity of it, nor the excellence which belongs to it. It is a noble calling—that of a minister of Him who was known pre-eminently for His love of Man. As you honor your profession, from my inmost soul I honor you. For I also am a minister, whose business it is as well to serve my *patients* spiritually as physically, to *preach* the gospel as well as to practice it, and though hands have never been laid on me, yet none the less am I *ordained* to speak the truth, when to do so is comely and profitable.

Will you pardon me, therefore, if I venture to call your attention to some considerations, heed to which, in my judgment, will largely add to your capacities for usefulness not only, but to your personal comfort.

1. One obstacle to your success as preachers and pastors is your sedentariness. This you indulge in excessively. Students, by the necessities of your profession, you must be sedentary. But to push the matter *to extremes* is unwise, and results in prostration of muscular force, and muscular weakness is a great cause of disease. By reason of it, Digestion, Circulation, Secretion and Excretion are made faulty. For want of a healthful performance of these and other functions, power to think, and especially power to *think logically and truthfully*, as well as continuously and profoundly, is lost. Thus weakness of *body* induces weakness of *mind*. And your minds being unhealthy, their processes are unhealthy, and of *necessity* their *products* are unhealthy. There is an immense amount of error afloat, having its origin in abnormal conditions of man's *physical* frame, and which no preaching nor praying can overthrow unless directed to the source from which it springs. You are in part responsible for this, because, as a *general fact*, you are feeble men, being neither what you *ought* to be, nor what your congregations *expect* you to be, nor what the cause you represent *demands* you should be, nor what you *would* be, if a fair proportion of your time was spent in active *bodily* employment.

Let me trace this out a little more minutely; for though it be admitted that you are good *theologists*, I can not admit that you are good *physiologists*, and Physiology *necessarily* serves as a *substratum* for Theology. Nature *always paves the way* for grace. Humanity precedes christianity, and those are always the poorest christians—the most imperfect representatives of Christ's life—who, other things being equal, are the sickest in body.

On what depends one's power to think? To think *usefully*, I mean. Given a good brain, a fine temperament, excellent culture, does it not depend on the state of the physical organization? As the brain depends for *its* power on the quality and quantity of blood which flows to it, and as the circulation of the blood for its evenness and energy rests in good measure on the vigor of muscular contractions which in a given instance can be put forth, so it is mathematically certain that the man who is the most muscularly developed—other things being equal—will be, *must* be, the *best* thinker. He will not only think the most deeply, but the most earnestly; not only the longest, but the most correctly. He will be the best *man*, and so the best christian, and so the best minister. Want of thought, viewed from this point, is owing to lack of muscular strength; and want of this to your close confinement. As a natural result of this absence of physical vigor, this almost effeminate delicacy of men of your calling, your characters fail to show *massiveness*—a quality very much to be desired in christian ministers. The servants of *the greatest* of men, the subjects of a *real* King, the ambassadors of the mightiest of Potentates, *greatness* becomes you. It belongs to you, and so far as it *is* or *may be* yours by nature, it seems to me that you should take great pains to incorporate it into your frame-work of character, and let it be seen in your personal appearance as well as in your ideas and principles. A delicate, narrow-mouth-shaven, white-faced, highly-sensitive person, who looks as if he would dissolve in a rain storm, or blow away in a high wind, is not the *best* type of a class of men whose avowed and public pursuit is to subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, and bring this horribly depraved and godless world into subjection to their Master.

* Of the Water Cure, Dansville, N. Y.

(To be continued.)

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For terms, see fourth page.

Original Contributions.

For the Crisis.

The Balm of Gilead.

When the startled soul, long careless,
Feels within his inmost heart
Deep conviction's burning arrow,
With its keen, awakening smart;
How he cries in bitter anguish,
With the accent of despair,
"Is there no balm in Gilead,—
Is there no physician there?"

Every sin, long since forgotten,
Starts to life in dread array,
And he shudders as he contemplates
Their ranks in pale dismay;
Every hiding place is gone,
And he cries, and rends his hair—
"Is there no balm in Gilead,—
Is there no physician there?"

Lowly prone upon the ground,
Scarce to heaven he lifts his eye,
When a blessed beam of hope
Penetrates the darkened sky;
And he hears the voice of mercy
Thro' the wailing of his prayer,—
"There is a balm in Gilead,
There is a physician there."

JNO. F. COTTON.

For the Crisis.

My Thoughts.

What a vast array of biographies have been written, from Adam's until the present time! who can number them? and as various in their character as in feature. Many of them seem as perfect models to posterity in forming character; and yet all who have attempted to copy have invariably failed. The reason is very simple; the pattern was imperfect.

In looking over the Old Testament, we find many very lovely in their lives, and some there were pronounced by God himself as perfect. The same may be said of the New Testament. Yet as star after star rises and sets, one stands forth, bright, beautiful, eclipsing all others in the excellency of its perfectness. Well might His advent be proclaimed by the heavenly host,—and the birth-song—"Glory to God in the highest, peace and good will toward men"—might justly have been prolonged from Bethlehem to Calvary. From Calvary until now multitudes have caught the triumphal heralding, echoing back to Him the glorious tidings. Here we have a perfect pattern,—no sin,—all purity. Even the infidel is constrained to say, "He did no sin, neither was guile found in his mouth."

What a touching legacy of love, meekness and humility has he left to his children! Always firm, yet gentle; dignified, yet familiar; ever forgetful of self in his labors of love; healing, strengthening, restoring while with his disciples, and leaving many promises of his continuing care while absent; which have never failed, as a multitude of witnesses have testified. Although his whole life was marked by a succession of acts, no one of which but would have been sufficient to have shown his power and authority; yet never anything but the same spirit of meekness and gentleness was manifested by him.

How affecting his prayer to his Father for his enemies while suffering the most cruel and agonizing of tortures, conscious at the same time of his innocence and holiness. No wonder the lookers-on were astonished in beholding the sympathy of heaven and earth in such a sacrifice, and the exclamation,—"Truly this was the Son of God." Three days of darkness and soul-sorrowing of his friends passed by, and what a change! Methinks I see them now, with joy-beaming faces, proclaiming the tidings of a restored, *living* Savior.

Thanks be to God for the simple, soul-stirring records of such a birth, life, death, resurrection and ascension of our future King! And who in reading these records, but feels his or her faith and love raised, strengthened and purified by the living example of One who never exacted from his followers what he himself shrank from. Master, friend, servant, all combined in one and each character—perfect.

Father, forgive, and grant my daily life may be more Christ-like, that when [illegible] [illegible] his kingdom and subjects, I [illegible] ALVIRA M. L.

[illegible], Vt.

From "The Gift of Power."

Christian Obligations.

BY REV. S. H. PLATT.

"In like manner, also, that the women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works.—1 Tim. 2: 9, 10.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." —1 Pet. 3: 3, 4.

The foundation of man's obligations to love and serve his Creator, was, in the first place, found in the facts of creation and preservation. In view of these, God claimed all that he was, and all that he possessed. The great law—"Thou shalt love the Lord thy God with all thy heart," etc., though not formally declared, was the summary of his obligations, and the extent of his duties. But after his fall, the great plan of recovery, devised and promised by the Father, contemplated man in new and singular relations. The obligations growing out of creation and preservation were still binding; but, in addition to their claims, another was laid, in the fact of redemption, which demanded some peculiar and specific recognition. That recognition we find in the minor laws which characterize the gospel of our Lord Jesus Christ. Not that they contain anything essentially different from the first great commandment, but are more properly express statutes, regulating the observance of that, in particular respects. They all rest upon the common basis—the right of God, as our Redeemer, to institute such regulations as He may think proper, for the government of his blood-bought creatures. Thus, says the Apostle: "Ye are not your own; ye are bought with a price;" revealing, in this single sentence, the great reason of the gospel administration, and its justification.

"Shall He not do what he will with His own?" has now an essential propriety, which is heightened by all the immense considerations of redemption. The passages at the commencement of this article are of the class to which we refer; and with the basis, which we have claimed for such minor laws, that cannot be unimportant. Their demands are designed to meet an important principle of our nature. Selfishness and pride, in their various forms, are the besetting sins of mankind, and of the church at the present time, and these demands strike at their very roots. While their prohibitions forbid their external development, their positive injunctions require a disposition which will effectually exclude their existence.

The love of dress and display has reached a point of ruinous extravagance, which threatens totally to annihilate the simplicity of gospel life. So gigantic has the evil become, that it has enthroned itself in the hearts of the children of God, and converted the domestic altar and the public sanctuary into shrines for its own offerings. Its despotic power has sealed the pulpit and the press; and he who dares to denounce its unhallowed usurpation, is sure to meet an anathema more to be dreaded than to the ignorant Catholic is that which issues from the papal throne. So sensitive is the public mind, that upon the first mention of the subject, preparation is instantly made to treat it with ridicule, or indignantly to repel it as an encroachment upon the sacred rights of christian liberty. But why is this? Such conduct usually presupposes something wrong. Let us, then, lay aside all prejudice, and examine the subject with the candor which its importance merits.

Let me here be distinctly understood as disclaiming all desire to banish all those distinctions in the external appearance which the conventionalities of social life have created; on the contrary, I admire the inventions of art, and the decorations of a pure taste, but it is the excessive exhibition of those particular developments of pride and selfishness, prohibited in the Scriptures referred to, to which I object, and against which is directed the present effort.

I object to this exhibition:

1st. Because it is irrational, and a remnant of barbarism! All uncivilized tribes exhibit the passion in its excessive development. We, the boasting lords and ladies of this brightest era of the world's history, and the period of man's highest exaltation, yet servilely imitate their example, daguerreotype their passion, and vie with them in their extravagance of folly. What more humiliating spectacle than to see the fairest of God's creation endeavoring to increase their charms by the borrowed lustre of the trinkets of barbarians! Looking at the rationality of the thing, I hardly know which could claim the preference, the ridiculous custom of the South Sea Islanders, of hanging large pieces of bone by an aperture in the nose, or the more refined one of our own fair damsels, of boring the ears in order to suspend weights of shining gold.

2d. Because it is only a perverted taste that commends them! I know that it is said, "God has given us the beautiful to enjoy, and since these things are beautiful we may enjoy them." I answer *everything*, beautiful in a *certain sense*, may not be enjoyed.

An obscene picture may be beautiful as a picture, but shall we therefore adorn our walls with it? There is a moral element in all true beauty, and when that element is wanting, or is wrong, there is no true beauty in the thing; and none that may be enjoyed. In jewelry, *as such*, there is not one particle of beauty! The material of which it is composed may be beautiful, the artistic skill displayed in its construction may be beautiful, but the article as an instrument of adornment is not, because the moral element is wholly wanting or totally wrong! There may be a kind of intellectual beauty in it, it is true; but as the intellectual is only made for the moral, so intellectual beauty is only preparatory to moral beauty, and considered alone as imperfect, and not true beauty. The taste is adapted and designed by the Creator to view the first only *in* and *for* the last; and therefore it is, in a certain sense, a vitiated taste that will approve of that which is only intellectually beautiful. In view of this we may lay this down as an axiom. *The truly beautiful is always useful!* The illustration already used will serve to make this subject still clearer. An obscene book or painting, may be intellectually beautiful, i. e., the paper may be of the finest quality, the binding superb, the canvass may be fine, and the colors rich and mellow, and laid on with perfect precision, and this is *pleasing* or intellectually beautiful, then, but is the picture or the book *as such* beautiful? No! Why? Because its moral tendency is bad. It is not really beautiful, then, because it is not useful, or, in other words, the moral element is wanting. For further proof, look at the sculptures of the best artists that the world has ever seen, which stand confessedly as the models of a pure taste, and specimens of genuine beauty. Do we find them enveloped in such meretricious aids to beauty? Never! Every one feels as he gazes upon them that such trappings would mar the whole. No! the statuary which enchains a world's admiration is adorned in the glittering gew-gaws of modern sentimentalism! Besides, and as a fact, in striking contrast with this, and one, too, which speaks volumes—how are the figures adorned in those paintings which are hung up in certain places, which shall be nameless, on purpose to excite the passions, and inflame the imagination of the unwary? Yes, and how are the living originals of those pictures attired when they issue forth to consummate their deeds of darkness? A word to the wise is sufficient. When angels are depicted, it is always in the modest sweetness of female attractiveness, or in the noble beauty of manhood in its purity, but never adorned with the glittering tinsel of imaginary beauty. Again, God never prohibits the truly beautiful to man. Throughout the whole gospel, not an instance can be named where He has forbidden the useful or the beautiful, yet these are forbidden; the conclusion then is irresistible, they are neither useful nor beautiful.

3d. Because an habitual attention to them enervates the mind, and unfits it for life's stern responsibilities. We need not here enlarge upon the principles upon which this proposition is founded, but make our appeal to general facts, within the compass of every person's observation. It is well known that those most addicted to the use of ornaments are of a light and airy turn of mind, and are too much engrossed with such trifles to regard as they ought the more serious concerns of life. The last plays, or the opera, or the cotillion party, or the levee, or the fashions, or the last novel, form the substance of their conversation and their thoughts. Nor from the principles of mind can it well be otherwise; for the passion, naturally strong enough, has been fostered by indulgence, till it sways the mind with a species of intoxicating power, almost perfect in its control. To this it will not do to reply that, "they are thought so little of, they cannot produce such effects;" for stubborn fact still testifies against them. If they are such slight objects of thought, why spend so much time in arranging them? Why always be so very sure, before appearing in the street, parlor, or church, to bring the ear-rings forward, so that the head-dress may not conceal them? And why be so very particular to adjust the bracelet, so as to have it seen to the best advantage? And why so very careful (carelessly) to place the [illegible] in the most conspicuous position? These are not evidences of a want of thought, and any person who thinks enough of them to do *so to any extent*, regards them sufficiently to insure the mental consequences stated.

4th. It tends directly to engender vanity, and deprave the heart! The tendency of anything may be best understood by considering an extreme case as an illustration. Dress up a little girl for he first time in fine attire, and adorn her with all the ornaments of our grown-up daughters, and you will have a specimen of the ridiculous pomposity of childish vanity. But why are the affected strut, and labored gait, and fulsome airs so ridiculous? Simply because it is native vanity, acting itself out, without the restraints which social life throws around those of more mature years. But in either case, the vanity is *there*, as the endless twists, and turns, and adjustments which the mirror of the dressing-chamber beholds, can testify. As truly as indulgence feeds desire, does this practice increase the native vanity that first prompted to it. But serious in the light of the future as is this consideration, is it also true that it depraves the heart? It must, as a natural consequence of the foregoing. But there is another and more direct way in which it accomplishes the same result, viz., by stooping so low as to attempt to seduce the admiration, which, perhaps, personal charms might not win, or to point and render more fatal those at present sufficiently dangerous. When vice allures most successfully, it is when decorated with the trappings of luxurious vanity; and when virtue is most strongly tempted, it is when its outward semblance takes its hue from the same medium. To be at so much pains to court the empty adulation of fops or fools, is, in itself, degrading enough, but when its influence is an offering upon the shrine of lustful pride, it becomes all to consider it well. Again, unfounded contempt, or unmerited scorn is always depraving. But nothing tends more than the use of these adornments to engender such feelings in the soul, when brought in contact with those who cannot, or will not do the same.

5th. It creates a spirit of extravagance which must, sooner or later, prove ruinous! If jewelry is worn, the whole dress must correspond. If the decorations are expensive, the fabric must be on an equality. No sooner is an addition made to the ornaments than a corresponding advance upon the value of the whole attire must ensue. The consequence is, many ladies wear a small fortune upon their persons. This stimulates the less wealthy to imitate their example, in order to be eligible to the same society; and thus on, down through all ranks, spreads the destructive influence; and the result is seen in the discouraged fathers, care-worn or bankrupt husbands, speculating beaux, and the general monetary pressure of the times. To the patriot and philanthropist, these are considerations of fearful moment. If the past has lessons of instruction for us, we may find, in the close connection existing between opulence, the love of display and extravagance, and the rapid decline of national character and strength, in Babylon, Tyre, Sparta, Rome, Spain, etc., the beacon which would warn us of the reefs upon which they were wrecked. This single evil is doing more to undermine our institutions, curtail our benevolence, and limit the salvation of the gospel, than all other causes combined. Thus far, we have only urged reasons which naturally occur to the mere moralist. It becomes us now to press home the subject to the christian conscience, by stating others of peculiar significance to that character. The christian should abandon or avoid the practice. 1st. Because it is inconsistent with his progression. The child of God professes to have "come out from the world," crucified "its affections and desires," "put off the old man with his deeds;" that he is "dead to the world," and that he has "put on the new man, which, after God, is created in righteousness and true holiness." Now, what greater inconsistency can there be, than for one who makes such a profession to exhibit every mark of the basest subjection to the god of this world. "But those who make the highest professions practice it, and why may not I?" Ah! the withering curse of such examples! I know they do it, and I know, too, that by doing it, they are laying up for themselves bitter pangs of sorrow, when they learn the truth. Sin is sin, though it be surrounded by every virtue; and inconsistency is marked, though it be veiled by a thousand graces. Who has not heard utterances of astonishment from those who have listened to such high professors, as they have proclaimed the simple and humbling truths of gospel salvation, while decked in their livery of gold, and gems, and costly array? I have known those who stood as confessed ornaments of the church, and who loved to proclaim the glorious doctrine of christian holiness, to labor to persuade others to strive for higher attainments. And I have heard such whispered exclamations from those who listened, as totally annihilated all good impressions, and evidenced the power with which the conviction of their inconsistency was forced upon the mind. "Why, she thinks just as much of dress as any one else," has been the death-knell of all hope of good from such efforts. Never! and I would utter it with all possible emphasis, *never* will that heaven-sent doctrine accomplish its glorious work, till its own professors shall disrobe themselves of the whole paraphernalia of earth's adornments, and permit holy principle to be exemplified by *pure example*.

(To be continued.)

For the Crisis.

A Leaf from Early Christian Experience.

Shall earth forever my affections hold,
Stern disappointments blight their richest bloom?
Sorrow and care have made me early old,
Seek, oh, my soul, a fairer, better home!

I do believe Christ is the Son of God,
That o'er the sons of men his soul did grieve,
That for our sins was shed his precious blood,
And yet, and yet, why do I disbelieve?

There is a something, what, I do not know,
Which leads me further from the Shepherd's fold,
Which keeps my heart still fixed on things below,
And makes my prayers to Heaven dull and cold.

I sit beside thy grave, mine early friend,
Thou diedst a christian, and thou art at rest;
For thou hast solved life's problem, and its end
Has given to thee a still and pulseless breast.

And when that last trump sounds, thou wilt awake,
Eternal life will Jesus give to thee;
Millions will then rejoice and millions quake,—
Alas! my friend, what will become of me?

MARY E. WEST.

For the Crisis.

Cheering Thoughts.

When weary with the cares of this life we love to turn our thoughts to our blessed Savior, and think of him, an innocent babe, reposing in a manger. We love to trace his life as he grew to manhood, and began to perform his "Father's business,"—began to teach men the way of life. We love to meditate upon his precious precepts, and his example of meekness and humility; we love to dwell upon his heart-cheering promises to fallen man: "Come unto me, all ye who are weary and heavy-laden, and I will give you rest."—"For whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother." Cheering thought! that we now stand in such close relationship to him who is continually interceding with God in our behalf. Then, if we add another declaration that fell from his lips—"It is your Father's good pleasure to give you the kingdom," we have no further excuse for lack of faith to believe that if we give ourselves to Christ we are accepted of God and heirs to the kingdom.

As we kneel to ask God to give us those things which are needful for us, we seem again to hear Jesus say, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Then, we think of his agony in Gethsemane, and realize that he was willing to be accused of evil, to be numbered with transgressors, to have his blessed hands and feet pierced with cruel nails; to wear a crown of thorns upon his pure brow; to spill his blood, and, in excruciating torture, to give his life as a ransom for our sins. He could even beseech God for those who were reviling and tormenting him: "Father, forgive them, for they know not what they do!"

Again, how consoling the words, "I go to prepare a place for you; and, if I go to prepare a place for you, I will come again, and receive you to myself, that where I am, there ye may be also." Precious promise! that we shall be with Jesus. Even if he were to be the meek, despised, being he was while upon earth, it would be glorious to be with him; but it will not be so.—When he comes again, he will come as a King, to conquer and to reign. Myriads of happy angels will be his escort; he will bring with him a glorious city, the place of our future abode. Then shall we behold such beauty, grandeur and glory, as our mortal minds are not capable of comprehending, or our longing hearts anticipating.

No mortal eye hath ever seen,
No mortal ear hath heard;
No mortal heart can ever know,
What He's for us prepared.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

☞ It would be a poor result of all our anguish and wrestling, if we won nothing but our old selves at the end of it—if we could return to the same blind loves, the same self-confident blame, the same light thoughts of human suffering, the same frivolous gossip over blighted human lives, the same feeble sense of that unknown toward which we have sent forth irrepressible cries in our loneliness.—*Adam Bede.*

For the Crisis.

Everyday Duties.

Have faith in God.

Believe on the Lord Jesus Christ, and thou shalt be saved.

Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Pray without ceasing.

Praise the Lord, for the Lord is good: sing praises unto his name, for it is pleasant. Keep thine heart with all diligence for out of it are the issues of life.

Set your affections on things above, not on things on the earth. Mortify your members which are upon the earth—uncleanness, inordinate affection—and covetousness which is idolatry.

Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Bear ye one another's burdens, and so fulfill the law of Christ.

Be diligent in business. Provide things honest in the sight of all men. Say not unto thy neighbor, Go and come again, and to-morrow I will give, when thou hast it by thee. As ye would that men should do unto you do ye also unto them.

Do good unto all men, especially unto them who are of the household of faith. Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?

Husbands, love your wives and be not bitter against them. Wives, submit yourselves unto your own husbands as it is fit in the Lord. Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Let the oppressed go free.

Set a watch at the door of thy lips. Let your speech be always with grace. If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Beware of covetousness. Give to the poor and thou shalt have treasure in heaven. It is more blessed to give than to receive. Give alms of such things as ye have. Distributing to the necessity of the saints; given to hospitality. Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.

Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. Confess your faults one to another, and pray one for another, that ye may be healed. Forgiving one another. Exhort one another daily—lest any be hardened through the deceitfulness of sin. Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from DEATH (not eternal misery) and shall hide a multitude of sins.

Be patient in tribulation. Whom the Lord loveth he chasteneth. Be still and know that I am God. Be careful (over anxious) for nothing, but in every thing, by prayer and supplication, and thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Rejoice in the Lord always. Commit thy way unto the Lord and he will bring it to pass. Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed. Be patient, therefore, brethren, unto the coming of the Lord—establish your hearts (in the holy truth) for the coming of the Lord draweth nigh. When Christ who is our life shall appear, then (not at death) shall we appear with him in glory.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. And whatsoever ye do, do it heartily, as unto the Lord. Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.

Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. H. G.

For the Crisis.

Progress of Truth in Wisconsin.

BRO. GRANT:—Having lately returned from Wisconsin, where I have spent the last ten months, and, in the time, more especially this spring, visited the brethren in several localities in the state; I thought some notice of the progress of the truth among them might, perhaps, be interesting and encouraging to those of like precious faith.

During last fall I stopped in Township No 14, Range 1 West, in the eastern part of Badax Co. I labored some on Sundays during the fall, in the place; but without any apparent success. In the winter I taught school on the southern line of the same Township; where I labored once in two weeks during the school, and spoke to them also several times this spring. Several embraced the truth, and I trust will hold on, and be found waiting when Jesus comes, ready to share in the riches and glories of the "Marriage Supper of the Lamb." Three of them subscribe for the Crisis.

I was at the Quarterly Conference held at Russell's Corners, Sauk Co., last March. Bro. G. W. Barnes (formerly of N. H.) lives here; and during the last year or more has started a good interest in this and adjoining localities. Several have embraced the truth, and are strong in the faith. Others are convinced that these things are so, and often contend for the faith, but do not take upon themselves the responsibilities of christians, and reckon themselves on the Lord's side. The Conference was attended by Bro. Y. Higgins, Evangelist, who preached the word to us every evening, and the two Sundays in the time. The attendance was fair, but not large. The roads were extremely bad; which probably accounted, in part, for the small attendance. Bro. Barnes was ordained, and a church organized.

After the Conference, I went to Sauk Prairie with Bro. Bush (formerly of Massena, N. Y.), and spoke to them five times in his vicinity. Had as good attendance as could be expected, the roads being so poor. I here found much encouragement and consolation in talking over the events of our past history as a people, and our strong ground of hope for the future. They had stood up for the truth without any apparent success, till they were almost discouraged; but the Quarterly Conference in their vicinity (about fifteen miles), and the opportunity of hearing and conversing with one of "like precious faith," after hearing error presented for truth, and darkness for light so long, gave them much encouragement to strive on and hold out firm in defence of the truth.

After spending a week or more with them and Bro. Hines, also from N. Y., whose kindness I would remember, I went to West Point, Columbia Co. I there found Brn. Stone and Polly (formerly of Massena, N. Y.) Sent out an appointment, spoke to them once, and had good attention. Conversed much on the present condition of the church, in reference to spirituality, and measuring ourselves by the word, and not by ourselves. I trust the conversation was not in vain. We engaged in prayer, and parted reluctantly, but hope to meet again in the kingdom. On my way to Bro. Barnes', I stopped all night with one who has lately taken a stand for the truth through the labors of Bro. B. He told me that he had been a believer in the "life and death" view as taught by us, for twenty years, having heard it preached about that time since in Nova Scotia, by an old acquaintance of his, who had been educated for a Catholic Priest; but had found, in studying the Greek and Hebrew [illegible] readings, that the popular doctrine of an "immortal soul," "endless misery," etc., were not found in the Bible; and he ran away from Rome, determined never to preach what he knew to be a lie. He was compelled to go under an assumed name, lest the Catholics should take his life [illegible].

Leaving Bro. Barnes, I went to see Bro. G. W. Turner, [illegible] of [illegible], formerly of Syracuse, N. Y., [illegible] Eld. C. B. Turner. [illegible] since last fall, [illegible] of life, an opportunity [illegible] [illegible]. Assisted by [illegible] awakened a good interest, and [illegible]

[illegible] went to Wonewoc, led there by frequent requests from persons wishing to hear on the Advent faith. Was received and well entertained by a Mormon. Spoke on Spiritualism as a sign of the times. The [illegible] of this place are infidels; but they turned out well, and listened with attention. They have no place suitable for meetings at present. An old grocery was obtained for this occasion. They design to build a school-house this season, and wished to have a course of lectures on the Advent truths, as soon as they could then provide a convenient place to assemble.

Leaving with them some tracts and books on our faith, (silent but effective preachers,) I went to Viroqua in Badax Co., where Bro. T. Higgins has labored the past year or so with fair success, and also in the vicinity. Found Bro H. absent with his wife attending an appointment in Seneca. Went to Springville (about three miles), and introduced myself to Bro. Morse, formerly of N. Y. State, and found a "pilgrim's home" with them. They were believers before they came West, but hearing no Advent preaching, they had almost forgotten how it relished, till they found "a feast of fat things" in hearing Bro. Higgins. I found other good and interesting brethren here, the fruits of Bro. H.'s labors. Among them a Bro. and Sr. Dodgeson, who, it seems, have meditated much on the doctrine of future punishment, but have, as they affirm, found themselves utterly unable to reconcile the doctrine as they have heard it preached, with the character of God as presented in his word. But hearing the doctrine of the destruction of the wicked, and life only through Christ, they immediately became interested, and searched the word gladly, to know whether these things were so. They have become firmly established in the truth, and are able to give a reason for their hope.

Bro. H. having returned, I went back to Viroqua, and found him somewhat afflicted in body; nor was sister H.'s health excellent, but they were both strong in the faith, looking for that blessed hope. Although they have been "disappointed" with others, and have long fought the battles of the Lord, in trials oft, and beginning to feel the infirmities of age creeping on; yet having watched with anxious solicitude the tarrying of the Bridegroom, they await the cry, "Behold he cometh!" ready to trim their lamps and go out to meet him.

A few weeks after leaving here, I visited Appleton, on Fox river, where I found several brethren, some of them from Homer, N. Y. I spoke to them several times; first on Spiritualism, and followed on the coming of Christ and the saints' inheritance, and closed with the destiny of the wicked. In speaking on Spiritualism, I gave the Spiritualists an invitation to attend; and at the close of my remarks each evening, gave liberty to reply. As I took the position that these miracles were performed by demons (Rev. 16 : 16), and that Spiritualism was a counterfeit of christianity got up by the evil one to deceive, and finally destroy those who follow it; and that these miracles were calculated only to confirm and establish them in their delusion; they were not a little irritated with the support which the Bible gave to my position. Like most other Spiritualists, they had become so used to "blowing hot and cold with the same breath," in reference to the Bible, that to overthrow the arguments I had drawn from it against them, the speaker condemned it as "the work of knaves," saying also, that any doctrine could be supported by it; and yet, when he came to speak in favor of his position, alluding to various facts and phenomena as arguments for Spiritualism, he did not hesitate to affirm that the "Bible supported Spiritualism;" and he said more: that, "Spiritualism supported the Bible." He said that the Bible was written by mediums, and that all the angelic communications recorded in it, as the appearance of angels to Mary at the conception of Christ; to the shepherds at the birth of Christ; to his disciples at his resurrection; and to John on the Isle of Patmos; were but "spirit manifestations," such as we now have among Spiritualists. I showed the audience that, in each of the cases cited, "angels" communicated and not "spirits;" and that the Scriptures hold out to the believer a hope of being made *equal* to the angels, and not angels in truth; that an equality demands two identities—the angels, and those who are made equal to them. That the office of angels is to "*minister* to those who should be heirs of salvation;" but the office of glorified saints, to "*judge angels*." That "the spirits of just men made perfect" are not included in the "innumerable company of angels" to which we shall attain.

The gentleman then wished to know what evidence I had that angels existed before man had died. I called his attention to Job 38 : 7, asking him who the "sons of God" were, that "shouted for joy" when the "foundations of the earth were laid?" He seemed unable to meet it to his own satisfaction; and every attempt to patch up his defeated theory only made it look [illegible]

[illegible] Spiritualism [illegible] the [illegible] church [illegible] interested in the truths we advocate [illegible] under the direction of the Methodists. But the Spiritualists evidently maintain an equally strong front. A professor in the College has been lecturing in favor of Spiritualism, which has caused the officers much annoyance. They appointed several meetings to consider his case; but he still holds his professor's chair, without (as I am told) yielding his inclinations to Spiritualism. The President, also, (Dr. Cook,) seems determined to keep up with orthodoxy, if he has to follow it into Spiritualism; for I am credibly informed that, in a conversation on future punishment, not long since, with a gentleman in the vicinity, he stated that, if it was true that there is no place of punishment now in existence, it was not time to preach it yet.

I scattered tracts at the various places visited, and here among others; but I have just received a letter stating that the tracts left are all scattered. I would commend this place to those who have the disposal of "free tracts for the West." Send to John Griswold, Appleton, Wis.

I have learned that Brn. Stephenson, Reed and others, are having good success in this State; and also that some of the Sabbath brethren are spreading the life and death truths with energy; but as these are all the places I have visited, I cannot speak particularly of others. I think on the whole, that Wisconsin is as promising a field for laborers as I have found in the West.

I. K. Lombard.

So. Exeter, Me., August, 28th, 1859.

For the Crisis.

Conference in Reading, Mich.

Agreeable to appointment, the church of God in this section of country assembled in the flourishing village of Reading, Mich., and listened with much interest to the proclamation of the gospel by our dear Bro. and Sr. Mansfield who are worthy luminaries of the cross of Christ. Their discourses were good, well adjusted, and timely; and doubtless will secure a lively interest among the people to the faith and hope we cherish; and trust that the meeting will also serve to arouse all of our brethren and sisters to renewed energy in laboring effectually to carry forward the best and holiest of all causes among men.

There have been some trials and disaffections among us for a time past; but I trust that the darkness is receding. Already there are omens of better days. O Lord, hasten it in thine own appointed time! is our fervent, daily prayer. When the church occupies that prominence which the gospel affords them, no human influence can withstand their burning testimony, without feeling that they are fighting against God and the salvation of their own souls. We occupied the Freewill Baptist meeting-house—a commodious place, during the meeting. Our Baptist friends truly deserve praise for their liberality; and may their liberality lead them to understand, receive and acknowledge *the truth* presented on that occasion. The Methodist friends were out, notwithstanding their minister in his announcement of our meeting made remarks, the tendency of which was to prejudice more than enlighten his hearers relative to our true position upon the subject of Spiritualism; but his congregation gave us a respectful hearing; and I feel confident it was not altogether a lost opportunity to them. May they always find it a pleasure to "live not by bread alone, but by every word that proceedeth out of the mouth of God," irrespective of party interest.

It is in this connection that I would in behalf of our friends who reside some two and three miles away, tender to Sr. Turner (a member of the Methodist church, and wife of one of our merchants) our grateful acknowledgements for her spontaneous and polite invitation to Bro. and Sr. Mansfield, to partake of their hospitality during the meeting, which they did; and may the manifold blessings of that God who remembers all benevolence bestowed upon his servants, rest upon them here and hereafter. We remember Bro. and Sr. Wigent, and others, who kindly cared for our friends during the meeting. May the blessings of Abraham be theirs in this life, and a rich reward at the resurrection of the just.

The meeting closed with a discourse on Spiritualism by Sr. Mansfield. Spiritualism for the last few months has found some converts here. Some ministers have endeavored to meet it; but, as Sr. Mansfield said in her discourse, "Not having the right tools," of course no advantage was gained over the enemy, but rather they rejoiced over all efforts to destroy them. But when the word of God was unsheathed and applied in a proper manner, it dwindled into insignificance. The discourse was appreciated by nearly all of the congregation, and none, I think, can fail to discover the power of truth as presented on that occasion. It was mighty to the pulling down of this satanic delusion; and I trust that Spiritualists themselves, after more mature reflection and investigation, will abandon it, as unworthy of their sympathy and support. I can not censure and condemn, as some orthodox ministers do, that class of people; from the fact they have all been nurtured and trained in the school of [illegible] mortal soulism, till they have ripened into modern Spiritualism, which is the legitimate fruit of that doctrine.

Viewing this phenomenon as we do, the doctrine of no immortality only through Christ, and the unconscious state of the dead, holds a very prominent place in our preaching; and I hope all of our ministering brethren, lay members, and all who sympathise with us, will keep these truths before the people; for if any thing will save people from that delusion which is swallowing up its thousands, this will do it.

A short time since, a minister not far from here preached a scorching discourse against Spiritualism; and then two weeks after, preached a sermon on the immortality of the soul—consciousness of the dead—going into the spirit land at death,—and even went so far as to say that the spirits of the dead did communicate with the friends they had left! Can such ministers be any thing but Spiritualists themselves? I leave the candid and unprejudiced to judge.

A. N. Seymour.

The World's Crisis.

BOSTON, OCTOBER 5, 1859.

Queries.

A correspondent asks the following questions:—

1. Will the wicked endure as long as the righteous?
2. Did God breathe into man a part of himself?
3. If there is a part of God in man, will it die? if not, what is the soul of man?
4. Is man, or a part of man, sensible after death, before the resurrection?

1. "*Will the wicked endure as long as the righteous?*"

This question is very easily answered, if we adhere to the *Bible*. David says, "For yet a little while, and the wicked shall not *be*; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 10. This shows that after a while the wicked will not exist; and consequently will need no place for a residence; hence the declaration, "Thou shalt diligently consider his *place*, and it shall not be." There is no place provided for them. Why not? Because they are not to be *destroyed* and need none. "He that being often reproved hardeneth his neck, shall suddenly be *destroyed*, and that *without remedy*." Prov. 29: 1. If the time could ever come when they would be restored to life again, after their destruction, such restoration would be a *remedy*. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that *they shall be destroyed forever*." Ps. 92: 7. Paul says, when speaking of "the enemies of the cross of Christ," that their "*end is destruction*." Phil. 3: 18, 19. And to settle the matter forever, beyond all dispute, he says of those who "obey not the gospel of our Lord Jesus Christ," they "shall be punished with *everlasting destruction*." 2 Thess. 1: 8, 9. The word *aionion*, here rendered everlasting, is the same one that is rendered *eternal*. Hence we find it most clearly taught in the Scriptures that the wicked will cease to exist as conscious beings. When speaking of the Savior's future work, John the Baptist says:—"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat [the righteous] into the garner; but he *will burn up the chaff* [wicked] with unquenchable fire." Matt. 3: 12. If the fire could be quenched, a portion might be saved, but as it is unquenchable, it must utterly consume the burning object. Says David, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall *consume*; into smoke shall they *consume away*." Ps. 37: 20. When they have consumed *away*, are they living in full strength and vigor? The absurdity of such an idea is too palpable to need a moment's time to make it plain to the unprejudiced.

In the parable of the tares and the wheat, the Savior tells us, the tares represent "the children of the wicked one;" and then says, "*As* the tares are gathered and *burned* in the fire, *so* shall it be in the end of this world." Matt. 13: 40. Admitting the wicked are to be burned *up* and be no more, how could the fact be more plainly expressed than in the Scripture language already quoted? If the Bible writers do not mean what they *say*, how can we tell what they do mean? Another says, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

Without quoting the multitude of other plain Scriptures on the point, corresponding with those already adduced, we submit these in answer to the question,—"*Will the wicked endure as long as the righteous?*"

We have found it declared, "Yet a little while and the wicked *shall not be*;" "his place . . . shall not be;" "they shall suddenly be *destroyed* and that without remedy;" "they shall be *destroyed forever*;" [illegible] in destruction;" "everlasting destruction;" "he will *burn up* the chaff;" "they shall *consume*; into smoke shall they *consume away*;" "as the tares are gathered and burned in the fire;" "*burn them up*." We do not see how language can make the subject plainer.

2. "*Did God breathe into man a part of himself?*"

We find no Bible proof that he did. The record of creation reads, "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the *breath* of life, and *man* became a living soul." Gen. 2: 7. We are taught to cease "from man, whose *breath* is in his nostrils." Isa. 2: 22. When Solomon is comparing man and beast, he says, "They have all *one breath*." If this "breath of life" "is a part of God," it would make him partly a *beast*; as we have found this breath of life *common* to men and animals. If such a monstrous doctrine could be believed for a moment, the believers would have a God at war with himself, whenever two men or beasts happened to get mad at each other. If men are a part of God, then he drowned a part of himself at the flood, and burned a part of himself at Sodom. Does a part of God prompt another part of himself to get drunk, swear, cheat, lie, and murder? We will trust the reader to come to his own conclusion.

3. "*If there is a part of God in man, will it die? if not, what is the soul of man?*"

From this question we draw the inference, that it is believed that the *soul* is a part of God. Will God destroy a part of *himself*? "Fear him which is able to destroy both *soul* and body in hell." Matt. 10: 28. "The *soul* that *sinneth* it shall die." Ezk. 18: 4. Does a part of God *sin*? Have we a sinful God? If the *soul* is a part of God, then a part of him sins and "shall *die*." Without pursuing this abominable doctrine further, we think it settled forever that the *soul* is *not* a part of God. In answer to the question what is the soul of man? we would say, the word rendered soul is translated *life* one hundred and forty times in the Bible, and might be thus rendered in many other places. By the soul of man, we mean his *life*, or "animated principle." When used in this sense, it is applied in common to man and beast. The following are a few examples where the words rendered *soul* are translated *life*. "Let the waters bring forth abundantly the moving creature that hath (*nephesh*) *life*." Gen. 1: 20. "Every thing that creepeth upon the earth, wherein there is (*nephesh*) *life*." Gen. 1: 30. "Prolong my (*nephesh*) *life*." Job 6: 11. "If thou save not thy (*nephesh*) *life* to-night, to-morrow thou shalt be slain." 1 Sam. 19: 11. "A righteous man regardeth the (*nephesh*) *life* of his beast." Prov. 12: 10. These may suffice for the O. T.—"They are dead which sought the young child's (*psuche*) *life*." Matt. 2: 20. "For whosoever will save his (*psuche*) *life* shall lose it; and whosoever will lose his (*psuche*) *life* for my sake, shall find it." Matt. 16: 25. "The creatures which were in the sea and had (*psuche*) *life*, died." Rev. 8: 9.

We have now found that the soul of man is not a man inside of man, but the "animated principle," common to man and beast. The *primary* use of soul represents the *whole* being.

4. "*Is man, or a part of man, sensible after death, before the resurrection?*"

The Scriptures settle this question at once. "His *breath* goeth forth, *he* returneth to his earth; in that very day his *thoughts perish*." Ps. 146: 4. "There is no work, nor *device*, nor *knowledge*, nor *wisdom*, in the grave whither *thou* goest." Eccl. 9: 10. "The living know that they shall die, but the dead *know not anything*." Eccl. 9: 5.

Christ's Kingdom.

A correspondent inquires:

1. "Do the Scriptures teach that Christ has, or that there is a spiritual kingdom set up on the earth at this present time?

2. What shall we understand by the kingdom being peace and righteousness?"

To the first inquiry, we would say, we know of no plain scripture that teaches such a doctrine. We do not find one word in the Bible about a spiritual kingdom, or a kingdom of grace; but we read of a kingdom "under the whole heaven," which "shall be given to the people of the saints of the Most High." Again, we read, "Flesh and blood cannot inherit the kingdom of God." If the kingdom is one of *grace*, as many believe, and is in christians' hearts, then "flesh and blood" has inherited it; then it would follow that Paul's statement is not true.

There is one passage, which, at first sight, seems to sustain the idea of a spiritual kingdom, set up in the heart. It is found in Luke 17: 21, "Neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you." The preceding verse introduces the subject as follows:—"And when he was demanded of the *Pharisees* when the kingdom of God *should come*, he answered *them* and said, The kingdom of God cometh not with observation; neither shall they say," &c. In the sermon on the Mount, the Savior said to his disciples "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter *into* the kingdom of heaven." Very strange that he should then tell the Pharisees themselves, that the kingdom was already in *them*, when we can [illegible] no where find [illegible] his disciples that the kingdom was in them. Observe, the Savior informs his followers, that except their "righteousness shall exceed" that of the Pharisees, "in *no case*" shall *they* "enter *into* the kingdom,"—not the kingdom *into them*. There is a wide difference between going into the ocean, and having the ocean go into us. And, again, it is very singular that those wicked Pharisees should be the only people that had the kingdom *in* them; a people who hated Christ and his teachings. If this remark in Luke 17: 21, had been made to Jesus' disciples, there would have been some more plausibility in the position. But what does he mean? The word *basileia*, rendered *kingdom* in Luke 17: 21, may also be correctly translated "Royal Dignity, Royal Majesty," and is rendered in the latter way in the Emphatic Diaglott. By "Royal Majesty," we should mean the *King*, instead of the kingdom. In the margin of our reference Bibles, our translators have put the word *among*, as a substitute for *within*; thinking the passage would be properly translated if it read, "the kingdom of God is *among* you." We heard Prof. Whiting* preach on this subject, in New York, who said this clause should be rendered, "The *King* is among you." This makes the passage plain and harmonious with the context and all the rest of the Bible.

2. "What shall we understand by the kingdom being peace and righteousness?"

The text referred to is in Rom. 14: 17. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." We understand the apostle to mean that the kingdom of God does not consist in eating and drinking, or merely gratifying the lower passions and animal appetites, but a world where no unrighteousness is found, but all are peaceable, and joyful in the Holy Spirit. We learn that in the "new earth,"—the kingdom,—which the saints are to inherit "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." When "the saints of the Most High shall take the kingdom," [not the kingdom take them] then will they possess a land noted, not for gluttony and drunkenness, like the present world, but for *righteousness*, *peace* and *joy*.

* As a Hebrew and Greek scholar, Prof. Whiting is said to be second to only one in the United States.

Campmeeting Item.

In our report of the Wilbraham campmeeting, we omitted to state that Sr. M. S. Mansfield, Buchanan, Mich.; and Sr. Elvira Fenn, Brookfield, Ct., were commended to the churches of Christ, as faithful laborers in his vineyard. They have proved themselves worthy the confidence and support of those where they may labor.

The reason of the omission was because we expected Bro. H. L. Hastings would prepare a report of this interesting part of our exercises; as he has the recommendation which was unanimously adopted by the church at this meeting.

For the Crisis.

Tracts for our Sailors.

While the noble appeal in behalf of sending books to the far West, has been as nobly responded to, there is considerable interest being manifested in another direction, the object of which is the scattering of tracts among seamen. There has already been much done it this way, and doubtless good accomplished; but the major part of the theology thus disseminated is not in strict accordance with the Bible.

In view of this, it is suggested by a number of brethren residing in the various seaports, that a tract be written for GRATUITOUS circulation among sailors; which, by its style, will arrest their attention, and, having done so, make them acquainted with some of the prominent truths by which we are distinguished. The importance of this step is obvious, as every ship, thereby, might be made to contain one or more missionaries, to carry the glad tidings of a Savior's coming to every nation and kingdom under the whole heavens. The generous tar will at once take hold of the life and death doctrine, and with as much earnestness as he has often rejected the "hell-fire code" of popular belief. Gross superstition, which once prevailed among this noble race, I may say no longer exists; although some old "salt" may still insist upon the existence of mermaids and the "flying Dutchman."

I have been asked to write such a tract. I will do so, with God's assistance, to the best of my ability, provided I get enough to publish it. The distribution among sailors *must be gratuitous*; for however ready they are to "shell out" for what suits their taste, you cannot find one in an hundred to pay for a tract.

I know the Adventists have many calls upon their liberality, yet I would make an earnest appeal in behalf of the "blue jackets." My profoundest sympathy is with them; for I know that they are, as a whole, the most generous and honest-hearted men. Being associated with them from my boyhood, I feel deeply upon this subject. Isolated as they are so much from the world, their vagaries mainly arise from the novelty of being at liberty; and I never knew a truly-bred seaman who was proof against [illegible] the tale of sorrow [illegible] handed the supplicant [illegible] a sailor [illegible] Israelite [illegible] no guile; and it is marvelous, the salutary influence which such an one exercises among a ship's company. He has to put up with "considerable" at first; but, having once established a *character*, he is ever after honored.

Now fifty or sixty dollars will set this work a going, and those who aid have the privilege of partaking in the distribution. Dear brethren, and sisters, too, the object is surely worth an effort; and I feel assured that I do not make this appeal to you in vain.

Jno. F. Cotton.

Boston, Oct. 1st, 1859.

For the Crisis.

"In Union there is Strength."

To the brethren scattered throughout the eastern portion of Pa., "of like precious faith":—As I know of no united action on the part of the brethren of eastern Pa., or of church order for the spread of the gospel as we believe it, I may ask how can much good be accomplished? "In union there is strength." Dear brethren, is it not high time that we, as a people, (who are looking for the soon coming of the Savior to give eternal life to all his believing ones,) should be up and doing? The brethren east and west are proclaiming life only through Christ, and his speedy coming, and much good is being done, the Lord is blessing their labors (as the Wilbraham campmeeting testifies); and shall we remain inactive, while thousands of our fellow men are perishing for lack of God's truth, and a money-loving ministry are dealing out fables for filthy lucre? Dear brethren, let us try some plan whereby we may act in concert, that we may do some good, and be the means under God of saving souls. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 20. Can we not have a conference meeting sometime this autumn, to devise means whereby we may assist each other in preaching the word of life to dying men, and in spreading the glorious truths of the gospel of the "Son of God?"

Could not the following plan be adopted? Let the preachers meet, say in November, in some central place, as Lancaster, Reading, or any other place between Philadelphia and Harrisburg, as a majority of the brethren may select, and an invitation given to the brethren and sisters to meet with us on a Thursday or Friday, and hold over the Lord's day; evenings and Lord's day for preaching, etc., and the intermediate time for business. If such a plan can be adopted, and I think it can, I pledge myself to do all in my power for the cause we so dearly love. If brethren will communicate with me and enter into the above plan, or suggest any other so the cause of Christ may be advanced, I will do all I can.

Yours, brethren, in hope of eternal life through Christ alone.

Chas. H. Sutton.

Manayunk, Philadelphia, Pa.

For the Crisis.

A Call For Help.

What think you of this? I speak to those who are looking for the Lord soon to come, and who enjoy the blessed hope of entering the kingdom then. Can we not get this precious truth before many others, and be instrumental of awakening and leading some more of our fellow men to Christ, that they with us may reign on the new earth? I think so, you think so, too; then let us rally, and do *all* we can to fill this part of the land with the good news of a coming Savior. Christian charity not only works at home, but goes abroad to do something for the perishing. Let us send the word into new places where they call for it, and also strengthen the things that remain in old places.

You see by the report of our late State Conference in Maine, that an evangelizing system was adopted, a treasurer, and committee of three chosen, to act and send aid to new and destitute fields as means shall be furnished. We want to aid the preachers, that they may spend all their time in the field, and also sustain one or two evangelists who would like to come among us from abroad. Shall we do so? It is for you to say. Some of us will do all we can. Will all do so? It is to sustain God's men in leading sinners to Christ. We earnestly solicit aid from all who will, in the state and out of it. Do not hesitate to give because you can do but little. "Two mites," or one, will be acceptable; anything from one cent to one hundred dollars to put into the treasury of the Lord will be used in his cause. Some can give $5, some $10, some $25, some $50, or $100, by a little sacrifice. One of our preachers gave $10, and another $5, for this work. Can we not raise $1000 to be used in this work the coming year? By a little energetic activity, self-denial, sacrifice and devotedness to the cause of Christ and his kingdom, it can be done. Book publishers, who will, may donate books and tracts, and we will gladly use them.

Come, brethren and sisters, the end will soon be here. Let us work while we can. Begin to "lay by as the Lord has prospered you." All our ministers will act as agents.

There are some scattering ones all over the state, who wish the Advent ministers would visit them. Send in your mite to help them and [illegible] also. Some can send pledges to do when their money comes in, within the year. We wish to know on what to depend, and how fast to proceed in the work. You can correspond with Geo. Humphrey, of Yarmouth; Ralph Harley, of Sheepscot Bridge; or with I. C. Wellcome, the treasurer, at Richmond, Maine.

I. C. Wellcome,
Geo. Humphrey, Committee.
Ralph Heeley,

The Christian's Standard.

BY H. L. H.

Every system must have its nucleus—every army its standard; and, in order to a proper understanding of any system, we must possess a knowledge of its central point. Astronomers were for a long time sorely perplexed in their investigations, because they believed that this globe was the centre of the universe, and consequently they expected the sun, moon and stars to move merely as the attendants of this world. They, of course, found everything in inextricable confusion, until at length some one unlocked the mystery by showing the sun to be the common centre, around which the earth and other planets must revolve.

A similar difficulty would seem to exist in the minds of believers in christian doctrine, who have taken anything but the true gospel centre as the centre of their respective systems. Some persons have done this. Seizing upon some glorious doctrine which may have been by others too much neglected, they have presently and often ignorantly attached to it an undue importance, and have made it the central point of their system of truth—the one object that, gaze from which side they will, they seem always to have in full view.

The result of a course like this, is like that produced by placing the shaft of a heavy wheel anywhere but in its centre. In turning the wheel under these circumstances, it describes, what is called an "eccentric circle;" it is varied in its movements, and if ever suffered to regulate its own position, will always stop with the heavy side down.

Seeing that there must be a centre to the christian system, we inquire, what is it? We answer:—

First: it is no man, or class of men. The gospel of Christ revolves upon no such axis as this. Popedom with its countless abuses, evils, and absurdities, is an example of an experiment of this description, and the result has shown how one-sided was the nucleus proposed by those that have upheld it.

Again, the centre of christianity is no doctrine or class of doctrines. Doctrines occupy their appropriate and important position, but they are not the centre. The evils resulting from disregarding this principle, are apparent in the numerous one-sided and proscriptive systems of the present day. Some doctrine is selected as the true centre; but an observer will soon understand, by the jolting of the chariot, that the axles are anywhere but in the centre of the wheels.

What, then, is the centre of the christian system? We answer, *a living, personal, Jesus Christ*. Nothing else can fill, or should be allowed to usurp, the place of "Christ who is all and in all."

The systems of men leave Christ in a great measure out of the account. He may be a skilled practicer of cunning arts—he may be a profound philosopher—he may be a good man—he may be a great prophet—he may be anything or everything but the only begotten of God, the light, the hope and the Savior of the world. Others, while they grant all that the Scripture teaches with regard to the character, power, and office of Christ, yet they seem practically to leave *him*, to a great extent, out of the calculation. This class, while they think much of salvation, seem to forget the Savior; while they think much of rewards, they forget the Rewarder; they think much of the kingdom, but forget the King; and, while the mighty work of redemption attracts their thoughts, and calls forth their admiration, they seem to forget the glory that is due to the wondrous Redeemer who hath devised and accomplished all this mighty work. This should not be so. No doctrine, however important, no truth, however dear, can supply the lack of this chief corner-stone.

The position that Jesus Christ was to occupy in the economy of grace, seems to be intimated by the prophet Isaiah, who describes him under the figure of a rod or scion, out of the stem of Jesse, and a branch that should grow out of his roots, which he also characterizes as a root of Jesse. These two characteristics are found in but one personage, and the two ideas are beautifully connected by one who said, I am the root and the offspring of David. This linking together of ideas, answers the question that so often puzzled the Jews—"how is he then his Son?" For we are as the root of David, David called him Lord; as the offspring of David, "he is his Son."

In the first, this personage appeared. Not in kings' palaces; not, [illegible] by

[illegible] circumstances of earthly glory [illegible]. But a Jewish couple were traveling by the way; night overtakes them at Bethlehem; there is no room in the inn; beneath the shelter of the stable, the mother brings forth her first-born and lays him in a manger—the prophecy is fulfilled—he is a rod out of Jesse, and to human appearance a root out of dry ground.

But this same personage was to stand for an ensign to the people. This babe, that drew its first breath within the humble walls of Bethlehem's stable, was to be a rallying point for the world—an ensign for the people.

The uses of an ensign are various, and vary with circumstances. In the camp, it is used as a central token around which men can congregate. To it, all who desire to enlist and engage in the warfare, gather themselves together. Under its flowing folds the gathering hosts are disciplined and marshaled for the conflict.

While marching, the utility of the ensign is obvious. Every army has one. While the Israelites were passing from Egypt to Palestine, they had their standard. It was that glorious pillar that loomed up before them—by day a cloud—by night a flaming fire. Throughout their weary journeyings it maintained its position, leading and guiding the wandering hosts amid all the perils of the wilderness, until at last they reached the borders of the goodly country for which they had so long sought.

In battle also, the ensign is always visible. It is found in the point of the fiercest conflict—while it floats, the conflict is still undecided, and gathering under it and trying to maintain its honor, soldiers fight as they fight no where else.

Beyond the conflict, when the victory's gained, the ensign is never forgotten. Wreathed with garlands—borne on amid bursting acclamations of the victorious warriors, it waves in beauty alike above the victors and the vanquished.

Two objects amid these varied scenes are attained by the use of the ensign. First: it indicates the rallying point or place of authority—the centre of the army. Second: it shows to every beholder the character of the army that rallies beneath it.—each nation possessing its peculiar standard. Whenever it is unfurled, all who behold it are instantly informed who those are that follow in its train.

Christ is the christian's ensign. He is the one object to which every eye should turn; not by constraint, as the finger of Baalam was turned towards the star of Bethlehem; but with earnest, humble and inquiring disposition, like that of the angels who "desire to look into" redemption's glorious mysteries. Toward this standard, everything that is of God seems to turn our gaze. To this everything else, both of law or gospel, converges. Types and shadows find their substance here. The slain sacrifice, the passover, the first fruits, the law with its sanctions, the priests with their sanctity, the prophets with their prophecies, and even the burning and shining light, the prophet, and "more than a prophet," all seem to come and present their commissions and their followers to him who stands as an ensign of the people. The apostles also determined to preach not themselves, but *Jesus Christ the Lord*—to know nothing but *Jesus Christ* and him crucified; and, awed by their presence, it was not till after their "departure" that men dared to "arise speaking perverse things to draw away disciples after them."

Here, then, is the christian's ensign, and under it *christians* should rally. The importance of what we come together *on*, compared to what we come together *under*, is inconsiderable. Let our platform be as good as it may be, our camp as correctly arranged as it can be, if we are not under this ensign "we are at fault."

Not only should the christian *rally* under this standard, but he should always *march* beneath it throughout all his pilgrimage. If any man serve me *let him follow me*, is the direction given by Jesus and reiterated by Paul and every other minister, be ye *followers of me even as I also am of Christ*.

In the battle also, they should ever gather around this ensign. Here, amidst the smoke of constant conflict, they should fight the good fight of faith. Here should they wrestle against principalities and powers, and the rulers of the darkness of this world. Here should they resist unto blood, striving against sin. Here should they resist the devil until he flees from before them. Here should they war a good warfare, until the herald's voice is heard proclaiming the warfare accomplished and the victory gained.

In connection with the announcement of the uplifting of this ensign, two other features are declared.

First: to it shall the *Gentiles* seek. The Jews had their standards. *Professedly* they were Moses and the prophets, really they were the doctors, and traditions of the elders. A few of them followed Christ, but the majority refused to rally beneath this humble ensign. But if we look at the Gentiles, we see a Syrophenecian approach, we see a Samaritan drawing near, we hear Jesus saying, "go ye into all the world," we behold Cornelius sending to Joppa [illegible] [illegible] [illegible] ing our eye along the world, we behold [illegible] rallying to the ensign, serving the one Lord," confessing the "one faith," being buried in the "one baptism," and rolling on like rivers from the far-scattered mountains, to mingle in the one "family" that says to God, "our Father which art in heaven"!

What has produced this result? What has gathered together these incongruous materials and blent them in one perfect mass? What has gathered delegates to "the church of the first-born" out of every kindred, nation, tongue and people? Was it a doctrine? Was it a man? It was a LIVING CHRIST. One who had died for their sins—had risen for their justification—who ever liveth to make intercession for them, and who shall come again to redeem his people and exalt them to his own right hand.

This was the ensign around which they rallied, and this glorious gathering beneath it was foreseen by the prophet, who said, "to it shall the Gentiles seek."

Second: "And his rest shall be GLORY" (margin.) The soldiers of Alexander, after following him till he had conquered the Persian Empire, and overrun India so far as the river Ganges, seeing no prospect of a termination of their toils, refused to follow him across the vast deserts that lay beyond. They feared no foe, but they desired a rest after having so faithfully served their king; but in following him, they saw nothing but a prospect of interminable toil before them.

Not so with the christian's condition. Those who march beneath this standard, have in prospect a peaceful rest. But what is this rest? Shall it be mid scenes of sorrow? Shall it be idleness? Shall it be decrepitude? Shall it be insensibility? Shall it be death? Oh no! Such rest is afforded by this world—this shall be all unlike it, for "THIS REST SHALL BE GLORY." There is the end. "Salvation with eternal glory." Sweet conclusion of the sad scenes of earth. The storm is past and sunlight gilds the world. The din of battle's past, and blending with, and swallowing up, its closing cry, is heard the holy song of peace. Bliss smiles from shore to shore. Joy fills a ransomed world. The ransomed ones are there, and their sweet songs are borne on Eden's gales. Crowns of glory are bestowed upon them. Saints and angels walk in harmony, for they are "equal." Purity and peace are conjoined; for God hath made the world "first pure and then peaceable." The ENSIGN, too, is there planted in glorious and everlasting triumph on Zion's sacred heights, and beneath it the war-worn saints repose in endless peace.

Brethren! you see the ENSIGN, will you "seek it?" Now is the hour of conflict. A little before you is the eternal rest. God help us to gather round the "ensign." God help us to march under it, to fight under it, to conquer under it and to rest under it; for HIS REST SHALL BE GLORY!—*Selected.*

Correspondence.

From E. Macomber.

BRO. GRANT:—When I read letters from brethren and sisters in the Lord, my mind is strengthened. In this hour of temptation, besetments and false accusers, we should endeavor to comfort one another with the words of faith. "That ye may walk honestly toward them that are without, and that ye may lack of nothing." Here we notice that, having faith in the Lord and fullfilling his requirements, we may lack nothing. Thank the Lord for this promise! These words, and their context, surely are a comfort to the children of the Lord.

As we look abroad, we may not doubt the Lord's near approach; we can see fulfilled many things spoken of in his word, being positive evidence of his immediate advent.

Sunday Eve, Aug. 28th, after being in a meeting with unbelievers, trying to awaken them to a sense of their condition, and opening the word of the Lord to them, speaking of things to come, and being filled with the spirit of the living God, we saw Satan's kingdom tremble; and, thank the good Lord, I expect to see it fall very soon. You, my dear brethren, that have faith, pray for Block Island, that it may be visited with the power of God, and that some of the Lord's servants may be compelled to come over and help us; that the Lord may have a company of jewels on this island of the ocean at his coming.

I believe in days gone by, the seed has been abundantly sown here, and some of it fell on good ground; but now it wants watering and nourishing, to spring forth to everlasting life. Oh! may the Lord water it from the wells of salvation, and vivify it by the warming influence of his Holy Spirit. For this I pray.

New Shoreham, R. I.

From Wm. H. Shackford.

BRO. GRANT:—It affords me great pleasure to receive the *Crisis*. It is an oasis in this desert of sin and sorrow,—a mentor, pointing out the path of truth. As often as I receive it I am reminded of the pleasant hours I have spent with the brethren in that "upper room," speaking of the [illegible] [illegible] And often, on [illegible] to Chapman Hall, where I heard the words of life and truth from the lips of Brn. Burnham, Hastings, and Moncrieff. I feel thankful that I ever heard the truth, and have been set free from some of the errors that bind me here in this world.

Go on, dear brother, in the good and noble work; and may we all be found among those who shall sing the "song of Moses and the Lamb!"

South Windham, Me.

Obituary Notices.

Died in Plymouth Hollow, Ct., Sept 20th, 1859, EMILY A., the beloved daughter of Elam and Mary E. Potter, aged ten years, one month and ten days.

Her disease was dysentery. Emily was a child much beloved by all with whom she had been acquainted; but few of her age ever command the affections of all as did she. Her sickness, although of but four days duration, was severe; but she was patient in affliction; and as Death laid his icy grasp upon her, the family came around her bed. She raised her eyes to them and saw them weeping. She told them not to weep for her, "for" said she, "I shall come up again in the morning, when Jesus comes!" She did not seem to have any fears of death; but when asked if she had any thing to say to her friends, her reply to each of them was, "You must be good." She leaves a sister to mourn the loss of a faithful companion. May He, who has said, "I will be a present help in every time of need," stand by her in this trying hour, and bring her safely home at last, where she will meet the sleeping one to part no more.

Our brother and sister sorrow not as those who have no hope, for they believe little Emily will come again from the land of the enemy, and they hope to meet her in a land where the inhabitants will never say, I am sick. The funeral was attended by J. W. Crabtree. W. B.

LYDIA, wife of Bro. John Flood, calmly fell asleep on the morning of Sept. 2nd, to rest from her sufferings till all the believers in Christ shall be called forth to receive their promised, eternal rest.

Sister Flood has for some years past been troubled with a cancer in the breast, which caused her death. Her sufferings, though great, were patiently endured. She was a believer in the speedy return of the Savior, to give life to all his believing children. May the blessing of God rest on the bereaved.

W. H. MITCHELL.

Kennebunk, Me., Sept. 26.

Died, in Windsor, Me., June 8th, 1859, Sister ARLETTA M TIBBETTS, wife of Sam Tibbets, aged sixty years.

Sister Tibbets made a profession of religion among, and joined, the Methodists, but, upon hearing of the Savior's coming, she embraced the Advent faith. Since that time she has been identified with those who look for the Lord's return. Her disease was consumption; and although a great sufferer, she endured with christian resignation, and quietly fell asleep in hope of a better life in the world to come. Bro. Tibbets greatly feels his loss, but the hope of the gospel comforts him. Funeral attended by the writer; discourse from Isaiah 25: 8.

JOHN R. HALL.

Summary of News.

FOREIGN.

[Per steamship Asia from Liverpool the 18th.]

It is officially announced that the Great Eastern will leave Portland, Weymouth, on her trial trip, on the 8th of October, instead of the 17th of September, and finally sail from Holyhead for Portland, Me., on the 20th of October, instead of the 29th of September. This delay of three weeks is the time in which Mr. Scott Russell contracts to repair the damage occasioned by the explosion, and to put the vessel in the same condition that she was in when she sailed from the Thames.

The contract, however, does not include any repairs which the boilers may be found to require, and although they apparently sustained no damage, an investigation is said to have shown that the internal stays of the boiler most directly exposed to the shock have either been displaced or greatly weakened, so that the boiler cannot be safely used in the present state.

The decease of Mr. Brunel, the eminent engineer, occurred at his residence in London on the 15th inst., at the comparatively early age of fifty-four years. His last great work was the Great Eastern. On the 5th he was carried from the Great Eastern to his residence in a very dangerous and alarming condition, having been seized with paralysis, induced, it was believed, by over mental anxiety. In spite of the most skilful medical attention he continued to sink, and expired at half past ten o'clock on Thursday night.

The Moniteur published an address to the Emperor, signed by above ten thousand burgomasters. This address expresses a hope that the conditions of peace which his majesty is about to dictate, will be calculated to alleviate the sufferings which appear to threaten the future of Venetia. The address is silent respecting the return of the Arch-Dukes.

The Austrian Gazette, in remarking on the recent article in the Moniteur, argues as the restoration of the Italian Princes has not been effected, chiefly owing to the influence of Sardinia, Austria consequently is not bound to carry out the concessions she has made, including the cession of Lombardy.

The Austrian party is represented as triumphant in Naples, and no reforms are to be expected.

The Paris papers almost without an exception express satisfaction at the announcement of an Anglo French expedition against China, and several of them add a hope that the union of the two flags against a common enemy will strengthen the alliance between the two countries and dispel the recent rumors of a rupture.

The London Daily News states that the government have decided on despatching several steam frigates and corvettes, together with a sufficient number of sailing frigates, to augment the squadron in China. It is also expected that a force of one thousand additional marines will be despatched to China.

The London Times Paris correspondent says it was stated that twelve thousand French troops had been ordered to be held in readiness to depart for China.

The latest news from Italy leaves little doubt of the determination of the Italians to rally on this ensign. Garibaldi was preparing for a general concentration of troops on any given point.

Gen. Fanti, commander-in-chief of the troops of the Italian League, had fixed his headquarters at Bologna. The soldiers disbanded by Victor Emmanuel were flocking around him.

Letters from Rome state that the health of the Pope was almost entirely restored.

SPAIN.

The Spanish forces intended to act against the Moors of the Riff will consist of 12,000 men. A large number of men-of-war have been assembled at Algesiras, sufficient to transport in one day the whole *corps d'armee*, with its necessary *materiel* of war. All the artillery is to be composed of rifled cannon.

AUSTRIA.

It is said that the state of siege in Venetia will very soon be abolished.

The Vienna correspondent of the London Times says it is evident that Prince Metternich's mission led to the recent note in the Paris Moniteur, but it will hardly lead to a recall of the sovereigns of Modena and Tuscany. At the same time, Austria continues to increase her military strength in Italy, where there are now probably 80,000 or 100,000 French troops.

RUSSIA.

The Emperor Alexander has decided that libraries shall be formed in all the vessels of the Russian navy which make long voyages; and he has ordered that a sum of 300 roubles shall be at once given for the purpose from his private purse, and that an annual allowance of 60 roubles shall be made to every ship of the line and every frigate from the same source.

The Russian government has authorized the *Journal de St. Petersburg* to declare that the Russian journals only represent the opinions of their respective writers, and that the government, which "is not in a position either to approve or disapprove them," is nowise responsible for them.

[Three days later.]

GREAT BRITAIN.

The British Government, it is said, have made a contract for a cable of twelve hundred miles, to be laid from Falmouth to Gibralter, in June next. This is to be succeeded by a cable to Malta and Alexandria, thus giving England an independent line, free from continental difficulties. The speedy completion of the Indian line, and its extension to China, is loudly called for, in view of the new Chinese difficulties.

The *Independence Belge* says that Lord Cowley and Count Walewski had been commissioned to arrange the bases of co-operation between England and France in prosecuting the Chinese war.

Three 91-gun ships were under orders for foreign service at Portsmouth, and four gun-boats were being prepared with all haste for China. The utmost activity prevailed at Woolwich and elsewhere, in getting off ammunition, etc.

FRANCE.

The *Times* Paris correspondence says if the reports of the day may be credited, there is a possibility of a settlement of the Italian question which should satisfy all parties, and the general impression was that the political horizon was likely soon to be clearer than for some time past.

The *Constitutionnel* had given prominence to an editorial in which it calls on England to side with France on the Italian question, and the article was regarded as an appeal to England to assist diplomatically in extricating the Emperor from difficulties engendered at Villafranca.

A ship of the line, steel-plated, to be called the Magenta, and the largest vessel in the French Navy, had been commenced at Brest.

The *Moniteur* contains the following announcements in regard to the rumors of modification in the press law: "Several newspapers have alluded to a decree which it was supposed would appear to modify the laws of the press. This news is without foundation. In France the press is free to discuss all acts of the government, and by so doing enlighten the public mind. Certain papers, in becoming without their knowledge organs of hostile parties, claim a large amount of freedom, which would have no other object than facilitating that attacks against the constitution and fundamental laws of social order. The government of the Emperor will not deviate from the established system, which, in allowing a field sufficiently large for discussion, controversy and analysis, prevents, on the other hand, the disastrous effects of falsehood, calumny and error."

It was reported at Paris that France will co-operate with Spain in the expedition against the Moors.

Forts were being armed in the bays of St. Malo and of Cancale, and a plan had been prepared for arming the coast from Antwerp to Port Vendres.

The French outposts on the frontiers of Morocco had been several times fiercely attacked by the native tribes, but they had been repulsed. The government of Morocco is not implicated in those attacks.

THE ZURICH CONFERENCE.

There had been a complete suspension of intercourse between the Plenipotentiaries for several days, but on the 19th, after the arrival of a French courier, the representatives of France and Austria held a conference, lasting three hours.

ITALY.

The government of Tuscany had notified the Plenipotentiaries of the Grand Duke to evacuate the palace within three days. In case of noncompliance, the property of the Grand Duke will be sequestered.

Garibaldi had issued a letter publicly acknowledging his admiring gratitude to the patriotic population of the Italian Tyrol for the heroism of their services during the war.

TURKEY.

The Times publishes the following special telegram from its correspondent:

Constantinople, Sept. 18. A conspiracy to assassinate the Sultan has been discovered. Two hundred persons have been arrested here—among them the Pasha of Albania, who was apparently the chief. Some troops are suspected of participation. The affair originated with a fanatical party.

The Revival in Ireland.

The following extract is from a letter from Mrs. Phebe Palmer, who is now laboring in Ireland, which we take from the *Guardian*.

"No place, I presume, has been more gloriously visited than this, your native place—Coleraine. No church is large enough to contain the people. Open air meetings are held, at which thousands attend. Wesleyan, Presbyterian and Church of England ministers all unite at these meetings.

"At one of those open air services the church of England minister had been requested to address the audience, which consisted of thousands. Every thing went on quietly for a short time. But the Spirit was mightily at work—presently they began to fall down on all sides—all attempts to preserve order were unavailing—the field was strewn all around with men and women, and the moans and cries were such as to remind one forcibly of descriptions of a field of battle; a field of battle it surely was—though a bloodless one. The meeting was then broken up into sections, and every little group was addressed by a lay brother or minister. The meeting was adjourned into the Town hall where many remained until five in the morning. I could write of several other scenes equally wonderful, but time will not admit.

Yet, I cannot desist without glancing at [illegible]. It was that of the children in a large school [illegible] the children, about one hundred and [illegible] all arrested by the Holy Spirit, the whole hundred on their knees, and beside them, ladies and gentlemen, who were too excited to attend extraordinary meetings, the godless, and worldly men of business, and the professional men of the place, here they were, old and young, all crying for mercy. The larger portion of them I believe went away rejoicing."

THE LATE PROFESSOR BUSH.—" * * * For several years he occupied a very small room in the fourth or fifth story of a building on the corner of Beekman and Nassau streets in New York, the walls of which were lined with old books, Hebrew, Greek, Latin and German preponderating. On the floor, too, were piles of huge volumes in vellum; Bibles, commentaries, and lexicons in the Oriental languages. A pine table, two or three wooden chairs, a small stove which retained its place the year round, and a cot bed constituted his furniture. For years, neither brush or broom disturbed the accumulated dust of this secluded retreat, and here the professor wrote those translations of, and learned commentaries on, several books of the Old Testament, which have made his name widely known among theologians of Europe and America. On his second marriage this sanctum was abandoned, and he removed his books to his dwelling house in Howard street, where he lived many years.

Prof. Bush was particularly fond of attending book auctions. It gave him a little harmless excitement, brought him in contact with literary men, who, like himself, were ever mousing about for rare and choice books, and enabled him to procure the books he wanted at low prices. Indeed it may be said that nine-tenths of his books were purchased at auction; besides, as there were few competitors for the literature he sought, he often got old Latin, Hebrew, German, and various Oriental books for a mere song. After using his books a few years, and getting from them all be required, he would send them again to auction to make way for others."—*Prov. Journal.*

Married.

In East Boston, by Eld. J. S. White, on the 11th inst., Mr. GEORGE H. FOSS and Miss AGNES E. ARMSTRONG, both of Boston.

Also, on the 14th, Mr. JESSE H. MERRILL of Auburn, Me.; and Miss T. MARIA HARRIS of Lynn.

Also, on the 28th, Eld. ALBION ROSS and Mrs. IRENA D. WAY, both of Lowell, Mass.

Notices, &c.

The New Music Book.—The Christian Lyre.

Owing to the printers, into whose hands it was placed, failing to fulfill their engagements, the work has been unavoidably delayed, but it is now in a fair way of being speedily completed. We feel assured that when published the book will repay, in its excellence, for the temporary delay. Our friends will please exercise their patience a little longer.

J. V. H.

Book Notice.

Bibles! Bibles! Bibles!

English Bibles. Fresh lot just imported. Four sizes. Diamond Roan 75 cts; Morocco $1.00. Pearl Roan $1.25, Morocco $1.62. Nonpareil Roan $1 25, and calf $1 50. Minion, with references between the verses, sheep $1.25, calf $2.00. Testaments neat gilt, 18 cents to 25. Send orders with cash to Crisis office, or to Bro. Hastings, Providence, R. I.

Conference

In Blooming Valley, Crawford Co., Pa., will commence Thursday evening, Oct. 13th, and continue over Sunday, and as much longer as the good of the cause may demand. A general invitation is given to all lovers of Jesus to attend. Come, brethren and sisters, to the meeting. Come with the intention of doing good, and getting good, and the blessing of God will rest upon us. The brethren here will provide for those that come. Those coming from a distance east or west by Railroad will stop at Erie, Pa. There is a stage running from Erie to Meadville via. Waterford on the old Turnpike. Stop at Woodcock creek, three miles from Blooming Valley. Also an express wagon, via. Edenboro to Meadville. Stop at Sagertown, six miles from Blooming Valley. If friends write me in season, I will send a team to meet them at those places. JOHN T. OAKLEY.

Notice.

I wish those brethren that I have conversed with in relation to making the West their field of labor, and can make or have made arrangements to go this fall, to write me at Springfield, Mass., before Oct. 11th, care of R. E. Ladd. After that date, Earlville, Illinois. I leave Springfield, Mass., for the West, Oct. 12th. WALTER PRATT.

P. S.—Hope our friends on the thoroughfares west will not delay to send notice to the Crisis as requested. W. P.

☞ Will Eld. Chandler please inform the friends at Rough and Ready, Hancock Co., Ill., whether he can attend a conference in that region, (where brethren may appoint) commencing Wednesday, Oct. 26th, to continue over the following Lord's day. I shall be there, Lord willing. WALTER PRATT.

Conference

Will be held in Brown Co., Ill., at Mt. Pleasant, commencing Wednesday evening, Nov. 2d, to continue over Lord's day following. Let there be a general gathering.

WALTER PRATT.

P. S.—I intend to visit our friends in Jersey Co., Ill., in Nov., Providence permitting. Due notice will be given. W. P.

Conference

Will be held in Warren Co., Ill., near Shanghai, or where our brethren may think will serve the cause of truth best, commencing Wednesday evening, Oct. 19th, and continue over the following Lord's day. Providence permitting, I will attend the Conference. Bro. Chandler will be there also, Lord willing. WALTER PRATT.

Notice.

The Lord willing, there will be a conference holden the 14th, 15th and 16th of Oct., in the Jerome school-house, corner of Burton and Flint, in Genesee Co., Mich., four miles N. E. of Grand Blanc Center. Bro. and Sr. Seymour are expected to be in attendance to preach the word of life. Bro. Curry is especially invited to attend, and as many other ministering brethren as can make it convenient. Let us pray for a profitable season.

In behalf of the brethren,

A. F. SEAVER.

Providence permitting, we will hold meetings in the state of Maine as follows:

[illegible] at North Hermon Oct. 7th, and continue over the following Sabbath.

CONFERENCE AT HOLDEN, (where Bro. Clewley may appoint) Oct. 12th, at 2 P. M., and continue over the following Sabbath.

CORINNA VILLAGE, Oct. 22d, at 2 P. M., and over the Sabbath.

[illegible], Oct. 26th, and continue over the Sabbath.

NOTE.—Will some Bro. in this place write [illegible] informing us where meeting will be held. Direct to North Hermon.

J. [illegible].

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. M. GRANT appoints to preach in Boston....Oct. 9th

Providence permitting, we will commence a series of meetings at Fort Edward, or Sandy Hill, as Elder Parry may appoint, Wednesday evening, Oct. 12th, and continue every evening through the week, and over the Lord's day, and as much longer as may be thought best.

MILES GRANT.
S. G. MATHEWSON.

H. Munger appoints to preach in
Exeter, Wednesday....Oct. 12th
Portsmouth, Thursday....Oct. 13th
Kennebunk Port....Oct. 14th to 18th
Biddeford, Wednesday....Oct. 19th
Portland, Thursday....Oct. 20th
Portsmouth, Sunday....Oct. 23d
One week at liberty to go where a door opens.

Eld. Walter Pratt appoints to preach in
Scitico, Conn., Monday eve....Oct. 10th
Springfield, Mass., Tuesday eve....Oct. 11th
Albany, N. Y., Wednesday eve....Oct. 12th
He will not have time to stop in Mich. and reach his appointment in Earlville, Ill., on Sunday, Oct. 16th.

Brother Lederer of New York, the converted Hungarian Jew, will preach for the Advent Church in Bristol, Ct., Sabbath, Oct. 9th.

Eld. J. Blain will be with the church in Seneca Falls....Oct. 9th

Providence permitting, I will preach in Earlville, Ill....Oct. 16th
W. PRATT.

Eld. Jona. Wilson appoints to preach in
Natick and River Point....Oct. 12th to 18th
Foster....Oct. 21st to 28th
From thence to No. Scituate, and stop as long as desired.

Eld. S. W. Bishop will preach in
Warner, N. H., (Waterloo school-house) Sunday, Oct. 9th
Exeter, N. H....Sunday, Oct. 16th
Portsmouth, N. H....Oct. 19th, 20th and 21st
Dover, N. H....Sunday, Oct. 23d

Eld. Thos. Smith appoints to preach in Lincolnville Centre, (Young school-house) Oct. 9th

Eld. William Shepherd appoints to preach in
Wallingford....Oct. 6th
Meriden....Oct. 7th.
(Will Bro. Ira Morgan arrange.)
New Britain....Oct. 9th
Harwinton....Oct. 11th.
(Will Bro. Elliott arrange.)
Wolcottville....Oct. 12th
(Will Bro. Rose or Bennett arrange.)
Bakerville....Oct. 13th
Pleasant Valley....Oct. 14th
Plymouth Hollow....Oct. 16th

Eld. L. S. Ludington appoints to preach in
Plymouth Hollow, Ct....Oct. 6th and 7th
Newfield (for Bro. Mathewson)....Oct. 9th
[We commend our brother to the love and sympathy of the churches he proposes to visit. Pray for him.—ED.]

Business Matters.

To Correspondents.

I. C. W.—The work was done at 96 Washington street.

To "A. B."—"Health and Disease," by Dr. Hall, is published in New York, but can be obtained in this city.

A. C. J.—Cannot say whether the communication has been received; it is not, however, in our possession at the present time.

Cash Receipts.

I Dimmick 260, $2.54; A Lathrop 308, $1.16; J Covell, 3 copies, $241, $3.00; S Parker 240, p. p. $3.90; R R Bullen 301, 92 cts; A Rice 160, p. p. $4.44.

C H Bradford 218, Mrs. S Taylor 221, N Walker 221,—50 cts. each.

H Briggs 231, G Covell 234, J C Shaw 234, E Barnes 234, G W Wiggin 234, A Gage 212, N Hanson 234, J Mott 234, Mrs. Sunderland 234, L Parmelee 210, E Briscoe 234, B Brown 236, W Evans 229, L Marion 234, A Hubbard 234, J Daniels 231, p. p., W Adkinson 230, E Jarvis 230, D Gilson 240, T T Farrel 230, Dr. C O Towne 219,—$1.00 each.

B Fifield 234, Ph. White, 2 copies, 215, C Morse, 2 copies, 215, J T Mansfield 260, E Hitchcock 247, Abm. Brown 265, H B Baldwin 236, E Kelley 248, C Bulkley 244, T C Green 235,—$2.00 each.

Books and Tracts.—J C Shaw $1.00, R R Bullen 8 cts, E Potter 50 cts, C O Towne 48 cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

THE SOUL—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words ruakh and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus: does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem, and a positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 2 cts. [illegible] per hundred.

ANTI-INFERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 3 cts.

Death not Life; or the Destruction of the Wicked [illegible]

[illegible]

Words of Warning.—5 cts. single; postage 1 ct.; $1.00 per hundred.

[illegible] Hymn Books.—We have made arrangements so that we can furnish these for less [illegible] than they can be bought at any other [illegible].

Life and Religious Experience of [illegible] Munger, including many [illegible] connected [illegible], written by himself. This is a very [illegible] and will be read with interest by all. Price 50 cts. —postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological views of the day. Every one should have a copy. Price $2.00 per hundred,—3 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

FOSTER'S LETTER AND TRACT ON HELL, $1.00 per hundred; 2 cents single; postage 1 cent.

SON OF GOD, by H. Grew, 10 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genesee, N. Y. Price $2, postage paid.

AN APPEAL TO PIOUS TRINITARIANS. By H. Grew. Price 3 cts., postage 1 ct.

THE SAINTS' INHERITANCE, by Wm. Sheppard.—A good tract to give your neighbor. Price $5.00 per hundred, 8 cts. single. Postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

WE ALSO HAVE THE FOLLOWING WORKS, PUBLISHED AND FOR SALE BY H. L. HASTINGS, 49 Arcade, *Rochester*, N. Y.

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

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[illegible]

[illegible]

For the Crisis.

"The servant is now above his Lord."

I see my Lord and Savior crowned with thorns,
[illegible] upon his holy form adorn'd;
[illegible] wicked mortals bow,
[illegible] those thorns upon his brow.

I see the apostles, naked, cold and faint,
[illegible], yet murmuring no complaint;
They pass earth's gayest fashion halls along,—
"[illegible] my Lord" is their united song.

I see the virgins of the midnight hour
Go forth with all their hallowed ransomed power;
Seal lands and gold are scattered far and wide,
That each the oil of Love may well provide.

To-day—great God, forgive! the saint (?) is seen
Dress'd gayer than earth's most illustrious queen;
Rich wreaths of flowers, all the work of art,
Now deck the "servant's" very head and heart.

Buried in smoke, unnerved by deadly weed,—
A "smoking incense" to our God indeed;
Or, robed in jeweled silk and bagied lace,
They wait to meet their Savior face to face.

The merchant's garb is "tow and linen," mix'd,—
The chief without best broadcloth's never "fixed;"
And strangers to the black coat humbly bow,
But pass the plainer one—no matter how.

So may the heavenly harvesters mistake,
And Jesus for the humble servant take;
At least they'll sing, "How man's improved thy word,—
For now the servant is above the Lord."

MARIA.

Richmond, C. E.

For the Crisis.

Woman's Position in the Church. No. 6.

Mrs. Taft traveled and labored extensively, and gathered in a goodly harvest of souls. She was sustained by the approbation and sympathies of many eminent ministers, among whom are found the names of Bramwell, Pawson, Heywood and Mather. Bramwell thus writes to her: "Your way is open. Numbers receive the power. O, go on as your strength will permit, and the Lord Jesus be with you."

One more letter in reference to this useful lady, and I leave her and refer to others. The following note is from the Rev. J. S. Pipe: "From a long acquaintance with Mrs. Taft, I most heartily unite with our honored father, Mr. Pawson, in beseeching you not to hinder her exercising her talents among you; for I most assuredly believe that God has called her to declare the glad tidings of salvation to the world, and that He has already honored her in the conversion of *multitudes*.

Mr. Taft sympathized fully with his wife in her public labor, and encouraged her greatly therein. So did Fletcher, although a clergyman of the Church of England; and how strengthening it must have been to those devoted women to have had the approbation of their noble-hearted husbands, while engaged in a work that rendered them odious in the eyes of many who professed the name of Christ. Hard indeed must it be for that wife who has not only to struggle against the pleadings of self—the frowns of the world—the persecution of the Pharisaical christian, the sneers of the cold-hearted, and the opposition of a husband. If all the world look coldly on her, if she can but find refuge in his great heart of love, and have his supporting arms of sympathy thrown around her, she can endure, knowing that all heaven approves.

We envy not the feelings of that man's heart, who can trample on those emotions of love—those yearnings of soul—those gushing thoughts that struggle for expression, and would fain lead that modest, retiring, sensitive woman to meet the world's cold scorn—to combat the prejudices of a proud, and pleasure-loving church—to endure the persecution of the self-righteous Pharisee, in order to win souls to Christ. Methinks scarcely a devoted, christian woman would take a public position, and endure all the hardships and reproaches connected therewith, unless she felt in her very soul, that for her there was no salvation without it. All the sensibilities of her nature are against it.

I am acquainted with one, who for many years resisted the call of the Spirit to public labor, and God afflicted her with confinement to her bed for many years, and when at last she consented to obey God, he restored her to health, and for several years she has been a useful christian. But many who have had the Spirit's call, have rejected it, and deemed it all illusive, because deemed so strange and out-of-the-way a course. We know one who could never read the experience of a christian minister, without finding a response in her own experience to those impressions and evidences that led them to go forth into the vineyard of the Lord; and indeed hers were *beyond* many which she read, and often had she said to herself, "If I were a man, I should know that it was my duty to preach the gospel." But why, if not called, did she have those convictions?

[illegible] the Rev. Alexander Mather, a minister of the Wesleyan Church, to a female laborer: "Your call is of God; I would have you go in at every open door, but do not [illegible] the door is thrown wide open; [illegible]."

Dr. Taft says: "The fruit which has followed woman's preaching, if not a positive, it is at least a presumptive, proof that those [illegible]

now are such instruments, I assert in the name and fear of God, and if required, can produce a cloud of signatures and witnesses." Writing to one of them he says; "Multitudes of souls have been given you, and not a few in this place; your life of public labor is nearly over; and yet I trust it will still be said of you, as it was of another of your sex, 'she hath done what she could.' The encouragement you have had in your work from many eminent ministers of the gospel, must be to you a source of high gratification." Speaking of another female laborer, who traveled through many countries in England, winning many souls to Christ, but afterward abandoned the work, he says; "It is very much to be lamented that she ever relaxed, or in any measure buried that extraordinary talent which God had committed to her; but such was the fact. It has been supposed that she sunk beneath the *heavy cross* connected with the public ministrations of *females*, especially a female of such tender and delicate feelings as she possessed. But whether she turned aside from the path of duty to avoid suffering, or through the power of temptation, or from whatever cause, she deeply lamented the course she had taken, when death and eternity appeared in view. 'I am going to die,' said she, I am entering the eternal world; but all is dark before me; neither sun, moon, nor stars appear. O, that I had my time to live again! I would not bury my talent as I have done.' It pleased the Lord, however, before she departed hence to lift upon her the light of his countenance. He saw the genuineness of her repentance; he healed all her backslidings, and enabled her to bear ample testimony to his almighty power to save to the uttermost."

O, ye ministers and lay-members of the church of Christ! beware how you place a stumbling-block in the way of any one of God's little ones, who feels the Spirit's urgings, impelling her to open her mouth in behalf of perishing souls. God will require it at your hand! Rather encourage the trembling one, and call forth all the latent talents and energies of the membership into active operation for the advancement of truth.

Sisters, give utterance to those burning thoughts which struggle within you. Scatter broadcast those scintillations of light received from the study of the word of God. Give vent to those yearnings, those deep, heartfelt emotions of love for dying souls. "*Stand up for Jesus!*" Let no man take thy crown!

TE JUDICE.

For the Crisis.

The City and Tower of Babel.

The time was, subsequent to the Deluge, when the whole earth was of one language and of one speech. But as the children of men journeyed from the east, they found a plain in the land of Shinar, and dwelt there. And they said one to another, Let us make brick. And they had brick for stone and slime for mortar. And they said, Let us build us a city, and a tower, whose top may reach unto heaven. And the Lord came down to see the city and the tower which the children of men builded; and he saw they would succeed in what they had imagined to do. So the Lord confounded their language, that they should not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off building the city. Therefore, is the name of it called Babel.

These persons desired to build a tower to the heavens, and a city that should render their memory immortal. This foolish design being defeated by such an astonishing prodigy as none could be the author of but God himself, everybody abandoned the place which had given him such offence. And it came to pass a few years afterwards, that a man by the name of Nimrod encompassed this tower with walls, settled therein his friends and confederates, and subdued those who lived round him, beginning his empire in that place. The holy Scriptures inform us that Nimrod was a great grandson of Noah, and that he began to be a mighty one in the earth. "He was a mighty hunter before the Lord. And the beginning of his kingdom was Babel, (Babylon) . . . in the land of Shinar." From the foregoing we see that Nimrod commenced the building of Babel in the same place where the children of men did the Tower of Babel, namely, in the land of Shinar. Nimrod builded other cities in the land of Shinar—Erech—Accad—and Calneh. He extended his conquests far and wide, and was the most ancient of the Assyrian kings. The capital of his kingdom was Babylon.

We wish for a while to treat upon the city, before we return to the tower of Babel. How far Nimrod had advanced with the city of Babylon before his death, I do not know; but his successor, Semiramis, came to the throne. This Princess applied all her energies to the immortalizing of her name. She proposed to herself to surpass all that had been done in magnificence; and to that end she undertook the building of the mighty Babylon, in which she employed two millions of men, who were collected out of all the provinces of her vast empire. Some of her successors endeavored to adorn that city with new works and embellishments.

The city stood on a large flat or plain, in [illegible]

They were eighty-seven feet thick, three hundred and fifty feet in height, and sixty miles in circumference. The walls were drawn around the city in an exact square, each side being just fifteen miles in length. On each side of this great square were twenty-five gates—one hundred in all—which were all made of solid brass; and hence it is that, when God promised to Cyrus the conquest of Babylon, he tells him, *that he would break in pieces before him the gates of brass.* From the twenty-five gates on each side extended twenty-five streets, in straight lines, to the gates opposite; so that the whole number of streets was fifty, each fifteen miles long, twenty-five passing one way, and twenty-five the other. By these streets thus crossing each other, the whole city was divided into six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. Round these squares, on every side towards the streets, stood the houses. The space within was for yards and gardens. A branch of the river Euphrates ran quite across the city, from the north to the south side; on each side of the river was a high wall built of brick, the same thickness as the walls that went around the city. In these walls, opposite to every street that led to the river, were gates of brass, which were always open in the day-time, and shut in the night. There was the bridge that crossed this river; the loch, for the draining of the river; the palaces, and the hanging gardens; and many other great and wonderful works which we have not time nor space to explain. Thus this was one of the most magnificent of all cities in the world.

Nimrod is the same with Belus, who was afterwards worshiped as a god under that appellation. In this vast and rich city stood the Temple of Belus, one of the great works of Babylon. It was most remarkable for a prodigious tower that stood in the middle of it. At the foundation, according to the historian, it was half a mile in the whole compass, and one eighth of a mile in height. It consisted of eight towers, built one above the other, and decreased gradually in size to the top; so that it looked like a pyramid. It is not only asserted, but proven, that this tower far exceeded the greatest of the pyramids of Egypt in height. Therefore we have good reason to believe that this is the very same tower which was built there at the confusion of languages; because it is attested by several profound writers, that this tower was entirely built of *bricks*, and bitumen, as the Scripture says the *tower* of *Babel* was. The ascent to the top was by stairs round the outside of it. In the different stories were many large rooms with arched roofs supported by pillars. Over the whole, on the top of the tower, was an observatory, by means of which the Babylonians became more expert in astronomy than all other nations.

But the chief use to which this tower was designed, was the worship of the god Belus, or Baal, as also that of several other deities; for which reason there was a multitude of chapels in the different parts of the tower. The riches of this Temple in statues, tables, censers, cups and other sacred vessels, all of which were made of gold, were immense. Among other images, there was one of forty feet high, which weighed a thousand Babylonish talents. According to the calculation of Diodorus, the riches contained in this temple—the sum total—amounted to six thousand, three hundred Babylonish talents of gold; which is more than twenty-one millions sterling.

This temple stood till the time of Xerxes, but he, on his return from his Grecian expedition, demolished it entirely, after having first plundered it of all its enormous riches. Alexander the Great purposed to rebuild it, and in order thereto, set ten thousand to work, to rid the place of its rubbish; but, after they had labored therein two months, Alexander died, and that put an end to the undertaking.

The *tower* and *temple* of *Belus*, or *Baal*, came to its end with none to help it; even an Alexander was not permitted to rebuild it. There it is, a mass of ruins. God's displeasure was upon it and upon the city; for he pronounced against the city of Babylon its utter destruction. What kindled the wrath of God against Babylon was, her insupportable pride, her inhuman cruelty towards the Jews, and the impiety of her kings. She believed herself to be invincible. She says in her heart, "I am the queen of nations and shall remain so forever. There is no power equal to mine. All other powers are subjected to me. I shall never know either barrenness or widowhood. Eternity is written in my destiny, according to the observation of all those that have consulted the stars to know it." It is God himself that complains of her cruelty. I was willing, says he, to punish my people, in such a manner as a father chastiseth his children. I sent them for a time into banishment at Babylon, with a design to recall them as soon as they were become more thankful and more faithful. But Babylon and her prince have converted my parental chastisement into a cruel and inhuman treatment, such as my clemency abhors. Their design was to destroy; mine was to save.

The impiety of their kings, not to speak of Belshazzar, who added an impiety that was peculiar to himself. He did not only prefer his false divinities to the true and only God, but imagined himself likewise to have vanquished his power, because he was in possession of the vessels which belonged to his worship; and, as if he meant to affront him, he affected to apply these holy vessels to profane uses. This was the time that Cyrus took the city and slew the king Belshazzar, and the kingdom was given to the Medes and Persians.

Note the predictions of the utter destruction of Babylon by the holy prophets:—"Make bright the arrows, gather the shields; it is the prophet that speaks to the Medes and Persians. The Lord hath raised up the spirit of the kings of the Medes; for his devise is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance of his temple. Howl ye, for the day of the Lord is at hand; a day cruel both with wrath and fierce anger, to lay the land desolate. Behold, I will punish the king of Babylon and his land. And Babylon, the glory of kingdoms, and the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah; it shall never be inhabited, neither shall it be dwelt in, from generation to generation; neither shall the Arabian pitch tent there; but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and dragons in their pleasant palaces. The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand."

The word of God has been fulfilled to the letter, and Babylon, with its glory, riches, temples, towers, palaces, high and wide walls, its vast population, the glory of kingdoms and the beauty of the Chaldee's excellency,—all, all have long since sunk into oblivion, and cannot be found. His word has been fulfilled, and his wrath satisfied.

EMERSON.

Fair Haven, Ct.

Lines,

On hearing Rev. M. D. Conway's Sermon, "Nothing but Leaves."—MARK 11: 13.

Nothing but leaves; the Spirit grieves
Over a wasted life;
Sin committed while conscience slept,
Promises made but never kept,
Hatred, battle and strife;
Nothing but leaves!

Nothing but leaves; no garnered sheaves
Of life's fair ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds—lo! tares and weeds;
We reap with toil and pain
Nothing but leaves.

Nothing but leaves; memory weaves
No vail to screen the past;
As we retrace our weary way,
Counting each lost and misspent day,
We find sadly at last
Nothing but leaves.

And shall we go meet the Master so,
Bearing our withered leaves?
The Savior looks for perfect fruit—
We stand before him, humbled, mute;
Waiting the words he breathes—
"Nothing but leaves."

Providence, R. I. —*Ch. Inquirer.*

Selections.

Extracts from a Sermon

On 1 PET. 2: 4–8; *by H. W. Beecher.*

"Having spoken of Christ as being a corner-stone, the apostle, with a truly Oriental imagination, sees christians as 'lively' stones; that is, as *living* stones. 'Ye also, as living stones, are built up a spiritual house.' Of course a living stone means a human being. But the figure takes its origin from the seeming life of radiant stones, whose gleams and flashes have the seeming, at times, of will and life. When John described the New Jerusalem, he saw the courses of the walls to be made up of all the rare and precious stones. 'The building of the walls of it,' he says, 'was of jasper, and the city was pure gold, like unto clear glass. And the foundations of the walls of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third a chalcedony; the fourth an emerald; the fifth sardonyx; the sixth sardius; the seventh chrysolite; the eighth beryl; the ninth a topaz; the tenth a chrysoprasus; the eleventh a jacinth; the twelfth an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.'

A man is said in the Bible to be more precious than the gold of Ophir; and of a woman it is said, 'Her price is far above rubies.' These were common comparisons. There is something in the glow of precious stones that peculiarly fits them to serve for such spiritual figures. There is about them a subtle light, a brilliancy, that burns without fire; that consumes nothing, and requires no supply; that forever shines without oil; that is ever living, unwasting, unchanged by any of the natural elements. A diamond that glows in the sunlight, flashes yet more beautifully in the night. No mould can get root upon it; no rust can tarnish it; no decay can waste it. The jewels that were buried two thousand years ago, if now dug up from royal and priestly tombs, would come forth as fair and fresh as they were when the proud wearer first carried them in his diadem. Such stones seemed to the ancients, and are, fit emblems by which to represent spiritual qualities, and the beauty and imperishableness of christian virtue. And a company of holy men, resting upon the Lord Jesus Christ, may well be compared to a palace built upon broad foundations, and sparkling to the very summit with living stones which throw back to the sun a differing flash through every hour of his rise or fall, through the long day.

* * * * * *

[illegible] higher than morality, higher than philanthropy, higher than worship, is the love of God. That is the [illegible] est thing! When we have that, we reach the very thing for which the New Testament scheme was administered. Love! it is that which brings forth out of obscurity the hidden God which we seek. Send forth all the powers of the soul to search for God, and there is not one of them which, making inquisition according to its own nature, can find him out and reveal him, except this divine spirit of Love! Put wings of imagination upon Conscience, and let it fly forth. Say to it, 'Go and find thy God!' Flying through night and through day; above and beneath; among clouds and thunder; through darkness and through light—it would return at length, wing-tired, only to say, 'I have found marks of God in law, in pain, and penalty; I have seen the traces of thunder, and the path of lightning, and the foundations of eternal power; but nowhere have I found the full God.'

Give the wings of faith to Reason, and send it, in turn, forth from east to west, around the earth, and through the heavens, to see if by searching it can find out God; and it shall say, 'I have seen the curious work of his hand, and have marked the treasures that he hath heaped up. The whole earth is full of his glory, and the heavens are unsearchable by us. What God hath done I have felt, but God himself is hidden from my sight.'

Let Fear, equipped with faith, pursue the same errand. It would not even know which way to fly, and turning downward, groping or flying directly amidst infernal things, it would rehearse a catalogue of terrors, of gloomy fears, or brooding superstitions; but the bright sun-clad God it could not see.

Let Reverence go forth. But what there is in Reverence can never interpret what there is in God. This feeling can touch the divine Orb but in a single point. And the heavens would say to Reverence, 'Such an one as you seek is not in me;' and hell would say, 'He is not in me;' and earth and time would repeat, 'He is not in us.'

It is only Love that can find out God without searching. Upon its eyes God dawns. Wherever it looks, and whatever it sees—that is God; for God is love. Love is that regent quality which was meant to reveal the divine to us. It carries its own light, and by its own secret nature, is drawn instantly toward God, and reflects the knowledge of him back upon us. When love hath brought forth its central vision of the divine, and interpreted it to all the other faculties, then they, in turn, become seers, and the soul is helped by every one of its faculties, as by so many eyes, to behold the fullness of God."

* * * * * * *

"Nor is any natural religion the same as, or a substitute for, that faith in Christ which works by love. I believe there is a great deal of good in natural religion. Here is a man who does not believe the Old or the New Testament; and yet his life is fertile with good deeds, and in many respects his character is more symmetrical than the character of those about him who do believe the Bible; and people come to me and say, 'Do you not believe that man is a christian?' I believe he is in many respects a good man, but I do not believe he is a christian. Whether a man belongs to me or not, does not depend upon whether he is a good business man, a good officer, or a good musician, but upon his personal relations to me; and a man, to be a christian, must believe in Christ not only, but must be elevated in his spiritual nature, and take hold of the personal life of Christ, so that the two lives shall be united together, as vines grow, branch taking hold of stem, and stem emitting branch—Christ being the vine, and he a branch. You are not christians merely because you are good in relations that do not touch Christ.

You may ask, 'What will become of those men who are so good, but whom you do not class among christians?' I do not know. Thank God, I am not God. Every man hears the drum-beat of the eternal world. Every man must stand for himself, and every man must answer for himself there. It is enough for me to bring myself and my own charge to God, without stopping to answer questions which belong to the future. One thing I know, and that is, that there is no other name but the name of Christ given under heaven, that we know anything about, whereby we can be saved. One thing I know, and that is, that he who trusts in the Lord Jesus Christ shall never be moved. One thing I know, that there is a power in Christ to translate a man above his sins, and almost above temptations, in this world. I believe there is a power in Christ to disfranchise a man, and take away from him the livery of hell; and to enfranchise a man, and give him the livery of heaven. I believe there is power in the faith of Christ Jesus to transform a man from evil to good, and from good to saintship, and bring him to the haven, to home at last. If there is any other way for a man to be saved except through this faith, I do not know what it is. But one thing I know, and that is, that the joy which I derive from faith in Christ, is ten thousand times greater than any of the other joys which greet my heart in this world. I know no other light. I will steer for that. I feel no other influence; I will be drawn by that. I have no other faith; I will trust in that. For he who lives and dies believing in Christ, shall not perish, but have everlasting life. Whether any others shall have everlasting life or not, is not for you nor me to say. I will not sit in judgment upon them; neither will I set up a judgment against them. If they take their own path, so they must take their own risk. I am not either to condemn them, or to insure them."

* * * * * *

"I have seen the vision of Christ a thousand times as I wanted to see him. I have seen the vision of Christ bend over me with tenderness. I have seen the vision of Christ instruct me with divine wisdom and radiant knowledge. I have seen the vision of Christ standing up as the advocate of the poor, and the defender of the wronged. I have seen the vision of Christ clothed with clouds; and I have seen those clouds changed to gorgeous colors of glory. I have seen ten thousand visions pictured of Christ Jesus, but I have never yet seen *him*. There is a day coming when I shall see him as he is; not as I fain him to be; not as my heart paints him; not as my wants interpret him; but *as he is!* In that illustrious day I shall have no fear. Chief among ten thousand, he shall then be precious to me, and forever and forever my heart's treasure and my soul's delight. Even so, come, Lord Jesus—come quickly!"—*Independent.*

The Bible Confirmed by an Egyptian Seal at Nineveh.

On the temple walls of ancient Egypt, among the figures of men and gods and many historical records, there frequently occur certain oblong parallelograms with rounded corners, enclosing various hieroglyphics. These cartouches, as they are called, often stand over the image of some king, and being deciphered are found to contain his name, titles, etc., and seem to be somewhat like the coat of arms or the royal signet of modern princes. Each king has a cartouche of his own, and in some cases these kings are identified with kings known to us through history. Among these are Shishak, 2 Chron. 12: 1–9; Tirhakah, 2 Kings 19: 9; Pharaoh-necho, 2 Kings 23: 29–35; and Sabaco II. or So, 2 Kings 17: 4, mentioned in Bible history. This last king, So, was of the Ethiopian or twenty-fifth dynasty, and his cartouche is well known to the student of Egyptian antiquities.

Egypt lay at a distance from Assyria, and an army from the one country could not reach the other without going through the Jewish territory, or traversing vast and almost impassable deserts. Yet the Bible informs us that at one period these two nations were frequently in conflict with each other. Thus we find Assyrian armies in Egypt, Isa. 20, and an Egyptian army on the borders of Assyria, Jer. 46: 2; and the Jews were involved in the strifes of these powerful neighbors. King Josiah was defeated and slain by an Egyptian army on its march against Assyria. Hoshea king of Israel made a treaty with So king of Egypt to help him throw off the yoke of Shalmaneser king of Assyria; but the result was an Assyrian invasion and the first great captivity of the kingdom of Israel. This So, or Sabaco II., was succeeded by Tirhakah in Egypt; and Shalmaneser in Assyria by Sennacherib; and hostilities existed during both reigns, 2 Kings 19: 9, war alternating with peace—the campaign followed by the treaty. But who could have hoped to find any new verification of these statements of Scripture after the lapse of two thousand five hundred years!

Yet this has been done. In the mound of Kouyunjik recently explored, on the site of Nineveh, the ancient capital of Assyria, are found the remains of a palace built, as its own records inform us, by Sennacherib. One of its chambers would seem to have been a hall of records; for it contained a large number of pieces of fine clay, bearing the impression of seals. Such clay was used in those ages as sealing wax is used now, sealing important documents; and manuscripts have been found in Egypt with these clay seals still attached to them. One of these pieces of clay in Sennacherib's palace presents us with two seals, one a royal signet of Assyria, and the other the well known cartouche of Sabaco, or So king of Egypt, just as it stands on the Egyptian monuments; thus showing the probability that a treaty between the two monarchs had been deposited here, and furnishing an unexpected confirmation of the Bible history. The document itself, and the cord by which it was attached to the seal, have long since turned to dust; but the seal with its double impress, though buried for ages, has come to light, and is now in the British museum. The two kings affixed their seals to a document which has perished like themselves; but in their act the hand of the Most High affixed an additional seal to his holy word, which is true and abideth forever.

Speak Low to Me.

Speak low to me, my Savior, low and sweet
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss thee so,
Who art not missed by any that entreat.
Speak to me as to Mary at thy feet—
And if no precious gems my hand bestow,
Let my tears drop like amber, while I go
In reach of thy divinest voice, complete
In humanest affection—thus, in sooth,
To lose the sense of losing! As a child
Whose song-bird seeks the wood for evermore,
Is sung to, in its stead, by mother's mouth,
Till, sinking on her breast, love-reconciled,
He sleeps the faster that he wept before.

—*Mrs. Browning.*

Speaking well of Others.

If the disposition to speak well of others was universally prevalent, the world would become a comparative paradise. The opposite disposition is a Pandora-box, which, when opened, fills every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others. Every one has imperfections, and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it be not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.—*Ex.*

A TRUE FRIEND.—Thou mayest be sure that he that will in private tell thee thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it—every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh.*

EXCELLENCE.—Excellence is never granted to man but as the reward of labor. It argues, indeed, no small strength of mind to persevere in habits of industry without the pleasure of perceiving those advantages which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.—*Sir Joshua Reynolds.*

☞ In the winter men gird their clothes closely about them, but in the summer they let them hang loose; in the winter of adversity, many a christian girds his heart closely to God, to Christ, to the Gospel, to godliness, to ordinances, to duties, who, in [illegible]

☞ Moralities are mere day-laborers, who dig out the roots, and clear off the weeds, and get the ground ready for something else. Morals do but plow the soil—piety is the fruitful stem, and love the fair flower which springs from the soil. Good morals are indispensable to piety; and piety, to a certain extent, is gauged by its sweet reaction upon morals; but morality does not constitute piety.

Reading for Youth.

Coming to Jesus.

"In Jesus' words, 'Suffer little children to come unto me, and forbid them not,' does 'come unto me' mean *dying*, mamma," asked a little child—"dying, leaving you, and going away?"

"Don't you love and think a great deal about your papa when he is away?" asked her mother.

"Yes, mamma; I *feel full of papa* sometimes," answered Jessie, "I love him so dearly."

"It is not necessary to see him and be with him to love him."

"No, mamma, for he is in my heart really," said the little girl.

"That is what the Lord Jesus means when he asks you to come to him. It is not to go where he is, in body, but it is to love him, to have your heart *full* of him, that makes him near to you and you near to him. And it is so sweet to come to him, for he forgives our sins, and takes away our naughty willfulness, and helps us to correct our faults, and makes us love to do right, and love each other and everybody."

"Then I want to come to Jesus; I wasn't *quite ready to leave* you and papa," whispered the child.

"If Jessie finds Jesus, Jessie will be willing to do his will, whatever it may be," said the mother, with a prayer in her heart that hers might be one of the little ones in the kingdom of heaven.

The Lamb and the Dove.

The lamb and the dove are chosen types and emblems of Christ Jesus our Lord, and the Holy Spirit, throughout the New Testament. John the Baptist called the Savior the Lamb of God, and the book of Revelation constantly gives him this title. In the only visible descent of the Spirit, it came as a dove at the baptism of Jesus. Christ called his followers his lambs, and exhorted them to be as "harmless as doves."

Why were these two selected from the host of God's beautiful creatures for such honor?

The lamb is the gentlest of animals. It never shows temper or deceit, but is always happy and kind. It does not resent injury, but licks the hand raised to slay it, and follows meekly and lovingly to its death. So Christ "was oppressed and afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

The dove is fairest and purest among birds. It flutters its white wings and soars aloft in the sunlight, and enjoys the air and brightness, and then comes faithfully and fondly back to watch its brood. Because it never deserts its home, or wanders, or forgets, some species are used as messengers to fly between distant places and carry letters between friends. So the Holy Spirit flies between earth and heaven, and carries up the prayers and messages of God's children, and comes back laden with blessings. It brings the light of God's countenance and the peace of forgiven sin, and broods tenderly over their hearts; and if they do not sin and grieve it away, it faithfully watches and keeps them through life.

Can we not learn some sweet and good lessons from the lamb and the dove?

Influence of Kind Words.

The use of kind words is what we should strictly observe, for if we form a habit of speaking kindly to those with whom we associate, they will think a great deal more of us than if we should speak cross and unkindly to them. When you are with your schoolmates in or out of school, always treat you kindly. If at any time one of them should hurt you in any way reprove them kindly, and it will generally have a good influence over him, and he will see that you want to treat him kindly, and he will treat you in the same way.

If we form the habit of speaking kindly, we will have the good will of our associates. There are a great many persons who do not think when they speak unkindly, that they would get along a great deal better by using kind words. Kind words very often have a good influence. Let us remember the old adage: "Kindness wins where severity cannot compel."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Be Zealous.

Be not over zealous, the wise should have fear,
These words of kind warning fall oft on the ear;
'Tis well, but methinks there would not come amiss
An advice that's more needed, less spoken than this:
Be wise and be zealous, fight well while you may,
For soon the night cometh, then work in the day;
Add zeal to thy knowledge, e'en though it may be
But a grain 'mid the sands on the shore of life's sea.
With your neighbor's five talents you've nothing to do,
'Tis the care of your one that devolves upon you.
If you've lit but a taper, and dim be its light,
Let it shine on the gloom and darkness of night,
Perchance some poor soul who's mistaken the way,
May be guided aright by its flickering ray;
Perchance to the sailor his danger 't will show,
And he'll guide his frail bark where the still waters flow.
For the loan of one talent the interest is due,
And the Master who loaned it will ask it of you.

If wise, then be zealous, be valiant for right,
A warrior well armed should be first in the fight;
But despise not your brother who fights in the rear,
Though he bears not your sword, nor your shield, nor your spear.
If with plenty of shot you refuse to take aim,
You may lower your banners, they wave but for shame.
For the vict'ry is won not by armor alone,
And Goliath was slain with a sling and a stone.

I'd wish for my life to be wise, to be true,
To have plenty of zeal that could carry me through;
No clog, and no burden, no dead weight for me,
But a spirit intelligent, generous, free.
For certainly wisdom, enclosed in a case,
Is a burden, a useless infringer of space;
And knowledge whose good you may never impart,
Is a blight and a curse to the self-loving heart;
So burdened by knowledge, but powerless to feel,
Oh, save me from ballast without any zeal!
It would sink me far down in the depths of the sea,
And oblivion's waters would roll over me.

FANNIE PARRY.

Pine Avenue.

For the Crisis.

The Sonship.

Extract of a dialogue between an *Orthodox minister* and a *Bible Reader*.

B. R. The Psalmist says (16 : 10,) "For thou wilt not leave my soul in (sheol) hell, neither wilt thou suffer thine holy one to see corruption." Peter by the pen of inspiration renders *sheol* in this passage by the word *hades*.—(Acts 2 : 27.) Do you believe, sir, that Christ at death went into a place of torment?

O. M. "Certainly not."

B. R. Not even when he went and preached to the spirits in prison—hell as some say?

O. M. "No sir."

B. R. Then you do not believe sheol or hades means *hell* in this place?

O. M. "No. I think it means the grave."

B. R. You must then believe the soul of Christ went into the grave.

O. M. "It would seem so."

B. R. It was not in heaven then as you claim. And if his soul went into the grave, it must have *died*.

O. M. "Not necessarily."

B. R. But Isaiah says, "he poured out his *soul* unto *death*." And Christ himself said, "my *soul* is exceeding sorrowful, even unto *death*." Now, if the soul of Christ died as the Scriptures affirm, then he must have been unconscious in *hades*, and if CHRIST was unconscious in death, it is folly to deny the unconsciousness of *man* in death. Solomon says, "The dead know not anything." But there are some men who think they know more than the wise man.

O. M. "But if the soul of Christ which is the divine part, died, then *divinity* died—God can suffer, and God can die. You do not surely believe this?"

B. R. God cannot suffer and cannot die, but the inspired man informs us that CHRIST died according to the Scriptures, i. e., *soul and body*, and in the manner foretold. Do you believe it?

O. M. "I believe his *body* died—nothing more."

B. R. You do not then believe the inspired testimony, "he poured out his soul unto death." Your serpentine theory compels you to disbelieve a plain Bible statement. You are thus at issue with the eternal word of God, and you cannot extricate yourself. And no other man, however able, can help you. God's word is [illegible] as his own infinite mind; men may change, and say yea and nay, but the Bible never; it is yea, yea, and nay, nay. But was the body of Christ divine, or only human?

O. M. "Only human."

B. R. Then you must believe that humanity can atone for sin. I know the common view is that a mere human sacrifice cannot atone for sin.

O. M. "It cannot. It must be a *divine* sacrifice."

B. R. But you say, all of Christ that died was human; yet a divine sacrifice is required to atone for sin. On your hypothesis then, there has been no atonement made for the sins of the world, and man is irrecoverably lost? Behold! into what a strait you are driven by your erroneous and most absurd system.

O. M. "Sir, you are in as strait a place as I am; for you do not believe, if I understand you, that divinity can die: consequently you do not believe in the divinity of Christ, as you say he died soul and body, and was unconscious in *hades*. Hence with your view there is nothing but a human sacrifice, and therefore no atonement."

B. R. You misunderstand me. I said GOD cannot suffer and cannot die. I *do* believe in the divinity of Christ, and that CHRIST died for the whole world. Hence we have a divine sacrifice and of course an atonement for sin. It is *you* who deny the divinity of Christ and not me. For *you* say, it was a *human* Savior who died, which death cannot atone for sin; but *I* believe it was a *divine* Savior that died, which death *can* atone for sin.

O. M. "How do you make Christ divine, if he, soul and body died? Certainly then, he was not God!"

B. R. I will inform you. He was conceived by the Holy Ghost, and was the Son of God. Therefore he was divine.

O. M. "Then you do not believe he was verily God?"

B. R. No. God was his Father; and Christ could not be the Father and Son too.

O. M. "But does not Christ say, 'I and my Father are one?'"

B. R. Yes. And he also prayed to his FATHER in heaven (not to himself), "that they all (his people) may be ONE"—how one? "as thou Father, art in me and I in thee, that they also may be one in us, that the world may believe thou hast sent me." John 17 : 21. Thus is explained *how* the Father and Son are one. Not one being, but one in mind and purpose, each acting in harmonious concert.

O. M. "But Christ said to Philip, 'He that hath seen me hath seen the Father.' How do you explain this?"

B. R. I will let CHRIST explain. He says,—continuing your quotation—"and how sayest thou then show us the Father? Believest thou not that I am in the Father, and the Father in me? The words [*he that hath seen me hath seen the Father*] that I speak unto you I speak not of *myself* [for I am not the Father] but of the Father that DWELLETH *in me*, HE doeth the works" [through me]. Here then we have a striking explanation of the oft quoted words you present.

O. M. "But how do you reconcile with your views those Scriptures where Christ is called God, Lord, etc.? For instance, Isa. 9 : 6, 7; 'For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace.' Again, John 1 : 1, 'In the beginning was the word, and the word was with God, and the word was God.' It seems to me that these passages prove very plainly that Christ is the infinite Jehovah."

B. R. No sir. The text first quoted is a prophecy which is fulfilled in Christ. "Unto us a Son (not *Father*) is given;" and he *is* verily CALLED the Mighty God, the everlasting Father. The text says, "his NAME shall be *called* Wonderful, Counsellor," etc. Not that he is verily God, but his *name* shall thus be CALLED. So that wherever Christ is called God, if ever, it must be in a qualified sense. This is evident from the fact that he is the Son of God and that his Father has conferred upon him all power and authority, and, being in the place of God, that he is thus called. Christ says, (Matt. 18 : 18,) "All power is given unto me in heaven and earth." By whom was it given? By God, "the Father of our Lord Jesus Christ, who is [verily God? no, but] the IMAGE of the invisible God, the first BORN of every creature." (Col. 1 : 15.) "For it pleased the Father that in him should all fulness dwell." (v. 19.) "For in him dwelleth all the fulness of the God-head bodily." (Col. 2 : 9.) We see from these scriptures that all power and authority were CONFERRED upon the Son of God. God's power is not derived, but is inherent. So Christ cannot be God. And this is further evident from the fact that God has ever lived and always existed; while Christ was *born* into the world—was flesh, and not spirit. The apostle says, (Gal 4 : 4,) "But when the fulness of the time was come, God sent forth his Son *made* of a woman, *made* under the law." Christ was MADE then, by the interposition and power of God. The Evangelist says, "And Jesus increased in wisdom and stature, and in favor with God and man." Jesus himself says, (Matt. 11 : 27,) "All things are delivered unto me of my Father." "My Father is greater than I." (John 14 : 28.) How can this be, if Christ is the Father, as is asserted? Again, John 5 : 26, "For as the Father hath life [inherent] in himself, so hath he GIVEN to the Son to have life in himself; and hath GIVEN him authority to execute judgment also, because He is the Son of Man." "The Father loveth the Son, and hath GIVEN all things into his hands." "I live by the Father." "My doctrine is not mine, but is his that sent me." And when Christ says, "I have power to lay down my life and . . . to take it again," he also says, "This commandment I have received of my Father." I will quote one more text on this point, and then proceed to notice John 1 : 1. Phil. 2 : 5—11, "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore *God hath highly exalted him, and given him a name which is above every name:* That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that JESUS CHRIST is Lord [not Jehovah] *to the glory of* GOD THE FATHER." Now in regard to this passage, you *must* take one of two positions. 1st: You must believe that this language has reference *only* to the mere human flesh of Christ, which in itself, according to the common theory, has no life, the immortal spirit being the life thereof; or 2d: you must believe with me that it refers to the divine Son of God, who was conceived by the Holy Ghost, born of the virgin Mary, suffered and died under Pontius Pilate, and whom God hath raised from the dead and highly exalted at his own right hand as a Prince and Savior. If you believe the first, then the *human* flesh of Christ is your God. If the latter, then you cannot believe that Christ is the infinite Jehovah.

O. M. "I confess there is something very mysterious and incomprehensible connected with the doctrine of the trinity; but I think we ought not to reject it because we do not understand it. There are many facts in nature that we know exist, yet we cannot comprehend them."

B. R. True. The doctrine as held by most christians, is so incomprehensible, and, I may add, so contradictory and absurd, that its influence on the minds of men is most pernicious, and is doubtless a fruitful source of infidelity. I agree with you that we ought not to reject *facts* because we may not understand them; but we ought always to reject *doctrines* that do not harmonize with the Bible, and which are palpably absurd.

Having already in my argument, virtually explained John 1 : 14 I shall only give my view of it in paraphrase. "In the beginning was the word [which is God] and the word ["which was made flesh and dwelt among us," v. 14,] was [before thus being manifested] with God, [not however as a distinct personage] and the word [which was "in the beginning"] was God. The same [though not manifested] was in the beginning with God. All things were made by him, [God, Gen. 1 : 1,] and without him was not anything made that was made. In him [God] was life; [as distinguished from heathen gods which had no life] and the life [as revealed in the Bible, (O. T.) and manifested in the works of nature] was the light of men. And the light shineth in darkness; and the darkness [heathenism] comprehended it not." Now that the time had come when this *light* [which before had been shed through the prophets and through nature] was to be exhibited more conspicuously through God's dear Son—"There was a man sent from God, whose name was John, the same came for a witness, to bear witness of the [new] Light, that *all* men through him might believe. He was not that Light, but was sent [by God] to bear witness of that Light. That was the true Light, which lighteth [or who is to enlighten] every man that cometh into the world, [or every man who heareth the gospel.] He [Christ who was the true, i. e., the best, or most excellent Light] was in the world, and the world was made (*dia*) *for him*, [not "by" him, "*for whom* (Christ) are all things," Heb. 2 : 10.] and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power [privilege] to become the sons of God, even to them that believe on his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word [God] was made [or manifested (1 Tim. 3 : 16) in the] flesh, and dwelt among us, (and we beheld his glory, the glory as of *the only begotten of the Father*) full of grace and truth. John bear witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before [or more exalted than] me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, [under God] but grace and truth came by Jesus Christ." And now the Evangelist—in the next verse, lest he should be misunderstood, and men should suppose—as they have—that he had here taught that Jesus Christ, the SON, was the true God, the Creator of all things, says, "No man hath seen God at any time; the only begotten Son, which is in the bosom [or affection and confidence] of the Father, he [the Son] hath declared." This then settles the question—however much this chapter *seems* to favor the doctrine of the trinity as held—that Christ the Son *who has been seen* is not the God whom the beloved disciple says, has *not* been seen, or whom "no man hath seen." But admitting that Christ is called God here and elsewhere; it can only be in a qualified sense as before shown. Christ did not exist as a personal being, only in the purpose and plan of God, until he was born into the world. Before that he was in the bosom of the Father, not as a distinct personage, but in the plan of salvation, as "*a Lamb slain from the foundation of the world.*"

O. M. "Your paraphrase may be considered plausible, but it is certainly untenable. One fact settles this point. And that is your referring the language of the third verse to God and not to Christ."

B. R. Do you not then believe the testimony of Moses, Gen. 1 : 1, "In the beginning GOD created the heavens and the earth?"

O. M. "I believe Christ made all things, and without him was not anything made that was made!"

B. R. I say Christ, possessing a divine and human nature—flesh and bones—(and it required all these to constitute Christ)—did not thus exist as a living being, until he was conceived by the Holy Ghost and born into the world. Hence Moses testifies truthfully—GOD created all things. Admit that the third verse does refer to Christ; then in order to harmonize the Bible, it must read as follows:—"All things were made *for*—because of, or on account of him; and without him [or independent of him in the plan of creation and plan of salvation] was not anything made that was made."

O. M. "Why do you take the liberty to insert '*for—because of—on account of*' in the place of the particle *by*?"

B. R. 1. Because the translators have rendered *dia* in the same way over thirty times, thus giving their opinion of its correctness in certain connections. 2. Because, while it is correct in this connection, it harmonizes the Bible; but as it stands in our version, it contradicts, as we have seen, other scriptures. To show how *dia* is used, I will give a few examples. Persecution ariseth *because* of the word—And he did not many mighty works there *because* of their unbelief—Yet *because of* his importunity—More believed *because of* his own word—believe me *for* (*dia*) the very work sake—(*dia*) *for* this cause God gave them up—*for* his great love—*for* the exceeding grace of God—*for* the which cause I suffer—*for* this cause I obtained mercy—*for* whom are all things. In this last, *dia* is rendered *for* and refers to Christ; (Heb. 2 : 10) thus proving my position that all things were created FOR him and not *by* him.

O. M. "I think I can prove that all things were created *by* him and *for* him."

B. R. Did GOD create all things for *himself*? or were they not rather created *for* his only begotten Son, "the heir of all things?" Christ did not create the universe for himself, for how could he *inherit* all things?, if he made them, they are his without heirship. But as the Father hath given all things into his hands until his enemies are made his footstool, or as in the language of the apostle, (1 Cor. 15 : 25) "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [the Father] hath put all things under his feet. But when he saith all things are put under him [the Son] it is manifest that he [the Father] is excepted, which did put all things under him [the Son]. And when all things shall be subdued unto him, [the Father] then shall the Son also himself be subject unto him [the Father] that put all things under him [the Son] that God may be all in all."—I say, as the Father has thus committed all things into his hands for a specified purpose and a specified time, as we see by Paul's language, and as the Son is again to be subject unto the Father that God may be all in all—it is perfectly evident that Christ is not the creator of the world. But I will hear your proof.

O. M. "The passage I wish to call your attention to is Col. 1 : 16, 'For by him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.' This text is so positive in its character that any argument on it would seem unnecessary. I am therefore willing, with this to submit the point."

B. R. The strength of this text as proof that Christ the Son of God is the creator of all things, is all in the preposition *en* here incorrectly rendered *by*, and the term *dia* also translated *by*. Having already shown that such a rendering of *dia* on this point is inadmissible, arraying as it does, one portion of the Bible against another, and to render it by other proper words does no violence to the rules of translating such words, as is clear from the translators having in many other places and similar connections, employed the same words and expressions that I have, and shall in this passage; it will only be necessary for me to give the proper rendering of *en* and *dia* in order to place the text in its true light and in accordance with the uniform teaching of the Scriptures.

It then stands thus,—"For (*en*) in him [i. e. in respect to, or in reference to him, Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created (*dia*) through [or on account of] him and for him: And he is before all things, [i. e. in the sense of his inseparable connection with the plan of salvation, as a Lamb slain from the foundation of the world, or, in the sense of pre-eminent excellence] and (*en*) in [or for] him all things consist. And he is the head of the body, the church: who is the beginning, [i. e. the chief corner stone] the first born from the dead; that in all things he might have the pre-eminence. For it pleased the FATHER that in HIM should all fulness dwell." Thus you see this strong and most reliable text, which is so frequently quoted to prove that Christ made the heavens and the earth, and all things, when properly translated and explained, affords no such proof; but on the contrary proves, what I have before shown by other scriptures, that God created the world *for* Christ and hath committed unto him all power, and authority to execute judgment also, because he is the Son of man. I believe truly, then, in *one* God and his Son Jesus Christ, who *suffered and died*, and rose again, who hath ascended into the heavens, and now "sitteth at the right hand of GOD," (query,—*how can God sit at the right hand of* GOD?) where he maketh intercessions for his people, who is to come again the second time without a sin-offering unto salvation, in the clouds of heaven in the FATHER's glory, with all his holy angels, to judge the world in righteousness, and establish his kingdom—which God hath given him—in the new earth wherein dwelleth righteousness—and who has said, (Rev. 3 : 21,) "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with *my* FATHER in *his* throne." He that hath ears to hear let him hear. Now your view *virtually* is, that, there are three Gods—God the Father—God the Son—and God the Holy Ghost. Then to cap the climax of orthodox absurdity, you claim that these three distinct *persons* are ONE GOD! Your theory requires you also to believe that "in the beginning GOD created the heavens and the earth," and that CHRIST the Son of God also created all things, and that "CHRIST *died* according to the Scriptures." Believing this, you must necessarily believe that God actually *suffered* and *died*, which, however, you deny—taking the position that it was only the *human body of* Christ, and not CHRIST himself that died—thus depending on a *human* sacrifice which you say cannot atone for sin. No marvel that thinking men stumble, and fall into infidelity, when [illegible] are presented to them, and they are told that they must believe and receive them as the teachings of the holy Scriptures, in order to become christians. May the Lord deliver the christian world from this pernicious teaching, [illegible] of the thinking and intelligent portion of mankind—who investigate for themselves and who cannot believe every absurdity because the preacher presents it,—may receive the pure gospel of Christ and become wise unto salvation.

H. H. HALL.

Peru, Ind., June 22d, 1859.

Internal Evidence.

A man of subtle reasoning asked
A peasant if he knew
What is th' internal evidence
That proves his Bible true?
The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And only answered, "Here!"

For the Crisis.

A Question Answered.

Bro Jackman asks, "Can divinity, whether separate, or interwoven in humanity, die?"—I humbly conceive that this question is susceptible of a scriptural and rational answer.

The regenerated sons and daughters of our Father in heaven, are said to be made "partakers of the divine nature." 2 Peter 1 : 4. being begotten of God, of which their holy faith is the evidence, 1 John 5 1 : ; yet they can and do die. Whether or not divinity can die, depends on the *nature* of the divinity. If, as many believe, the divinity of the Son of God is eternal, immutable and self-existent, it cannot die. It is necessarily *immortal*. No *divine* sacrifice for sin has been offered to God for the sins of the world, if the divinity of our blessed Redeemer is (as Trinitarianism affirms) *supreme* and *independent*. The pretext that a union of *immutable* deity, with *mutable* humanity, constituting one person (were such a contradiction possible) renders the sacrifice *divine*, when in fact there was no real change, suffering, or death, *on the part of the immutable divinity*, is a manifest illusion.

The Grecian King Zaleucus, when his son was condemned to lose both his eyes for adultery, in order to save his son from the entire loss of sight, and also to honor the law, consented to lose one of his own eyes.

Suppose now, that instead of doing so, he had ordered that some person, vastly inferior to himself, should lose one of *his* eyes. Would he not have violated his engagement? Would the law have been honored, even if that inferior person had borne some relation to the King?

The plain revelation of our Father's infinite wisdom and love is, that he has given *his own Son*, who was with him "before the world was," John 17 : 5; that very Son, who is the "brightness of his glory and the express image of his person," Heb. 1 : 3, to die for us. He made the soul, or life of this matchless Son, "made better than the angels," Heb. 1 : 4, a sacrifice or "offering for sin;" Isa. 53 : 10, and not simply a human body, united to that soul of exceeding glory. There was no illusion or deception in this wondrous manifestation of love to a perishing world, either on the part of the Father or the Son. The Father gave *his* Son to die, "that he might be just and the justifier of him which believeth in Jesus." Rom. 3 : 26; John 3 : 16. (Would the death of a mere human body have answered this high purpose?) The Son of God gave *his own life*, and not simply the life of a human body taken into union with himself. He laid down the precious life he possessed for his sheep. John 10 : 15. This soul was in *sheol* until his resurrection, Acts 2 : 27; and we know from Eccl. 9 : 10, that in *sheol* "there is no work, nor device, nor knowledge nor wisdom."

And now, what is the testimony of "the faithful witness" of the truth, concerning his divine nature? Is it, that it is *independent* or *dependent*? His plain and positive declaration is, "I live by the *Father*." John 6 : 57. When the Jews charged him, most illogically, (as some christians do now,) with making himself equal with God, because he said he was his Son; he settled the matter beyond all reasonable controversy, by the solemn asseveration, in honor of his Father (the only true God, John 17 : 3), —"Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do." Is the Almighty thus dependent on another? John 5 : 19.

However high the degree a created being may occupy in the scale of being, he is dependent on the Creator for that being, for life and every good. Our adorable Redeemer, the unspeakable gift of our Father's love, is the "FIRST-BEGOTTEN" of the Creator of all beings; a partaker of his divine nature, in a vastly higher degree than any other holy intelligence, "as he hath by inheritance obtained a more excellent name than they." Heb. 1 : 4. [illegible] being "*begotten*" of the Father, [illegible]

For the Crisis.

Join the Church?

To be sure, friend, no difficulty or danger at all in uniting with the church. There was a time when it required self denial, a cross, the cutting off of right hands, plucking out right eyes, the forsaking of houses, brethren, sisters, fathers, mothers, wives, children, lands, all,—even life itself. "If any man will come after me," says Christ, "let him deny himself and take up his cross and follow me." But those days of cross-bearings have measurably ceased, gone by. We can now unite in a church organization with ease; secular profit and enjoyment walk in silver slippers—ride in a coach of six. To be connected with very many denominational sects is popular, the surest way to rise in the world, prosper in business, in trade, mercantile, mechanical and scientific. Merchants, mechanics, doctors, lawyers, pettifoggers, and the like, to rise in the world, succeed prosperously in their secular callings, unite with some popular church. Very many ride safely into lucrative offices in this way.

Novel writers, publishers, sellers and readers,—tobacco raisers, manufacturers, sellers and users of this vile drug, traffickers in liquid death and distilled damnation, can be church members in good and regular standing; meanwhile they are cursing themselves, their families, neighbors, and the world, with a bitter curse. We know of one novel publisher of a weekly sheet, who is doing more to curse the world—producing more domestic misery, more devastation and wretchedness over the human race, than the tyrannical, bloody Nero, or all the rumsellers in the nation! multitudes of precious souls will doubtless be ruined eternally through his satanic instrumentality,—and still we are informed that this same poisoner-general, this imp of the devil, is a church member, received with open arms—takes his seat regularly at the communion table unrebuked!!

Once, to unite with those professing godliness, required the presenting of the body a living sacrifice, holy, acceptable unto God—now we can chew and smoke, sell rum, drink rum, peddle rattlesnakes, live in lust, "scatter fire-brands, arrows and death."

"On with the dance! let joy be unconfined,
No sleep till morn, when youth and pleasure meet,
To chase the glowing hours with flying feet."

Attend the theatre, the ball-room, break the Sabbath, sell our brother on the auction block, invite the man-stealer into the pulpit, to a seat at the communion table, receive robbery for burnt offering; cheat, lie, swear falsely, steal, get drunk, despise the poor, become robbers of the poor. Not only slave-holders, men-stealers, baby-stealers, those who traffic in the bodies and souls of men, women and children, are received as acceptable church members, but dough-faces, apologizers for this dark and damning abomination! this sum of all villainies; and those who close their lips and steel their hearts in Tract Societies, Sunday School Unions, Missionary Boards, General Conferences and General Assemblies, are welcomed to the church and its ordinances with a hearty good grace!!

O! what a nest of unclean birds! Is it a marvel that infidelity grows bold—that iniquity, heaven-daring, stalks at noon-day! "Hear, oh heavens, and give ear oh earth! for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. . . . A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters:—they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . From the sole of the foot, even unto the head, there is no soundness in it—but wounds, and bruises and putrefying sores."—See Isaiah, chap. 1st.

D. T. N.

Make a Beginning.

Remember, in all things, if you do not begin you will never come to an end. The first weed pulled up in a garden, the first seed set in the ground, the first shilling put in a savings bank, and the first mile travelled on a journey, are all important things; they make a beginning and thereby a hope, a promise, a pledge, an assurance, that you are in earnest with what you have undertaken. How many a [illegible] hesitating outcast [illegible] might have held up his head [illegible] if instead of putting off his [illegible] industry and amendment, [illegible] beginning.

[illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Be Zealous.

Be not over zealous, the wise should have fear,
These words of kind warning fall oft on the ear;
'Tis well, but methinks there would not come amiss
An advice that 's more needed, less spoken than this:
Be wise and be zealous, fight well while you may,
For soon the night cometh, then work in the day;
Add zeal to thy knowledge, e'en though it may be
But a grain 'mid the sands on the shore of life's sea.
With your neighbor's few talents you've nothing to do,
'Tis the care of your one that devolves upon you.
If you've lit but a taper, and dim be its light,
Let it shine on the gloom and darkness of night,
Perchance some poor soul who's mistaken the way,
May be guided aright by its flickering ray;
Perchance to the sailor his danger 't will show,
And he 'll guide his frail bark where the still waters flow.
For the loan of one talent the interest is due,
And the Master who loaned it will ask it of you.

If wise, then be zealous, be valiant for right,
A warrior well armed should be first in the fight;
But despise not your brother who fights in the rear,
Though he bears not your sword, nor your shield, nor your spear.
If with plenty of shot you refuse to take aim,
You may lower your banners, they wave but for shame.
For the vict'ry is won not by armor alone,
And Goliath was slain with a sling and a stone.

I'd wish for my life to be wise, to be true,
To have plenty of zeal that could carry me through;
No clog, and no burden, no dead weight for me,
But a spirit intelligent, generous, free.
For certainly wisdom, enclosed in a case,
Is a burden, a useless infringer of space;
And knowledge whose good you may never impart,
Is a blight and a curse to the self-loving heart;
So burdened by knowledge, but powerless to feel,
Oh, save me from ballast without any zeal!
It would sink me far down in the depths of the sea,
And oblivion's waters would roll over me.

FANNIE PARRY.

Pine Avenue.

For the Crisis.

The Sonship.

Extract of a dialogue between an *Orthodox minister* and a *Bible Reader*.

B. R. The Psalmist says (16 : 10,) "For thou wilt not leave my soul in (sheol) hell, neither wilt thou suffer thine holy one to see corruption." Peter by the pen of inspiration renders *sheol* in this passage by the word *hades*.—(Acts 2 : 27.) Do you believe, sir, that Christ at death went into a place of torment?

O. M. "Certainly not."

B. R. Not even when he went and preached to the spirits in prison—hell as some say?

O. M. "No sir."

B. R. Then you do not believe sheol or hades means *hell* in this place?

O. M. "No. I think it means the grave."

B. R. You must then believe the soul of Christ went into the grave.

O. M. "It would seem so."

B. R. It was not in heaven then as you claim. And if his soul went into the grave, it must have *died*.

O. M. "Not necessarily."

B. R. But Isaiah says, "he poured out his *soul* unto *death*." And Christ himself said, "my *soul* is exceeding sorrowful, even unto *death*." Now, if the soul of Christ died as the Scriptures affirm, then he must have been unconscious in *hades*, and if CHRIST was unconscious in death, it is folly to deny the unconsciousness of *man* in death. Solomon says, "The dead know not anything." But there are some men who think they know more than the wise man.

O. M. "But if the soul of Christ which is the divine part, died, then *divinity* died—God can suffer, and God can die. You do not surely believe this?"

B. R. God cannot suffer and cannot die, but the inspired man informs us that CHRIST died according to the Scriptures, i. e., *soul and body*, and in the manner foretold. Do you believe it?

O. M. "I believe his *body* died—nothing more."

B. R. You do not then believe the inspired testimony, "he poured out his soul unto death." Your serpentine theory compels you to disbelieve a plain Bible statement. You are thus at issue with the eternal word of God, and you cannot extricate yourself. And no other man, however able, can help you. God's word is [illegible] as his own infinite mind; men may change, and say yea and nay, but the Bible never; it is yea, yea, and nay, nay. But was the body of Christ divine, or only human?

O. M. "Only human."

B. R. Then you must believe that humanity can atone for sin. I know the common view is that a mere human sacrifice cannot atone for sin.

O. M. "It cannot. It must be a *divine* sacrifice."

B. R. But you say, all of Christ that died was human; yet a divine sacrifice is required to atone for sin. On your hypothesis then, there has been no atonement made for the sins of the world, and man is irrecoverably lost! Behold! into what a strait you are driven by your erroneous and most absurd system.

O. M. "Sir, you are in as strait a place as I am; for you do not believe, if I understand you, that divinity can die: consequently you do not believe in the divinity of Christ, as you say he died soul and body, and was unconscious in *hades*. Hence with your view there is nothing but a human sacrifice, and therefore no atonement."

B. R. You misunderstand me. I said GOD cannot suffer and cannot die. I *do* believe in the divinity of Christ, and that CHRIST died for the whole world. Hence we have a divine sacrifice and of course an atonement for sin. It is *you* who deny the divinity of Christ and not me. For *you* say, it was a *human* Savior who died, which death cannot atone for sin; but *I* believe it was a *divine* Savior that died, which death *can* atone for sin.

O. M. "How do you make Christ divine, if he, soul and body died? Certainly then, he was not God!"

B. R. I will inform you. He was conceived by the Holy Ghost, and was the Son of God. Therefore he was divine.

O. M. "Then you do not believe he was verily God?"

B. R. No. God was his Father; and Christ could not be the Father and Son too.

O. M. "But does not Christ say, 'I and my Father are one?'"

B. R. Yes. And he also prayed to his FATHER in heaven (not to himself), "that they all (his people) may be ONE"—how one? "as thou Father, art in me and I in thee, that they also may be one in us, that the world may believe thou hast sent me." John 17 : 21. Thus is explained *how* the Father and Son are one. Not one being, but one in mind and purpose, each acting in harmonious concert.

O. M. "But Christ said to Philip, 'He that hath seen me hath seen the Father.' How do you explain this?"

B. R. I will let CHRIST explain. He says,—continuing your quotation—"and how sayest thou then show us the Father? Believest thou not that I am in the Father, and the Father in me? The words [*he that hath seen me hath seen the Father*] that I speak unto you I speak not of *myself* [for I am not the Father] but of the Father that DWELLETH IN me, HE doeth the works" [through me]. Here then we have a striking explanation of the oft quoted words you present.

O. M. "But how do you reconcile with your views those Scriptures where Christ is called God, Lord, etc.? For instance, Isa. 9 : 6, 7; 'For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace.' Again, John 1 : 1, 'In the beginning was the word, and the word was with God, and the word was God.' It seems to me that these passages prove very plainly that Christ is the infinite Jehovah."

B. R. No sir. The text first quoted is a prophecy which is fulfilled in Christ. "Unto us a Son (not Father) is given;" and he *is* verily CALLED the Mighty God, the everlasting Father. The text says, "his NAME shall be *called* Wonderful, Counsellor," etc. Not that he *is* verily God, but his *name* shall thus be CALLED. So that wherever Christ is called God, if ever, it must be in a qualified sense. This is evident from the fact that he is the Son of God and that his Father has conferred upon him all power and authority, and being in the place of God, that he is thus called. Christ says, (Matt. 18 : 18,) "All power is given unto me in heaven and earth." By whom was it given? By God, "the Father of our Lord Jesus Christ, who is [verily God? no, but] the IMAGE of the invisible God, the first BORN of every creature." (Col. 1 : 15.) "For it pleased the Father that in him should all fulness dwell." (v. 19.) "For in him dwelleth all the fulness of the God-head bodily." (Col. 2 : 9.) We see from these scriptures that all power and authority were CONFERRED upon the Son of God. God's power is not derived, but is inherent. So Christ cannot be God. And this is further evident from the fact that God is [illegible] and always existed; while Christ was *born* into the world—was flesh, and not spirit. The apostle says, (Gal 4 : 4,) "But when the fulness of the time was come, God sent forth his Son *made* of a woman, *made* under the law." Christ was MADE then, by the interposition and power of God. The Evangelist says, "And Jesus increased in wisdom and stature, and in favor with God and man." Jesus himself says, (Matt. 11 : 27,) "All things are delivered unto me of my Father." "My Father is greater than I." (John 14 : 28.) How can this be, if Christ is the Father, as is asserted? Again, John 5 : 26, "For as the Father hath life [inherent] in himself, so hath he GIVEN to the Son to have life in himself; and hath GIVEN him authority to execute judgment also, because He is the Son of Man." "The Father loveth the Son, and hath GIVEN all things into his hands." "I live by the Father." "My doctrine is not mine, but is his that sent me." And when Christ says, "I have power to lay down my life and . . . to take it again," he also says, "This commandment I have received of my Father." I will quote one more text on this point, and then proceed to notice John 1 : 1. Phil. 2 : 5—11, "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore *God hath highly exalted him, and given him a name which is above every name:* That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that JESUS CHRIST is Lord [not Jehovah] *to the glory of* GOD THE FATHER." Now in regard to this passage, you *must* take one of two positions. 1st: You must believe that this language has reference *only* to the mere human flesh of Christ, which in itself, according to the common theory, has no life, the immortal spirit being the life thereof; or 2d: you must believe with me that it refers to the divine Son of God, who was conceived by the Holy Ghost, born of the virgin Mary, suffered and died under Pontius Pilate, and whom God hath raised from the dead and highly exalted at his own right hand as a Prince and Savior. If you believe the first, then the *human* flesh of Christ is your God. If the latter, then you cannot believe that Christ is the infinite Jehovah.

O. M. "I confess there is something very mysterious and incomprehensible connected with the doctrine of the trinity; but I think we ought not to reject it because we do not understand it. There are many facts in nature that we know exist, yet we cannot comprehend them."

B. R. True. The doctrine as held by most christians, is so incomprehensible, and, I may add, so contradictory and absurd, that its influence on the minds of men is most pernicious, and is doubtless a fruitful source of infidelity. I agree with you that we ought not to reject *facts* because we may not understand them; but we ought always to reject *doctrines* that do not harmonize with the Bible, and which are palpably absurd.

Having already in my argument, virtually explained John 1 : 1, I shall only give my view of it in paraphrase. "In the beginning was the word [which is God] and the word ["which was made flesh and dwelt among us," v. 14,] was [before thus being manifested] with God, [not however as a distinct personage] and the word [which was "in the beginning"] was God. The same [though not manifested] was in the beginning with God. All things were made by him, [God, Gen. 1 : 1,] and without him was not anything made that was made. In him [God] was life; [as distinguished from heathen gods which had no life] and the life [as revealed in the Bible, (O. T.) and manifested in the works of nature] was the light of men. And the light shineth in darkness; and the darkness [heathenism] comprehended it not." Now that the time had come when this *light* [which before had been shed through the prophets and through nature] was to be exhibited more conspicuously through God's dear Son—"There was a man sent from God, whose name was John, the same came for a witness, to bear witness of the [new] Light, that *all* men through him might believe. He was not that Light, but was sent [by God] to bear witness of that Light. That was the true Light, which lighteth [or who is to enlighten] every man that cometh into the world, [or every man that heareth the gospel.] He [Christ who was this true, i. e., the best, or most excellent Light] was in the world, and the world was made (*dia*) *for him*, [not "by" him. "*for whom* (Christ) are all things," Heb. 2 : 10] and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power [privilege] to become the sons of God, even to them that believe on his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word [God] was made [or manifested (1 Tim. 3 : 16) in the] flesh, and dwelt among us, (and we beheld his glory, the glory as of *the only begotten of the Father*) full of grace and truth. John bear witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred *before* me; for he was before [or more exalted than] me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, [under God] but grace and truth came by Jesus Christ." And now the Evangelist—in the next verse, lest he should be misunderstood, and men should suppose—as they have—that he had here taught that Jesus Christ, the Son, was the true God, the Creator of all things, says, "No man hath seen God at any time; the only begotten Son, which is in the bosom [or affection and confidence] of the Father, he [the Son] hath declared." This then settles the question—however much this chapter *seems* to favor the doctrine of the trinity as held—that Christ the Son *who has been seen* is not the God whom the beloved disciple says, has *not* been seen, or whom "no man hath seen." But admitting that Christ is called God here and elsewhere; it can only be in a qualified sense as before shown. Christ did not exist as a personal being, only in the purpose and plan of God, until he was born into the world. Before that he was in the bosom of the Father, not as a distinct personage, but in the plan of salvation, as "*a Lamb slain from the foundation of the world.*"

O. M. "Your paraphrase may be considered plausible, but it is certainly untenable. One fact settles this point. And that is your referring the language of the third verse to God and not to Christ."

B. R. Do you not then believe the testimony of Moses, Gen. 1 : 1, "In the beginning GOD created the heavens and the earth?"

O. M. "I believe Christ made all things, and without him was not anything made that was made!"

B. R. I say Christ, possessing a divine and human nature—flesh and bones—(and it required all these to constitute Christ)—did not thus exist as a living being, until he was conceived by the Holy Ghost and born into the world. Hence Moses testifies truthfully—GOD created all things. Admit that the third verse does refer to Christ; then in order to harmonize the Bible, it must read as follows.—"All things were made *for*—because of, or on account of him; and without him [or independent of him in the plan of creation and plan of salvation] was not anything made that was made."

O. M. "Why do you take the liberty to insert '*for—because of—on account of*' in the place of the particle *by*?"

B. R. 1. Because the translators have rendered *dia* in the same way over thirty times, thus giving their opinion of its correctness in certain connections. 2. Because, while it is correct in this connection, it harmonizes the Bible; but as it stands in our version, it contradicts, as we have seen, other scriptures. To show how *dia* is used, I will give a few examples. Persecution ariseth *because* of the word—And he did not many mighty works there *because* of their unbelief—Yet *because of* his importunity—More believed *because of* his own word—believe me *for* (*dia*) the very work sake—(*dia*) *for* this cause God gave them up—*for* his great love—*for* the exceeding grace of God—*for* the which cause I suffer—*for* this cause I obtained mercy—*for* whom are all things. In this last, *dia* is rendered *for* and refers to Christ; (Heb. 2 : 10) thus proving my position that all things were created FOR him and not *by* him.

O. M. "I think I can prove that all things were created *by* him and *for* him."

B. R. Did GOD create all things for *himself*? or were they not rather created *for* his only begotten Son, "the heir of all things?" Christ did not create the universe for himself, for how could he *inherit* all things? if he made them, they are his without heirship. But as the Father hath given all things into his hands until his enemies are made his footstool, or as in the language of the apostle, (1 Cor. 15 : 25) "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [the Father] hath put all things under his feet. But when he saith all things are put under him [the Son] it is manifest that he [the Father] is excepted, which did put all things under him [the Son]. And when all things shall be subdued unto him, [the Father] then shall the Son also himself be subject unto him [the Father] that put all things under him [the Son] that God may be all in all."—I say, as the Father has thus committed all things into his hands for a specified purpose and a specified time, as we see by Paul's language, and as the Son is again to be subject unto the Father that God may be all in all—it is perfectly evident that Christ is not the creator of the world. But I will hear your proof.

O. M. "The passage I wish to call your attention to is Col. 1 : 16, 'For by him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.' This text is so positive in its character that any argument on it would seem unnecessary. I am therefore willing, with this to submit the point."

B. R. The strength of this text as proof that Christ the Son of God is the creator of all things, is all in the preposition *en* here incorrectly rendered *by*, and the term *dia* also translated *by*. Having already shown that such a rendering of *dia* on this point is inadmissible, arraying as it does, one portion of the Bible against another, and to render it by other proper words does no violence to the rules of translating such words, as is clear from the translators having in many other places and similar connections, employed the same words and expressions that I have, and shall in this passage; it will only be necessary for me to give the proper rendering of *en* and *dia* in order to place the text in its true light and in accordance with the uniform teaching of the Scriptures.

It then stands thus,—"For (*en*) in him [i. e. in respect to, or in reference to him, Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created (*dia*) through [or on account of] him and for him: And he is before all things, [i. e. in the sense of his inseparable connection with the plan of salvation, as a Lamb slain from the foundation of the world, or, in the sense of pre-eminent excellence] and (*en*) in [or for] him all things consist. And he is the head of the body, the church: who is the beginning, [i. e. the chief corner stone] the first born from the dead; that in all things he might have the pre-eminence. For it pleased the FATHER that in HIM should all fulness dwell." Thus you see this strong and most reliable text, which is so frequently quoted to prove that Christ made the heavens and the earth, and all things, when properly translated and explained, affords no such proof; but on the contrary proves, what I have before shown by other scriptures, that God created the world *for* Christ and hath committed unto him all power, and authority to execute judgment also, because he is the Son of man. I believe truly, then, in *one* God and his Son Jesus Christ, who *suffered and died*, and rose again, who hath ascended into the heavens, and now "sitteth at the right hand of GOD," (query,—*how can God sit at the right hand of* GOD?) where he maketh intercessions for his people, who is to come again the second time without a sin-offering unto salvation, in the clouds of heaven in the FATHER's glory, with all his holy angels, to judge the world in righteousness, and establish his kingdom—which God hath given him—in the new earth wherein dwelleth righteousness—and who has said, (Rev. 3 : 21,) "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with *my* FATHER in *his* throne." He that hath ears to hear let him hear. Now your view *virtually* is, that, there are three Gods—God the Father—God the Son—and God the Holy Ghost. Then to cap the climax of orthodox absurdity, you claim that these three distinct *persons* are ONE GOD! Your theory requires you also to believe that "in the beginning GOD created the heavens and the earth," and that CHRIST the SON of God also created all things, and that "CHRIST *died* according to the Scriptures." Believing this, you must necessarily believe that God actually *suffered* and *died*, which, however, you deny—taking the position that it was only the *human body of* Christ, and not CHRIST himself that died—thus depending on a *human sacrifice* which you say cannot atone for sin. No marvel that thinking men stumble, and fall into infidelity, when such absurdities are presented to them, and they are told that they must believe and receive them as the teachings of the holy Scriptures, in order to become christians. May the Lord deliver the christian world from this pernicious [illegible] and who cannot believe every absurdity because the preacher presents it,—may receive the pure gospel of Christ and become wise unto salvation.

H. H. HALL.

Peru, Ind., June 22d, 1859.

Internal Evidence.

A man of subtle reasoning asked
A peasant if he knew
What is th' internal evidence
That proves his Bible true?
The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And only answered, "Here!"

For the Crisis.

A Question Answered.

Bro Jackman asks, "Can divinity, whether separate, or interwoven in humanity, die?"—I humbly conceive that this question is susceptible of a scriptural and rational answer.

The regenerated sons and daughters of our Father in heaven, are said to be made "partakers of the divine nature." 2 Peter 1 : 4. being begotten of God, of which their holy faith is the evidence, 1 John 5 1 :; yet they can and do die. Whether or not divinity can die, depends on the *nature* of the divinity. If, as many believe, the divinity of the Son of God is eternal, immutable and self-existent, it cannot die. It is necessarily *immortal*. No *divine* sacrifice for sin has been offered to God for the sins of the world, if the divinity of our blessed Redeemer is (as Trinitarianism affirms) *supreme* and *independent*. The pretext that a union of *immutable* deity, with *mutable* humanity, constituting one person (were such a contradiction possible) renders the sacrifice *divine*, when in fact there was no real change, suffering, or death, *on the part of the immutable divinity*, is a manifest illusion.

The Grecian King Zaleucus, when his son was condemned to lose both his eyes for adultery, in order to save his son from the entire loss of sight, and also to honor the law, consented to lose one of his own eyes.

Suppose now, that instead of doing so, he had ordered that some person, vastly inferior to himself, should lose one of *his* eyes. Would he not have violated his engagement? Would the law have been honored, even if that inferior person had borne some relation to the King?

The plain revelation of our Father's infinite wisdom and love is, that he has given *his own Son*, who was with him "before the world was," John 17 : 5; that very Son, who is the "brightness of his glory and the express image of his person," Heb. 1 : 3, to die for us. He made the soul, or life of this matchless Son, "made better than the angels," Heb. 1 : 4, a sacrifice or "offering for sin;" Isa. 53 : 10, and not simply a human body, united to that soul of exceeding glory. There was no illusion or deception in this wondrous manifestation of love to a perishing world, either on the part of the Father or the Son. The Father gave *his Son* to die, "that he might be just and the justifier of him which believeth in Jesus." Rom. 3 : 26; John 3 : 16. (Would the death of a mere human body have answered this high purpose?) The Son of God gave *his own life*, and not simply the life of a human body taken into union with himself. He laid down the precious life he possessed for his sheep. John 10 : 15. This soul was in *sheol* until his resurrection, Acts 2 : 27; and we know from Eccl. 9 : 10, that in *sheol* "there is no work, nor device, nor knowledge nor wisdom."

And now, what is the testimony of "the faithful witness" of the truth, concerning his divine nature? Is it, that it is *independent* or *dependent?* His plain and positive declaration is, "I live by the Father." John 6 : 57. When the Jews charged him, most illogically, (as some christians do now,) with making himself equal with God, because he said he was his Son; he settled the matter beyond all reasonable controversy, by the solemn asseveration, in honor of his Father (the only true God, John 17 : 3), —"Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do." Is the Almighty thus dependent on another? John 5 : 19.

However high the degree a created being may occupy in the scale of being, he is dependent on the Creator for that being, for life and every good. Our adorable Redeemer, the unspeakable gift of our Father's love, is the "FIRST-BEGOTTEN" of the Creator of all beings; a partaker of his divine nature, in a vastly higher degree than any other holy intelligences, "as he hath by inheritance obtained a more excellent name than they."—Heb. 1 : 4. His divinity, being "begotten" of the Father, [illegible]

For the Crisis.

Join the Church?

To be sure, friend, no difficulty or danger at all in uniting with the church. There was a time when it required self denial, a cross, the cutting off of right hands, plucking out right eyes, the forsaking of houses, brethren, sisters, fathers, mothers, wives, children, lands, all,—even life itself. "If any man will come after me," says Christ, "let him deny himself and take up his cross and follow me." But those days of cross-bearings have measurably ceased, gone by. We can now unite in a church organization with ease; secular profit and emolument walk in silver slippers—ride in a coach of six. To be connected with very many denominational sects is popular, the surest way to rise in the world, prosper in business, in trade, mercantile, mechanical and scientific. Merchants, mechanics, doctors, lawyers, pettifoggers, and the like, to rise in the world, succeed prosperously in their secular callings, unite with some popular church. Very many ride safely into lucrative offices in this way.

Novel writers, publishers, sellers and readers,—tobacco raisers, manufacturers, sellers and users of this vile drug, traffickers in liquid death and distilled damnation, can be church members in good and regular standing; meanwhile they are cursing themselves, their families, neighbors, and the world, with a bitter curse. We know of one novel publisher of a weekly sheet, who is doing more to curse the world—producing more domestic misery, more devastation and wretchedness over the human race, than the tyrannical, bloody Nero, or all the rumsellers in the nation! multitudes of precious souls will doubtless be ruined eternally through his satanic instrumentality,—and still we are informed that this same poisoner-general, this imp of the devil, is a church member, received with open arms—takes his seat regularly at the communion table unrebuked!!

Once, to unite with those professing godliness, required the presenting of the body a living sacrifice, holy, acceptable unto God—now we can chew and smoke, sell rum, drink rum, peddle rattlesnakes, live in lust, "scatter fire-brands, arrows and death."

"On with the dance! let joy be unconfined,
No sleep till morn, when youth and pleasure meet,
To chase the glowing hours with flying feet."

Attend the theatre, the ball-room, break the Sabbath, sell our brother on the auction block, invite the man-stealer into the pulpit, to a seat at the communion table, receive robbery for burnt offering; cheat, lie, swear falsely, steal, get drunk, despise the poor, become robbers of the poor. Not only slave-holders, men-stealers, baby-stealers, those who traffic in the bodies and souls of men, women and children, are received as acceptable church members, but dough-faces, apologizers for this dark and damning abomination! this sum of all villainies; and those who close their lips and steel their hearts in Tract Societies, Sunday School Unions, Missionary Boards, General Conferences and General Assemblies, are welcomed to the church and its ordinances with a hearty good grace!!

O! what a nest of unclean birds! Is it a marvel that infidelity grows bold—that iniquity, heaven-daring, stalks at noon-day! "Hear, oh heavens, and give ear oh earth! for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. . . . A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters:—they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . From the sole of the foot, even unto the head, there is no soundness in it—but wounds, and bruises and putrefying sores."—Isa. chap. 1st.

D. F. N.

Make a Beginning.

Remember, in all things, if you do not begin you will never come to an end. The first weed pulled up in the garden, the first seed set in the ground, the first shilling put in a savings bank, and the first mile travelled on a journey, are all important things; they make a beginning and thereby a hope, a promise, a pledge, an assurance, that you are in earnest with what you have undertaken. How many a [illegible]

For the Crisis.

How to Walk Worthy of God.

This was a subject that deeply impressed the mind of Paul; and when writing to the Thessalonians he exclaims, "Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe; as ye know how we exhorted, and comforted, and charged every one of you as a father doth his children, that ye walk worthy of God, who hath called you to his kingdom and glory."—1 Thess. 2: 11, 12. He testifies the same God-like life at Miletus (Acts 20: 18) to the brethren from Ephesus. Thus: "Ye know, from the first day I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears."—Here we learn that the service of God requires *humility*, to be acceptable or worthy. This was his example. We next introduce his instructions concerning worthy walking, as we are assured that he has "kept back nothing that was profitable." To the Ephesians he says, "I beseech you that ye walk worthy of the calling wherewith ye are called, with *all long-suffering*, forbearing one another in love." In chap. 5: 15, he continues: "See then that ye walk circumspectly, not as fools, (fools have no oil,) but as wise, giving thanks always for all things unto God." Then it must certainly be unworthy walking for us to be unthankful because every thing comes not according to our own wishes. Phil. 2: 14.—"Do all things without murmurings." What! not complain when we get nothing for preaching? Not murmur in sickness, in trial, in afflictions, in distresses, in perils by sea, or land, yea, among *false* brethren; when you are not privileged to raise an objection against wrong, even such wrong as implicates the veracity of our blessed Jesus—makes his promise, "*whatsoever* is right I will give you," of none effect? No. For why? That ye may be blameless, the sons of God," and thereby "walk worthy of God who hath called you unto his kingdom and glory."

Again, our deportment should not only be such as becometh godliness, but our conversation should be worthy of our calling. Hence says Paul, "Let your conversation be such as becometh the gospel of Christ." Peter reminds us of the same when speaking of the expectant position of the church, thus: "Seeing ye look for such things what manner of persons ought ye to be *in all holy conversation* and godliness." Our former conversation and expressions are to be done away and a new language introduced—heavenly and uncorrupt. Thus says Paul in Eph. 4: 17—22: "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other gentiles walk, in the vanity of their minds; but that ye put off concerning the former conversation the old man which is corrupt." Now if we still practice, or neglect to put off concerning the former conversation, the *old man*, then we may not put on the new man, and are walking *unworthily*.

We should walk in love. Not in word, neither in tongue, but in deed (acts) and in truth, and the apostle gives us the touchstone by which we may prove our love, thus: "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let us walk worthily.

We should walk in the light. "He that saith he is in the light, and hateth his brother, is in darkness even till now." He that loveth his brother abideth in the light, i. e., in Christ. He is the true light that lighteth every man that cometh into the world. Now if we abide in him—if we walk in the light while we have the light, then we are walking worthily. The light that has shone upon our pathway as Advent believers has been great, and now if this light becomes darkness, how great is that darkness.

To walk worthy of God we must "walk in the truth." Thy word is truth! Abraham believed God, and it was accounted unto him for righteousness. So we, if we would walk worthy, must walk in the footsteps of our father Abraham—we must believe God. If righteousness comes through faith in the word of God, then those who do not believe the word will fail of that righteousness which is by faith, and consequently will be walking unworthily. Noah had his truth, Abraham his, and we have ours, or rather God's truth, which is applicable to us; and as they became worthy by walking in the truths of their day, so we shall be worthy walkers only as we regard the truths for our day. Bickersteth remarks that Christ's speedy coming is "*the generation truth*;" then if we have reached "*the generation*" of which it is said, "this generation shall not pass away," then we should confess those events with which "the generation" should be identified. The darkening of the sun and moon and the falling stars were first to take place; then we [illegible] that the kingdom of heaven [illegible] nigh even at the doors." Now [illegible] to believe that he is nigh [illegible] at the doors, while we pretend to [illegible] [illegible]

days of Noah, and thus it will be in the days of the Son of man. They knew not, and perished. We fail to understand, and like them perish. O that we may "walk worthy of God who has called us unto his kingdom and glory!" More anon.

H. Pratt.

For the Crisis.

The Great Trial.

Something more than eighteen hundred years ago, in the city of Jerusalem, was pending one of the most momentous trials ever recorded in history. Come, dear reader, and go with me, and we will follow with the pressing multitude, and endeavor to get into the great ecclesiastical court of the Jewish nation.

Do you see that stern looking man, sitting upon that elevation? That is Caiaphas, the highest in authority in all Jewry; and those men sitting around are the council; those on the left, are the witnesses, and that person who stands in the centre, whose eyes are so mild, whose soft hair is so wavy, and whose features are so much marred, so full of sorrow and love; that is Jesus of Nazareth, accused of blasphemy. But hush! look! the judge is about to speak. He is asking Jesus concerning "his disciples and of his doctrine." At the same time, darting a look of scorn, and awaiting an answer.

Jesus looks up so mild and with such an eloquent voice, replies: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them." Oh! see that inhuman officer strike him with his rod, in his face, saying, "answerest thou the high priest so?" Jesus, looking with meekness and tenderness upon him, says, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" Now they all ask him, "Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe, nor let me go." Again they ask, "Art thou the Son of God? And he said unto them, Ye say that I am." Then they carry him to be tried for treason by the Roman Governor. He is now hurried through the streets of Jerusalem to the Judgment Hall of Pilate, mocked and insulted, till he stood in the presence of Pilate. And then they immediately began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king."

Think for one moment of the corruption of his accusers. They say that he forbid to pay tribute to Cæsar. Was it the case? It was not. For says Christ, "Render therefore unto Cæsar the things which are Cæsar's," he himself having paid his tax. Then think of these men so holy that they could not enter into the hall of Judgment; yet standing outside, hungering and thirsting after his blood. Oh! what hypocrites. But we will listen to the trial. Pilate asks, "Art thou the king of the Jews?" Christ answered, "Thou sayest it." Then after Pilate had conferred with him, and finding no fault in him, and had heard the message of his wife, "Have thou nothing to do with that just man," in connection with his own convictions of Christ's innocence, he sought to release him. Then from the outside arose a tremendous shout, "If thou let this man go, thou art not Cæsar's friend." This saying decided Pilate, and Christ was condemned to be crucified upon the accursed tree. His blood was shed for many. But Christ appealed to a higher court, the Spirit being his advocate, and gained his case. The fact was made public by raising him from the dead, and sending this Spirit into the world to reprove the world of sin and of judgment and of righteousness.

Now reader, how is it with you? Are you aware that there is a trial in the future, in which you must be an active member, where you will be called to plead your cause? O, that with me, you may be able to stand pleading the righteousness of Christ, being sprinkled with his blood and cleansed from all sin. Amen.

S. F. Matthews.

For the Crisis.

Ear Rings.

It is high time women of sense left the barbarous custom of mutilating their flesh, for the purpose of wearing jewelry. Why not pierce the nose and wear a ring in that also? It would be quite as becoming in the eyes of sensible and civilized individuals, as the horrid custom of piercing that exquisite organ, the ear. We may well wish for the reign of common sense; for then will be done away the many *savage* and barbarous modes of dress and ornament.

Marion A. Cotton.

Shall I be One, or Them?—How divinely full of glory and pleasure shall that hour be, when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day, when all the saints shall join together in one song of gratitude and love, and of [illegible] to their Redeemer! With what [illegible] and [illegible] are saved [illegible] address the [illegible] join in his presence.—*Dr. Watts.*

The World's Crisis.

BOSTON, OCTOBER 12, 1859.

Preachers' Aid Society.

We are glad to see our brethren waking up to the importance of providing ways and means to sustain those who leave all—houses, lands, reputation, friends and home—to sound the last notes of warning to a dying world, remembering, "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Paul says:—"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Again he says, "He which soweth sparingly, shall also reap sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for *God loveth a cheerful giver*." 2 Cor. 9: 6–7. The Bible abounds in recommendations of liberality, and the most awful denunciations against covetousness. Paul declares, "In the last days perilous times shall come." Why? "For men shall be lovers of their *own selves*, covetous."

Let us remember that we are subject to like passions as other men, and hence in danger of imbibing this anti-christian spirit of covetousness and self-loving, so common at the present day. Let *us, you* and *I*, dear reader, do all we can to forward the cause of Christ in every possible way.

What better disposition can we make of our property, than to use it in aiding those who are sacrificing every thing they have in this world, and wearing themselves out in toilsome labors, night and day, in warning men to flee from the destruction that awaits the finally impenitent? Gladly would those who have taken their lives in their hands, and are hastening to and fro, amid the scorn and slander of an unfriendly world, go to work with their hands, laboring earnestly, that they might help support others; but they dare not leave the field, lest they displease their heavenly Lord, and men be lost through their neglect; though some have concluded to run the risk, rather than to see their families suffer. At times the latter class are aroused to a sense of the awful state of things in the world, showing our nearness to the judgment, and they earnestly feel they must go and sound the alarm again, but when they think of the little ones at home and their past trials, they delay, and shrink back. Brn., shall we stay up the hands of those who are still in the field, fighting "the good fight of faith" with the great enemy of man, who is now making unparalleled efforts to drive the faithful few from their posts? Shall we suffer the arch enemy to accomplish his object for want of sympathy and support on our part? Let us prove, by noble *deeds*, as well as words, that we belong to *Christ*, and are willing to *sacrifice* for the sake of saving men from eternal death. Let us give *cheerfully*, and please the Lord. *Now* is the time for action. Let every church take up a collection for this noble object once a month. Every one can give *something*. Let us bear "one another's burdens and so fulfill the law of Christ." Some can give 5cts., some 50cts., others $1.00, $5, $10, $25, $50, or $100, and be the richer for it at last. There was much truth in the saying of him who remarked at the close of life,—"What I have given away, I have saved, and what I have kept I have lost." Come, let us make a deposit in the great savings bank, "where thieves do not break through nor steal."

At the Wilbraham campmeeting, between one and two hundred dollars were pledged for the aid of the poor and faithful preachers, of which the following has been paid into the hands of the Secretary and Treasurer. The following is his report:

RECEIPTS

For the Preachers' Aid Society, from Sept. 4th to Oct. 7th inclusive.

H. W. Chase	$3.00
A Friend	.50
W. Jennins	1.00
T. Gilander	1.00
Sr. A. D. Richards	5.00
Charles Cottle	5.00
A. D. Smith	1.00
C. B. Wilson	1.00
—— Durfee	1.00
Sr. R. Lee	5.00
R. Boston	5.00
Sr. I. W. Stone	5.00
A Friend	.50
H. Penney	3.00
Miles Grant	25.00
	$64.00

Geo. T. Adams, Sec. and Treas.

Tendency of Spiritualism.

The following resolution, offered at the Utica convention of Spiritualists, by Warren Chase, shows the true tendency of Spiritualism; to wit, the subversion and abolition of christianity, and the substitution of infidelity and atheism.

"*Resolved*, That we will steadily resist the power and increase of existing religious societies, and the formation of all new ones on a similar, or *any* basis, that exclude any part of the human family from all its benefits and advantages of membership, and that we will steadily and persistently use our influence to relieve the social and educational institutions of our country from the influence and control of these societies, and to establish in these institutions natural law, intellectual direction and scientific [illegible]

Resolved, That as religious organizations have failed to save nations, societies, or members in this life or the next, and are sustained at a very great expense, we will steadily resist all efforts to build up such institutions among reformers for the future."

The following from the *Christian Times*, signed W. A. R., Burlington University, Iowa, sets forth the influence of Spiritualism in its real tendency. He says:—

"This child of Diabolus is now nearly eleven years of age, and though no older, is already one of the giant enemies of truth and righteousness. Its influence from the first has been evil and only evil continually. As a species of infidelity, it has proved itself the most subtle, corrupting and atheistic of all the various systems of false religion which have appeared in our fallen world to delude and debase mankind. Even the influence of Mormonism, with its abominable principles and practices, has been less harmful, and at present less to be feared, than Spiritualism. The *hypocrisy* of the latter is only equalled by the transparent folly and sensualism of the former. The Harmonial Philosophy, falsely so called, is composed of the essential principles of Deism, which it has taken and dressed up in the garb of mystery and pretended light from the Spirit-land, by which means it is made to appear but too successfully to the vain curiosity, blinded spirituality and depraved tendencies of fallen human nature. Its hostility to the Christian scheme is intense, and orthodoxy is the constant theme of its ridicule and opposition. It has seized the press, taken advantage of the popularity of periodical literature, and by this and other means is scattering far and wide over our land its "fire-brands, arrows and death." Its adherents are numbered by hundreds of thousands. Many have thought that so professedly licentious a system would not long endure the light of truth and civilization. But certainly its past history and present state of prosperity do not warrant so encouraging a conclusion. We should not be unaware of the danger, nor inactive."

Trance Speakers.

We copy the following from the *Spiritual Age*. The Editor of the *Age* thinks these claims are rather fanatical. He says: "It is not long since a lady of good breeding, high respectability and no inconsiderable share of smartness, called on us and gave us a long narrative of the *tete a tetes* which she had held with Jesus Christ, in the course of which narration she informed us that, at the commencement of her mediumship, she resolved never to receive any communications from the spirit-world, unless they came from one of the persons of the trinity. Hence it was that Jesus consented to be her tutelary spirit.

Still more recently, we had a trance-speaker, in our hall, through whom the same member of the trinity purported to speak, and declared that his medium was superior, in spiritual development and elevation, to all other mediums in the world, and gave notice that God would come, in the afternoon, and work the greatest miracle through him that ever had been witnessed on earth."

We have not yet heard anything concerning that "greatest miracle," although the promise was made more than a year since.

Endless Torment.

The following from Jonathan Edwards' will give the reader some idea of the popular theology of the day. After you have read this, meditate upon the saying of Jesus:—"Be ye therefore merciful, as your Father also is merciful." Luke 6: 36.

"How dismal will it be when you are under these racking torments, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into a toad or serpent, but shall have no hope of it; when you would rejoice if you might but have any relief, after you have endured these torments millions of ages, but shall have no hope of it; when after you have worn out the ages of the sun, moon and stars in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend for ever and ever; and that your souls which have been agitated by the wrath of God all this while, yet will still exist to bear more wrath; your bodies, which will have been burning and roasting all this while in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which will not have been at all shortened by what shall have been past. The sight of hell-torments will exalt the happiness of the saints forever. It will not only make them more sensible of the freeness and greatness of the grace of God in their happiness; but it will really make their happiness the greater, as it will make them more sensible of their own happiness; it will give them a more lively relish of it; it will make them prize it more. When they see others, who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished, O it will make them sensible how happy they are. A sense of the opposite misery in all cases greatly increases the relish of any joy or pleasure."

The Soul.

A popular writer in defining the soul, which he denominates "the real man," says:—

"The soul [illegible] is the essential substance of man, about which the corporeal structure forms itself, to be dispensed with and [illegible] [illegible] The soul, by its own inherent energy, triumphs over the decaying structure which it inhabits, and only seems to need a better mechanism to achieve nobler works than it ever did before. . . . In one sense, the body is a mere piece of mechanism, which in our present imperfect state, the spirit uses for the execution of its purposes: the arm, for instance, is a lever,—the muscles are the cords which move it, and through the nerves, what we call the will,—which is only the soul acting,—regulates their contraction and extension; so that when I overcome the natural law of gravity by lifting a weight, it is really my *soul*, and not my body, which lifts it."—*T. M. Clarke, D. D.*

At the close of his "discourse on the immortality of man," he quotes the following:—

"O, listen, man!
A voice within us speaks the startling word,
'Man, thou shalt never die!'"

Queries. 1. If it is the *soul* in *man* that lifts the weight, what is it in the *beast*?

2. If the soul "only seems to need a *better* mechanism to achieve *nobler* works than it ever did before," what can't it do without any mechanism at all?

3. In the early history of man after he had received the law of his Creator, the penalty for disobedience was expressed in the following language:—"*Thou shalt surely die.*" A little time after, the great liar said,—"Ye shall *not* surely die." Which told the truth, the Lord or the devil?

4. The poet says: "Man, thou shalt *never die*." The devil says:—"Ye shall *not surely die*." What is the difference between the writings of the poet, and the sayings of the devil?

For the Crisis.

Financial Report.

Dear Bro. Grant:—Herewith, I hand you a true statement of the results of keeping the boarding table at our late campmeeting; as it is due to ourselves that we give the facts, that we may be cleared from any charges of making it a profitable operation, at the expense of our poor brethren and sisters.

EXPENSES.

For amount advanced by R. E. Ladd *last year*, 1858, above receipts	$42.15
For amount advanced this year by R. E. Ladd	$24.69
For amount advanced this year by H. Munger	$34.15
For Bills, Groceries, Provisions and Bread	231.17
Bills for sundry small items	$10.04
	$342.20

RECEIPTS.

By amount received for board and sales at the cake and fruit stand, after paying all expenses of help and other items	$271.68
By amount received for rent of stand, horse keeping, barber shop and confectionary	$39.73
Balance *against* us	$30.59
	$342.20

It will be seen that we have come out $11.56 better than we were last year, when there was a debt left on us of $42.15. Thus we have nothing for our labor and anxiety in the care of the boarding for the week; nothing to meet the depreciation, wear and tear, and breaking of crockery and furniture, and (what afflicts us most) nothing left to aid our poor preaching brethren in their labors and toils in the service of Christ; but we are still in debt for the services rendered to the church. It is strange that people have such ideas about the great profit of keeping a large number of boarders in the woods. They do not think that it costs much more to carry all our provisions out there, and prepare them for the people, than it would to do the same things at home, where every thing is handy and all conveniences around us.

It is proper to say here that the principal reason of our loss is, the large number of *free boarders* at the table. There were not less than seventy persons who sat at our table from whom nothing was received, and this was nearly or quite one-third of all who boarded with us. The number of free boarders has increased greatly every year, until it demands the attention of the brethren to provide a remedy. I still think that the preachers and the poor, that "we always have with us," should be boarded free, but it ought to be borne by all the body, and not by us alone, who try to serve you. Some one offered to Bro. Matthewson to give $50 for our privilege. If the good brother will take the things off our hands at a fair valuation, and release us from all further trouble and care in the matter, and do as we have done for the brethren, and as much better as he chooses, he can have the privilege *gratis*, and I will make a *further* discount. But if the church desire to have us serve them farther in this matter, they must indemnify us from loss, or adopt some measure which shall secure us from it.

If we had been so unfortunate as to have had *one* rainy and bad day, we must have lost $50 or $75; but with all the good favors of Providence, we barely escaped with the skin of our teeth.

Your servants in the Lord,
R. E. Ladd,
H. Munger.

Springfield, Sept. 19th, 1857.

☞ Man is like a snow ball. Leave him lying in idleness against the sunny face of prosperity, and all that's good in him melts like butter; but kick him around, and he gathers strength with every revolution, until he grows into an avalanche. To succeed you must keep moving.

☞ We should make the same use of [illegible] a bee does of a flower; she steals [illegible] sweets from it, but does not injure it.

[illegible] Column.

[illegible] the West.

Aug. 10th.—Bro. F. sends $1 for the Tract cause in the West. "D" writes:—

"I am glad in my soul that God ever put it into your heart to start up such a machine, requiring in its operation so many "little wheels," rings and pins, which have been heretofore, and still are to a great extent, useless ornaments to the workmanship of God's own hands, but which can now so nicely and acceptably perform a part in carrying forward the great work of saving this workmanship from everlasting destruction. For several months I have felt an anxious desire to be doing something more for God than what I am now doing or can do in this place. While I read in the *Crisis* your soul-stirring letters, appeals and proposals, as well as Bro. Spaulding's and others, oh! how my anxious heart has desired to assist you, or engage in the same good work some way or other. At length the way is opened, where every little mite, every pin, ring, necklace, all the jewelry, and especially all that belongs to our believing sisters, can be made to work admirably in this blessed cause; and I hope and pray that everything of the kind may be brought along and placed in this glorious enterprise. Enclosed I send in postage stamps (24 cents) *twice* the value of *my* bosom pin. It is all the jewelry I have, ever had, or ever mean to have; although this is but a trifle, it will send several pages of tracts to Bro. Spaulding. The other mite ($1) is for the Western mission. Now while praying and laboring with might and main to gain a little time in which to do extra work, with which to get a little money occasionally for this cause, I shall be happy in the thought that I too, though not actually scattering these messengers of light and truth, yet am assisting to stay up the hands of those who are doing it, and who have so nobly consecrated their all and laid it upon the altar. God bless them and their labors abundantly, shall be my constant and earnest prayer. *He will do it, Bro. Hastings*, and give you and all the faithful ones an abundant entrance into his peaceable, glorious kingdom very soon. Amen."

Here comes another little letter on this wise.—"Aug. 9th, '59. Brother H.:—Enclosed please find $5 from a praying one, who for laudable motives withholds the name. It is to preach the gospel in the West. I see by the *Crisis* our prayers that your fund may be made up are being heard; but more praying must be done, so that the work may go on faster. Tell the flock to increase their prayers, and especially tell them to pray for more $50 contributions from the churches. I believe this is an especial call from God, affording the richest field of labor that is within our reach. Yours as ever, P. W."

Thank you, Bro. W. In some other churches they have larger *purses* than where you live; but—, well, he that soweth sparingly must reap accordingly. May God bless your "praying one," whose donation raises your total contribution above $50. You know in some places where religion is pretty scarce, they have to hire a preacher to do their worshiping God for them all the time. So they determine we must have preaching every Sunday if the rest of the world go to perdition around us. Then they come to meeting and find fault with what they do have, while the hungry sheep and lambs cry for food, and they have enough and to spare. Better go a week or two without preaching, and send the preacher into the regions beyond.

11th. Here is a letter—not a line written in it—blank paper—there is a new, cleaned dollar bill,—hold! what's on the back of it? "I go into the Tract fund for the West." Go ahead!

12th. Sr. E. sends $2 for tracts to be sent to Sr. M. in the wide West. They have been sent, and have found their way into church, Sunday school, etc. May God give them increase.

13th. Sr. B. sends 36 cts. to pay postage on tracts. She hath done what she could. A widow sends 24 cts. to pay postage on tracts to her son. A "widow's *mite*." God bless her and repay it.

16th. Sr. V., from N. H., sends $1. "My prayer is that the truth and light may spread." L. J. B. sends $1, to be added to the $25 already raised at N. B., and also $1 for tracts to scatter in N. B.

17th. Here comes "Pilgrim Brother's" letter again, with $2, his fifth instalment. "This week I have the pleasure of doubling "the mite," for which I desire to magnify the goodness of the Lord in blessing the labor of my hands in the past week. Faithfully yours, Pilgrim Brother."

18th. Sr. B. writes to Sr. H. Sends the regular *monthly* contribution, $3, of *one* church, a church that has contributed *monthly* for the Tract cause for a year or two past. Will others go and do likewise? She writes—"Give much love to Bro. H. It would have done him good, a short time ago, to have seen some eight or ten of us get together and talk, and cry, and say what *can* I do to send money to the west, or to Bro. H. for tracts for them? One little girl said to her mother, sit down here and hear me read. And she read to her the piece in the *Crisis*, and cried all the while; when she was done she said, 'now, mother, give me $— to send.' I am glad, Br. H., that the Lord knows our hearts and those of us who would do, but can't; he knows all about it. My prayer is, Lord, help Bro. H. in his undertakings for the dear brethren at the West." Well, the Lord bless you and the little ones that [illegible] in your kitchen to weep and pray over the Tract cause. God [illegible]

money. Just keep praying. He will provide *just enough* for this work. We will trust in him.

20th. "Pilgrim Brother" again, with $2. Steady as the weeks roll, he lays by as the Lord prospers him.

23d. Away to New York, and then, on the 25th, round to Collinsville campmeeting. Sr. C. comes and meets me on the camp ground with her $1. Poor child, she has been walking amid the shadows, and the tears have dimmed her eyes. Well, the morning cometh! Bro. S. hands in $1 to be added to the $20 from the D—— church.

26th. Sr. M., of H., $1. Bro. C. Goodrich brings $1 for himself and others. Here comes a brother who earns his bread in the sweat of his face, and he gave $20; but I must not tell *who* he is. It is not the *first* sum he has devoted to God's cause, nor the *last*, nor the *largest* either. May God bless him, little, quiet man; who would think he had such a great heart thumping away under that plain, quiet looking garb?

27th. Bro. R. O. W. gives $1 for the Tract Fund. Sr. Ruth —— sends $1. Bro. G. S——, $2. G. L——, $1. Sr. A. and Mary, $1. A Friend, $1.

28th.—Bro. W., who has about three times as much land as he can ever cultivate, besides a hope of a patch on Abraham's farm, and is, of course, "hard up" for money, as everybody else is after they have spent all they had, comes along with $1 for the Tract Fund, and thinks he shall have to ask me to stop publishing any more letters from the West, for he is rather short of money, and his wife teases him so for some to give to the Tract Fund that he can't sleep nights. Very sorry, brother, that we can't oblige you, but the tract cause must go, and the folks all clamor for it through the *Crisis*; and if you have to sell one of your farms and use the money to scatter light, I don't see as I can help it. Perhaps you would sleep better if you should do so. I would n't do anything more than suggest the matter, and should n't care to have you sell *all* of them, for you do keep a first rate pilgrim tavern, and have the latch-string always out. God bless you, and keep you from killing yourself with hard work to take care of so much land.

Leaving Collinsville, I came to Wilbraham campmeeting on Wednesday. Arriving there Sept. 1st, Bro. G. T. A. handed me a letter which said: "I send you $2 to help spread the glorious truth in the far distant West. Press forward, dear Bro., in this good cause. Your sister M." The same envelope contained another letter with $3 from Sr. H. Through the *Crisis* office I also received $—from M. W. A.

Two brethren in Jersey City send $1. Bro P——, of S., gives $5 with hearty good will. Bro. S——, of H., $1. Bro. S. Cook brings $1 from two sisters. R. B. gives $3. A Sr. B. gives $50. Bro. S——, from Pa., $2.50. Bro. D—— gives $1. J. Couch brings $1 from Bro. R——. Bro. E—— hands in $4 to be used for tracts, or as the Lord may direct. I saw him a day or two after tucking a bank note into Bro. P.'s hand and saying, "Trust in God, Bro. P." Good, thought I, that's the way to learn folks *how* to *trust* in *God!* Such an exhortation will *weigh* something. But to have an old skinflint tell you, "you must trust in God" is worse than a cold shower bath!

Bro. A. D. S. gave $1. He scatters tracts around home, too. Sr. F. gives $1. A. F. S. from the west sends $1 for tracts. He wrote sometime since,—"I am preaching in different parts of O. and G. Co.'s, and there is an uncommon inquiry after the truth. I should like much to have a few books to circulate. I have disposed of all I had and received no money in return, but have the satisfaction of knowing that a number have embraced the truth thereby and feel amply paid. Most of those that have embraced the truth are interested enough to give something to spread it, but times are hard at present, and but few can raise money." I sent tracts as desired. He writes, Aug. 18th,—"I received two packages of tracts by yesterday's mail, and was doubly disappointed, for I did n't know positively that I should get any at all, and when I received many more than I could possibly have expected, my poor heart leaped for joy, feeling that I could now work more effectually in opening the eyes and hearts of many honest but mistaken souls, and lead them to a saving knowledge of the truth. I shall dispose of them to the best advantage possible—shall in all probability sell some of them, and, if so, will remit. I am so reduced in money just at present that I had much against my wishes concluded to postpone from *necessity* this acknowledgement of receipt of books for want of money to pay postage; but just at this moment a gentleman calls and buys some tracts, preferring to buy them. A good sister has just called and taken some of the smallest tracts promising to read and circulate them among her neighbors." Bro. S. gives cheering intelligence of interviews had with inquirers, etc., etc., which I have not time to transcribe, and in a later letter sends the $1 referred to above.

Sept. 22. Bro. C. B—— gives $5.00. Sr. B—— sends 50 cts. Her heart is just as white as a white person's. God bless her abundantly. Sr. E. P—— sends [illegible] Sr. C——, [illegible] N.

L——, $2. Mary, who has chosen the good part, brings a gold dollar—her "mite." The Lord give her a blessing! Sr. H——, $1.25. Tracts are sent as ordered. Levi A—— comes along—thinks he may want to get shouting happy by and by, and so hands over $2 for the Tract Fund,—like the sailor who never got shouting happy till after the hat went round. Well, did n't the old man shout, and jump too, in the love feast Sunday morning? Bro. H. brought some paper. $1 for the Tract Fund. That will do to write the letters on. Bro. H—— gave $1,—and this closes up the campmeeting account.

We had good times, of which you have heard accounts from other pens. One thing I did not observe in the report. In the evening, while several hundreds gathered around the table of the Lord, we gave the right hand of fellowship to Bro. and Sr. M. S. Mansfield, to go to the gentiles and preach salvation in the west. They take a deep interest in the Tract cause. The friends in the west are looking to us for help. We will not disappoint them, I trust. Let us be diligent. God bless you all, and preserve you unto eternal life, is the earnest prayer of your brother in Christ Jesus.

H. L. Hastings.

Providence, R. I.

Correspondence.

From Benj. Spaulding.

Bro. Grant:—With gratitude to God, I wish to say, I still live, still enjoy health, although much worn down with continual hardship. For nine weeks I have been continually engaged from morning until night in visiting families and exhorting, giving lectures, three every Sabbath, and often on other days; distributing a great amount of tracts and children's papers. I have just left the Islands, for I found so much prejudice raised against the doctrines I hold forth, that I found it very hard to get sustained. Indeed, I did not get sustained by the people. God did sustain me. Praise to his name! And for nine weeks I received but $2,50, while I expended for fare, postage, and tracts, nearly $20 dollars. I impute the prejudice and coldness, with which I have been received this last tour, to the ministers. There are six on Mount Desert Island this year, where there was but one last year; and the difference in the people is plain to be seen; their hearts are closed against the truth; their minds prejudiced, their doors closed upon the humble servant of God who preaches without money or price, and they forget to entertain him.

These remarks apply only to that one Island—Mount Desert; the neighboring Islands, where there was no minister, were much more open-hearted and hospitable, and received me kindly, supplied my wants, heard me candidly and attentively. Thank the Lord, there are some yet who are not "forgetful to entertain strangers."

I have distributed tracts in every neighborhood, and in almost every house on twelve Islands, embracing five townships, and also in Millbridge and Jonesport; and the leaven is at work, which will leaven a part of the lump, at least, notwithstanding opposition. Thanks be to my heavenly Father, that he has given me a heart and strength of body to do this work; and the gates of hell cannot prevail against it. No, blessed be his name, it is the work of God; and though he has chosen a weak thing to confound the mighty, a foolish thing to confound the wise, a base thing, a thing set at naught, yet by such a feeble instrument he will carry on his work. It is not by might or by power, but by his Spirit he accomplishes the work, that no flesh should glory in his presence.

Let me say to all such brethren as sympathise with me and my mission, and who know me, and the temperament of my mind, and wish to share my sorrows as well as joys,—that they can communicate with me by directing letters to Bangor, Me., with comforting words, and I need such in my worn down state; they will be like cold water to a thirsty soul. I feel confident I shall recruit my wasted strength here in the company of the beloved ones in and around Bangor. O! it is so refreshing to my spirits, to get among those who love the appearing of the Lord, who look and wait for it! Thank God for this dear, uniting love, which will not let us part!

My faith is strong in the promises of God. Yes, brethren and sisters, we are on the right track, we are nearing the port, the port of endless rest; its glories already heave in view. Lift up your heads and rejoice, for your redemption draweth nigh. Pray for me, that I may have strength of body, as well as force of mind to continue in this work.

I expect to be in the neighborhood of Bangor for two months to come, if the Lord will. Brethren and sisters, let me hear from you, it will be a cordial to my fainting body.

From E. J. Town.

Bro. Grant:—I have for the last four years been much interested in, edified and comforted by, the great and fundamental truths of life and immortality, only through Christ, his reign, and the saints' eternal inheritance,—not in skyey immateriality, but with resurrected and glorified bodies, in the [illegible] where there shall be no more death, where the proud blasphemer, the willingly ignorant, the caviler, and the finally incorrigible, who will turn away from the truth to fables, shall have been reduced to immateriality, and be as though they had not been.

I have been traveling some for a few days in Iowa and Jo Davis Co., Ill., and have spoken a few times by request at several places, and left the friends of truth strengthened and encouraged in the gospel hope. I am now waiting at this place to attend the contemplated annual conference of Iowa, Minnesota, and Wis. I found here a respectable church in numbers and talent, capable of defending and teaching the truth, and are rejoicing in the faith and hope of the gospel; and why should they not, since they have been blest with the labors of our efficient, energetic, and much esteemed Bro. Y. Higgins, who has been here about a year, planting and watering the church of God at this place? The opposition is very bitter against the truth in this vicinity; but notwithstanding the misrepresentation and falsehood reported to keep the people from hearing the truth, light is gaining ground, the gospel is being believed and obeyed by the most intelligent and respectable part of the community. I have spoken four times in this place on the state of the dead, the resurrection of the just and unjust, practical religion contrasted with that religion that is vain; and on faith and baptism; and, in spite of the opposition of doctors and high priests, there were two willing souls who determined that it was better to obey God rather than men; and repaired to the water, and by Bro. Higgins were planted in the likeness of the death of their Lord; and, as I trust, are risen with him to walk in newness of life, that they may be raised in the likeness of his resurrection. One more has since resolved to be baptized at the conference, and many more I trust will be made to rejoice in the "revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

Springville, Wis.

From A. Clapp.

Bro. Grant:—It may be interesting to the friends, to hear of the interest of the Advent church in Hartford. For many years, a good number of brethren and sisters have unitedly been laboring and striving together, to maintain the cause of Christ in this place. By having different ministers to preach to us on Sundays, and continuing our Tuesday and Friday evening church prayer meetings, we have kept up a very good interest, although we did not increase in numbers very much. We also had a very interesting Sunday school and Bible class, which has been, by the blessing of God, a great help to us, and many of our brethren and sisters have enjoyed the seasons of the Sunday school very much.

Last winter, many of the brethren and sisters felt that we ought to make some extra effort to increase the interest among us, and, if possible, to have sinners converted. We first organized ourselves into a church of about fifty members, and then, in addition to the labors of Bro. W. S. Campbell and others, who had been preaching to us for sometime, we invited Bro. Himes to come and spend a few weeks with us. He came and preached three Sundays and most of the time week day afternoons and evenings, many were revived and blessed under his labors, and one precious soul hopefully converted. The meetings were followed up by Brn. Litch and G. W. Burnham. And now for five or six weeks we have been enjoying the labors of Bro. Edwin Burnham, who has seemed to come to us in the fulness of the gospel of Christ. We have crowded congregations on the Sabbath, of very intelligent people, who appear to listen to the eloquent preacher with the deepest interest. Our brethren and sisters are very much revived, and several young friends have been converted. Two Sundays ago, yesterday, Bro. Burnham baptized three persons in the Connecticut river. Next Sunday, he is expecting to baptise six or eight more.

The Lord is evidently reviving his work among us. We are praying for and expecting a glorious revival. Bro. Burnham's labors are being wonderfully blessed in Hartford. The people are delighted to hear him. In addition to his preaching Sundays here, he is preaching week day evenings in the towns in the vicinity of Hartford, to full houses. The Advent cause never stood so prominent and so well in Hartford as it does now. We are seeing the fruit of our labors and are rejoicing in the Lord our Savior.

Hartford, June 27th, 1859.

[This letter was mislaid, and for this reason, was delayed in its publication.—Ed.]

From E. Macomber.

Bro. Grant:—Send me more tracts. There are about two thousand inhabitants here. I am anxious that the light may be set up here on this island of the sea, that it may guide some souls into the harbor of eternal rest. Oh! how I want some brother, filled with the blessed Spirit of the Lord, to come over here. I will send him a five dollar bill to help him along. I am almost alone here. Come over and help! May the Lord open the way. Yours waiting for the redemption.

New Shoreham, R. I., Oct. 1st.

Obituary Notices.

Died in Falmouth, Me., Oct. 2d, Comitta, daughter of Bro. Eben and Sister Sarah Field, aged one year nine months.

May the gospel hope sustain the bereaved parents, who have now laid away in the dark tomb seven of their children.

> But from the land of death they shall arise,
> And live to die no more.

R. R. York.

Yarmouth, Me., Oct 6, 1859.

Died at Peace Dale, R. I., Sept. 1st, 1859, Samuel, son of Samuel R. and Caroline E. Clark, aged six months.

Sister Clarke has been called a second time to pass through deep waters, having recently mourned the loss of her husband, she now weeps over the grave of her youngest and only remaining child. May God bless and comfort her widowed and childless heart, and prepare her *fully* for that land where friends shall meet again.—

"Meet ne'er to sever."

H. L. H.

Fell asleep in Jesus, in Nashua, N. H., the evening of the 29th of Sept., Carrie Elizabeth, only child of Isaac and Frances R. W. Chapman.

Our dear and only child returned Monday from the Westford campmeeting, where, as I ascertain from her "Diary," she "had feasted on the preaching and had blessed meetings, met many old friends and made the acquaintance of some from Boston, Stoneham, Lynn, etc., which was a source of comfort" to her. She took a severe cold on Wednesday, and came out of the mill with a fever settled upon her. Everything was done for her, but the enemy triumphed, after fourteen days' illness of billious and typhoid fevers. We thought her gaining, but a violent hemorrhage of the bowels set in, and made short work of it. Thanks be to God, we have the satisfaction of believing she sleeps in Jesus, and will be awakened in the last day by the trump of God,—

> "Will burst the tomb in sweet surprise,
> And in her Savior's image rise."

F. R. W. Chapman.

Died in Castle Rock, Minn., Sept. 2nd, 1859, Addie Marion, daughter of Calvin M. and Sarah L. Rice, aged two years, three months and twelve days.

Sadly, yet calmly we placed her enshrouded form in her little coffin-cradle, with the flowers she used to love so well on her silent breast, to wither, as she had withered; sweet emblems of childhood purity, and early decay.

> "The dear delights we here enjoy,
> And fondly call our own,
> Are only favors borrowed now,
> To be repaid anon.
>
> 'Tis God who lifts our comforts high,
> Or sinks them in the grave;
> He gives—and blessed be his name—
> He takes but what he gave.
>
> Peace, all our angry passions, then
> Let each rebellious sigh
> Be silent at his sovereign will,
> And every murmur die."

E. L. R.

Expositor please copy.

Summary of News.

FOREIGN.

LATER FROM EUROPE.

By the arrival of the Canada, we have news from Liverpool to the 24th ult.

The Zurich Conference.

The London Morning Herald gives prominence to the following paragraph: "We have reason to believe that a definite treaty of peace will soon be concluded at Zurich. It will, however, bear the signatures of only two Powers, France and Austria. The preliminaries of Villafranca will serve as a guide for the conduct of Austria."

GREAT BRITAIN.

Thirty of the crew of the Great Eastern were arrested and tried at Weymouth for mutinous conduct in refusing to wash decks, when so ordered. They were imprisoned for a fortnight with hard labor, two of the ringleaders being sentenced for three weeks and a month respectively. The evidence showed the ship's crew to be far from complete.

The English papers strongly denounce the incomplete and hurried manner in which the ship was sent to sea. Vague rumors had been current that her first voyage would be postponed till next year, and that in the interim she would be exhibited at the principal ports in the kingdom. This is authoritatively contradicted, and she is still advertised to leave Holyhead for Portland on the 20th of October.

Upwards of a thousand marines, strong detachments of the rifle brigade, two light infantry regiments, etc., were about to leave England for China by the overland route. The first of the squadron for service against China had already sailed. Government intended dispatching fifty gunboats, besides frigates, and other vessels.

A order for two million ball cartridges, packed in twenty-one hundred boxes, has been executed at Woolwich in three days, including stowing on ship-board. These go to China, overland, and a second order, to a much greater extent, was progressing for a sea voyage.

FRANCE.

Another Paris rumor was to the effect that there is to be no Chinese expedition—that the head of the Peiho Mandarin had been proffered in atonement, coupled with promises of all the satisfaction required, and that the Ambassadors would be immediately received at Pekin.

The Times Paris correspondent again draws attention to the great activity in the French dock-yards, and states that he has been assured there are now building, or under orders to build, twenty ships of the line, ten of the very largest size, and others of inferior calibre—all strictly fighting ships, steel plated and provided with iron breaks or prows.

ITALY.

The Pope remained in a very alarming state, and Cardinal Antonelli declared him unfit to attend to public affairs.

SWITZERLAND.

The [illegible] Gazette says the Minister of the United States, Mr. Fay, has addressed a long memorial to the Federal Council, praying it to [illegible] have protested against their illiberal, vindictive or intolerant measures against the Jews, in order to obtain modifications.

TURKEY.

There is nothing additional as to the conspiracy against the Sultan, mail advices only reaching to the 14th.

Fresh drafts of troops had been sent to Creta.

Amicable relations have been established between Turkey and Persia.

Matters in Candia were assuming a serious aspect, and numerous troops had been sent there.

Schamyl was betrayed and delivered a prisoner to the Russians for a bribe of six million rouble. The Circassians continued the war against Russia.

Return of the Arctic Exploring Expedition.

The screw steamer Fox, Capt. McClintock, sent by Lady Franklin to the Artic regions in search of traces of the Franklin expedition, has returned to England, having been completely successful. At Point William, on the Northwest coast of King William's Island, a record was found, dated April 25, 1848, signed by Captains Crozier and Fitzjames. The record says the Erebus and Terror were abandoned three days previously in the ice, five leagues to the North-north-west, and that the survivors, in all amounting to 105, were proceeding to Great Fish river. Sir John Franklin had died June 11, 1847, and the total deaths to date had been nine officers and fifteen men.

Many deeply interesting personal relics of the expedition were found on the western shore of King William's Island, and others were obtained from the Esquimaux, who stated that after the abandonment, one ship was crushed in the ice and sunk, and the other was forced on shore, where she remains.

The Fox was unable to penetrate beyond Bellot Straits, and wintered in Brentford Bay. The search included the estuary of Great Fish river, and the discovery of 800 miles of coast line, uniting the former explorations, was performed by sledge journeys during last spring. Minute and interesting details of the expedition are published. Several skeletons of Franklin's men, large quantities of clothing, etc., and a duplicate record, up to the abandonment of the ships, were discovered.

The Iron Crown of Lombardy.—The Iron Crown of Lombardy, says a Turin letter, has been the subject of a rather serious discussion at Zurich. The point at issue is not so much the possession of this curious relic, as who shall hold the office of grand master of the order, established by Napoleon I. when he had himself crowned King of Italy. The crown has been carried off by the Austrians, and as the Emperor of Austria possesses it, he thinks he has still a right to name the commanders and knights as he has hitherto done. King Victor Emmanuel has protested against that pretension, affirming that the Iron Crown is the property of Lombardy, and that the order of knighthood is Lombard, and that the grand master is the king of the country, and not the Emperor Francis Joseph.

Hard Times in Minnesota.—A gentleman just from Minnesota states that hard times still continue in that State, and that Eastern people have but an imperfect idea of the universal depression in business that exists there. Some relief from financial difficulties was anticipated in the abundant harvests, but the prices obtained for produce are so meagre that farmers can realize but little from their sales—barely sufficient to pay farming expenses. Wheat brings but fifty cents a bushel, oats fifteen cents, potatoes twenty-five cents, and corn is without sale. They have plenty of food to carry them through the winter, but no money. Many are leaving the State temporarily, with the intention of returning when times improve—the effect of which is to render trade still more inert. Property-holders are burdened with heavy taxes, and money-lenders frequently find more land mortgages as collaterals upon their hands, than they are able to pay taxes upon, and at the same time are paying Eastern capitalists from seven to ten per cent for money loaned on the same security. Many of the small towns, having city charters, have to pay extra for the dignity, and in addition to the State, county, school and poll taxes, are assessed two or three times a year for municipal expenses. In addition, there is a fair prospect of a heavy railroad tax. How to pay all these is the first question; the second, when are the hard times to end?—*N. Y. Jour. of Com.*

From Venezuela.—A file of the St. Thomas Tidende, to Sept. 1st, received at this port, contains an important document, showing the terrible condition of affairs in Venezuela, where a war of races, fanned by political and military aspirants, is rapidly depopulating that beautiful country, possessing one of the finest climates and most fertile soils upon the face of the globe. The document in question is an appeal for protection of the Foreign Consuls at Ciudad, Bolivar, to the Governors of the French, Danish and English West India Islands.

A Great Change.—A few years ago the Duke of Tuscany imprisoned the Madiai for circulating a few copies of the Word of God. To-day the Duke is a fugitive from his kingdom, and the Madiai are now busily engaged in circulating the Scriptures, the provisional government of Tuscany having proclaimed freedom of conscience and full religious liberty.

Pomological Curiosity.—The Montreal *Gazette* mentions a tree in a garden near that city upon which may be seen six different stages of vegetation, viz: a branch budding on one branch; the opening blossom on a second; full bloom blossom on a third; the fruit just set on a fourth; an apple about the size of a partridge's egg on the fifth, the last remaining witness of a late, though prior, blossoming; and high seated above all, on one of the topmost branches, a healthy full-sized apple of the *true* crop, which appeared and formed at the usual season. This extraordinary anomaly is thought to arise from the peculiarity of the past season,—from the tree having experienced so many sudden checks, directly influencing the crop in its progress to maturity, from too frequent and extreme variations of temperature to which it has been subjected.

Revival in Ireland.

The following extract from an English letter gives the latest news from the great revival in Ireland and Wales:

"The revival in Ireland is still extending, astonishing all candid observers by the magnitude of its results, and awakening the virulent animosity of some who have no sympathy with excitement or emotion. That there are tares among the wheat, few dispassionate persons will deny, and that some ignorance and some fanaticism may be displayed in dealing with this wondrous movement, need not excite surprise. Making all allowance, however, for these drawbacks, it still remains, as many different witnesses testify from actual observation, that the real and genuine results, upon all whose heads are such as to leave no doubt upon their minds, that this is, in truth, a work of God. I have observed that English visitors—and several have gone to see for themselves—return impressed with what may be termed the apparent inadequacy of the means employed to produce the great results which are daily witnessed. The prayers are of the old Presbyterian type, abounding much more in the doctrinal, than in the emotional element, and both prayers and preaching strike our people as unaccountably dry; yet these unquestionable effects follow.

It seems that there is, in all respects, the old form, and the outward manner, while a totally unwonted and divine power manifests through them.

From Wales, cheering accounts reach us of the progress of the revival there. The romantic and beautiful district around Snowdon, is now the scene of a great religious awakening. The workmen in the slate quarries there, it seems, assemble in great numbers, and hold protracted meetings for prayer. In South Wales, also, a good work is represented as going on, spreading over the large and interesting fields of mining industry, for which that part of the country is famous.

The great work of grace, which has been in progress in Sweden for several years, is spreading quietly and with delightful fruits in every direction. It is computed, though the estimate may be an extravagant one, that the number of persons who have been affected by it, experiencing regeneration or a deepening of former spiritual experience, is at least a quarter of a million. The influence of the movement is visible upon the entire social life of the nation."

ITEMS.

☞ The hog disease has broken out again. Numbers have died in the West, and in New York from droves brought from the West.

☞ It is said that since Sickles shot Key, no less than thirty-four men have been shot, or shot at, by injured husbands, that we have account of

☞ Work on the Great Eastern was rapidly progressing, and there is no doubt she will be finished, and at sea before the end of September.

Editorial Notices.

Soul and Spirit.—The first edition of the tract on Soul and Spirit is exhausted; but we hope to have another edition ready this week, so as to be able to fill all orders.

Errata.—In the editorial of the last number we are made to say "they are *not* to be destroyed," instead of, they *are* to be destroyed.

In the answer to the 3d inquiry, where it reads, "The word rendered soul is translated *life* 140 times in the Bible;" it should read, the words rendered soul are translated *life* 160 times.

We have just received No. 6 of the "*Emphatic Diaglott.*" It contains Mark, from 13: 29 to Luke 4: 22. Price $2.00 for 12 Nos. Single numbers 20 cts. Published by Benjamin Wilson, Geneva, Ill.

Brethren, you will get the worth of your money if you subscribe for this work. The numbers are issued once in two months, containing 32 pp. each. It has a choice selection of references, together with common sense foot notes—exegetical and philological. *Send for it.*

Notices, &c.

Appointment.

By adjournment of our last quarterly meeting, the next meeting of the Western Central Quarterly Conference is to be held in the Read meeting-house, Thursday, Oct. 27th, at 2 o'clock, P. M., and continue over Lord's day. We cordially invite ministers and others from any place to come and work with us in the cause of Christ. Let there be a good representation of the societies and churches within the limits of the Conference. Come ready to worship God and to work in his cause. Could Bro. Hemmenway and Billings postpone their meeting in Augusta one week, it would accommodate the brethren much.

I. C. Wellcome, Secretary.

Richmond, Me., Oct. 5th, 1859.

Book Notice.

Bibles! Bibles! Bibles!

English Bibles. Fresh lot just imported. Four sizes. Diamond Roan 75 cts; Morocco $1.00. Pearl Roan $1.25, Morocco $1 62. Nonpareil Roan $1.25, and calf $1.50. Minion, with references between the verses, sheep $1.25, calf $2.00. Testaments neat gilt, 18 cents to 25. Send orders with cash to Crisis office, or to Bro. Hastings, Providence, R. I.

Conference

Will be held in Brown Co., Ill., at Mt. Pleasant, commencing Wednesday evening, Nov. 2d, to continue over Lord's day following. Let there be a general gathering.

Walter Pratt.

P. S.—I intend to visit our friends in Jersey Co., Ill., in Nov., Providence permitting. Due notice will be given.

W. P.

Conference

Will be held in Warren Co., Ill., near Shanghai, or where our brethren may think will serve the cause of truth best, commencing Wednesday evening, Oct. 19th, and continue over the following Lord's day. Providence permitting, I will attend the Conference. Bro. Chandler will be there also, Lord willing.

Walter Pratt.

Providence permitting, we will hold meetings in the state of Maine as follows:

Corinna Village, Oct. 22d, at 2 P. M., and over the Sabbath.

Augusta, Oct. 26th, and continue over the Sabbath.

J. Billings.
J. Hemmenway.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Lord willing, I will preach in

New Britain, Ct.	Oct. 28th
Bristol	Oct. 30th
Waterbury	Nov. 1st
Wolcottville	Nov. 4th
Newfield	Nov. 6th
Bakerville	[illegible]

James Lee.

[illegible] will, Eld. H. F. Reese will preach in Worcester, [illegible] Oct. 29th and 30th.

[illegible] L. J. Beach.

J. G. Smith appoints to preach in

Sam w ch	Oct. 23d
West Ossipee	Oct. 30th

L. P. Babcock will preach in Southbridge, Mass., at the brick school-house in Bro. Almond Streeter's district, Saturday evening, Oct. 22d, and over the Sabbath.

Providence permitting, I will be in Springfield, Sunday, Oct. 16th; Westfield, at Sr. Stocking's, (eve.) 17th and 18th; Goshen 19th and continue over the following Sabbath. Thence to South Hawley, if written to at Goshen, or where Sr. Fenn may appoint.

H. PRATT.

Bro. J. K. Bellows will meet with the brethren as follows:—

Bristol, Ct.	Oct. 16th
Painter Hill (Bro. Teep'e's)	Oct. 18th to 19th
South Farms	20th to 21st
Plymouth Hollow	Oct. 23d
Litchfield Station	Oct. 24th
Woolcottville	Oct. 25th
Bakerville	Oct. 26th to 27th
Winsted	Oct. 30th
Barkhamstead	Nov. 1st to 2d
Pleasant Valley	Nov. 3d to 4th
Newfield	Nov. 6th
Prospect (Bro. Mix's)	Nov. 8th to 9th
Cheshire St., Ct.	Nov. 13th

If the above conflict, please write me at Plymouth Hollow, Ct., or Pleasant Valley, Ct.

T. W. Piper will preach in

Lake Village	Oct. 21st
London Ridge	Oct. 23d
and over the Sabbath.	
Clarktown	Oct. 28th
Barnstead (Read school-house)	Oct. 30th
Wolfborough	Nov. 4th
Meridith Centre	Nov. 11th
Danbury	Sunday, Nov. 13th

Bro. D. Hutchinson will preach at Lynn city, where Bro. J. L. Johnson may appoint, Oct. 16th.

Providence permitting, we will commence a series of meetings at Fort Edward, or Sandy Hill, as Elder Parry may appoint, Wednesday evening, Oct. 12th, and continue every evening through the week, and over the Lord's day, and as much longer as may be thought best.

MILES GRANT.
S. G. MATHEWSON.

H. Munger appoints to preach in

Kennebunk Port	Oct. 14th to 18th
Biddeford, Wednesday	Oct. 19th
Portland, Thursday	Oct. 20th
Portsmouth, Sunday	Oct. 23d

One week at liberty to go where a door opens.

Eld. S. W. Bishop will preach in

Exeter, N. H.	Sunday, Oct. 16th
Portsmouth, N. H.	Oct. 19th, 20th and 21st
Dover, N. H.	Sunday, Oct. 23d

Business Matters.

To Correspondents.

D. T. Campbell.—All right.

A. K. Morse.—All right.

R. Whitney.—All right.

Eld. A. Ross' P. O. address is Worcester, Mass.

Cash Receipts.

J Bailey 224, 48 cts.; H Christenson 234, 60 cts.; A G Hudson 238, 53 cts.

D Spenser 223, D C Manwaring 223, G W Green 247,—50 cts. each.

W. Colbath 236, J E Lloyd 238, A Anthony 234, H Tripp 234, E D Eastwood 260, P J Maine 235, D S Clark 235, C W Nelson 234, A M S Bement 260, F S Baker 234, S Dodge 208, R Babcock 221, J Vickery 234, W D Wood 218, A K Morse 234, Mrs. M H Austin 273, Dr. J Davis 287, S Neal 208, Capt. D Tripp 234, And. Tripp 238, B B Estes 224, S B Sexten 267, J W Ireland 247, C J Smith 219, B Benner 219, L B Gilman 262, P Johnson 234, J Nason 236, Mrs. S A Durfee 247, S C Castle 236, L B Ray 234,—$1 00 each.

A Andrews 251, J Whitcomb 264, A Richards 228, J G Putnam 234, C A Holt 260, Eli Hamblin 208, G H Rich 208,—$2.00 each.

D Hutchinson 251, E Dexter,—$3.00 each.

Books and Tracts.—J Bailey 55 cts, W L Strode 36 cts, E Macomber $1.00, D B Clark $1.00, A G Hudson $1.47, A W Hanson 18 cts, L A Church 40 cts, B B Estes 10 cts, G W Rathburn 10 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus: does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 5 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of [illegible] [illegible]

[illegible] Burnham. Price [illegible] Postage 1 ct.

Death not Life: or the Destruction of the Wicked [illegible]

The Excellency of the Lord's Anointed [illegible]

200 Stories for Children [illegible]

Foster's Letter and Tract [illegible]

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. [illegible] By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

We also have the following Works, published and for sale by H. L. Hastings, 49 Arcade, Providence, R. I.

1.—The Voice of the Church on the Coming and Kingdom of the Redeemer [illegible] pp. 420, price $1, postage 18 cents.

2.—The Great Controversy between God and Man. [illegible] By H. L. Hastings. [illegible]

3.—Spiritualism a Satanic Delusion, and a Sign of the Times. [illegible]

4.—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels [illegible]

5.—Future Punishment: an Argument [illegible]

6.—Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. [illegible]

7.—Pauline Theology: or the Christian Doctrine of Future Punishment as Taught by Paul. [illegible]

8.—The Old Paths: or the Primitive Doctrine of a Future Life [illegible]

Important Questions.—3 Nos., 4 pp. each. [illegible]

Fables of Infidelity, and Facts of Faith. By R. Patterson. [illegible]

Tracts on Prophecy, (bound,) 224 pp. Price, postpaid, 60 cts.

Tracts on Immortality, (bound,) 320 pp. Price, postpaid, 60 cts. [illegible]

Tracts of 24 pages. Price 5 cts. single copy; $3 per hundred: postage 1 ct. each, or half a cent per ounce if ordered to the amount of eight ounces or upwards. [illegible]

Tracts at 3 cents single copy; $1.50 per hundred: postage 1 ct. each, or half cent an ounce for packages of eight or more ounces. [illegible]

Tracts at 2 cents single copy; $1 per hundred. [illegible]

Tracts at 1 cent single copy; 50 cents per hundred. [illegible]

The above Tracts are [illegible]

THE WORLD'S CRISIS. WHOLE NO. [illegible]

For the Crisis.

Signs of the Times.

[illegible] Matt. 24: 6-8.
[illegible] rumored war, Luke 21: 25.
[illegible] pride Hagg. 2: 7.
[illegible] roaring tide. Heb. 12: 26-28.
When the [illegible] splendors fall, Matt. 24: 29.
[illegible] Rev. 16: 12.
[illegible] powers that starlike reign, Matt. 24: 29.
[illegible] to the plain; Joel 11: 10-31.
[illegible] the signal dread, Luke 21: 27-28.
[illegible] the drooping head; Luke 21: 27-28.
[illegible] the expectant eye— Eph. 1: 14.
Our redemption draweth nigh. Rom. 8: 9-23.
When the fig tree shoots appear, Matt. 24: 32, 33.
[illegible] their summer near; Luke 21: 29-31.
When the hearts of rebels fail, Isa. 60: 18, 19.
[illegible] the coming conqueror hail. Rev. 19: 7-9.
Bridegroom of the weeping spouse, Rev. 19: 7-9
[illegible] vows— Rev. 6: 10
Listen to her widowed moan, Luke 23: 6, 7, 8.
Listen to creation's groan. Rom. 8: 22-23.
[illegible] bid thy trumpet sound, 1 Thess. 4: 16.
[illegible] silent around; Matt. 24: 31.
Gird with saints thy flaming car, Jude 14
[illegible] them from climes afar. Isa. 24: 13, 14.
[illegible] from life's cheerless gloom, Matt. 24: 40, 41
[illegible] from the marble tomb— Rev. 20: 4-6
From the grass-grown village grave, Luke 14: 14.
From the deep, disrobing wave. Ps. 49: 14, 15.
From the whirlwind and the flame, 1 Thess. 4: 17.
Mighty Head, thy members claim. Col. 1: 15.
Where are they whose proud disdain Luke 19: 12-27.
[illegible] to brook Messiah's reign? Matt. 14: 41, 42.
[illegible] vows of sulph'rous fire Luke 17: 27-30.
Now they taste his tardy ire, Rev. 19: 20-27.
Fettered till the appointed day Rev. 18: 3, 6, 7.
When the world shall pass away. 2 Pet. 3: 9
Quelled are all thy foes, O Lord, Rev. 19: 15 21.
Sheathed again the dreadful sword. Ps. 110: 5-7.
Where the cross of anguish stood, Isa. 53: 2, 5, 12.
Where thy life distilled its blood, Mark 15: 27.
Where they mocked thy dying groan, Matt. 15: 24.
King of nations, plant thy throne. Isa. 24: 23.
Send thy law from Zion forth, Zech. 8: 3.
Speeding o'er the willing earth— Dan. 2: 35, 44.
Earth, where Sabbath glories rise, Isa. 40: 1-9.
Crowned with more than Paradise. Ps. 67: 6.
Seared be the impending vail, 1 Cor. 13: 12
Mortal sense and thought must fail. 1 John 3: 2.
Yet the awful hour is nigh, Luke 21: 31
We shall see Thee eye to eye! Rev. 1: 7.
Be our souls in peace possessed, 2 Thess. 3: 5.
While we seek thy promised rest, Heb. 4: 9
And from every heart and home 2 Tim. 4: 8
Breathe the prayer, O, Jesus come! Rev. 22: 20.
Haste to set the captive free, Isa. 49: 9
All creation groans for Thee. Rom. 8: 19

For the Crisis.

Power of Sin.

How subtle and powerful is sin and its influence. It binds the soul with fetters of brass, and drives the bolt, that keeps it, deep into the earth. Let a man sin, who has a just conception of the position into which he has thrown himself, and he is then open and susceptible to the charms of the old serpent, and he yields again. For a moment he is troubled; but the serpent, knowing he has yielded once, and can therefore be made the more easily to yield again, draws himself toward his victim, and throws such a charm around him, that everything that appeals to the passions and appetites appears pleasant, and there is no thought of God or of moral obligation.

The soul is now led captive by satan at his will. In himself he has now no power to resist temptation, and more, he has no disposition to. If there is any restraint at all, it is caused by the opinions of others, or fear of punishment; but often there is a resort to cunning to evade these, and sin is still "rolled like a *sweet* morsel under the tongue." No expense or sacrifice is too great, if, by either or both, the pleasures of sin may be enjoyed. The hall of revelry and mirth, the wine cup and the polluted company are resorted to, and hold the soul a willing captive, subject to all their baleful influences. No matter how sure the work of destruction is which is being carried on, or how much it dries up the energies of the soul, destroying its moral sense, and all its finer feelings; no matter if the brain becomes crazed and the eye wild with passion, and the whole body suffers, being the victim of loathsome disease; there is such a charm to sin, such a pleasure in its practice, that it is as eagerly indulged as the unconscious victim drinks the cup of sweetened poison, because it is [illegible]. Yet, after all its sweetness, he must [illegible] the sinner. "The soul that sinneth, it shall die." Oh, startling [illegible] like the seven thunders [illegible] to arouse the soul. We wonder any are ever saved, whose hearts are so fully set in them to do evil. Were it not for the Spirit of God, whose power strikes like lightning, and descends *deep* into the [illegible] hopeless to the sinner; [illegible] death would be his portion [illegible] this over whose soul [illegible]

"[illegible] control?"

[illegible] to you, my friend, the note of [illegible] that God's Spirit may go [illegible] the word I utter—*be careful how you* [illegible] You are wicked [illegible] banished from the presence [illegible] If you have only [illegible] but you have sinned, more [illegible] look back over your life, how [illegible] have been crowded [illegible] I give [illegible] ways and turn your [illegible] of God.

He [illegible]

[illegible]

For the Crisis.

Night Musings.

Nature is hushed, and the pulses of the great world are still. Midnight hangs like a huge mantle of blackness over hill and dale. The multitudes are now sleeping in the cradle of silence, and all, save the plaintive notes of the lone whipporwill in the distant forest, and the continual murmuring of the water-fall, is mute. Now for an hour of thought! An olden balcony shall be our place for prospect and musing, for we would draw around us the relics of past beauty and grandeur, that their memories may haunt us, and bring back to our ear the sounding footsteps of years that have not yet died out in the corridor of Time. From their bright abodes the melancholy stars look down, as a christian looks into the grave. We feel on our cheek the sweepings of night's moistened wings, as if it were laid on eider-down that had long drank the silent dews of eve. Awe watches from the windows of the soul, and Thought goes out into the realms of space, as the lonely dove went forth from the ancient ark.

'Tis now strange aspirations mount within our spirit, circling through the eternity of its being, wandering towards God, and winding through many a flowery maze, till the soul is burdened with a sublimer Presence. Fancy has been out—the wandering bird of heaven—now kneeling by the altars of the silent stars to worship beauty and light; now, threading the lamplit stairway of heaven, and quaffing the ambrosia that wafts on minstrel breezes from angels' bowers. Come back, bright-eyed, smile-wreathed fancy, sweet goddess of the mind! I fain would kiss thy cherub cheek again. Come; charm mine ear with thy imparadising voice; place thy warm lips close to my enraptured ear, and breathe such sounds in my secret soul as God may speak when to the hosts that give him praise he breathes his welcome love.

Oh, who can go to the very gate of Night, swing it open on its ponderous hinges, pass out into the glorious fields of day, and not feel the hand of an indefinable Presence suddenly, yet peacefully laid on his heart? Up the shining footprints of God, that glitter along the pavement of the sky, his soul may wander; and, as grateful bees sit, murmuring their hymns of toil, and roam amid fields of honey-laden flowers,—may sip from angelic fountains the nectar of life, and sing the new-born notes of Paradise.

Aye, go forth now, poet and muse, beneath the canopy of stars. What unutterable indefinable, overpowering feelings crowd around the heart, and yearn for utterance, till they go drifting over the multitudinous peaks of heaving thoughts, as the waves break over the crests of rocks that shoot up from the sea. And then, what sounds ravish the ear! not loud and clamorous, but soft, balm-like, and divine, baptizing the soul with the melodious foretastes of celestial song. Thus is enchantment weaving a hallowed halo around us, as we sit musing amid the whispering hours of night, whose dulcet voices sing to the world a blessed lullaby. The audible whispers of Nature are wafting on the balmy breeze that kisses our grateful brow, and lifts our damp locks from the fevered temple, leaving there its soothing memory.

Oh, lover of Nature, oft hie thee to some genial retreat, and there commune with God. Thou wilt feel his soft hand upon thy brow, his finger on thy trembling lip, and in thy heart of hearts his voice will speak. Upon thy view will break a fairer view than this, peopled with angelic forms, and enraptured with unceasing songs, and carpeted with lovlier flowers than ever graced the earth; where the painted skies are decorated with festooning rainbows, where Beauty and Peace have hung their beatific semblances. Thither will thy soul yearn to retire, and leave behind earth and its ills, to live where

"Heaven's the perfection of all that can
Be said or thought; or riches, delight or harmony,
Health, beauty; and all these not subject to
The waste of time, but in their height eternal."

MARY LAMPREY.

Mast Yard, N. H.

Difficulties.

Difficulties are clearly God's own intervention, to try our tempers, and prove the metal that is in us. Without them life would be neither a struggle nor a trial, and man would run his race, leaving no marks to distinguish his course from that of other men. Difficulties which are the plea of the timid and laggard, the excuse of the idle, and the shoal on which the multitude wreck their richer argosies, are the sport of the bold and the spur of the persevering. The earnest, manly spirit looks upon the difficulties that hinder the coward and sluggard, as opportunities for distinction. Fortune and renown wait upon their vanquishment. Who has made a name in the world without conquering difficulties? Never was philanthropist or hero without hot strife and wearying endeavor. The stake that terrified the cowering, forgotten crowd, was the welcome goal of the immortal martyr. The path was fiery, but the reward was glorious. He bore the cross, but he won the crown. By overcoming difficulties, Alexander conquered the world. Difficulties alone are the gauge of triumphs. They are a portion, a providential portion—of all created being, the checks to undue aspiring, the pendulum of finite harmonies.

[illegible]

For the Crisis.

The Sign in Heaven.

A COMPARISON OF MATTHEW AND LUKE.

Some brethren begin again to inquire concerning the "sign of the Son of man." I have often, lately, been interrogated on this point. For a number of years, I have believed that the sign of the Son of man in heaven is to be found in the condition of the world in connection with the coming of Christ. Nothing more is necessary certainly, and nothing, it appears to me, could be better adapted to the purpose from the style of expression employed by the Son of God in bringing us down, by signs, to the *coming* itself. It is a great fact that Jesus does refer to the political, moral, and social condition of the world, as well as physical, before this point; hence, I think it only needs wisdom to discern what must be understood as requiring physical development; and what political, or moral, or both; to be able to determine when signs appear in either department.

Having thus premised, I proceed to state the ground on which I conclude that this sign, understood rationally, is exhibited in the "distress of nations with perplexity," which shall obtain, according to Luke, just before the Lord comes.

In Matthew we have (24: 20) the darkening of the sun, moon, and the stars falling from heaven, with the power of the heavens shaken; "Then (30th verse) shall appear the sign of the Son of man in heaven; then shall all the tribes of the earth mourn." It is proper to observe that the sign appears when the powers of the heaven are shaken; the existence of it also causes the tribes of the earth to mourn. Here, then, are three things,—the shaking of the powers of heaven; the sign of the Son of man; and the mourning of all tribes.

There are various senses in which the term heaven may be taken. It is not of so much consequence to determine the precise sense here, since Matthew and Luke, speaking manifestly of the same things, and (from further remark, we shall see) of the same time, must use the term in the same sense. It most likely is comprehensive, intimating certainly the powers or forces of the atmosphere; and perhaps slightly, the political condition of the world,—I presume here, not at all of the state of the church. The term "*shaken*" need not be dwelt upon, nor need the facts, in proof of a condition answering to the prophecy of Christ in this instance. The evidence is abundant and incontrovertible that the world, physically, is suffering great change, even in the elements, and the *apprehension* of man need not be offered as a reason that we are now down at the point where we should look constantly, for such exhibitions as fill the picture of prophecy to the last lineament.

By turning to Luke, we find the signs in the sun, moon, and stars, referred to; then comes in the description of the condition which makes the sign of the Son of man in heaven. Not the sign of "his coming." The disciples asked him, "what shall be the sign of thy coming?" This sign of the Son of man is one great feature in the sign he undertook to give them. We read, "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken." (21: 25, 26.) The shaking of the powers of heaven is first in order, in either case. In Luke, by transposition, it is mentioned last, and as the cause of the fearful state described. The plain and fair inference of the language of Matthew is, that the same cause shall produce the sign of the Son of man, by the relation of the two; the one is made dependent on the other. We cannot look for the "*sign*" until the "powers" are shaken, hence dependence, and, to some degree, *cause* in the former. In the order therefore of the events, Matthew places the "sign of the Son of man" precisely where Luke marks the "distress of nations with perplexity." Hence, I take Luke as explanatory of Matthew. The fact that those two evangelists are speaking of the same great line of events,—one being more full and complete at some points, the other at others,—would lead to the conclusion that one might be employed to explain the other.

W. S. C.

Selections.

What is Good Preaching?

A friend sends us an extract from an article, published in the *Herald* several years ago, saying that he has just stumbled upon it and re-read it with great profit. Hoping that others may be benefited, we accede to his request for a re-publication. Several persons are represented as talking together about a sermon to which they have just listened:

"But why is it, or rather *what* is there in *such* preaching that makes you say so emphatically that *you like it?*" responded one of the group of retiring worshipers.

"Well," replied the first speaker, "I think it would take some time to specify all the particulars in such preaching that makes it in accordance with my taste, or correspond with my ideas of real preaching. But I will say I like it, first, because we see from every tone of voice and every word of the speaker; that he is in [illegible] earnest, and desires that the message of God shall be heard for its own sake. You see and feel that he came into the pulpit for a specific purpose. Next, there is no doubt in the minds of his hearers, but he himself clearly understands the message that he has come to deliver. Next, he tells us as clearly, and without many words, what he is aiming at. Next, he does not burden our minds with long statements of what he is going to do, but goes right at his work before your eyes, doing one thing at a time, and only one; and that is so distinct that when he gets it done, it is like one of the pillars of a temple standing before you. This is fixed in the mind, and so on, from one thing to another, until the structure is complete. The *great excellency* of such preaching is, that there is little or no *effort of the mind* required to keep pace with, or to know what the speaker is at, or would arrive at as a conclusion. *Every point is distinct and plain*, and not covered up by words, nor involved in others. Then there is *feeling* in it, earnestness; the hearer finds himself a party to the transaction, and an interested participant in the argument or exhortation. In short, it seems to me to be the word of life."

"But," said the querist, "you do not suppose the sermon to which we have listened to-day, would bear close criticism as a homiletic discourse, or that it would be called *good* or *great* by those who listen to the finished preachers of the day?"

"Indeed," replied the first, "my *heart* was too much interested to think about criticism; and I know or care but little, what rank such a sermon would take among the learned. Of this I am sure, there was no word or expression to shock a sensitive, or pain a fastidious ear. I remember no violations of the rules of syntax or prosody, but I do remember that the words came bubbling up full of meaning, every one of them, and full of heart also; and what is best, the *very best* of all is, I am sure they will be remembered; I am sure *every* one understood every word uttered and every position advanced. I am sure that I felt that the preacher was talking to *me*, and I think such was the impression generally."—*Christian Herald.*

The Bell at Sea.*

When the tide's billowy swell
Had reached its height,
Then pealed the Rock's lone Bell
Sternly by night.

Far over cliff and surge
Swept the deep sound,
Making each wild wind's dirge
Still more profound.

Yet that funereal tone
The sailor blessed,
Steering through darkness on,
With fearless breast.

E'en thus may we, that float
On life's wide sea,
Welcome each warning note,
Stern though it be!

—*Mrs. Hemans.*

What Will They Say?

Mankind are governed, more than many are willing to confess, by the silent self-queries, "What will people think?" and "What will people say?" Think of it reader, if these be not among your own questionings. Is it not every day, perchance, that you halt in some purpose or pursuit, and suffer the imagined verdict of the out-world—of your friends, acquaintances, the community? There are thousands who fancy themselves independent, but who are daily and hourly servitors of those tyrant queries: "What will people think—what will they say?" Never mind what they'll think or say, so long as you outrage no duty or decency; but only do what your own judgment dictates as best—as right and proper for yourself. This is the kind of independence that will sooner or later command respect.—*Mason.*

Crossing the Line.

A young landsman sailing into the tropics hears much of "crossing the line." His heart flutters with surmises and anticipations. He imagines "the line" to be some huge black mark on the surface of the water, and that he shall know the moment of passing it as he knew the moment of coming out of his father's gate. He hopes the ship will not cross it in the night, for he means to be out on the prow looking down as she cuts her way through the mysterious boundary between two hemispheres. The captain and the man at the wheel are beset with the question—"When shall we touch *the line?*" while they smile in good-natured commiseration on the questioner's verdancy.

But in due time the air grows more balmy, the headlands along the coast show a deeper verdure, the sun becomes intolerable on deck, an occasional thunder-storm gathers at evening; and some fine morning our young landsman is startled by the reply to his usual question.

"You are already over the line!"

"But I saw nothing of it."

"Neither did we see anything."

"Well, how do you know we have crossed?"

"By the compass and chart, and calculations with the quadrant."

Now somewhat in this fashion many a young christian is deceived as to crossing the line between the cold regions of worldliness and the freshness of a holy love. He hears much said of a sudden and transporting change. He expects to be translated in a trice from darkness to light. He supposes it will be no more possible, after the greater event, to doubt of his own conversion, than at eight o'clock in the morning to doubt that the sun is risen.

And when, after many inward struggles, and tears, and penitential vows, he at length finds a heavenly peace and love slowly diffusing through his heart, and friends begin to speak of him as renewed, he exclaims, "This is not religion. I am not a christian. I have seen no light. I have felt no change. The whole process has been gradual. I can point to no *time* when a new life began within."

Like the young navigator, he has crossed the line before knowing it. But his duty is now, not to look tremblingly backward and long for a more startling transition. The question for him is not how he *began* living for Christ, but whether he is *now* living for him. Let him put the simple question home to the heart, "Do I accept Jesus as my personal Lord and Ruler, [illegible] henceforth and forever? Do I desire no other Lord to have dominion over me?" If able by grace to answer yes, then let him thank God, take courage, and go about the first duty before him.—*Congregationalist.*

☞ The ball in the emblem says, "The harder you beat me down, the higher I shall bound toward heaven;" so afflictions do but elevate and raise a saint's affections to heaven and heavenly things.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Hygiene and the Ministry.

BY JAMES C. JACKSON, M. D.

TO CLERGYMEN.—(Continued.)

2. *Dietetic* habits are in your way. They are obstacles to your success. More than most; for it is needful that you be *exemplars* of your faith. Such philosophy as Christ taught *should* have, as it is worthy to have, men to represent it of unspotted *personal* lives, men whose habits for their correctness, their simplicity, their complete accordance with their principles, are the theme of universal commendation. Of the most of you, these things are not to be truthfully said. You do not live simply. You indulge in the pleasures of the table. You drink vile, poisonous, unhealthy beverages, such as tea and coffee. You eat stall-fed and sty-fed meats—full as they are and must be of scrofulous poison—and you eat them richly cooked, dressed in rich gravies, and made additionally indigestible by condiments. You eat badly, chewing your food but partially, swallowing it hastily—inducing indigestion, unequal circulation, constipation, heat in the head, and coldness of the feet. You move from the table to THE STUDY, and indulge in a cigar; or if not the slave of that disgusting habit, you proceed to read, reflect, digest thought, when to digest *food* is your first duty. All these are true of you as a class, with the interspersal of those exceptional cases which are useful to prove the truth of this statement, and which statement, brothers, is as *humiliating* as it is true.

From my earliest conception of the worth to the world of the Christian religion, and of the very high *calling* of a Christian minister, it has been a matter of surprise to me how one who has been consecrated to the special work of illustrating this divine philosophy could consent to look for his *illuminations* to the tea and coffee pot, to tobacco, to the flesh of animals, or to alcoholic drinks. Tea and coffee have no elements by and through which to elevate your thoughts, quicken your emotions, or consecrate your hearts. They can serve no purpose but to create a flash of excitement, as factitious as it is superficial, ending surely in making you ill-tempered, and at *last stupid*. In my professional pursuits I have witnessed scenes in the lives of ministers of the gospel which I pray God I may never witness more—instances where men have lived long enough themselves to see the all-strengthening Hand withdrawn from them in their attempted ministrations at His altar, and in its stead the indistinct and shadowy, the tremulous and uncertain force which tea and coffee bestow. This is a horrible result for Christ's ministers to see wrought out on themselves, and yet it *must be so*, if they depart from the laws which underlie their being. For it may undoubtedly be said ☞ *that to no one does the Omnipotent Spirit appear intimately except to such as can appreciate His visitations.* To such, whether consecrated or not, as indulge in habits which obtund the moral sense, which keep down crushingly their spiritual discernment, which tend to the out-show of *sham* strength instead of the inflow of real strength from above, Divine impulses, acute and powerful, or grand inspirations, all guiding in their influence, *can not* come. The law of self-respect prevents, for God never forgets the dignity of His character. Such persons, at worship-hours, find themselves, not in the inner sanctuary, wrapped in that azure-light through which the face of the Savior is revealed, but in the out-grounds of the temple, wandering lonely, as mourners wander among graves.

Gentlemen, you gain nothing in the way of enabling you better to *write* or *speak* when of a morning, before hiding yourselves in your chambers for study, you fill your stomachs with tea or coffee. Temporarily, either may give your thinking powers exalted action, but this is nothing worth. For in the chirography one traces, or the ideas one elaborates, he so far vitalizes them as *he is vitalized*, and therefore brilliant conceptions and magnificent thoughts, if products of your table-beverages, will fall still-born on the couches you spread at their birth, and your hearers *will not be one whit the better for them.* It remains to be shown that the truth, when vivified by tea and coffee, *ever converts men.* There are some illustrious instances on record of preachers of the gospel whose eloquence and unction were the offspring of *convivial* indulgence, whose entire ministry was unblessed by divine visitation. But it does *not remain* to be shown that the truth converts men when the breath of God passes over it.

You gain nothing in your preparation for your [illegible] of a Sabbath morning [illegible] of a thousand, ministers, at least, 99 [illegible] would think, it impossible to conduct church service [illegible] acceptably without one of them. Neither can serve you any purpose but to cheat you egregiously, awaking in you feelings that are not less lively because they are entirely shallow, and surrounding you with illusions of the most pleasing yet *fatal* character. Fatal, because they destroy all chances of success. For who can *succeed* in the ministry, in any sense worthy of the term, when the devotion he shows, the fervor he exhibits, the anointing he receives, the eloquence he displays, the power in prayer he manifests, are born of his indulgences at the breakfast-table before his feet tread the altar. Surely, to persons in such spiritual conditions, though they are overshadowed by the cherubim, and the drapery of the consecrate is on their shoulders, the Holy One makes no such condescension as when John baptized Jesus. No dove with folded wing sits serenely on their heads. No voice out of the ineffable glory breathes on *their* hearers the welcome words—"These are my beloved! hear ye them." But stimulated by the beverages drunk and the food eaten, they go through prayer and preachment with eloquent declamation, while the angel of redemption turns to the walls and *weeps*, and the truth drops on soil that is barren. Oh, brothers! there is much of piety with us *that radiates from the stomach* and not from the heart.

3. Those of you who use tobacco, must find it a great obstacle to your successful ministrations. A greater and more devoted man than you or I has said, "Cleanliness is next to godliness." Tobacco can not be used without making the user *unclean*. It poisons him to begin with. It pollutes his secretions, making them filthy in their character, rendering their effluvia unpleasant, and their taste disgusting. Who of refined habit can bear a tobacco chewer's or smoker's breath? What of sweetness is there in it? You lay your nostrils at the mouth of a healthy infant, its breath is as inodorous as the vapor of pure water. You come in contact with the expirings of a tobacco chewer, and your instincts, if unperverse, revolt instantly. What justification, then, is there for its use?

It ruins *the quality of* the brain, narcotizing it (stupefying it,) and through *it* the entire nervous system—making those who use it habitually—and those who do use it will use it habitually—practically *drunk* There are tens on tens of thousands—and the Christian Church furnishes her full quota—who, from the hour when the angels shout forth the *birth* of a new year till they chant *the requiem* at its burial, never *see a minute when they are not drunk*. Lawyers, merchants, ministers, mechanics, farmers, operatives, alike tipsy—having not a *natural* thought, nor a *sober* reflection, nor a passion legitimately expressed. They have no hearty emotion, they gratify no pure idealism, and are never controlled by a well-directed nor shaped by an enlightened enthusiasm. For they are either in that state where the effect of its use is to exalt their VITAL FORCES, and so are lifted above their *natural* level, or in that state where its effect is powerfully to depress the system, and so they are doubting, despondent, or in despair. They are drunk with excitement, or drunk with stupefaction. They are wild with exhilaration, or very greatly exhausted. Do you doubt, reverend sirs? Take it from them and see! Three days would not go over their heads before they would howl like hungry wolves. The lawyer would lose the plainest case ever recorded on a justice's docket—the minister would stutter in the pulpit like a thief caught with stolen goods on his person—the merchant, would say a dozen times running that 4 and 5 made 11, and the mechanic would not be able to tell a saddle from a boot-jack. Take it away *suddenly*, and Neuralgia, and Headache, and Nausea, Catarrh, Sore-throat, Dizziness, Sleeplessness, Irritability, Jealousy, Distrust, and Fault-finding would, like a troop of evil passions, riot through their bodies and souls like so many rampant devils. Give it to them again, and Nature resumes her "plan of accommodation." They are themselves. The excitement subsides, and the reign of Drunkenness commences *anew*. *They are not the less drunk* because they do not show *the alcoholic* phase. Tobacco has its *own* way of making drunkards, its own method of showing the deleterious and deadly effects on those who use it, but the path it exists up is none the less a path trodden by a drunkard—*just such a drunkard, too*, as God declares shall *not* enter his kingdom. Neither you nor I am to suppose that *the drunkard*—of whom it may be said that his sentence of damnation has gone out beforehand—is a man drunk with wine, or beer, or cider, or some alcoholic mixture. That is not the idea! It is, that he who, of his own free-will, puts himself into such *bodily* conditions that he can not reason correctly, nor appreciate properly, nor discriminate clearly, nor feel fully the truth or falsity of any subject to which he may, for weal or wo, bear intimate relations—*he shall not enter God's kingdom.* He may be so excited as to over-estimate it; he may be so depressed as to under-estimate it, it matters not—he sees through fog, mist, haze, he sees illusively, ☞ and *he can not enter.* He has closed the entrance against himself. By the law of *moral gravitation* he is [illegible] equally with the [illegible] How could I may make a distinction in favor of one against the other, but it is clear that Heaven does not, for it can not, and so it is useless for us to make it.

(To be continued.)

How to get Sick.

From the *Journal of Health* we take the following extracts:

R. H. M. writes: "I slept in a room one night which had been washed during the day, and was not quite dry. I awoke in the morning with a sore throat, which has continued ever since." The result is, he has had to abandon his theological studies, and place himself under treatment, after having lost two years' time.

H. M. writes: "I went to sleep, in a warm day, on the top of an ice-box, and have never been well since." He shortly after died of consumption.

T. H. took a very severe cold, conversation was laborious, but he had an appointment to preach, and "felt as if" he must fulfill it. He made the attempt, but utterance was attended with a pricking pain in the throat, and then a dull hurting came on in the throat, with subsequent "hemming," and fruitless "clearing." He was permanently disabled.

A modest man walked till quite fatigued, and perspiring freely, entered an omnibus, and sat next a lady, who opened the window to get some fresh air for herself. He soon became chilled, and was ill for three weeks.

H. P. got up at night and hoisted the window to look at a burning house; the cold air darted in on the unprotected body, just from a warm bed. A twelve months' illness resulted in the dropsy.

A strong, hearty man, came home on a hot summer's day, immediately took off his coat and hat, and sat in the open window, looking out upon a beautiful garden, over which the ocean breezes came to fan him. Before he was aware of it, he was chilled, was attacked with inflamation of the lungs, and died within a week.

A delicate young lady, an invalid, a patient of ours, in an excursion with several others, was "overtaken" by nightfall, and by a young gentleman. They were in a boat, and the boat was in the mud, the tide having gone on a visit to the sea, and "there they were," a mile from shore, and several miles from home; that mile was extraordinary long and short. Only think of it! A whole mile over a Jersey flat! covered with water, mud, and bulrushes, carrying in the arms, a young eighteen, with one of the sweetest voices, and faces, and forms, to be found in or out of Jersey. Bespattered with mud, dripping with fog, and dew, and slush, steaming with perspiration, and wearied with hunger, thirst and fatigue, delighted and excited by the "novelty of the thing," they reached home at midnight. The next day she "didn't have anything the matter with her at all!" Why? She had taken lessons of us. Instead of pulling off her bonnet and shawl, and sitting in a cool place, or instead of undressing at once, and thus letting the air and cool linen sheets check the perspiration, she went into a warm room, closed all the doors and windows, sat some moments, laid aside all the garments one by one, at intervals, and when cooled off, in the course of half an hour, retired to sound sleep and a healthful awaking.

Another man rode three miles with a little child sleeping in his lap, which pressing against his stomach, caused unusal warmth there. It was a chill, raw, November evening. In walking a hundred yards to the house, the child moving slowly and wind blowing, the whole abdomen was chilled in a moment. The next morning he awoke with the ominous pains of peritoneal inflamation, which is often fatal in three or four days.

A man had some accounts to draw off in midnight winter. It was a cold, damp night. He was greatly interested; time went, and the fire too. He felt a little chilly, but thought he would soon be done, and thought it was not worth while to rebuild the fire. It was near one o'clock before he left for home, and he reached it most thoroughly chilled. Next morning he had pneumonia, and never got well.

Remaining at rest for hours in a cold room, in raw, cold, damp weather, is enough to kill three men out of four, by bringing on congestion of the lungs, lung fever, or inflammation of the lungs. Clergymen and lawyers often sacrifice their lives by speaking in warm rooms for some hours; the body, debilitated by the effort; the skin in a state of perspiration; the lungs all heated up; and thus, hungry, tired, and depressed in body and mind, go out into the cold air to ride or walk home—and to die in the very bloom of health and manhood. And yet, to know these little things, there are multitudes who hesitate to give a dollar a year, when on the knowledge of them human life is daily hung, and for want of it, is daily lost.

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[illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

To Helen M. Johnson.

O, sister, take those cheerful notes
 That thou hast sweetly sung,
And by them cheer thy drooping soul,
 Strengthen thy faltering tongue.
Take comfort, dearest sister,
 While treading life's dark vale,
Look up for consolation,
 Let not thy courage fail.

Remember, Jesus feels for thee
 The keenest mortal pain,
And will remember every tear,
 Nor will they be in vain.
For every ill must work for good
 To those who really are
The children of Jehovah,
 Dear objects of his care.

Then look up from thy pillow,
 Where now thy head is laid,
While thinking of you willow,
 Helen, be not dismayed;
For angels will protect thee
 From every passing ill,
And wait to waft thee homeward
 To Zion's holy hill.

O cheer thee, for the morning
 Will soon in splendor dawn;
Then all life's pains and sorrows
 Will be forever gone;
And thou shalt bloom in beauty
 Through an eternal day,
And wear a crown of glory
 That ne'er shall fade away.

MARIA.

Richmond, C. E.

For the Crisis.

"The Kingdom of Men"—Its Origin and End.

The two Seeds.—The Serpent and the Devil the same through all Scripture.

The kingdom of men is the kingdom administered by man in his fallen state. Had the first dominion in Eden remained, there would have been none but "the kingdom of God"—administered by those standing in his counsel, enjoying his guidance, and accomplishing his holy will. The kingdom of men had its origin in apostasy from God; and it will end by the re-establishment or organization of "the kingdom of heaven on the earth."

The holy seed—the good seed—the seed of the blessed of the Lord, is contrasted with the seed of the wicked—the seed of evil doers—to be cut off.—Isa. 6: 13; 14: 20; 65: 23; Ps. 37: 28; Matt. 13: 37–38. Their origin is analogous to the two rival kingdoms. The evil is of the wicked one—the good is of God,—it is to overcome the evil,—fill the whole earth and stand forever.—Dan. 2.

The devil is a liar from the beginning.—John 8: 44. The serpent beguiled Eve by his subtlety.—2 Cor. 11: 3. Thus the serpent and the devil were both actors in the temptation and apostasy of man. The first is "the father of lies;" the other added his "subtlety" to secure its success. The father-lie was, that God's word was not true *without an interpretation*—"ye shall not surely die!" The great Teacher and his apostles take up the precise *words* and ideas of the Old Testament; but give them a fuller and more distinctive expression,—with the doom of the devil—the old serpent. The serpent's subtlety is thus identified with the devil in his murderous but temporary triumph—from the beginning; and both names go together to the bottomless pit. Note a few points.

I. The tares are from seed sown by the enemy, the devil.—Matt. 13: 39. They represent the posterity of fallen man, after he came under the serpent's charm with the devil's lie. Fallen creatures begat children in their own likeness, in their own mental, moral and physical condition. Cain was (murderous) of that wicked one.—1 John 3: 12. In this there is no contradiction to observation and experience. The Irish and Indians, the Hottentots and Hindoos, the English and the Esquimaux, with all classes and gradations of being, beget their own likeness. [illegible] may be found; but still [illegible] the serpent's seed—a *generation* of vipers.—Matt. 23: 33; Gen. 3: 15; Rom. 3: 12–18. In contrast, Abraham, Elkanah, and others who believed and obeyed God, were honored with an holy seed—the children of promise.

II. The apostasy from God—the serpent's seed—would have been universal but for the word of promise that secured the children—the heirs—of the kingdom of God. These two seeds are in ceaseless collision. Enmity is their expressed and actual antagonism.—Gen. 3: 15. The great mass are only "born after the flesh." Such take sides with sense and sin. Their wisdom ignores God. It is the wisdom of the serpent when instigated by the devil. He is the prince—the god of this world. The kingdom of men is his, in all its power and glory.—Luke 4: 5–7. But the holy seed has been maintained, in spite of satan's enmity, and that of all his seed. Abraham was alone, as it were, (like Abel, Enoch and Noah, in their time) the friend of God; while Nimrod and his host of idolaters ruled the world of the ungodly. Israel—the fewest of the nations—stood for the woman's seed; but Egypt, Assyria, and an idolatrous race ever since, have been their mortal foes. The called in Christ, under the gospel, "know that they are of God, and that the whole world lieth in the wicked one."—1 John 5: 19. (The same word, "wicked one," occurs four times. Chap. 2: 13, 14; 3: 12; 5: 18.) Our Lord says to his disciples; "Ye are not of the world"—your politics (conversation) are heavenly.—John 17: 16; Phil. 3: 20. But the prevailing politics and religion of earth are embodied in the beast and Babylon—the man of sin and mother of harlots. This state of things demands judgment. The evil seed will thus be brought to an end; but the godly will be installed in the kingdom. Those who are begotten again by the immortal seed, the word of God, are with Christ the *heirs* and the rulers elect over all the earth. They are to take the kingdom and dominion under the whole heaven."—Dan. 7: 18 and 27; Matt. 13: 43; 25: 34; 1 Cor. 6: 2, 3; Rev. 1: 5–7; 3: 21; 5: 10; 20: 4–6. These Scriptures admit of no diverse reading. We believe then, and are justified; or disbelieve, and are condemned to be cast out; as was Adam from Eden. This change in the administration of the kingdom will begin at the judgment trump.—Rev. 11: 15–18. Then the kingdoms of this world become our Lord's. He and his saints immortal will then "*reign* a thousand years;" and thence on through "the age of ages."

III. The harmony of Holy Scripture as to this vital and all-pervading truth is thus made apparent. The first words that were employed to denote the tempter and his subtle agent are also the last! In Hebrew, Greek and English, they are the same. "The serpent" occurs *five* times.—Gen. 3: 1–13. This is the very term *five* times in the New Testament.—2 Cor. 11: 3; Rev. 12: 9, 14, 15; 20: 2. "The devil" is the liar back of "the serpent" in the beginning.—John 8: 44; Gen. 3: 3. So he is "the old serpent, the devil," at the ending of this world. "The dragon" is used fourteen times in the Old Testament; and in the plural sixteen times more—thirty times. In the New it occurs eleven times. "The dragon shalt thou (the promised seed) trample under feet."—Ps. 91: 13. The *serpent's head* shall be bruised, as it was announced "from the beginning." So our Lord "saw satan fall as lightning from heaven." By him "the devil and death" are to be *destroyed*; hence the dragon, the old serpent, the devil and satan are used to express to us "the wicked one."—Heb. 2: 14; 1 John 3: 8; Rev. 20: 2; Gen. 3: 1–15. The enmity from the beginning is apparent all through every dispensation to the final close. "The dragon—the serpent—was wroth with the woman, and went to make war with the remnant of the woman's seed who keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12: 17.

IV. The dragon denoted the crocodile of Egypt.—Ps. 74: 13; Ezek. 29: 3; 32: 2; see margin. The king of Egypt is so designated. A crocodile or dragon represents Egypt on ancient coins. Thus, as this dragon power oppressed Israel, it became the proper name of satan's dominion in and by the serpent's seed; and hence we find, that, ages after, Nebuchadnezzar, the king of Babylon—as a *dragon*—had swallowed up Judah.—Jer. 51: 34. The dragon is the same as the serpent.—Isa. 27: 1. All which, with other considerations, show us plainly that these terms denote the [illegible] power organized under "the wicked [illegible]" as it goes to the judgment. These [illegible] serpent," designate the adversary [illegible] brought to judgment [illegible] 19 to 21? [illegible] Thus these [illegible] God on this important theme. Much matter must be waved.—Ezek. 28.

Remarks. 1. It is presumption to say, against all this wide range of unerring truth, that the old serpent, the dragon—the devil—is Pagan Rome. Was Pagan Rome in Eden? Was it the Egyptian Pharaoh? Was it to be the subject of divine judgment at the resurrection of the just, as set forth in Isaiah; when, according to the theory, it went to the abyss about fifteen hundred years ago?

2. The symbols of Revelation do not obscure or alter the proper names and usual epithets of the other and foregoing Scriptures. God and Jesus, heaven and earth, new and old, saints and salvation, repentance and faith, beast and Babylon, are used in this book as elsewhere; by consequence the terms in question are also. "The darkness is in themselves," said Dr. S. H. Cox.

3. Those who restrict these terms in Rev. 20 to Pagan Rome, are so far with the Papists. They make the millennium to belong only to the Popedom!! The whole of prophecy places the Papal apostasy there and then. Is Christ's blessed reign to be so confounded with the Pope's? Did Christ's resurrected saints (ver. 4–6) reign in conjunction with the red-capped cardinals of Rome, when all history records the martyrdom of those very saints at the hands of Roman prelates and princes? God forbid this folly!

4. This erring application of Rev. 20: 1–8, involves more than a denial of the general tenor of holy Scripture, because it falsifies the plainest assertions of this book: it makes the *reign* of Christ— one thousand years—end before it can have begun! The reign of Christ *with his saints* begins at the seventh, the last, the resurrection trump.—1 Cor. 15. 50, 51; Matt. 24: 31; 1 Thess. 4: 16–18; 2 Tim. 4: 1–8; Dan. 7: 14–18; Rev. 1: 5–7; 3: 21; 5: 10; 11: 15, 18,—all yet future and harmonizing with Rev. 20: 4–6. But the theory in question makes this blessed and holy reign begin at the conversion of the Pagan Roman Emperor (*somewhere*), and exist out of sight (*somehow*, subordinate to Roman prelacy), and (*end nowhere* in particular) long since!! The seeming object of the tempter in so subverting this portion of truth, is to amuse the imagination and lead to a forfeiture of the blessing pronounced on believing the word; and to secure the curse of the superadded plagues on those so misled. He that "loveth or maketh a lie"—he that adds to or takes from the words of this prophecy—incurs the most fearful damnation.—Rev. 22: 15, 19. Read also Rev. 1: 3; 3: 5; 13: 8; 14: 4–5.

5. The snare of the devil—the snare of death—in which the first happy pair was caught, was only his subtle denial of God's truth.—2 Tim. 2: 25, 26; Isa. 25: 7. All are so caught and held who pervert the words of wisdom from above.

6. God has pledged himself before angels and men to deal with those who rush on his predicted displeasure, as with other deniers of his truth. The truth lies in his *words*.—Rev. 20. Hence the devil is more than Pagan Rome. The dragon and the serpent's seed did not begin or end with Paganism in Rome; for "Cain was of that wicked one." Egypt, etc., was the dragon power, long ages ere the founder of Rome was born!

7. There is the highest occasion for faith in God—faith in his prophets. "It is for our life." The rule is; "In meekness instructing those that oppose themselves" (to the plain word), that "they may *recover themselves out of the snare of the devil!*" The snare holds all who engage in subverting "the words of this prophecy." There can be no compromise. Those who believe must believe "the words." The killing sin lies in explaining away "the words of God." So did the serpent. Lord, deliver us from his subtlety. Amen.

J. B. C.

For the Crisis.

"Almost Thou Persuadest Me to be a Christian."

Paul once stood a prisoner at the bar of Festus, to make his defence touching those things whereof he was accused of the Jews. After relating his manner of life among his own nation at Jerusalem, and of his testimony both to the Greeks and Jews, of repentance towards God, and faith towards our Lord Jesus Christ; he submits himself to be judged for the hope of the promise made of God unto our Fathers; for which hope's sake he was accused of the Jews. Festus, having patiently listened to Paul's powerful defence, and being impressed with the [illegible] of Christ's death and resurrection, and of repentance towards God as a necessity [illegible] est me to be a christian." Alas! it was *almost*.

Of how little value are those things now which once deterred Agrippa from embracing a despised gospel. Seventeen hundred years have rolled beneath the waves of oblivion since Agrippa was on the earth, and all his pleasure and his splendor are no more. The crown he wore exists no longer; the pomp of life has for many ages forsaken him; all for which he neglected eternal life is gone, gone forever.

Paul stood before him; but his bonds have vanished; he no longer endures the pain of these, for he has long since gone to slumber with the pale nations of the dead, to await his crown, which his Lord the righteous judge shall give him at that day; and not unto him only, but unto all those that love his appearing. With such a blessed hope as Paul had, his testimony should quicken our desires for eternal life. He declares he has kept back nothing profitable for us to know. He has not shunned to declare the whole counsel of God. Then how great will be our own condemnation, if we do not profit by all these blessed exhortations and prayerful entreaties of Christ and his apostles to accept of offered mercy.

Repentance towards God is the great prerequisite to attain eternal life. Christ's mission on earth was to teach repentance, and to save his people from their sins. In harmony with this (Acts 5: 31,) "him hath God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Again, (Acts 3: 19,) Peter commands them to "repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." It appears Peter knew no other way for sins to be blotted out, but by repentance and conversion. And while Peter was administering the word of life to the people on the day of Pentecost, he said unto them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Christ also says, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

However much men may be disposed to cavil upon this passage, Christ's meaning was explicitly conveyed to them, that if they died in their sins, where Christ had gone they never could go. There was no formal exposition of doctrine, nor elaborate argument in Christ's teachings; but it was so simple, "a wayfaring man though a fool, need not err therein." And yet he spake as never man spake. These facts are corroborated in Christ's sermon on the mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

The glorious doctrine of the resurrection comes to us with all its soul-thrilling beauties. For when we are reminded of loved ones, who but a few days ago were with us in all their loveliness, but whose pallid lips are now still in death, while the turf above them has been clothed in summer's fairest verdure, and upon whose graves will fall the first of the autumnal leaves, and the tempest and storms of winter; we have felt, perhaps, as we have stood beside their graves, and watched the mellow sunset, as it danced in quivering flashes through the burnished leaves, that if Jesus died and rose again, then they also which sleep in Jesus will God bring with him; and those jewels will shine again in the everlasting kingdom of God.

To this divine, this indispensable employment, my unconverted friends, every motive calls you, which can reach the heart of virtue or wisdom. The terms on which the blessings of the gospel are offered, are of all terms the most reasonable. You are summoned to no sacrifice, but of sin, and shame, and wretchedness. No service is demanded of you, but service of gain and glory. "My son, give me thine heart," is the requisition which involves them all. Saints wait with fervent hope of renewing their joy over your repentance. The Father holds out the golden sceptre of forgiveness, that you may touch it and live. The Spirit of grace and truth descends with its benevolent influences, to allure and persuade you. While all things, and God at the head of all things, are thus kindly and solemnly employed to encourage you in the pursuit of this most inestimable good, will you forget that you are either to be saved or lost? Will you forget that the only time of salvation is the present; that [illegible] save you in his kingdom? We have every reason to believe that we are on the eve of a great moral revolution. The Angel of the Apocalypse, having the everlasting gospel to preach to them that dwell in the uttermost parts of the earth, is now on the wing; the splendid visions of prophecy are now embodying before our eyes; and from the altar of God a fire has been kindled, which, like the last conflagration, will continue to burn till the elements of corruption shall melt with fervent heat,—till every idol in the heathen world shall be consumed,—till the present system of things shall give place to the new heavens and the new earth,—till the celestial voice shall salute our ears,—"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God!"

O! you that have no hope of a glorious reign with Christ, I would say to you, there is an hour coming when one whisper of an approving Mind, one smile of an approving God, will be accounted of more value than a thousand worlds like this! In that hour nothing will sustain you but the consciousness of having been governed by worthy and holy principles. Give your heart to God, and he will be to you all might, all joy in life, all victory in death, all immortality in the resurrection.

C. G. CARRE.

Blackstone, Mass.

"The Union Movement."

"A dialogue, showing the only possible ground for the union of all the children of God."—*By Eld. Benjamin Franklin.*—Published by H. S. Bosworth, Corner of Eighth and Walnut streets, Cincinnati, Ohio.

The following dialogue was originally published in the *Christian Age*, and subsequently, in compliance with many requests, in a tract form, from which we make the following extracts, which we hope all will read and consider candidly, receiving much profit by the perusal. It will be continued in several papers.

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY, ON DEC. 3, 1858.

CHAPTER I.

The meeting was called to order by appointing brother A., chairman, and brother B., secretary.

The chairman arose and stated the object of the meeting, as follows:

DEAR BRETHREN: Being called to the chair, it becomes my duty to make a brief statement of the objects of our meeting. This duty I shall proceed to discharge, though not without some embarrassment, as I am no public man. Many of us have lamented for years, the divided state of Christian society in our town and vicinity. We have, for many years prayed for the union of all the children of God. We have, in our private conversations, most solemnly deplored divisions among those who love Jesus. Our blessed Lord, just before he suffered, prayed for the union of those who should believe on him, or that they "*might be one*;" and we are commanded in Scripture to "be *perfectly joined together*, in the same mind and in the same judgment, and that there be no divisions among us." In our present state, these Scriptures are wholly disregarded. On last Sabbath, our preacher said he considered it a wise providence of God that we are thus divided, I could not think he had the spirit of Christ in this. I never did believe that division was right.

Other things of the same kind are occurring every week, and I am greatly distressed on account of them. In conversation with others, I found them in a similar state of mind. The objects of the meeting are, to determine the cause of this state of things, and what is to be done. I hope, therefore, brethren, you will express your minds freely. We have come to a crisis.

Brother C. arose and said;

Brother Chairman:—I feel the importance of the remarks you have just made; and, though no speaker, I consider it my duty, at this crisis, to give utterance to a few words. I am in much trouble on account of our divided state; and I am more convinced of the sinfulness of divisions among Christians than ever before. I am suffering much on account of this evil, more, perhaps, than you know of. My wife, with whom I have lived twenty years as a Christian, in the utmost peace and harmony, has lately been immersed and united with the Baptists. Being, myself, a Methodist, I can not now, according to the rules of the Baptist Church, commune with my own wife, either in her church, or my own. This appears to me to be entirely unlike the spirit of Christ—that the husband and wife, [illegible] should be [illegible] from [illegible] the Lord's table. [illegible] of division, in having so many churches [illegible] I would that I had never heard of but one church. What is the cause of this evil? Can not wise men devise some means to avoid it? Our preacher says we are all agreed on the great fundamentals of religion, and that the matters upon which we are divided are not essential. If this is the case, why not let every man have his own opinion on those things not essential, and not make a bar of fellowship of them? If we are only divided upon things not essential, but one in essentials, I am in favor of uniting upon the essentials, upon which we are all agreed, and let every man think as he pleases upon the non-essentials.

Brother D., a Baptist, rose and said;

Brother Chairman:—I must say with the brother who has just spoken, that being only a private member, I feel some embarrassment in attempting to make a speech; but the preachers all say we have the right of "private judgment;" and I would add, that I think we have the right to express our judgment: at all events, I venture to give utterance to my own convictions on the subject in hand. I always, ever since I knew the love of Christ, have felt distressed on account of divisions among Christians; but, I have never felt the matter so fully nor seen the evils of it so clearly, as I have been brought to see them since one of our daughters joined the Presbyterian church, and another joined the Episcopal church. Since then, George, my son, has become a Universalist, and my son Thomas, who, I had hoped would one day make a minister, says that we have so many different ways and so little love and fellowship among us, that he don't believe in any religion. In the place of any religious enjoyment, it appears to me that my gray hairs will be brought down with sorrow to the grave. What is the cause of all this division? Must we continue in such a state? Can anything be done? As the brother remarked, I have frequently heard the preachers say that we are all one in the fundamental principles of the Gospel, and that we only differ upon matters not essential. Then why can not we unite? Are we not all willing? Surety we are; and there is no reason why we are not united, only that the preachers dispute upon non-essentials and keep us separated. In my estimation, there is *one essential* we have not got. I believe that union among the children of God is essential—essential to our domestic and social happiness, to our christian enjoyment, the conversion of the world, and the approbation of our heavenly Father. Without it, the great object of the christian religion is lost. And I believe that our preachers, could, if they would, unite upon the fundamentals, upon which we are all one in sentiment, and make all non-essentials matters of forbearance; and we ought to require them to do it.

Brother E., a Presbyterian, rose and said:

Brother Chairman:—If I were only a public speaker, I would like to speak of the evil under consideration. I had a thought or two arranged, but the remarks of the brethren have opened such a field, that I despair of going over it. I always regarded division among christians as an evil: but I did not realize what a great evil it was. My wife, you are aware, was a member of the Methodist church when I married her. I supposed that we would soon agree upon religion, as we did upon everything else; but in this I found myself mistaken. Every time the subject of religion came up, we fell into argument and disagreement; not upon our views of the Scriptures, but the comparative merits of our creeds, ministers and churches, which resulted in no very pleasant feelings, and I feared would destroy our domestic happiness. To avoid this, we in some way came to a mutual understanding that each should go to his or her own church, and say nothing about it, not so much as to mention any item of news of prosperity or adversity. I am satisfied that if the preachers of our respective churches saw the evils of these things as we do, and desired to avoid them, they would find ground for union, and unite before another month; and I believe they should be required to do so.

Brother F., a Christian, rose and said:

Brethren:—I have long deplored the evils of which you have spoken. They are not imaginary evils; nor are your own experiences isolated cases, such as might be considered exceptions to general rules, or such as rarely occur; but if the members of churches in every neighborhood would meet, as we have done, and state their condition, their statements would be similar [illegible] years. [illegible] though [illegible] growing [illegible] In our town we have a population of [illegible] $600 a year each. [illegible] people, *is for the Lord.* [illegible] ter worse, these six preachers spend [illegible] two-thirds of their time in defending [illegible] they themselves admit to be their [illegible] peculiarities, but not essential, and opposing each other. In this way their time is spent, and our money, given in the Lord's [illegible] and in the place of the Lord's [illegible] built up by these partisan [illegible] bars of division are made more [illegible] and infidelity is spreading all over the land. In this state of things we can never convert the world, nor have any real christian enjoyment and peace in our families, as is our privilege under the peaceful reign of Christ. Can we, or shall we endure it any longer? I, for one, think we are imposed upon; the cause is imposed upon; and the Lord is disgraced by his professed friends. What shall we do in this state of things? I consider that what we freely give, and we ought to give, for the furtherance of the Lord's cause, is squandered, and our energies are trifled with, and that we are not accomplishing the great mission of the Church.

Brother G. said:

Mr. Chairman:—I am no speaker, but I fully concur in what has been said, and rise not to make a speech, but to offer a resolution. The main practical point has not been reached, and it is now almost time to adjourn; I therefore offer the following preamble and resolutions:

Whereas, Division among christians is ranked among the *works of the flesh*, by Paul, and *forbidden*; and our Lord prayed that his people *might be one*, that the world *might believe*; and, whereas, we have found from our own experience that division destroys domestic happiness, christian peace and fellowship among the members of the same family, squanders our funds in the erection of six times as many meeting-houses as we need, and the support of six times as many preachers, who waste their time and talents in opposing each other, and making bars of fellowship of non-essentials, thus strengthening the hands of infidelity; and, whereas, we do not consider ourselves bound by the law of Christ to submit to a ministry that either can not or will not determine the Scriptural ground for the union of all the people of God, and unite upon it: therefore,

Resolved, That after the first day of January, 1859, we will not contribute one farthing to the support of our respective ministers, till they determine the scriptural basis of christian union, that they may unite upon it themselves, and ourselves with them; after which, we will support one of their number as our pastor, and send the other five to preach christian union, so far as they are able, to all the children of God throughout the world, and sell the five surplus meeting-houses, and appropriate the proceeds to the support of our poor brethren.

When this resolution was read, the house rang with Question! Question! Question! The question was put, and unanimously carried.

Brother B. arose and offered the following, which was unanimously adopted:

Resolved, That we meet three times a week, from this time to January 1st, 1859, and unite our most fervent prayers to Almighty God, that our preaching brethren may speedily find the scriptural basis for christian union; and when found, that they, with ourselves, may have so much of the spirit of Christ, as to unite upon it.

Adjourned. Prayer by brother A.

For the Crisis.

The Great Test.

In the 25th chapter of Matthew we have presented to us a [illegible] final judgment: "When the Son of man shall come in his glory, and all the holy angels with him," [illegible] grand outlines of [illegible] [illegible] of its nature. The grounds upon which the decision of condemnation is [illegible] expressed [illegible] ed, into everlasting fire prepared for the devil and his angels [illegible] thirsty, and ye gave me no drink [illegible] stranger and ye took me not in [illegible] and ye clothed me not [illegible] and ye visited me not. [illegible]

The World's Crisis

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 214. BOSTON, WEDNESDAY, OCTOBER 19, 1859. VOL. X. NO. 7.

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MILES GRANT, Editor.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

To Helen M. Johnson.

O, sister, take those cheerful notes
That thou hast sweetly sung,
And by them cheer thy drooping soul,
Strengthen thy faltering tongue.
Take comfort, dearest sister,
While treading life's dark vale,
Look up for consolation,
Let not thy courage fail.

Remember, Jesus feels for thee
The keenest mortal pain,
And will remember every tear,
Nor will they be in vain.
For every ill must work for good
To those who really are
The children of Jehovah,
Dear objects of his care.

Then look up from thy pillow,
Where now thy head is laid,
While thinking of you willow,
Helen, be not dismayed,
For angels will protect thee
From every passing ill,
And wait to waft thee homeward
To Zion's holy hill.

O cheer thee, for the morning
Will soon in splendor dawn;
Then all life's pains and sorrows
Will be forever gone,
And thou shalt bloom in beauty
Through an eternal day,
And wear a crown of glory
That ne'er shall fade away.

MARIA.

Richmond, C. E.

For the Crisis.

"The Kingdom of Men."—Its Origin and End.

The two Seeds.—The Serpent and the Devil the same through all Scripture.

The kingdom of men is the kingdom administered by man in his fallen state. Had the first dominion in Eden remained, there would have been none but "the kingdom of God"—administered by those standing in his counsel, enjoying his guidance, and accomplishing his holy will. The kingdom of men had its origin in apostasy from God; and it will end by the re-establishment or organization of "the kingdom of heaven on the earth."

The holy seed—the good seed—the seed of the blessed of the Lord, is contrasted with the seed of the wicked—the seed of evil doers—to be cut off.—Isa. 6: 13; 14: 20; 65: 23; Ps. 37: 28; Matt. 13: 37-38. Their origin is analogous to the two rival kingdoms. The evil is of the wicked one—the good is of God,—it is to overcome the evil,—fill the whole earth and stand forever!—Dan. 2.

The devil is a liar from the beginning.—John 8: 44. The serpent beguiled Eve by his subtlety.—2 Cor. 11: 3. Thus the serpent and the devil were both actors in the temptation and apostasy of man. The first is "the father of lies;" the other added his "subtlety" to secure its success. The father lie was, that God's word was not true *without an interpretation*,—"ye shall not surely die!" The great Teacher and his apostles take up the precise words and ideas of the Old Testament; but give them a fuller and more distinctive expression,—with the doom of the devil—the old serpent. The serpent's subtlety is thus identified with the devil in his murderous but temporary triumph—from the beginning; and both names go together to the bottomless pit. Note a few points.

I. The tares are from seed sown by the enemy, the devil.—Matt. 13: 39. They represent the posterity of fallen man, after he came under the serpent's charm with the devil's lie. Fallen creatures begat children in their own likeness, in their own mental, moral and physical condition. Cain was (murderous) of that wicked one.—1 John 3: 12. In this there is no contradiction to observation and experience. The Irish and Indians, the Hottentots and Hindoos, the English and the Esquimaux, with all classes and gradations of being, begat their own likeness. Apparent exceptions may be found; but still they will be so found as to confirm the truth of God and the actual experience of all mankind,—"whatsoever a man soweth that shall he also reap." They succumbed to mere [illegible] —the serpent's subtlety—and begat a [illegible] serpent's seed—*a generation* of vipers.—Matt. 23: 33; Gen. 3: 15; Rom. 3: 12-18. In contrast, Abraham, Elkanah, and others who believed and obeyed God, were honored with an holy seed—the children of promise.

II. The apostasy from God—the serpent's seed—would have been universal but for the word of promise that secured the children—the heirs—of the kingdom of God. These two seeds are in ceaseless collision. Enmity is their expressed and actual antagonism.—Gen. 3: 15. The great mass are only "born after the flesh." Such take sides with sense and sin. Their wisdom ignores God. It is the wisdom of the serpent when instigated by the devil. He is the prince—the god of this world. The kingdom of men is his, in all its power and glory.—Luke 4: 5-7. But the holy seed has been maintained, in spite of satan's enmity, and that of all his seed. Abraham was alone, as it were, (like Abel, Enoch and Noah, in their time) the friend of God; while Nimrod and his host of idolaters ruled the world of the ungodly. Israel—the fewest of the nations—stood for the woman's seed; but Egypt, Assyria, and an idolatrous race ever since, have been their mortal foes. The called in Christ, under the gospel, "know that they are of God, and that the whole world lieth in the wicked one."—1 John 5: 19. (The same word, "wicked one," occurs four times. Chap. 2: 13, 14; 3: 12; 5: 18.) Our Lord says to his disciples; "Ye are not of the world"—your politics (conversation) are heavenly.—John 17: 16; Phil. 3: 20. But the prevailing politics and religion of earth are embodied in the beast and Babylon—the man of sin and mother of harlots. This state of things demands judgment. The evil seed will thus be brought to an end, but the godly will be installed in the kingdom. Those who are begotten again, by the immortal seed, the word of God, are with Christ the *heirs* and the rulers elect over all the earth. They are to take the kingdom and dominion under the whole heaven."—Dan. 7: 18 and 27; Matt. 13: 43; 25: 34; 1 Cor. 6: 2, 3; Rev. 1: 5-7; 3: 21; 5: 10; 20: 4-6. These Scriptures admit of no diverse reading. We believe them, and are justified, or disbelieve, and are condemned to be cast out, as was Adam from Eden. This change in the administration of the kingdom will begin at the judgment trump.—Rev. 11: 15-18. Then the kingdoms of this world become our Lord's. He and his saints immortal will then "*reign* a thousand years," and thence on through "the age of ages."

III. The harmony of Holy Scripture as to this vital and all-pervading truth is thus made apparent. The first words that were employed to denote the tempter and his subtle agent are also the last! In Hebrew, Greek and English, they are the same. "The serpent" occurs *five* times.—Gen. 3: 1-13. This is the very term *five* times in the New Testament.—2 Cor. 11: 3; Rev. 12: 9, 14, 15; 20: 2. "The devil" is the liar back of "the serpent" in the beginning.—John 8: 44; Gen. 3: 3. So he is "the old serpent, the devil," at the ending of this world. "The dragon" is used fourteen times in the Old Testament; and in the plural sixteen times more—thirty times. In the New it occurs eleven times. "The dragon shalt thou (the promised seed) trample under feet."—Ps. 91: 13. The *serpent's head* shall be bruised, as it was announced "from the beginning." So our Lord "saw satan fall as lightning from heaven." By him "the devil and death" are to be *destroyed*; hence the dragon, the old serpent, the devil and satan are used to express to us "the wicked one."—Heb. 2: 14; 1 John 3: 8; Rev. 20: 2; Gen. 3: 1-15. The enmity from the beginning is apparent all through every dispensation to the final close. "The dragon—the serpent—was wroth with the woman, and went to make war with the remnant of the woman's seed who keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12: 17.

IV. The dragon denoted the crocodile of Egypt.—Ps. 74: 13; Ezek. 29: 3; 32: 2; see margin. The king of Egypt is so designated. A crocodile or dragon represents Egypt on ancient coins. Thus, as this dragon power oppressed Israel, it became the proper name of satan's dominion in and by the serpent's seed; and hence we find that, ages after, Nebuchadnezzar, the king of Babylon—as a *dragon*—had swallowed up Judah.—Jer. 51: 34. The dragon is the same as the serpent.—Isa. 27: 1. All which, with other considerations, show us plainly that these terms denote the [illegible] power organized under "the wicked one," as it goes to the judgment. These [illegible] "dragon, serpent," designate the adversary, as he shall be brought to judgment [illegible] Thus these [illegible] Rev. 20, which shows that [illegible] the word of God on this important theme. Much matter must be waved.—Ezek. 28.

Remarks. 1. It is presumption to say, against all this wide range of unerring truth, that the old serpent, the dragon—the devil—is Pagan Rome. Was Pagan Rome in Eden? Was it the Egyptian Pharaoh? Was it to be the subject of divine judgment at the resurrection of the just, as set forth in Isaiah; when, according to the theory, it went to the abyss about fifteen hundred years ago?

2. The symbols of Revelation do not obscure or alter the proper names and usual epithets of the other and foregoing Scriptures. God and Jesus, heaven and earth, new and old, saints and salvation, repentance and faith, beast and Babylon, are used in this book as elsewhere, by consequence the terms in question are also. "The darkness is in themselves," said Dr. S. H. Cox.

3. Those who restrict these terms in Rev. 20 to Pagan Rome, are so far with the Papists. They make the millennium to belong only to the Popedom!! The whole of prophecy places the Papal apostasy there and then. Is Christ's blessed reign to be so confounded with the Pope's? Did Christ's resurrected saints (ver. 4-6) reign in conjunction with the red-capped cardinals of Rome, when all history records the martyrdom of these very saints at the hands of Roman prelates and princes? God forbid this folly!

4. This erring application of Rev. 20: 1-8, involves more than a denial of the general tenor of holy Scripture, because it falsifies the plainest assertions of this book: it makes the *reign* of Christ—one thousand years—end before it can have begun! The reign of Christ *with his saints* begins at the seventh, the last, the resurrection trump.—1 Cor. 15: 50, 51; Matt. 24: 31; 1 Thess. 4: 16-18; 2 Tim. 4: 1-8; Dan. 7: 14-18; Rev. 1: 5-7; 3: 21; 5: 10; 11: 15, 18,—all yet future and harmonizing with Rev. 20: 4-6. But the theory in question makes this blessed and holy reign begin at the conversion of the Pagan Roman Emperor (*somewhere*), and exist out of sight (*somehow*, subordinate to Roman prelacy), and (*end nowhere in particular*) long since!! The seeming object of the tempter in so subverting this portion of truth, is to amuse the imagination and lead to a forfeiture of the blessing pronounced on believing the word; and to secure the curse of the superadded plagues on those so misled. He that "loveth or maketh a lie"—he that adds to or takes from the words of this prophecy—incurs the most fearful damnation.—Rev. 22: 15, 19. Read also Rev. 1: 3; 3: 5; 13: 8; 14: 4-5.

5. The snare of the devil—the snare of death—in which the first happy pair was caught, was only his subtle denial of God's truth.—2 Tim. 2: 25, 26; Isa. 25: 7. All are so caught and held who pervert the words of wisdom from above.

6. God has pledged himself before angels and men to deal with those who rush on his predicted displeasure, as with other deniers of his truth. The truth lies in his *words*.—Rev. 20. Hence the devil is more than Pagan Rome. The dragon and the serpent's seed did not begin or end with Paganism in Rome; for "Cain was of that wicked one." Egypt, etc., was the dragon power, long ages ere the founder of Rome was born!

7. There is the highest occasion for faith in God—faith in his prophets. "It is for our life." The rule is; "In meekness instructing those that oppose themselves" (to the plain word), that "they may *recover themselves out of the snare of the devil!*" The snare holds all who engage in subverting "the words of this prophecy." There can be no compromise. Those who believe must believe "the words." The killing sin lies in explaining away "the words of God." So did the serpent. Lord, deliver us from his subtlety. Amen.

J. B. C.

For the Crisis.

"Almost Thou Persuadest Me to be a Christian."

Paul once stood a prisoner at the bar of Festus, to make his defence touching those things whereof he was accused of the Jews. After relating his manner of life among his own nation at Jerusalem, and of his testimony both to the Greeks and Jews, of repentance towards God, and faith towards our Lord Jesus Christ; he submits himself to be judged for the hope of the promise made of God unto our Fathers; for which hope's sake he was accused of the Jews. Festus, having patiently listened to Paul's powerful defence, and being impressed with the facts of Christ's death and resurrection, and of repentance towards God as a necessity, he was constrained to exclaim in the [illegible] of his heart, "Almost thou persuadest me to be a christian." Alas! it was *almost*.

Of how little value are those things now which once deterred Agrippa from embracing a despised gospel. Seventeen hundred years have rolled beneath the waves of oblivion since Agrippa was on the earth, and all his pleasure and his splendor are no more. The crown he wore exists no longer; the pomp of life has for many ages forsaken him; all for which he neglected eternal life is gone, gone forever.

Paul stood before him; but his bonds have vanished; he no longer endures the pain of these, for he has long since gone to slumber with the pale nations of the dead, to await his crown, which his Lord the righteous judge shall give him at that day; and not unto him only, but unto all those that love his appearing. With such a blessed hope as Paul had, his testimony should quicken our desires for eternal life. He declares he has kept back nothing profitable for us to know. He has not shunned to declare the whole counsel of God. Then how great will be our own condemnation, if we do not profit by all these blessed exhortations and prayerful entreaties of Christ and his apostles to accept of offered mercy.

Repentance towards God is the great prerequisite to attain eternal life. Christ's mission on earth was to teach repentance, and to save his people from their sins. In harmony with this (Acts 5: 31,) "him hath God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Again, (Acts 3: 19,) Peter commands them to "repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." It appears Peter knew no other way for sins to be blotted out, but by repentance and conversion. And while Peter was administering the word of life to the people on the day of Pentecost, he said unto them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Christ also says, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

However much men may be disposed to cavil upon this passage, Christ's meaning was explicitly conveyed to them, that if they died in their sins, where Christ had gone they never could go. There was no formal exposition of doctrine, nor elaborate argument in Christ's teachings; but it was so simple, "a wayfaring man though a fool, need not err therein." And yet he spake as never man spake. These facts are corroborated in Christ's sermon on the mount. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

The glorious doctrine of the resurrection comes to us with all its soul-thrilling beauties. For when we are reminded of loved ones, who but a few days ago were with us in all their loveliness, but whose pallid lips are now still in death, while the turf above them has been clothed in summer's fairest verdure, and upon whose graves will fall the first of the autumnal leaves, and the tempest and storms of winter; we have felt, perhaps, as we have stood beside their graves, and watched the mellow sunset, as it danced in quivering flashes through the burnished leaves, that if Jesus died and rose again, then they also which sleep in Jesus will God bring with him; and those jewels will shine again in the everlasting kingdom of God.

To this divine, this indispensable employment, my unconverted friends, every motive calls you, which can reach the heart of virtue or wisdom. The terms on which the blessings of the gospel are offered, are of all terms the most reasonable. You are summoned to no sacrifice, but of sin, and shame, and wretchedness. No service is demanded of you, but service of gain and glory. "My son, give me thine heart," is the requisition which involves them all. Saints wait with fervent hope of renewing their joy over your repentance. The Father holds out the golden sceptre of forgiveness, that you may touch it and live. The Spirit of grace and truth descends with its benevolent influence, to allure and persuade you. While all things, and God at the head of all things, are thus kindly and solemnly employed to encourage you in the pursuit of this most inestimable good, will you forget that you are either to be saved or lost? Will you forget that the only time of salvation is the present; that beyond the grave there is no gospel to be [illegible] that there is no offer of life [illegible] that the Holiest will [illegible] [illegible] and not forgiving [illegible] save you in his kingdom? We have every reason to believe that we are on the eve of a great moral revolution. The Angel of the Apocalypse, having the everlasting gospel to preach to them that dwell in the uttermost parts of the earth, is now on the wing; the splendid visions of prophecy are now embodying before our eyes; and from the altar of God a fire has been kindled, which, like the last conflagration, will continue to burn till the elements of corruption shall melt with fervent heat,—till every idol in the heathen world shall be consumed,—till the present system of things shall give place to the new heavens and the new earth,—till the celestial voice shall salute our ears,—"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God!"

O! you that have no hope of a glorious reign with Christ, I would say to you, there is an hour coming when one whisper of an approving Mind, one smile of an approving God, will be accounted of more value than a thousand worlds like this! In that hour nothing will sustain you but the consciousness of having been governed by worthy and holy principles. Give your heart to God, and he will be to you all might, all joy in life, all victory in death, all immortality in the resurrection.

C. G. CARRE.

Blackstone, Mass.

"The Union Movement:"

"A dialogue, showing the only possible ground for the union of all the children of God."—*By Eld. Benjamin Franklin.*—Published by H. S. Bosworth, Corner of Eighth and Walnut streets, Cincinnati, Ohio.

The following dialogue was originally published in the *Christian Age*, and subsequently, in compliance with many requests, in a tract form, from which we make the following extracts, which we hope all will read and consider candidly, receiving much profit by the perusal. It will be continued in several papers.

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY, ON DEC. 3, 1858.

CHAPTER I.

The meeting was called to order by appointing brother A., chairman, and brother B., secretary.

The chairman arose and stated the object of the meeting, as follows:

DEAR BRETHREN: Being called to the chair, it becomes my duty to make a brief statement of the objects of our meeting. This duty I shall proceed to discharge, though not without some embarrassment, as I am no public man. Many of us have lamented for years, the divided state of Christian society in our town and vicinity. We have, for many years prayed for the union of all the children of God. We have, in our private conversations, most solemnly deplored divisions among those who love Jesus. Our blessed Lord, just before he suffered, prayed for the union of those who should believe on him, or that they "*might be one*," and we are commanded in Scripture to "be *perfectly joined together*, in the same mind and in the same judgment, and that there be no divisions among us." In our present state, these Scriptures are wholly disregarded. On last Sabbath, our preacher said he considered it a wise providence of God that we are thus divided. I could not think he had the spirit of Christ in this. I never did believe that division was right.

Other things of the same kind are occurring every week, and I am greatly distressed on account of them. In conversation with others, I found them in a similar state of mind. The objects of the meeting are, to determine the cause of this state of things, and what is to be done. I hope, therefore, brethren, you will express your minds freely. We have come to a crisis.

Brother C. arose and said:

Brother Chairman:—I feel the importance of the remarks you have just made, and, though no speaker, I consider it my duty, at this crisis, to give utterance to a few words. I am in much trouble on account of our divided state; and I am more convinced of the sinfulness of divisions among Christians than ever before. I am suffering much on account of this evil; more, perhaps, than you know of. My wife, with whom I have lived twenty years as a Christian, in the utmost peace and harmony, has lately been immersed and united with the Baptists. Being myself a Methodist, I can not now, according to the rules of the Baptist Church, commune with my own wife, either in her church or my own. This appears to me to be entirely unlike the spirit of Christ—that the husband and wife, both Christians, should be debarred from sitting together at the Lord's table. There [illegible] a spirit of disunion, in having so many churches. I would that I had never heard of but one church. What is the cause of this evil? Can not wise men devise some means to avoid it? Our preacher says we are all agreed on the great fundamentals of religion, and that the matters upon which we are divided are not essential. If this is the case, why not let every man have his own opinion on those things not essential, and not make a bar of fellowship of them? If we are only divided upon things not essential, but one in essentials, I am in favor of uniting upon the essentials, upon which we are all agreed, and let every man think as he pleases upon the non-essentials.

Brother D., a Baptist, rose and said:

Brother Chairman:—I must say with the brother who has just spoken, that being only a private member, I feel some embarrassment in attempting to make a speech; but the preachers all say we have the right of "private judgment;" and I would add, that I think we have the right to express our judgment: at all events, I venture to give utterance to my own convictions on the subject in hand. I always, ever since I knew the love of Christ, have felt distressed on account of divisions among Christians; but, I have never felt the matter so fully nor seen the evils of it so clearly, as I have been brought to see them since one of our daughters joined the Presbyterian church, and another joined the Episcopal church. Since then, George, my son, has become a Universalist, and my son Thomas, who, I had hoped would one day make a minister, says that we have so many different ways and so little love and fellowship among us, that he don't believe in any religion. In the place of any religious enjoyment, it appears to me that my gray hairs will be brought down with sorrow to the grave. What is the cause of all this division? Must we continue in such a state? Can anything be done? As the brother remarked, I have frequently heard the preachers say that we are all one in the fundamental principles of the Gospel, and that we only differ upon matters not essential. Then why can not we unite? Are we not all willing? Surety we are, and there is no reason why we are not united, only that the preachers dispute upon non-essentials and keep us separated. In my estimation, there is *one essential* we have not got. I believe that union among the children of God is essential—essential to our domestic and social happiness, to our christian enjoyment, the conversion of the world, and the approbation of our heavenly Father. Without it, the great object of the christian religion is lost. And I believe that our preachers, could, if they would, unite upon the fundamentals, upon which we are all one in sentiment, and make all non-essentials matters of forbearance, and we ought to require them to do it.

Brother E., a Presbyterian, rose and said:

Brother Chairman:—If I were only a public speaker, I would like to speak of the evil under consideration. I had a thought or two arranged, but the remarks of the brethren have opened such a field, that I despair of going over it. I always regarded division among christians as an evil; but I did not realize what a great evil it was. My wife, you are aware, was a member of the Methodist church when I married her. I supposed that we would soon agree upon religion, as we did upon everything else; but in this I found myself mistaken. Every time the subject of religion came up, we fell into argument and disagreement; not upon our views of the Scriptures, but the comparative merits of our creeds, ministers and churches, which resulted in no very pleasant feelings, and I feared would destroy our domestic happiness. To avoid this, we in some way came to a mutual understanding that each should go to his or her own church, and say nothing about it, not so much as to mention any item of news of prosperity or adversity. I am satisfied that if the preachers of our respective churches saw the evils of these things as we do, and desired to avoid them, they would find ground for union, and unite before another month; and I believe they should be required to do so.

Brother F., a Christian, rose and said:

Brethren:—I have long deplored the evils of which you have spoken. They are not imaginary evils; nor are your own experiences isolated cases, such as might be considered exceptions to general rules, or such as rarely occur; but if the members of churches in every neighborhood would meet, as we have done, and state their condition, their statements would be similar to yours. But the evils you have mentioned, though bad, are not a tithe of the evils growing out of divisions [illegible] In our town we have a population of [illegible] one thousand. Among us we have collected of the people's money, under the plea that it was for the Lord, sufficient to build six houses for worship. We are then paying to support six preachers, say at $600 a year each. This, too, [illegible] people, is *for the Lord*. To make the matter worse, these six preachers spend [illegible] two-thirds of their time in defending, what they themselves admit to be their unessential peculiarities, but not essential, and opposing each other. In this way their time is spent, and our money, given in the Lord's [illegible] and in the place of the Lord's [illegible] built up by these partisan operations, these bars of division are made more [illegible] and infidelity is spreading all over the land. In this state of things we can never convert the world, nor have any real christian enjoyment and peace in our families, as is our privilege under the peaceful reign of Christ. Can we, or shall we endure it any longer? I, for one, think we are imposed upon; the cause is imposed upon; and the Lord is disgraced by his professed friends. What shall we do in this state of things? I consider that what we freely give, and we ought to give, for the furtherance of the Lord's cause, is squandered, and our energies are trifled with, and that we are not accomplishing the great mission of the Church.

Brother G. said:

Mr. Chairman:—I am no speaker, but I fully concur in what has been said, and rise not to make a speech, but to offer a resolution. The main practical point has not been reached, and it is now almost time to adjourn; I therefore offer the following preamble and resolutions:

Whereas, Division among christians is ranked among the *works of the flesh*, by Paul, and *forbidden*; and our Lord prayed that his people *might be one*, that the world *might believe*; and, whereas, we have found from our own experience that division destroys domestic happiness, christian peace and fellowship among the members of the same family, squanders our funds in the erection of six times as many meeting-houses as we need, and the support of six times as many preachers, who waste their time and talents in opposing each other, and making bars of fellowship of non-essentials, thus strengthening the hands of infidelity; and, whereas, we do not consider ourselves bound by the law of Christ to submit to a ministry that either can not or will not determine the Scriptural ground for the union of all the people of God, and unite upon it: therefore,

Resolved, That after the first day of January, 1859, we will not contribute one farthing to the support of our respective ministers, till they determine the scriptural basis of christian union, that they may unite upon it themselves, and ourselves with them; after which, we will support one of their number as our pastor, and send the other five to preach christian union as far as they are able, to all the children of God throughout the world, and sell the five surplus meeting-houses and appropriate the proceeds to the support of our poor brethren.

When this resolution was read, the house rang with Question! Question! Question! The question was put, and unanimously carried.

Brother B. arose and offered the following, which was unanimously adopted:

Resolved, That we meet three times a week, from this time to January 1st, 1859, and unite our most fervent prayers to Almighty God, that our preaching brethren may speedily find the scriptural basis for christian union, and when found, that they, with ourselves, may have so much of the spirit of Christ, as to unite upon it.

Adjourned. Prayer by brother A.

For the Crisis.

The Great Test.

In the 25th chapter of Matthew we have presented to us a graphic description of the final judgment. "When the Son of man shall come in his glory, and all the holy angels with him," etc. [illegible]

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For terms, see fourth page.

Original Contributions.

For the Crisis.

To Helen M. Johnson.

O, sister, take those cheerful notes
That thou hast sweetly sung,
And by them cheer thy drooping soul,
Strengthen thy stam'ring tongue.
Take comfort, dearest sister,
While treading life's dark vale,
Look up for consolation,
Let not thy courage fail.

Remember, Jesus feels for thee
The keenest mortal pain,
And will remember every tear,
Nor will they be in vain.
For every ill must work for good
To those who really are
The children of Jehovah,
Dear objects of his care.

Then look up from thy pillow,
Where now thy head is laid,
While thinking of you willow,
Helen, be not dismayed.
For angels will protect thee
From every passing ill,
And wait to waft thee homeward
To Zion's holy hill.

O cheer thee, for the morning
Will soon in splendor dawn;
Then all life's pains and sorrows
Will be forever gone;
And thou shalt bloom in beauty
Through an eternal day,
And wear a crown of glory
That ne'er shall fade away.

MARIA.

Richmond, C. E.

For the Crisis.

"The Kingdom of Men."—Its Origin and End.

The two Seeds.—The Serpent and the Devil the same through all Scripture.

The kingdom of men is the kingdom administered by man in his fallen state. Had the first dominion in Eden remained, there would have been none but "the kingdom of God"—administered by those standing in his counsel, enjoying his guidance, and accomplishing his holy will. The kingdom of men had its origin in apostasy from God; and it will end by the re-establishment or organization of "the kingdom of heaven on the earth."

The holy seed—the good seed—the seed of the blessed of the *Lord*, is contrasted with the seed of the wicked—the seed of evil doers—to be cut off.—Isa. 6: 13; 14: 20; 65: 23; Ps. 37: 28; Matt. 13: 37–38. Their origin is analogous to the two rival kingdoms. The evil is of the wicked one—the good is of God,—it is to overcome the evil,—fill the whole earth and stand forever!—Dan. 2.

The devil is a liar from the beginning.—John 8: 44. The serpent beguiled Eve by his subtlety.—2 Cor. 11: 3. Thus the serpent and the devil were both actors in the temptation and apostasy of man. The first is "the father of lies;" the other added his "subtlety" to secure its success. The father lie was, that God's word was not true *without an interpretation*—"ye shall not surely die!" The great Teacher and his apostles take up the precise *words* and ideas of the Old Testament; but give them a fuller and more distinctive expression,—with the doom of the devil—the old serpent. The serpent's subtlety is thus identified with the devil in his murderous but temporary triumph—from the beginning; and both names go together to the bottomless pit. Note a few points.

I. The tares are from seed sown by the enemy, the devil.—Matt. 13: 39. They represent the posterity of fallen man, after he came under the serpent's charm with the devil's lie. Fallen creatures begat children in their own likeness, in their own mental, moral and physical condition. Cain was (murderous) of that wicked one.—1 John 3: 12. In this there is no contradiction to observation and experience. The Irish and Indians, the Hottentots and Hindoos, the English and the Esquimaux, with all classes and gradations of being, beget their own likeness [illegible] serpent's seed—a *generation* of vipers.—Matt. 23: 33; Gen. 3: 15; Rom. 3: 12–18. In contrast, Abraham, Elkanah, and others who believed and obeyed God, were honored with an holy seed—the children of promise.

II. The apostasy from God—the serpent's seed—would have been universal but for the word of promise that secured the children—the heirs—of the kingdom of God. These two seeds are in ceaseless collision. Enmity is their expressed and actual antagonism.—Gen. 3: 15. The great mass are only "born after the flesh." Such take sides with sense and sin. Their wisdom ignores God. It is the wisdom of the serpent when instigated by the devil. He is the prince—the god of this world. The kingdom of men is his, in all its power and glory.—Luke 4: 5–7. But the holy seed has been maintained, in spite of satan's enmity, and that of all his seed. Abraham was alone, as it were, (like Abel, Enoch and Noah, in their time) the friend of God; while Nimrod and his host of idolaters ruled the world of the ungodly. Israel—the fewest of the nations—stood for the woman's seed; but Egypt, Assyria, and an idolatrous race ever since, have been their mortal foes. The called in Christ, under the gospel, "know that they are of God, and that the whole world lieth in the wicked one."—1 John 5: 19. (The same word, "wicked one," occurs four times. Chap. 2: 13, 14; 3: 12; 5: 18.) Our Lord says to his disciples; "Ye are not of the world"—your politics (conversation) are heavenly.—John 17: 16; Phil. 3: 20. But the prevailing politics and religion of earth are embodied in the beast and Babylon—the man of sin and mother of harlots. This state of things demands judgment. The evil seed will thus be brought to an end; but the godly will be installed in the kingdom. Those who are begotten again by the immortal seed, the word of God, are with Christ the *heirs* and the rulers elect over all the earth. They are to take the kingdom and dominion under the whole heaven."—Dan. 7: 18 and 27; Matt. 13: 43, 25: 34; 1 Cor. 6: 2, 3; Rev. 1: 5–7; 3: 21; 5: 10; 20: 4–6. These Scriptures admit of no diverse reading. We believe them, and are justified, or disbelieve, and are condemned to be cast out; as was Adam from Eden. This change in the administration of the kingdom will begin at the judgment trump.—Rev. 11: 15–18. Then the kingdoms of this world become our Lord's. He and his saints immortal will then "*reign* a thousand years," and thence on through "the age of ages."

III. The harmony of Holy Scripture as to this vital and all-pervading truth is thus made apparent. The first words that were employed to denote the tempter and his subtle agent are also the last! In Hebrew, Greek and English, they are the same. "The serpent" occurs *five* times.—Gen. 3: 1–13. This is the very term *five* times in the New Testament.—2 Cor. 11: 3; Rev. 12: 9, 14, 15; 20: 2. "The devil" is the liar back of "the serpent" in the beginning.—John 8: 44, Gen. 3: 3. So he is "the old serpent, the devil," at the ending of this world. "The dragon" is used fourteen times in the Old Testament; and in the plural sixteen times more—thirty times. In the New it occurs eleven times. "The dragon shalt thou (the promised seed) trample under feet."—Ps. 91: 13. The *serpent's head* shall be bruised, as it was announced "from the beginning." So our Lord "saw satan fall as lightning from heaven." By him "the devil and death" are to be *destroyed*; hence the dragon, the old serpent, the devil and satan are used to express to us "the wicked one."—Heb. 2: 14; 1 John 3: 8; Rev. 20: 2; Gen. 3: 1–15. The enmity from the beginning is apparent all through every dispensation to the final close. "The dragon—the serpent—was wroth with the woman, and went to make war with the remnant of the woman's seed who keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12: 17.

IV. The dragon denoted the crocodile of Egypt.—Ps. 74: 13; Ezek. 29: 3; 32: 2; see margin. The king of Egypt is so designated. A crocodile or dragon represents Egypt on ancient coins. Thus, as this dragon power oppressed Israel, it became the proper name of satan's dominion in and by the serpent's seed; and hence we find that, ages after, Nebuchadnezzar, the king of Babylon—as a *dragon*—had swallowed up Judah.—Jer. 51: 34. The dragon is the same as the serpent.—Isa. 27: 1. All which, with other considerations, show us plainly that these terms denote the [illegible] organized under "the wicked one" [illegible] to the judgment. [illegible] God on this important theme. Much matter must be waved.—Ezek. 28.

Remarks. 1. It is presumption to say, against all this wide range of unerring truth, that the old serpent, the dragon—the devil—is Pagan Rome. Was Pagan Rome in Eden? Was it the Egyptian Pharaoh? Was it to be the subject of divine judgment at the resurrection of the just, as set forth in Isaiah; when, according to the theory, it went to the abyss about fifteen hundred years ago?

2. The symbols of Revelation do not obscure or alter the proper names and usual epithets of the other and foregoing Scriptures. God and Jesus, heaven and earth, new and old, saints and salvation, repentance and faith, beast and Babylon, are used in this book as elsewhere; by consequence the terms in question are also. "The darkness is in themselves," said Dr. S. H. Cox.

3. Those who restrict these terms in Rev. 20 to Pagan Rome, are so far with the Papists. They make the millennium to belong only to the Popedom!! The whole of prophecy places the Papal apostasy there and then. Is Christ's blessed reign to be so confounded with the Pope's? Did Christ's resurrected saints (ver. 4–6) reign in conjunction with the red-capped cardinals of Rome, when all history records the martyrdom of these very saints at the hands of Roman prelates and princes? God forbid this folly!

4. This erring application of Rev. 20: 1–8, involves more than a denial of the general tenor of holy Scripture, because it falsifies the plainest assertions of this book: it makes the *reign* of Christ—one thousand years—end before it can have begun! The reign of Christ *with his saints* begins at the seventh, the last, the resurrection trump.—1 Cor. 15: 50, 51; Matt. 24: 31; 1 Thess. 4: 16–18; 2 Tim. 4: 1–8; Dan. 7: 14–18; Rev. 1: 5–7; 3: 21; 5: 10; 11: 15, 18,—all yet future and harmonizing with Rev. 20: 4–6. But the theory in question makes this blessed and holy reign begin at the conversion of the Pagan Roman Emperor (*somewhere*), and exist out of sight (*somehow*, subordinate to Roman prelacy), and (*end nowhere* in particular) long since!! The seeming object of the tempter in so subverting this portion of truth, is to amuse the imagination and lead to a forfeiture of the blessing pronounced on believing the word; and to secure the curse of the superadded plagues on those so misled. He that "loveth or maketh a lie"—he that adds to or takes from the words of this prophecy—incurs the most fearful damnation.—Rev. 22: 15, 19. Read also Rev. 1: 3; 3: 5; 13: 8; 14: 4–5.

5. The snare of the devil—the snare of death—in which the first happy pair was caught, was only his subtle denial of God's truth.—2 Tim. 2: 25, 26; Isa. 25: 7. All are so caught and held who pervert the words of wisdom from above.

6. God has pledged himself before angels and men to deal with those who rush on his predicted displeasure, as with other deniers of his truth. The truth lies in his *words*.—Rev. 20. Hence the devil is more than Pagan Rome. The dragon and the serpent's seed did not begin or end with Paganism in Rome; for "Cain was of that wicked one." Egypt, etc., was the dragon power, long ages ere the founder of Rome was born!

7. There is the highest occasion for faith in God—faith in his prophets. "It is for our life." The rule is; "In meekness instructing those that oppose themselves" (to the plain word), that "they may *recover themselves out of the snare of the devil!*" The snare holds all who engage in subverting "the words of this prophecy." There can be no compromise. Those who believe must believe "the words." The killing sin lies in explaining away "the words of God." So did the serpent. Lord, deliver us from his subtlety. Amen.

J. B. C.

For the Crisis.

"Almost Thou Persuadest Me to be a Christian."

Paul once stood a prisoner at the bar of Festus, to make his defence touching those things whereof he was accused of the Jews. After relating his manner of life among his own nation at Jerusalem, and of his testimony both to the Greeks and Jews, of repentance towards God, and faith towards our Lord Jesus Christ; he submits himself to be judged for the hope of the promise made of God unto our Fathers; for which hope's sake he was accused of the Jews. Festus, having patiently listened to Paul's powerful defence, and being impressed with the facts of Christ's death and resurrection, [illegible] est me to be a christian." Alas! it was *almost*.

Of how little value are those things now which once deterred Agrippa from embracing a despised gospel. Seventeen hundred years have rolled beneath the waves of oblivion since Agrippa was on the earth, and all his pleasure and his splendor are no more. The crown he wore exists no longer; the pomp of life has for many ages forsaken him, all for which he neglected eternal life is gone, gone forever.

Paul stood before him; but his bonds have vanished, he no longer endures the pain of these, for he has long since gone to slumber with the pale nations of the dead, to await his crown, which his Lord the righteous judge shall give him at that day; and not unto him only, but unto all those that love his appearing. With such a blessed hope as Paul had, his testimony should quicken our desires for eternal life. He declares he has kept back nothing profitable for us to know. He has not shunned to declare the whole counsel of God. Then how great will be our own condemnation, if we do not profit by all these blessed exhortations and prayerful entreaties of Christ and his apostles to accept of offered mercy.

Repentance towards God is the great prerequisite to attain eternal life. Christ's mission on earth was to teach repentance, and to save his people from their sins. In harmony with this (Acts 5: 31,) "him hath God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Again, (Acts 3: 19,) Peter commands them to "repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." It appears Peter knew no other way for sins to be blotted out, but by repentance and conversion. And while Peter was administering the word of life to the people on the day of Pentecost, he said unto them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Christ also says, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

However much men may be disposed to cavil upon this passage, Christ's meaning was explicitly conveyed to them, that if they died in their sins, where Christ had gone they never could go. There was no formal exposition of doctrine, nor elaborate argument in Christ's teachings; but it was so simple, "a wayfaring man though a fool, need not err therein." And yet he spake as never man spake. These facts are corroborated in Christ's sermon on the mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

The glorious doctrine of the resurrection comes to us with all its soul-thrilling beauties. For when we are reminded of loved ones, who but a few days ago were with us in all their loveliness, but whose pallid lips are now still in death, while the turf above them has been clothed in summer's fairest verdure, and upon whose graves will fall the first of the autumnal leaves, and the tempest and storms of winter; we have felt, perhaps, as we have stood beside their graves, and watched the mellow sunset, as it danced in quivering flashes through the burnished leaves, that if Jesus died and rose again, then they also which sleep in Jesus will God bring with him; and those jewels will shine again in the everlasting kingdom of God.

To this divine, this indispensable employment, my unconverted friends, every motive calls you, which can reach the heart of virtue or wisdom. The terms on which the blessings of the gospel are offered, are of all terms the most reasonable. You are summoned to no sacrifice, but of sin, and shame, and wretchedness. No service is demanded of you, but service of gain and glory. "My son, give me thine heart," is the requisition which involves them all. Saints wait with fervent hope of renewing their joy over your repentance. The Father holds out the golden sceptre of forgiveness, that you may touch it and live. The Spirit of grace and truth descends with its benevolent influence, to allure and persuade you. While all things, and God at the head of all things, are thus kindly and solemnly employed to encourage you in the pursuit of this most inestimable good, will you forget that you are either to be saved or lost? Will you forget that the only time of salvation is the present [illegible] save you in his kingdom? We have every reason to believe that we are on the eve of a great moral revolution. The Angel of the Apocalypse, having the everlasting gospel to preach to them that dwell in the uttermost parts of the earth, is now on the wing; the splendid visions of prophecy are now embodying before our eyes; and from the altar of God a fire has been kindled, which, like the last conflagration, will continue to burn till the elements of corruption shall melt with fervent heat,—till every idol in the heathen world shall be consumed,—till the present system of things shall give place to the new heavens and the new earth,—till the celestial voice shall salute our ears,—"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God!"

O! you that have no hope of a glorious reign with Christ, I would say to you, there is an hour coming when one whisper of an approving Mind, one smile of an approving God, will be accounted of more value than a thousand worlds like this! In that hour nothing will sustain you but the consciousness of having been governed by worthy and holy principles. Give your heart to God, and he will be to you all might, all joy in life, all victory in death, all immortality in the resurrection.

C. G. CARRE.

Blackstone, Mass.

"The Union Movement:"

"A dialogue, showing the only possible ground for the union of all the children of God."—*By Eld. Benjamin Franklin.*—Published by H. S. Bosworth, Corner of Eighth and Walnut streets, Cincinnati, Ohio.

The following dialogue was originally published in the *Christian Age*, and subsequently, in compliance with many requests, in a tract form, from which we make the following extracts, which we hope all will read and consider candidly, receiving much profit by the perusal. It will be continued in several papers.

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY, ON DEC. 3, 1858.

CHAPTER I.

The meeting was called to order by appointing brother A., chairman, and brother B., secretary.

The chairman arose and stated the object of the meeting, as follows:

DEAR BRETHREN: Being called to the chair, it becomes my duty to make a brief statement of the objects of our meeting. This duty I shall proceed to discharge, though not without some embarrassment, as I am no public man. Many of us have lamented for years, the divided state of Christian society in our town and vicinity. We have, for many years prayed for the union of all the children of God. We have, in our private conversations, most solemnly deplored divisions among those who love Jesus. Our blessed Lord, just before he suffered, prayed for the union of those who should believe on him, or that they "*might be one*," and we are commanded in Scripture to "be *perfectly joined together*, in the same mind and in the same judgment, and that there be no divisions among us." In our present state, these Scriptures are wholly disregarded. On last Sabbath, our preacher said he considered it a wise providence of God that we are thus divided. I could not think he had the spirit of Christ in this. I never did believe that division was right.

Other things of the same kind are occurring every week, and I am greatly distressed on account of them. In conversation with others, I found them in a similar state of mind. The objects of the meeting are, to determine the cause of this state of things, and what is to be done. I hope, therefore, brethren, you will express your minds freely. We have come to a crisis.

Brother C. arose and said:

Brother Chairman:—I feel the importance of the remarks you have just made; and, though no speaker, I consider it my duty, at this crisis, to give utterance to a few words. I am in much trouble on account of our divided state; and I am more convinced of the sinfulness of divisions among Christians than ever before. I am suffering much on account of this evil; more, perhaps, than you know of. My wife, with whom I have lived twenty years as a Christian, in the utmost peace and harmony, has lately been immersed and united with the Baptists. Being myself a Methodist, I can not now, [illegible] I would that I had never heard of but one church. What is the cause of this evil? Can not wise men devise some means to avoid it? Our preacher says we are all agreed on the great fundamentals of religion, and that the matters upon which we are divided are not essential. If this is the case, why not let every man have his own opinion on those things not essential, and not make a bar of fellowship of them? If we are only divided upon things not essential, but one in essentials, I am in favor of uniting upon the essentials, upon which we are all agreed, and let every man think as he pleases upon the non-essentials.

Brother D., a Baptist, rose and said:

Brother Chairman:—I must say with the brother who has just spoken, that being only a private member, I feel some embarrassment in attempting to make a speech; but the preachers all say we have the right of "private judgment;" and I would add, that I think we have the right to express our judgment: at all events, I venture to give utterance to my own convictions on the subject in hand. I always, ever since I knew the love of Christ, have felt distressed on account of divisions among Christians; but, I have never felt the matter so fully nor seen the evils of it so clearly, as I have been brought to see them since one of our daughters joined the Presbyterian church, and another joined the Episcopal church. Since then, George, my son, has become a Universalist, and my son Thomas, who, I had hoped would one day make a minister, says that we have so many different ways and so little love and fellowship among us, that he don't believe in any religion. In the place of any religious enjoyment, it appears to me that my gray hairs will be brought down with sorrow to the grave. What is the cause of all this division? Must we continue in such a state? Can anything be done? As the brother remarked, I have frequently heard the preachers say that we are all one in the fundamental principles of the Gospel, and that we only differ upon matters not essential. Then why can not we unite? Are we not all willing? Surety we are; and there is no reason why we are not united, only that the preachers dispute upon non-essentials and keep us separated. In my estimation, there is *one essential* we have not got. I believe that union among the children of God is essential—essential to our domestic and social happiness, to our christian enjoyment, the conversion of the world, and the approbation of our heavenly Father. Without it, the great object of the christian religion is lost. And I believe that our preachers, could, if they would, unite upon the fundamentals, upon which we are all one in sentiment, and make all non-essentials matters of forbearance, and we ought to require them to do it.

Brother E., a Presbyterian, rose and said:

Brother Chairman:—If I were only a public speaker, I would like to speak of the evil under consideration. I had a thought or two arranged, but the remarks of the brethren have opened such a field, that I despair of going over it. I always regarded division among christians as an evil: but I did not realise what a great evil it was. My wife, you are aware, was a member of the Methodist church when I married her. I supposed that we would soon agree upon religion, as we did upon everything else; but in this I found myself mistaken. Every time the subject of religion came up, we fell into argument and disagreement; not upon our views of the Scriptures, but the comparative merits of our creeds, ministers and churches, which resulted in no very pleasant feelings, and I feared would destroy our domestic happiness. To avoid this, we in some way came to a mutual understanding that each should go to his or her own church, and say nothing about it, not so much as to mention any item of news of prosperity or adversity. I am satisfied that if the preachers of our respective churches saw the evils of these things as we do, and desired to avoid them, they would find ground for union, and unite before another month; and I believe they should be required to do so.

Brother F., a Christian, rose and said:

Brethren:—I have long deplored the evils of which you have spoken. They are not imaginary evils; nor are your own experiences isolated cases, such as might be considered exceptions to general rules, or such as rarely occur; but if the members of churches in every neighborhood would meet, as we have done, and state their condition, their statements would be similar to [illegible] $600 a year each. This, too, we tell the people, is *for the Lord*. To make the matter worse, these six preachers spend [illegible] two-thirds of their time in defending what they themselves admit to be their [illegible] peculiarities, but not essential, and opposing each other. In this way their time is spent, and our money, given in the Lord's name, and in the place of the Lord's [illegible] built up by these partisan operations, the bars of division are made more [illegible] and infidelity is spreading all over the land. In this state of things we can never convert the world, nor have any real christian enjoyment and peace in our families, as is our privilege under the peaceful reign of Christ. Can we, or shall we endure it any longer? I, for one, think we are imposed upon; the cause is imposed upon; and the Lord is disgraced by his professed friends. What shall we do in this state of things? I consider that what we freely give, and we ought to give, for the furtherance of the Lord's cause, is squandered, and our energies are trifled with, and that we are not accomplishing the great mission of the Church.

Brother G. said:

Mr. Chairman:—I am no speaker, but I fully concur in what has been said, and rise not to make a speech, but to offer a resolution. The main practical point has not been reached, and it is now almost time to adjourn; I therefore offer the following preamble and resolutions:

Whereas,—Division among christians is ranked among the *works of the flesh*, by Paul, and *forbidden*; and our Lord prayed that his people *might be one*, that the world *might believe*; and, whereas, we have found from our own experience that division destroys domestic happiness, christian peace and fellowship among the members of the same family, squanders our funds in the erection of six times as many meeting-houses as we need, and the support of six times as many preachers, who waste their time and talents in opposing each other, and making bars of fellowship of non-essentials, thus strengthening the hands of infidelity; and, whereas, we do not consider ourselves bound by the law of Christ to submit to a ministry that either can not or will not determine the Scriptural ground for the union of all the people of God, and unite upon it: therefore,

Resolved, That after the first day of January, 1859, we will not contribute one farthing to the support of our respective ministers, till they determine the scriptural basis of christian union, that they may unite upon it themselves, and ourselves with them; after which, we will support one of their number as our pastor, and [illegible] the other five to preach christian union [illegible] as they are able, to all the children of God throughout the world, and sell the five meeting-houses and appropriate the proceeds to the support of our [illegible] brethren.

When this resolution was read, the house rang with Question! Question! Question! The question was put, and unanimously carried.

Brother B. arose and offered the following, which was unanimously adopted: [illegible]

Resolved, That we meet three times a week, from this time to January 1st, 1859, and unite our most fervent prayers to Almighty God, that our preaching brethren may speedily find the scriptural basis for christian union; and when found, that they, with ourselves, may have [illegible] the spirit of Christ, as to unite upon it.

Adjourned. Prayer by brother A.

For the Crisis.

The Great [illegible]

In the 25th chapter of Matthew [illegible] presented to us a graphic [illegible] final judgment [illegible]

are not so much as mentioned, in that great day, is brought to view here. It would seem that nothing of the kind is taken into consideration at all, as forming the decision either for or against the assembled multitudes; the judicial process is carried on from a different point of view entirely, and men are judged from the nature of their works and practices exclusively; as the passage above clearly proves.

We do not rely upon this scripture alone as to the nature of the great test, or ground of condemnation or acceptance, in the coming day; as there are many other passages in Scripture which clearly prove it. In Matt. 7: 22;—"Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Thus we see that simply a name or profession, however high or imposing externally, amounts to nothing in the formation of the verdict and final sentence of individuals before God at the judgment. Men may be very regular in attending their stately places of worship; they may be most precise in their deportment, courteous and affable; they may "make broad their phylacteries, and enlarge the borders of their garments . . . . and for pretence make long prayers;" but after all "receive the greater damnation." Yes, a man may speak with the tongue of "angels" "and have the gift of prophecy," "and understand all mysteries, and all knowledge," possessing faith to remove mountains, and indeed give all his goods to feed the poor, and even give his body to be burned, and yet be arraigned at the left hand, and sentenced to everlasting punishment. Here it is, as Jesus informs us, "the word shall judge us in the last day." And it will be useless for any one to plead ignorance in regard to this important matter in that day. It is from the nature of our *practices*, not our *profession*, we shall be judged,—our *charities* or illiberalities, not our *theories*, by which we shall be accepted or condemned.

Oh! ye who claim to be followers of Him who once found no place to lay his weary head; who have abundance of this world's goods and cling to them like the miser to his gold; who would see a brother or a sister in need and yet neglect to minister to him; how do you expect to stand in the judgment? You may hope to be saved; but, calmly looking at the subject, do you *expect* to be saved? Will not your firm adherence to your wordly pelf cut you off from eternal life, like the young man on record (Mark 10: 17—22.), and sink you at last in utter ruin? Can you reasonably believe your case will be any better than his, or that of the man who extended his possessions and enlarged his house and barns?—Luke 12: 15—21. What can men and women be thinking about, especially those who profess to believe that the judgment is immediately at hand, and Christ about to appear,—who still cling to their worldly possessions with the grasp of a dying man to the hope of life! How dwelleth the love of God in such? James 2: 15—20; 1 John 3: 17. Such may build and cherish a hope of getting into the kingdom; but will it not be like the foolish man who is represented as building upon a sandy foundation? Matt. 7: 26, 27. Does not Jesus say, "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple?" Then why should men presume to be such, and yet hold on to their gold and silver, their houses and their lands, which all in *fact* belong to God?—Ps. 24: 1.

We do not contend that a brother or sister in Christ should take of their worldly goods as God has prospered them, and scatter them indiscriminately to the four winds; but we do contend that they should take an interest in, and see to, the temporalities of every member of the *"little flock"* within the range of their knowledge, and that this should be regarded as one of their highest and most God-like duties, and should be also esteemed by them as a great privilege, to be able to minister to the necessities of the [illegible]

We find that this is a matter to which men of God in all ages, as recorded in the Scriptures, have given particular attention. Is there not much said in regard to liberality all through the blessed Word? For instance, "Withhold not good to whom it is due, when it is in the power of thy hand to give it." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "He that withholdeth corn, the people shall curse him." "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again." [illegible] scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." ... withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The philosophy of giving and withholding lies here: "There is that *scattereth*, and yet *increaseth*; and there is that *withholdeth* more than is meet, but it *tendeth to poverty*."

Jesus hath said, "Ye have the poor with you always, and whensoever ye will, ye may do them good." And he has commanded us,—"Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens which faileth not." And has not his apostle told us to be "given to hospitality,"—"distributing to the necessity of the saints,"—and that "God loveth a cheerful giver?" Did he not, on one occasion especially, journey to Jerusalem to minister to the temporal necessities of the poor saints? See Rom. 15: 25, 26,—an illustration of some of that care of all the churches which he said devolved upon him. Did not our Lord attend to the physical demands of the multitude, not willing that they should be sent away empty? And whenever a miracle was performed, or the dead raised to life, was not the next thing in order to set bread before them and let them eat? But it would seem in this age, more degenerate than that of Noah or Lot, that the church has become so exceedingly spiritual (?) that she has overlooked temporal matters altogether; so far, at least, as it relates to that interest which love binds upon each member to foster for each other. They seem to go on the principle—"every one for himself," as though their interest was not one, alike in temporal and spiritual things; not knowing that God has joined both, and if one is sacredly important, we know not if the other is any less.

We are sick of such a cold, selfish and indifferent state of things which exists, not only in the *broadway* church, but in that portion in Christendom which claims to be looking for the coming of the Lord, and to "love his appearing." It is high time to "awake to righteousness," for God is about to *spue* such a sickening church out of his mouth, and gather to himself one "zealous of good works"—one that shall "forget not to do good, and to communicate," knowing "that with such sacrifices God is well pleased," a church that will not only love in *word* but in *deed*,—one that will bring forth *much* fruit, and by its *good works* glorify him. God is about to shake all nations, kindreds, tongues and peoples, to shake the heavens and the earth, and the Desire *at last* of all nations will come; and then every man shall be judged *according* as his *work* shall be. We shall soon see the letting down of his arm. We shall soon hear the rumbling of his power. We shall soon see the awful flashes of his lightnings. We shall soon hear the loud voices and mighty thunderings. We shall soon feel the shakings of the terrible earthquake, which shall shake down every thing that is not of Christ, and bring in the everlasting kingdom and glory. His patience with a lukewarm and hypocritical church and an ungodly world is about exhausted. The great day of the wrath of the Lamb is impending! O! who, who shall abide the day of his coming, and who shall stand when he appeareth?

William Shepherd.

For the Crisis.

The Baptism of the Holy Ghost.

CORRESPONDENCE.—No. 1.

My Dear Sister B:—The blessed doctrine of salvation by *simple faith* is still very precious to my heart. You know that I have been for several years a decided advocate for the *"baptism of the Holy Ghost,"* as the essential qualification for usefulness now, as it was in primitive days. You are aware, I suppose, that very many deny its being a speciality of the last of the "last days." It is asserted by them that it never was given but twice, viz., on the day of Pentecost, and at the house of Cornelius. They also say that all who thus baptized with the Spirit *spake with tongues*. The question has frequently been asked me, when speaking of some one as having received the baptism of the Spirit, "Did they speak with tongues?" The denial of the present attainability of the blessing led me to a more close examination of this subject, and I will record the result for the strengthening of your faith.

Jesus, just prior to his ascension, commanded his disciples to "wait at Jerusalem for the promise of the Father, which, saith he, ye have heard of me." "The *promise of the Father*,"—what was that? "For John truly baptized with water; but ye shall be *baptized with the Holy Ghost* not many days hence." "The promise of the Father" he here denominates the baptism of the Holy Ghost,—"which ye have heard of me." When had he told them about this? See John 14: 16.—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you *forever*; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." Ver. 26; "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Chap. 15: 26.—"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." This was when the disciples heard from Jesus respecting the "promise of the Father," and when speaking of its accomplishment, he denominates it the *baptism of the Holy Ghost*.

Now the objector must either admit that this "promise of the Father," respecting which they had heard in the language above quoted, was limited to the first christian believers, or else take the position that the baptism of the Holy Ghost is for the church to the end of time. They are coexistent, for Jesus said it was in fulfillment thereof, that it was to be poured out upon them at Jerusalem. If that promise was given only to the first christian church, then those living since have none to plead, by which to receive the Comforter. But we will make this still more positive.

Peter, in defending himself and his brother from the unjust accusation of being "filled with new wine," alludes to the very same promise. Jesus, "being by the right hand of God exalted, and *having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear*." He then exhorts them to repent and be baptized every one in the name of the Lord Jesus Christ, for the remission of sins, and adds, "and ye shall receive the *gift of the Holy Ghost*. For the *promise* (of the Father) is unto *you*, and to *your children*, and to *all that are afar off, even as many as the Lord our God shall call*." Then it must necessarily extend to believers throughout the gospel dispensation.

Here, however, I am met by the objection—"I believe the '*gift* of the Holy Ghost' is promised to all, but not the '*baptism*.'" To which I reply, the terms "gift of the Holy Ghost," and "baptism of the Holy Ghost" are synonymous, and for proof of this refer to the words of Jesus, Acts 1. 4, 5; and 10: 44–47. While Peter was speaking to those assembled at the house of Cornelius, the Holy Ghost fell on all them which heard the word. And they of the circumcision were astonished, because that on the Gentiles also was poured out the *gift of the Holy Ghost*! Peter then inquires, "Can any man forbid water that these should not be baptized, who have *received the Holy Ghost* as well as we?" Now no one disputes that the baptism of the Holy Ghost was here given, yet it was not once thus denominated, but, "the Holy Ghost fell on them,"—"was poured out,"—"the gift of the Holy Ghost."—"received the Holy Ghost," is the language used,—terms signifying the very same thing as the "baptism." "The Holy Ghost fell on them," Peter says, "as on us at the beginning," and he denominates it the "*like gift*." So plain, so positive is the testimony upon this point, that I wonder any one can take the ground that it was given only at the introduction of the gospel dispensation.

As to the idea that all spake with tongues who were baptized with the Holy Ghost, we believe this cannot be sustained, but that the negative is the truth, as we think we can conclusively show. That they were all *filled* with the Holy Ghost, is true, and that they spoke with other tongues, *as the Spirit gave them utterance*, is also true. That it gave them all this utterance is not asserted. "Every man heard them speak in his own language." But it does not affirm that every disciple spake in various languages. It does not state that at the house of Cornelius *all* spake with tongues. But how was it with those disciples at Ephesus? If the baptism of the Holy Ghost was only given twice on the day of Pentecost, and at the house of Cornelius, and all who received it spake with tongues,—how comes it that these Ephesian brethren spoke with tongues when the Holy Ghost came on them? Did they speak with tongues without the baptism?

That all who received the baptism did not speak with tongues let me now prove. Turn to 1 Cor. 12: 13.—"For by one *Spirit* are we *all baptized* into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to *drink into one Spirit*." Ver. 4;—"Now there are *diversities of gifts*, but the *same Spirit*. . . . For to one is given *by the Spirit* the word of wisdom; to another the word of knowledge by the *same Spirit*; to another faith, by the same Spirit; . . . . to another prophecy, ... to another *divers kinds of tongues*; to another, the *interpretation of tongues*. But all these worketh that *one* and the *self same Spirit*, dividing to every man severally as he will." "Do all speak with tongues? Do all interpret?" Your sister in Christ,

M. D. Wellcome.

Hearing and Doing.—I have read a story of two men, who, walking together, found a young tree laden with fruit. They both gathered, and satisfied themselves at first. One of them took all the remaining fruit, and carried it away with him; the other took the tree, and planted it in his own ground, where it prospered and brought forth fruit every year: so that though the former had more at present, yet this had some when he had none. They who hear the Word, and have large memories, and nothing else, may carry away most of the Word at present; yet [illegible]

The World's Crisis.

BOSTON, OCTOBER 19, 1859.

Sheol.—No. I.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in (*sheol*) the grave, whither thou goest."—Eccl. 9: 10.

We purpose to give the meaning of *sheol*, according to the best authorities, and all the passages in the Old Testament where the word occurs. This is the *only* word rendered *hell* in the O. T. The word is found in the Hebrew text sixty-five times, and is rendered *hell* thirty-one times, *grave* thirty-one times, and *pit* three times.

The verb, from which the noun is derived, signifies "to ask." The idea conveyed is, that when a person is put in *sheol*, he is placed there with the intention of calling for him at some subsequent time. Hence, Job says:—"O that thou wouldest hide *me* in (*sheol*) the *grave*, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt *call*, and I will answer thee; thou shalt have a desire to the work of thine hands."—Job 14: 13—15. Job wished to be hid in *sheol* for a time and then be *called for*,—awaked from the sleep of death. He tells us when that will be. Hear him, in verse 12: "Man lieth down and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep." As the heavens have not yet been "rolled together" "as a scroll," of course, Job still sleeps in *sheol*; he has not yet been *called* for. Job describes the place where he was going at death, which is *sheol*, as a "land of *darkness* and the shadow of death; a land of darkness, as darkness itself; and the shadow of death, without any order, and where the light is as darkness."—Job 10: 21, 22.

Sheol is defined as follows:—"*Orcus, the under world*, a vast subterranean place, full of thick darkness. Job 10: 21, 22, in which are congregated the shades of the dead. . . . The true etymology of the word seems to be, that *sheol* is put for *shoyal*—cavity, a hollow subterranean place."—*Gesenius*.

"A subterranean place under the surface of the earth."—*Pick*.

"The invisible *state of the dead*; the place and state of those who are out of the way and to be sought for." "It seems nearly to answer to the Greek *hades* (by which the L X X almost constantly render it) and to our old English word *hell*, which though now scarcely used but for the place of torment, yet being a derivative from the Saxon hillan or helan, *to hide*, or for holl, a cavern, *anciently* denoted the concealed or unseen place of the *dead in general*."—"*Sheol* signifies that which is *common* to all, *the common receptacle of the dead*,"—*Parkhurst*.

The word *sheol* is first found in the Hebrew Bible, in Gen. 37: 35. When Jacob saw the coat of many colors, which he gave to his son Joseph, covered with blood, and was told that it had been found, he said, "I will go down into (*sheol*) the grave unto my son mourning." When his sons wished him to send Benjamin with them to buy corn in Egypt, "he said, my son shall not go down with you; for his brother is *dead*, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to (*sheol*) the grave"—Gen. 42: 38.

In speaking of the wicked, Job says, "They spend their days in wealth (marg. mirth) and in a moment go down to (*sheol*) the grave."—Job 21: 13. We here learn that the *wicked* go the same place where Job wished to be hid, where Jacob thought Joseph had gone, and where he himself was going.

What are those *doing* who are in *sheol*? They are not doing anything. We may be asked how we know? The *Bible says so*. We will soon give the proof. If they are not *doing* anything, what plans or devices are they preparing for execution? Not any. But how are they employing their wisdom? Those in *sheol* have none. How can they have minds, thoughts and knowledge, without having some devices or wisdom? In *sheol* they have neither *works, devices, wisdom nor* KNOWLEDGE. *Proof*.—"Whatsoever thy hand findeth to do, do it with thy might, for there is *no work*, nor *device*, nor *knowledge*, nor *wisdom* in (*sheol*) the grave, whither *thou* goest."—Eccl. 9: 10. "In death there is *no remembrance* of thee; in (*sheol*) the grave who shall give thee thanks?"—Ps. 6: 5. This question is equivalent to the declaration,—*no one* can give thanks in *sheol*. The reason is very obvious,—there is no knowledge there. *Something* must be *known*, before there can be any *cause* for giving thanks, and as they remember nothing in death, and when in *sheol*, it is a reasonable conclusion that there no one gives thanks.

Some tell us that *sheol* is divided into two parts, one for the wicked, and the other for the righteous. In the part appropriated to the righteous, they rejoice, thank and praise the Lord; and in the portion set apart for the wicked, there is wailing, blaspheming, and horrid cursing. The Bible [illegible] gives thanks in *sheol*; but we now inquire if it is true that the wicked do groan in agony when there? We will let the Bible settle this question,—"Let the wicked be ashamed, and let them be *silent* in (*sheol*) the *grave*." Ps. 31: 17. David had become weary with their unholy conversation, and desired that they might be placed in *sheol*, where they would be silent.

When the Bible reading is so plain relative to the condition of men in *sheol*, or state of the dead, we are surprised that people should still teach that it is a place of consciousness, where the righteous enjoy more than in this life, though not receiving their full reward; and the wicked suffer more than when alive, but not so much as they will after judgment. We do not see how language can make the point plainer than it is, that neither class know any thing, and consequently, neither suffer nor enjoy so long as they remain in *sheol*. Let it be remembered that this is the *only* word rendered *hell* in the Old Testament. We see that it is not much like the *theological* hell preached at the present day.

Book Notices.

"Nature's First Principles defined, and their harmony with the Bible record of the creation, the deluge, etc., philosophically vindicated."

The foregoing is a monthly periodical of 16 pp., containing valuable reasons and facts, published by L. L. Chapman, Philadelphia, Pa., at 50 cts. in advance for 200 pp.

"Will All Men be Saved?"—Those who wish to read a candid, common sense and Scriptural answer to the question—"Will all men be saved?"—should purchase the tract with the above title, published by H. L. Hastings, 191 High street, Providence, R. I., of whom it may be had; or at the Crisis office. Price 3 cts. single, $2.00 per hundred.

It is an excellent tract for the times. Everybody should have a copy.

The Golden Rule is a very valuable monthly, edited by David F. Newton, and published at 48 Beekman street, New York. *Terms*, 50 cts. a year in advance. It is well worth four times the price required. This faithful sentinel of the times is noted for advocating a pure christianity, regardless of the speech of people. Press the battle, Bro. Newton, we hope to rest together in the kingdom.

The "Broad Church."

Those who think Spiritualism is about dying out, show that they are not posted in the "signs of the times." The doctrines of demons are being diffused through church and state, and are completely paralyzing the truth revealed in the Bible, and are to christianity as the worm in the heart of the apple. They are taking out the life-blood, and leave in their train but a moral waste; and yet many honest hearted people seem to apprehend no more danger from association with this hydra-headed monster, than the child in the midst of a rattlesnakes' den, playing with their rattles.

Spiritualists assert that there is "no sin" and that "Satan has no existence." Mr. W. H. Chaney, one of the editors of the *Spiritual Age*, in his salutatory, Sept. 3d, says:—

"Whatever may be the consequences, I shall steadily adhere to the positions which I have taken, and hereafter devote my life to the upbuilding of a cause which I solemnly believe is destined to take the places of the present churches, in less than ten years."

He goes on to say of the conductors of the *Spiritual Age*:—

"Nay, more,—they believe the *programme* of the new movement which is to revolutionize the religious, social and political institutions of the world is already marked out, and its divinely appointed Head has been long progressing in the path of that development necessary to lead such a movement! That Spiritualism is rapidly tending to such a consummation, is a fact not to be questioned, though we *may* be mistaken as to the quarter whence it shall arise. We trust we can, ere many months have elapsed, furnish the evidence to Spiritualists, and to the world, that the foundations of the *real* 'Broad Church' are firmly and securely laid. More we dare not say at present."

Political Spiritualism.

We have been satisfied for years that one important part of Spiritualism is yet to be manifested in political action. When we have mentioned the subject to Spiritualists and others, they have either listened with astonishment at what they considered our wild vagaries, or boldly assured us that Spiritualism would never be associated with politics. The following published in the *Spiritual Age*, from C. H. H. New Brighton, Pa., dated Aug. 23d, '59, gives evidence of a "coming struggle,"

"Political Action for Spiritualists.—Now that Spiritualists are numbered by millions in the United States, do they not owe it to the interests of their cause, to consider *how their votes should be cast*? By a judicious use of the ballot box, a desirable change may be wrought in the tone of the public press, towards themselves and their belief. . . . Let us assume a political attitude, and make the world feel, that we are no longer to be trampled on with impunity."

The following, editorial, in the same paper, dated Aug. 10th, '59, [illegible] doubts on this subject. It is the very evident object of demons to get the control of all the governments of the world before the coming of Christ, and root out christianity from the face of the earth. The editor says:—

"We wish every sincere, true-hearted lover of the cause, to read the article of 'C. H. H.,' and if its suggestions appeal to his better judgment, let him do what he can to arouse the Spiritualist public to the necessity of some such political movement or organization.

We all believe that the real, underlying ideas foreshadowed by what is popularly called 'Spiritualism' look forward to the political, material regeneration of society, as well as to a Spiritual revolution, and it is high time that some public, formal action, looking in this direction, were taken. We do not need, and cannot have, at present, a political "platform," or declaration of principles. All we want is a palpable manifestation of our numbers and power, to entitle us to the respectful hearing and consideration of the public at large. No one thing could do so much towards enforcing for Spiritualism a position in this country, as the casting of two or three hundred thousand votes in 1860 for Gov. Tallmadge or Judge Edmonds, as President. *And we can do it if we try!* We can hold the 'balance of power' between the two great parties of the Union, and when we have *demonstrated* that fact, there will be but very few of our enemies who will care to employ such pleasant little names as 'fools,' 'humbugs,' 'charlatans,' etc., etc., which are so freely indulged in now-a-days. . . . .

The reason we are not more respected, is that we lack *organization*. There is not and has not been, *unity of action* among Spiritualists, so far, for the very best of reasons. Those reasons are fast passing away. Let us now begin to take the preliminary steps to organization—union. The day is at hand when *we must all work together* for the upbuilding of our cause. Without Association we are and of necessity must be in a measure powerless to effect any great work. . . . .

The great mass of believers in our faith are recognized to be among the most intelligent, moral, order-loving, law-abiding citizens. Genius and talent is plentiful in our ranks. Let us, then, show our power in 1860! After we have proved that we possess it, it will be time enough to discuss the question of what we shall do with it."

Our Tract Column.

Tract Fund for the West.

Sept. 5th. After returning home from Wilbraham campmeeting, I sat down to write letters. One I sent to a brother at the West, whose letter was in the first article on the Tract Fund. A brother at W handed me $3 from three sisters in S. H., for that brother who went on foot through the snow with thin shoes so many miles to preach. I added $2 which came from another source, making $5, and mailed it to him at the West. Carrying the letter to the office, I found a letter from the sister who had before sent $2 for the Tract Fund, and decided to trust in God for means to get her "winter's coal." She encloses $1 and writes thus:—

"Sept. 3d, '59.

I take this time to write and send you the widow's mite for the West again, and you tell the brethren and sisters that I have my coal for winter, and I can truly say, 'hitherto the Lord hath helped me,' and with the Psalmist, 'it is better to trust in the Lord than to put confidence in princes.' The Lord leads me as he did the children of Israel from Egypt to Canaan—that is, he doesn't let me look ahead, but makes me trust his word. I hope the Lord will sustain you to publish the truths of his word, and that many may receive it and so be led to love the kingdom to come. Amen."

Well, sister, you remind me of another widow who never, so far as I know, had her barrel full to the *bung*, but yet never wanted meal to make a cake or oil to eat with it; and who would probably have starved if she hadn't had faith enough to take one of God's prophets as a "*free boarder*." I pray God to make your meal and oil to last, yea, and your "coal" too.

Sept. 6th. This morning, while reviewing the letters that had accumulated during my absence, I found one which was written by the very brother to whom I sent the $5 last night. I will let him tell his own story presently. I think the Lord would teach us to walk by faith. (1) He sent the money from the three sisters several days ago. (2) I was kept from finding the letter that the brother wrote till after I had *sent* the money; and (3) after the money was on its way, I was allowed to see the letter, and so know that the money was rightly applied. (4) He will have the satisfaction of learning that his "heavenly Father *knoweth* that he hath *need* of these things," and so provides them in *good season*. "Before they call I will answer, and while they are yet speaking I will hear."

"Aug. 16th, '59.

Bro. Hastings:—I want to tell you that the seed sown is springing up, and I expect to see in the gathering day a *rich harvest* even in Minnesota. I begin to realize more fully the sweet Psalmist's words—'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Blessed be God! They that are doing. These you sent me are out doing their work, and some are getting interested, and when I can raise enough to pay the postage I shall send for some more of those you sent me. I sold 20cts. worth, the rest gave away and leave the result with God. [About $20 worth of Books and Tracts were sent, so you can see how scarce *cash* is there.—H. L. H.]

I have learned to *trust in God* since I have been out here, and I could tell several 'Tales of Trust.' When I had not a dollar in the world, and not but one pair of pants, and those well patched, and no boots, and not knowing where to get any, I was taken into a store and presented with some cloth for pants. When sick and destitute, a letter came richly laden with comfort, and a dollar from one I never knew. God bless the writer. My trust is yet in God, although the present prospect is dubious. If time should continue another winter I shall be in want of a coat, pants and shirts, and not a dollar in prospect only from my Father in heaven; therefore I am led to trust him. He will do all things well. He never breaks a promise.

I want you to tell the brethren for me to follow their dollars in the tract fund with their prayers and tears. Pray that wisdom may be given us west to distribute wisely. Pray that the Spirit of God may lead the reader to reflect, and that the final result may be salvation from sin here and from the effects of sin hereafter.

I expect to go to a new place to labor in a few weeks, and crave an interest in your prayers, that I may be successful in winning souls to Christ."

God give you courage, brother, and provide for all your wants. He *will* do it. Cast *all* your burdens on him. These trials of faith and "tight places" are not in vain, —they prepare you to sympathise with others,—to preach faith to the desponding and teach them to trust wholly in that God who "*never breaks a promise*."

Here is another letter from a brother to whom I sent some tracts only last month:—

"Aug. 27th, 1859.

Bro. Hastings:—I have disposed of about two thirds of the pamphlets and tracts you sent me, to good advantage I think. They have already removed a great amount of prejudice, and confirmed one, at least, who was wavering upon the nature of man. Others are reading and beginning to come to our meetings and assist in the exercises, a rare thing (among professors, I mean) in this section of country. The Lord is truly at work. I want to keep the car moving, and must have the right kind of implements for removing the many obstructions which have hitherto impeded its progress. And I think I am safe in throwing out tracts, when there is such an uncommon anxiety to read our works. I see by my memorandum, that I have sold seventy-nine cents worth of the pamphlets you sent me, and I therefore remit to you. I will send one dollar, asking as a favor that you send me presently a few more pamphlets, etc., to scatter among the lost sheep. O how much good these works can accomplish, if all will do their duty, and do it *in time*!"

The tracts are sent as desired. May they do much good.

Here is another from a sister at the West.—

"Ill., Aug. 20th.

Bro. Hastings:—It rejoices my heart to see my brethren and sisters waking up to the subject of spreading the glorious news of a soon coming Savior in this great western field. The harvest is great but the laborers are few. We came here two years ago last March. I have been spreading books, tracts and papers, as we take both the *Herald* and the *Crisis*. Some are being interested on the subject, and are anxious to hear it preached. I have written to two or three preachers to come and proclaim the glorious truths here. I have promises, and hope the Lord will direct some one here soon. I read your first number, I think it was about denying self—drinking sage tea, corn coffee, etc., to a Congregational minister. He said it was very good. I gave him the 'Voice of the Church' to read, and he promised me he would read it. I sent four dollars to the *Crisis* office, and took it mostly in books. I have been most sorry I did not take it in tracts, for it would not take me so long to read them. Now if you will send me two or three dollars worth of tracts, I think they will do good here and I will pay you as soon as I can. My drink is mostly cold water. I wear neither bows nor jewelry. I believe in being temperate in all things—whatsoever I do to do it heartily as unto the Lord."

I have sent tracts as desired.

Brethren, those extracts will tell the story of the needs and prospects in the West. Some may say it is of little use to scatter tracts, but they are the men that stay in comfortable quarters. The *universal* call from the pioneers who toil in hunger, and cold, and painfulness is, "send us publications!" I believe my correspondence with those who preach the gospel of the kingdom is about as extensive as that of most persons. Such letters as these and others of a kindred character have been pouring in upon me almost daily for several years past. I have drawers full of them. Perhaps I have nearly half a bushel—telling about the same story. These few that have been published have stirred up some hearts. This whole host have stirred up my heart for years, over and over again. Yet I have not known what to do. I have given tracts to all who asked; God knows how many; I haven't kept count. I have sent out freely, on trust, to all who desired, and have now on my books several hundreds of dollars due from poor preachers and others at the West and elsewhere, in accounts of from six months to three years standing; a large portion of which I never expect to get. [illegible]

thus to "broad-cast the seed." Whether I ever get pay or not, is a small matter. My work is for eternity. I have heard lately that some supposed me rich, by the way I carried on business. I am rich in *faith* and hope, and I hope soon to be rich in good health, and *then* I hope to be rich in glory by and by. But as to this world's goods, I claim but a very small portion. I have a little interest in my father's old homestead. One third part of a mountain farm that rents *this year* for $75 per year, and upon which, or from which my aged mother, now unable to walk a step without crutches, should have her support if I *could* get enough from it to do it. I have a little house and lot in Rochester, N. Y., that is rated at $800 in the tax-list there, which I got because I could pay half the price in books and tracts to scatter at the *West*. I have received, so my agent writes me, $4 rent on it for the last six months. I wish that it was sold for what it is worth, and every dollar of it laid out in tracts for the West. Then I have my library, worth more than gold to me, for there, when I can get a day to myself, I delve for precious truth. Besides this, every article in my house I presume would not sell for $200, and most of them were given to us, and I doubt if I have as much more under the sun to call my own after my debts are paid. Yes, I have stereotype plates, worth perhaps $100 when they are not used to print with, but I mean to see them worn smoother than they now are before I give them up.

Now in the last six or eight years I have, beginning without $50 in the world, been enabled to issue more than ten thousand volumes—some twelve thousand pamphlets, and, I presume, about a million of tracts, great and small. I have done nearly all the work of packing, mailing, etc. etc., myself, have had no clerk hire to pay, and have done it besides preaching, and traveling sometimes more than six thousand miles a year. I have never *lived* out of my publishing; I have received my living in other ways. I have expended for printing, stereotyping, paper and binding, with the closest economy, I presume from six to ten thousand dollars; and the *profits* on this, in ordinary book publishing, ought to be three or four thousand dollars, I should judge, if there were no rents or salaries to pay. Well, where has it gone? Let the harvest day tell! It's good business, blessed be God! Don't think I am in a whining mood to-night; no, as I sit by my lamp and pen these lines, my heart is joyful in God. I feel the streams of consolation filling my soul. And if God give me good health, I trust I shall yet work his work. Good business this, Bro. Ladd, almost like spreading a table to feed God's saints in the wilderness. Well, Randolph, you may count on me for a V to fetch up the arrears of the campmeeting account. Will you take it in *tracts?* It will be eight thousand pages, you know, and you could *give them all away*, and then you would be getting rich so fast that Bro. "So and So" would think you *must* be worth that $10,000, or else in a fair way to make it in camp boarding; provided you did n't prick their bubble by offering again to sell out your ten thousand dollars worth to any one who would give you two and pay your debts.

Well, Randolph, glory to God, we had a good campmeeting, and it was n't the first meeting you have been at where others did your share of the shouting, and you paid their share of the bills. But never mind, we'll be over Jordan by and by. Seems to me I hear them down in that old tent, speckled as Father Lee's "blackberry dumpling," yet all one in Christ, singing—

"I wish I was there, I wish I was there!
To sing and shout with the Israelites,—
I wish I was there
To rest on the shore!"

Well,

"We'll be there, we'll be there in a little while."

Praise the living God! Amen and amen, and let all the people say, AMEN!

But I am getting garrulous. I have wandered a good ways from the "Tract Fund," up to camp-hill at Wilbraham—it's too late to come down to business to-night. O to build three tabernacles for celestial visitants, and tarry on the consecrated spot, feeling "it is good for us to be here!" It is time for evening prayer, so God bless you all! Good night! Your brother in Christ, H. L. HASTINGS.

Providence, R. I.

For the Crisis.

Tracts For Sailors.

I do wish that some one who felt as warmly as I, but possessed of more influence and power of persuasion, would take hold of this subject, and lay it before the people. Surely the spiritual welfare of seamen is as much worth attention as that of landsmen, even although the latter dwelt in the far, far West. The backwoodsman has the pleasing associations of home, though it be in a log cabin, where his toil is lightened by the faithful tenderness of a wife, and the endearments of his children; and when his daily labor is over he can shut his door, go to bed and sleep undisturbed, though the tempest sweeps over the boundless prairies and roars among the trees of the vast primeval forest. The sailor—but who can depict his varied life—the storm and calm—the gentle breeze, laden with tropic perfumes, and the dreadful hurricane, black with a thousand deaths?—O dear, though sometimes fearful life! how often my heart longs, despite of home and loving ties, for those stirring sights and scenes which make men brave; and how my soul yearns for the welfare of those noble fellows—my brethren of the sea!

The sailor, perhaps for months, knows little relaxation from toil, except during his insecure watch below; and in those brief seasons of repose his mind will catch at anything to relieve the monotony of his life. He will "overhaul the monkey," (i. e. rummage his chest) for the hundredth time to see if anything new turns up; but an old song book and a novel or two is all that he can find, and these he has by heart long ago. 'Tis true, there may be stowed away in the "till" an old Bible, the present of a mother long sleeping with the dead. It is not much worn by use; it is kept more like some sacred relic than a book of glad tidings; for he half fears, half hates, a volume that teaches eternal torture for the wicked; and his sense and reason repudiate the idea of such opposing attributes in a Being divinely perfect. You cannot easily make a sailor believe that there is no God, he knows better; but the common teaching of the day strongly leads him to doubt, or to wish he could, the sterling truth of the Book of books. I once heard, when a lad, a very respectable, intelligent ship-master say that although he was no Bible reader, yet, if the book were all that was claimed for it, it *could not* teach the doctrine of eternal misery. And this is the conviction of hundreds, nay, thousands, who, removed from the influence of priestcraft, are at liberty to exercise their judgment, unbiassed by creed or theology.

It has been said that little can be done with sailors, they are such a hard set. They are "more sinned against than sinning," for the treatment which they receive at sea and ashore, is enough to make them ten times harder than they are. They are like the poor flying fish,—in their own element knocked about and abused by brutal and cowardly officers, inferior to them in all but rank; and when they come into port every fang and claw is fastened in them, a prey to sharpers and loafers, lay and ecclesiastical, till the sailor looks with suspicion upon all men, and says in his heart—"I have no friend!"

Poor fellows! it does indeed seem so. And it is hard that the noblest race that ever faced the storms of heaven should be so little appreciated—so little understood. Rough they are as their calling makes them—reckless, because of an Ishmaelitish feeling that every man's hand is against them; but they are *honest*. I speak of the blue-water, regular-built tar, not the nondescript, half land-lubber, half coaster, or the vagabond "beach comber" of Pacific. Childish in his simplicity and truth, hypocrisy is unknown to him. Look in his eye and on his weather-beaten face, and in every expression and lineament is written "Man." What a noble soil in which to plant the seed of truth! Once persuade him that you are really interested in his good, and the rock of Mirabau sent out no purer waters than those of gratitude which flow from his thankful heart.

It may be asked why will not the ordinary tract do? All fish are not caught by the same bait. We are fishing for men, and as sailors are a peculiar class, something peculiar must be prepared to suit them. I wish I could do it all myself, but I am poor, and can only *write* the tract, else I would not so strongly appeal to the sympathies of my friends.

I am an indifferent beggar, that's a fact, but I do earnestly entreat all those who can, to join in this enterprise, assured that the promise will hold good, "Cast thy bread upon the waters and it will return to thee after many days." JNO. F. COTTON.

P. S. I have just received a letter of encouragement, and one dollar from Bro. Otis Irish, New Bedford, himself an old sailor. Come, the work is good and must succeed. J. F. C.

[From the Presbyterian of the West.]

FABLES OF INFIDELITY AND FACTS OF FAITH. By Robert Patterson. This is a series of tracts, on the absurdity of Atheism, Pantheism and Rationalism. They were originally delivered in the form of lectures. They attracted much attention, and were afterwards extensively circulated in separate tracts. Their popularity and importance has induced the society to present them in the more permanent form of a volume. Any one wishing to obtain the means of repelling successfully the attacks which are commonly made by infidels upon the truth of Christianity, will find more in this volume than we remember of having seen elsewhere in the same compass. The arguments of infidels are, in the hands of the author, like chaff before the wind. One valuable feature of the work is the compendious form in which it presents numerous facts from modern, antiquarian and scientific researches, confirmatory of Biblical history and astronomical allusions in the Scriptures. The last tract in the book, entitled, "Telescopic Views of Scripture," is an excellent example of the latter. The work is written in a clear and popular style, and gives the reader confidence that he is perusing an author who is fully master of his subject. We earnestly hope that the work will obtain, as it deserves, a wide circulation.

For sale by H. L. HASTINGS, Providence, R. I.

A good servant is concerned to ascertain his duty, and then to the utmost of his ability to perform it.

For the Crisis.

What Can I Do?

Often, when appeals are made to our hearts and consciences, by some earnest herald of the cross, who is trying by his life's devotion to his calling and the assistance of God to urge men to repentance,—and we are entreated to work for God and his cause,—we with folded hands ask this question—"What can *I* do?" We are too apt to think if we have not the talents possessed by others we are nothing; that because we cannot "be a hand, or an eye," we are not of the body. God does not look upon the weak with contempt because there are those who are strong. Think you that he did not look with equal approval on the life-long devotion and great worth of Wesley or Luther, and the poor old slave, who spent all his time in prayer, and in reading the word of God to his enslaved and sad-hearted companions? God is no respecter of persons. "Where much is given much will be required." He that had the one talent was as much required to do his duty as he that had ten, and sad was the consequence to him when his lord came and saw his neglect. Too often are we like this man. We look about us, and see the harvest ripening,—see the laborers are few, and our hearts urge us to press into the ranks of those who work, but we turn away with the question—"What can *I* do?" and because it is little that we *can* do—do nothing! Let us beware! May not God, when the last moment shall come,—when the laborers shall be called together and each bring his account,—say unto us, 'Thou wicked and slothful servant!'"

Woman, because her position may be a subordinate one, is too apt to think she has little to do in this great work for God. Sisters, are we, because we cannot fill the responsible positions which our brothers fill, to idly fold our hands and think we are not capable of doing much good? True, there may be little that we can do, but perhaps what little there is, is necessary to the work of God. The little grains of sand are necessary to the completion of this mighty globe; little drops of water together form the great ocean; seconds of time form the mighty ages of the past, present, and future; so the little which you and I can do, framed together, may go to make up the great work God has assigned to his people. Although in a splendid building the grand and costly architecture may elicit much admiration, and the beautiful stones and materials much notice, still, without the little nails, bricks and pins, the grand structure would fall to the ground.

Many a gentle word or kind act has been but a little drop in the great sea of life; but when the recording angel shall open his book and read there the sum of life, little things shall then be remembered. A word from us, with God's Spirit to send it home to the heart, may then be found to have done a little in the great work of life.

That wandering, wayward one, who seems so unwilling to listen to the word of advice, may perhaps be reclaimed by a *gentle* word. That erring one must not be passed with the Pharisee's cold scorn, but treated with christian charity, we, remembering that 'tis God's grace that keeps any from error, must give to such a gentle word of admonition, advice and kindness.

Let us look around and see what there is at our very door waiting for us to do. We must not be so occupied with the duties of our own circle as to forget that there are those around which need our love and sympathy; nay, that 'tis our *duty* to help what we can. Suppose some fault-finding one *does* say we had better attend to our home circle—"charity begins at home," etc.;—although woman's first duty is in the home circle, it does not follow she must shut her heart to all the needs of a perishing world. Neglect of one duty is as much sin as neglect of another. God never gave us life to use for mere selfish aims. Although charity begins at home, it does not necessarily *end* there.

God has created none in vain, all can do something in his great work. Let us not idly say, "what can *I* do?" but, with earnest, prayerful hearts, ask, Lord, what wilt thou have me to do?

"Labor, christian, see the harvest beck'ning
With its ripe tassels 'neath the bright'ning sky;
Labor, labor, ere the the time of reck'ning,
Ere the long shadows of the night draw nigh."

MARY E. SWEETLAND.

Springfield, Oct. 1859.

Correspondence.

For the Crisis.

To my Dear Friends.

DEAR FRIENDS:—You have, several o you, desired me to write a line as to how I prosper on my present tour. Well, I will. I am well—have been most of the time for weeks—I generally am, except at campmeetings. I do not like them very well. They are sickly places.

I preached eight days in succession, in an "immense tent," in Woodstock, N. B., and great good was done. The congregations which attended were very great. I then went fifteen miles up the St. John's river, to Simonds, and preached a few times. Some appeared serious, and made a move, but there was "not strength to bring forth;" and beside, the young people acted as if possessed of the Devil, and I left. Came down to Woodstock and preached on the Sabbath and baptized a happy company of young people in the St. John's. We then organized a snug little church in Woodstock, in gospel order, and called it "A Church of God in Woodstock, N. B." Is not that name enough? Shall we put a tail on to it and call it Advent? Well, all for their taste.

I am now in Houlton, Me. I am to preach four days in the Congregational church. Hope I shall be full of faith and the Holy Ghost. This place is full of infidelity. I mean to hit it awfully! God help. When I get done here, I am to go to Nova Scotia; and when done there, I am to go to Dover, Me., Friday before the last Sunday in October; and then go home the first of November. If you wish me to come to you, write by the first of November, and I will do the best I can about it. I love you all.

EDWIN BURNHAM.

Reading for Youth.

FOREIGN.

Per steamship Africa, from Liverpool Oct. 1st.

FRANCE.

The Paris *Patrie* says the number of vessels and troops which are to form the French expedition to China has not been decided upon.

Up to the commencement of August last, no treaty had been signed between France and Cochin China.

The *Moniteur* says—Some journals have stated that the solution of the affairs of Italy would be improved by the desire of the Emperor of the French to found a kingdom in Italy for a prince of his house. These rumors do not need refutation to deprive them of all value. It suffices, without speaking of the engagements entered into at Villafranca, to bring to recollection the acts and words of the Emperor Napoleon before and since that epoch.

It is announced that several regiments of the corps d'armee, under command of Marshal Castellane, in the Lyons district, had received orders to hold themselves ready to march.

Letters from the Provinces in France confirm the reports of grand armaments at the various ports. The government had purchased land at a high price on the coast, for the purpose of erecting fortifications. At Bologne a floating battery is to be constructed without sails, navigated by steam, and armed with rifled guns.

ITALY.

The Times Paris correspondent says. The latest and most accredited report respecting Italy is that the Grand Duke of Tuscany will regain his throne, not by forcible means, but by an appeal to universal suffrage, accompanied by the grant of a constitution and by a general amnesty; that the Duchess of Parma will have Modena, and that Parma will remain annexed to Piedmont. The warmest and most sanguine partizans have now given up hopes of being emancipated from Papal rule.

The Herald Paris correspondent says. The Duke of Modena is at the head of ten thousand troops, backed by five thousand more under the Grand Duke of Tuscany.

Kalbermatten has collected some ten thousand men, of whom about one-third are Croats, and the remainder Swiss, and he has gone out to Vienna, it is said, to organize a plan of attack against Fanti's army of Central Italy, now concentrated around Rimini, whilst the Archdukes would operate from the North.

Piedmont is also eagerly preparing for the fray.

It is stated that the reports of disturbances in Naples are unfounded, but that some agitation prevailed and government had taken precautionary measures.

Late letters assert that Aquinala, in the Abruzzi, was in open revolt.

Orders had been given to put Capua and other fortified places on a war footing.

A movement of troops was taking place at Naples, and important commands are said to have already been bestowed.

Rumor says that the Pope contemplates abandoning Rome, and again taking refuge at Gaeta.

Naples letters of the 27th, state that 15,000 soldiers had been sent to the frontiers, and that 10,000 more would follow.

CHINA.

There is no later news, but the Paris *Patrie* publishes the following in regard to the movements of Mr. Ward, the American Minister. The last news from Shanghae establishes beyond doubt the arrival of Mr. Ward, the American Envoy, at Pekin. This diplomat ascended the Ki-Tchoon Yun Ho, one of the branches of the Peiho, accompanied by all the members of his Legation. Arrived at Ninho-fow, the American corvette which had brought Mr. Ward was retained in port.

The members of the legation, under guidance of a Mandarin, were placed in a huge box, about five metres long by three broad, which was closed everywhere but above, so as to prevent those in it from seeing the country. This box, or travelling chamber, provided with all things necessary for the comfort of the traveller, was placed on a raft, and taken first up the river, and then up the Imperial Canal as far as the gate of the capital. Here it was placed on a large truck drawn by oxen, and in this way the Minister of the United States and the members of his legation entered the town of Pekin.

They were perfectly well treated by the Chinese, but were not allowed to see anything. The truck was drawn into the courtyard of a large house, which was to be the residence of the American Envoy, but from which they were not allowed to go out. At the latest dates they were awaiting their interview with the Emperor. They had not been allowed to have any communication with the outer world but were permitted to send a dispatch to Mr. Fish, the American Consul at Shanghae, informing him of their safety. After the interview the American Minister was to be re-conducted to the frontier in the same way as that in which he came.

FOUR DAYS LATER.

The Times says that the agents of the French, Austrian and Sardinian governments have been soliciting tenders from the leading English iron founders for a very large number of rifled cannon.

FRANCE.

Lord Cowley quitted Paris for Biarritz, in order, it is said, to arrange with Walewski for a joint expedition to China. Another authority says the visit has reference to England's policy regarding the proposed Congress.

The London Herald's Paris correspondent says nothing was heard on every side but preparations for war. Not a single man in the French army has yet been sent home on renewable furlough, and only those entitled to a discharge in December next have obtained it. Not a single ship has been dismantled, and active measures of defense are progressing at the forts. He gives a similar picture of operations in Austria and Sardinia. It is rumored in Paris, that the Chinese anti-European movement had extended itself to Japan and Cochin China.

Marshal Canrobert and the Duke of Magenta had resumed command in their respective military districts.

A Marseilles telegram says the number of the French forces on the frontiers of Morocco was twenty thousand. It is reported that their operations will not be confined to the frontiers of Algeria, but that they will occupy that portion of the Territory of Morocco of which Oubda is the centre, and from which incursions by the Moors have taken place.

ITALY.

The Sardinian government had sent a circular note to its representatives at the European Courts for communication to the various governments. The document forcibly sets forth the arguments in favor of a strong and independent kingdom of Upper Italy, sufficiently powerful to keep in check the domineering tendencies of Austria. Such a state would, it is urged, tranquilize the mind of Europe, and fulfill the first-wishes of those Italian countries which have lately shaken off tyrannical government.

It is asserted that the Pope on hearing the answer that the King of Sardinia gave to the deputation from the Romagna, ordered that the Sardinian minister at Rome should be tendered his passport, and it is further reported that the news of the cessation of all intercourse between Rome and Piedmont, a collision between the Swiss and neutral stations took place at Cattolica.

The Sardinian Journals speak of an insurrectionary movement having shown itself at Palermo on the celebration of Nanini's death at Padua, which led to several arrests, and some priests are said to be in prison.

The Savoy cross and Sardinian standard had been hoisted on the old palace at Florence, and also on all public buildings.

The Provisional Government at Bologna had issued a decree stating that in future every public act shall be headed thus: "Under the reign of His Majesty King Victor Emmanuel."

In Tuscany, decrees of a like nature were promulgated.

Garibaldi had been received with enthusiasm at Bologna.

The Garrison at Ancona is said to have been re-enforced.

Letters from Naples say that the King offered to lend troops to the Pope in consequence of the withdrawal of the French.

The reported insurrection in the Abruzzi is contradicted.

The Paris correspondent of the London Times says Italian affairs approach a crisis, and after referring to the circular of the Sardinian Government, quotes an order of the day just issued by Gen. Fanti, Commander-in-chief of the army of Central Italy, who promises that the tri-color of Italy, preceded by the old cross of Savoy, will precede them in the fresh battles that will forever free Italy from the rule of the stranger. Garibaldi had also issued an address summoning the Italians of the Legations to arms. A collision is shortly expected, and some think will be produced by the Papal troops invading the Romagna.

It is announced that the French force for China will consist of 5000 troops of the line, 14,000 marines, six large steam transports, four sailing frigates, six first class and six second class gunboats.

Notices, &c.

☞ Bro. Geo. Dillabaugh wishes us to say, that the title of *Elder* does not legitimately attach to his name, and having been used in a late article in the Crisis in such connection, would have this understood as a correction of the same.

Notice.

There will be a Second Advent Conference held in Worcester, Mass., with the brethren worshiping in Warren Hall, commencing Wednesday, Nov. 16th, at 2 o'clock P. M., to hold over the following Sunday. At this meeting in addition to the usual religious services, there will be a suitable portion of the time occupied in the investigation of doctrinal truths, among which, and not least, will be considered the evidences that exist in proof of the fact that the coming of our Lord is especially near. The brethren in that region, both preachers and lay brethren, are cordially invited to attend as the Lord may direct. The following preachers have declared their intentions to be present, and others are expected: J. Hemenway, J. Billings, J. G. Smith, H. Pratt, C. Goodrich, J. G. Hook.

S. W. BISHOP, for the Brethren.

Conference.

There will be a Conference at Pawling, N. Y. commencing Sunday Oct. 23d, and continue eight days. Brethren Brewer, Goodrich, and others are expected to be present, to preach. We invite the brethren and sisters from other towns to come to this meeting. Call on S. B. Munn as he will provide places for you to stay. We pray that God's name may be glorified in this meeting. In behalf of the brethren. S. B. MUNN.

Appointment.

By adjournment of our last quarterly meeting, the next meeting of the Western Central Quarterly Conference is to be held in the Read meeting-house, Thursday, Oct. 27th, at 2 o'clock, P. M., and continue over Lord's day. We cordially invite ministers and others from any place to come and work with us in the cause of Christ. Let there be a good representation of the societies and churches within the limits of the Conference. Come ready to worship God and to work in his cause. Could Bro. Hemmenway and Billings postpone their meeting in Augusta one week, it would accommodate those brethren much.

I. C. WELLCOME, Secretary.

Richmond, Me., Oct. 5th, 1859.

Book Notice.

Bibles! Bibles! Bibles!

English Bibles. Fresh lot just imported. Four sizes. Diamond Roan 75 cts., Morocco $1 00. Pearl Roan $1 25, Morocco $1 62. Nonpareil Roan $1 25, and calf $1 50. Minion, with references between the verses, sheep $1 25, calf $2.00. Testaments neat gilt, 18 cents to 25. Send orders with cash to Crisis office, or to Bro. Hastings, Providence, R. I.

Conference

Will be held in Brown Co., Ill., at Mt. Pleasant, commencing Wednesday evening, Nov. 2d, to continue over Lord's day following. Let there be a general gathering.

WALTER PRATT.

P. S.—I intend to visit our friends in Jersey Co., Ill., in Nov., Providence permitting. Due notice will be given. W. P.

Providence permitting, we will hold meetings in the state of Maine as follows:

CORINNA VILLAGE, Oct. 22d, at 2 P. M., and over the Sabbath.

AUGUSTA, Oct. 26th, and continue over the Sabbath.

J. BILLINGS.
J. HEMENWAY.

Conference

Will be held in Warren Co., Ill., near Shanghai, or where our brethren may think will serve the cause of truth best, commencing Wednesday evening, Oct. 19th, and continue over the following Lord's day. Providence permitting, I will attend the Conference. Bro. Chandler will be there also, Lord willing. WALTER PRATT.

Appointments.

L. S. Ludington appoints to preach in

Southington	Oct. 30th
Waterbury	Nov. 1th
Plymouth Hollow	Nov. 2d
Litchfield Station	Nov. 3d
Wolcottville	Nov. 4th
Newfield	Nov. 6th
Winsted (Bro. Tatro please arrange)	Nov. 7th
Pleasant Valley	Nov. 8th

The balance of the week subject to arrangement.

Plymouth Hollow	Nov. 13th

Bro. J. Couch will preach in

Portland, Me	Oct. 23d

The Lord willing, I will preach in

New Britain, Ct	Oct. 28th
Bristol	Oct. 30th
Waterbury	Nov. 2d
Wolcottville	Nov. 4th
Newfield	Nov. 6th
Bakerville	Nov. 8th

JAMES LEE.

If the Lord will, Eld. N. F. Nason will preach in Worcester, Sunday, Oct. 23d.

J. G. Smith appoints to preach in

Sandwich	Oct. 23d
West Ossipee	Oct. 30th

L. P. Babcock will preach in Southbridge, Mass., at the brick school-house in Bro. Almond Streeter's district, Saturday evening, Oct. 22d, and over the Sabbath.

Bro. J. K. Bellows will meet with the brethren as follows:—

South Farms	20th to 21st
Plymouth Hollow	Oct. 23d
Litchfield Station	Oct. 24th
Woolcottville	Oct. 25th
Bakerville	Oct. 26th to 27th
Winsted	Oct. 30th
Barkhamstead	Nov. 1st to 2d
Pleasant Valley	Nov. 3d to 4th
Newfield	Nov. 6th
Prospect (Bro. Mix's)	Nov. 8th to 9th
Cheshire St. Ct.	Nov. 13th

If the above conflict, please write me at Plymouth Hollow, Ct., or Pleasant Valley, Ct.

T. W. Piper will preach in

Lake Village	Oct. 21st
Loudon Ridge	Oct. 22d
and over the Sabbath	
Clarktown	Oct. 28th
Barnstead (Read school-house)	Oct. 30th
Wolfborough	Nov. 6th
Meredith Centre	Nov. 11th
Danbury	Sunday, Nov. 13th

H. Munger appoints to preach in

Portland, Thursday	Oct. 20th
Portsmouth, Sunday	Oct. 23d

One week at liberty to go where a door opens.

Eld. S. W. Bishop will preach in

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"[illegible] upon Peter."

"I know him not!" The Holy One who bowed
By Jordan's [illegible] silent prayer,
[illegible] wreaths of filmy cloud
[illegible] the soft, bright air,
And tremblingly swept the glorious brow,
[illegible] fervent glow
Of that high [illegible] whose pleadings won
The [illegible] answer, "My beloved Son!"

"I know him not!" Him who on Tabor's height
[illegible] the glory that he wore of erst,
When the young stars sang at the gates of light,
[illegible] in splendor burst!
Ay, him who, while his heart of love could weep
Soft, [illegible] where Lazarus lay asleep,
With [illegible] voice unbound that slumber's chain,
And called him back to life and love again!

"I know him not!" The perjured Peter stood
Stamping with loud and angry vehemence,
'Mid the fierce rabble, thirsting for the blood,
The life-blood of unspotted innocence.
While He turned softly toward him with that mien
Of [illegible] sweetness, mournful yet serene,
Turned toward him with those calm, majestic eyes,
Full of the patient love that never dies!

He looked upon him;—no reproachful word,
No stern upbraidings, though the rankling dart
Still deeper pierced his soul, yet was a sword
[illegible] instantly in fiery Peter's heart!
The tide of love, which sudden fear but now
Had made to ebb, back with impetuous flow
Came rushing—ah! how could it but arise
To meet the love and sorrow of His eyes?

And he remembered then the ardent vow,
And the Lord's warning breathed so tenderly,
When that mysterious anguish dewed his brow,
Under the olives of Gethsemane.
Heart stricken from that presence Peter went,
And the young morning in the orient
Saw with her dewy eye the deep offence
Blotted by gushing tears of penitence!

H. E. A.—*Independent.*

For the Crisis.

The First and Second Adam.

BY ELD. J. S. WHITE.

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Cor. 15: 45.

Whiting, in his translation, renders the above passage thus: "The first man Adam became a living being, the last Adam a life-giving spirit."

The passage expresses the analogy and difference between the two persons named. Both are called Adam, hence a likeness. One was made a living soul, the other a quickening spirit; hence a difference.— These two points we shall notice in this subject.

1. Adam the first was made a living soul,—a living being. How he was thus made, we are informed in his history, Gen 1: 26, 27,—"And God said. Let us make man in our image, after our likeness . . . . . so God created man in his own image, in the image of God created he him, male and female created he them." Chap. 2: 7;—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" or living being.

It is plainly true, that the words made, created, and formed, in this connection, have the same meaning. Should it be said that the word created must differ in meaning from the words made and formed, because it sometimes has the meaning of something created from nothing, we reply that this word is applied to the woman, and we are informed that she was made of the rib taken from Adam. The words image and likeness are used in this connection, not to express good character, or moral likeness, for that would imply that there was an immoral likeness in which God might have created man. The connection shows that these words express the difference between the formation of man and the formation of the other beings which the Lord had made. After the formation of the fish of the sea, fowl of the air, beasts and creeping things of the earth, it is said, "Let us make *man* in our image, after our *likeness*." This is expressive of the contrast between the form of the man and the form of the beast.

These terms are used in the same sense in the following places; Gen. 5: 1, 3;—"In the day that God created man, in the likeness of God made he him. . . . And Adam . . . begat a son in his own likeness, after his image." 1 Cor. 11: 7;—"For a man indeed [illegible] cover his head, forasmuch as he is the image and glory of God." Not is thus morally, but so in his formation, [illegible] capacity, compared with all other creatures connected with this earth which God has made. Rom. 8: 3;—God sending his own Son in the likeness of sinful flesh." Phil. 2: 7;—"Was made in the likeness of men." Surely, the word likeness, in these places, does not refer to moral character. Besides, moral character is based on life, thought and action. Therefore, man could have no moral character before he lived. But he was created in the image of God, and that, of course, before he lived. Therefore the word image can have no reference to character, but to his personal form. After he was made in the image of God, God breathed into his nostrils the breath of life, and he became a living soul.

No valid objection can be raised to this view, on the assumption that God has no personality or form. He is represented [illegible] the Bible as having the form of a man. The passage,—"God is a spirit," [illegible] with this view. It is said in the text that Christ was made a [illegible], is this an objection to his personality? No more does this passage [illegible]

[illegible] raised. But there may be other material besides flesh and bones.

The last Adam was made a quickening spirit. He was the seed of David according to the flesh. He was born of a woman; hence the son of man. He was begotten of the Holy Ghost; hence the Son of God: divinity and humanity harmoniously blended. It was necessary that he, by whom the worlds were made, should come into the world in this manner in order to stand in the relation of the second Adam to redeem what the first lost. Jesus assumed the form of man—took man's place in the flesh, and under the law. By so doing he could honor the law in his obedience, and then could lay down his life for the sinner; and so answer the demands of the law against the sinner, as that he can be saved on condition he believes in Jesus and accepts his offering. God can be just and justify him that believeth in his Son.

John 5: 21,—"For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Verse 26,—"For as the Father hath life in himself; so hath he given to the Son to have life in himself." He is the resurrection and life. In him is eternal life. He will quicken the dead, and raise them to life eternal, who believe in him. Hence he is a quickening spirit.

2. The first Adam was placed on probation to form a character for himself, and by so doing to secure eternal life offered to him. Had he obeyed all the laws of his being he would have been entitled to life and immortality. The principle of probation on which Adam was placed was obey, and live, or, disobey and cease to live,—obey and remain a living soul, or, disobey and cease to be a living soul. Death, in all its forms, has come on man for sin. Adam was told that, "*because* thou hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it," etc., "unto dust shalt thou return." Said the apostle,—"The body is dead because of sin." Adam, by his sin, failed of eternal life, and lost every thing God gave him. He lost the garden, the tree of life, the earth as it was when God made it, peace with his Creator, and his life. When he died, his spirit returned to God who gave it, consequently he lost that, and *he* returned to the ground from whence he was taken, and had nothing left.

So Christ, the last Adam, as man, was placed on probation. He, too, formed a character for himself. He was submitted to trial, to temptation, and to suffering. In the midst of all he kept all the law to which he was subject. The Captain of our salvation was made perfect through suffering. See Heb. 2: 10. He was thus perfected, as the faith of Abraham was made perfect by his works. He had faith before the trial referred to, but it remained to be proved that his faith would endure the trial. So Christ was perfect before any severe suffering, still by his suffering was his character known and established. He was, therefore, entitled to life. He could claim, in justice, an exemption from death. Justice said, he shall not die. But had he done nothing more, he would have secured life for himself, and for no more. Having perfected himself, he became a proper subject to help others out of sin and death. Hence is it said, "And being made perfect, he became the author of eternal salvation unto all that obey him."—Heb. 5: 9. As by the first Adam's "disobedience many were made sinners, so by the obedience of one (the last Adam) many shall be made righteous."—Rom. 5: 19. The first man's sin prepared the way for the sin and ruin of his offspring. On the other hand, the righteousness of Christ has prepared the way for their salvation.

Christ laid down his life for the sinner. Not for himself, not as a martyr, but to satisfy the just demands of the law against the sinner. Justice says, let the sinner die. Mercy says, let him live. Not, however, to the expense of justice, but in harmony with it. The law demands the life of the sinner. Christ was not a sinner, hence the law had no such demand on him.

The following are some of the scriptures which show that Christ's death was to meet the demand of the law against us. "But God commendeth his love toward us, in that while we were yet sinners Christ died for us. For when we were yet without strength, in due time Christ died for the ungodly."—Rom. 5: 6, 8. "Who was delivered for our offences, and was raised again for our justification."—Rom. 4: 25. "For even Christ our passover is sacrificed for us."—1 Cor. 5: 8. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4: 10. "Who his own self bear our sins in his own body on the tree."—1 Peter 2: 24. "Because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bear the sin of many, and made intercession for the transgressors."—Isa. 53: 12. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."—2 Cor. 5: 21. "Christ the end of the law for righteousness to every one that believeth."

By faith we have reconciliation to God and the death of Christ removed the penalty. Christ gave his life to meet the demands of the law against the sinner. In other words, as the law demanded obedience [illegible]

[illegible] ed, the law requires his life. Christ having obeyed, his death can be set to the sinner's account. So it is, and the law is satisfied. Hence God can be just and justify him that believeth in Jesus. So mercy and truth meet together; righteousness and peace embrace each other.—Psa. 85: 10.

(To be continued.)

For the Crisis.

We're Passing Away.

AIR.—"*Carrier Dove.*"

We're passing away, but we're homeward bound;
We shall meet where the holy ones dwell,
Where the sweet gliding waters of life are found,
And the songs of the ransomed swell.
Here, bitter drops flow in our sweetest cups,
And thorns are in all our flowers,
But we'll drink from the fount where angels sup,
And roam 'mid thornless bowers.

We have tempests to brave, and rough surges to breast,
We have sighing, and sadness, and gloom;
But lightly they sit, as a gossamer vest,
For we're going where joys ever bloom.
Oft the unbidden tear forth in bitterness steals,
And the form goes low bending with pain,
And the spirit is pressed with the woes that it feels,
But, oh! why should we ever complain?

We have trials too, but we'll leave them all
At the gate of our Eden home,
Why speak of the pain, of the thorn, of the gall,
When the glory so soon is to come?
We shall meet our King on his bridal morn,
Who a costly ransom hath given,
To waft us away from the fires that burn,
To the glory-clad mountains of heaven.

Then, brother, cheer up and gather thy wings
For thy long-sought Eden home;
For hearken! the trumpet's glad echo rings,
And the angels are bidding thee come.
We're passing away, but we're homeward bound,
We shall meet where the holy ones dwell,
Where the sweet gliding waters of life are found,
And the heart never sighs Farewell!

E. J. R.

From "The Gift of Power."

Christian Obligations.

BY REV. S. H. PLATT.

(Continued from No. 5.)

Here we are met with the plea, "But it is fashionable." As if the christian must follow the dictates of fashion, however opposed to gospel principles, and into whatever labyrinth of inconsistency the fickle goddess may lead. Fashion, in the estimation of many, seems a kind of magic crucible, which possesses ample power to transmute whatever may come within its influence into the very gold of righteousness. So that, whatever principle may be sacrificed in the pursuit of her gaudy bubbles, it is all right, because, forsooth, "*it is the fashion.*" Away with such morality as this! It is the moral code of the arch enemy himself! and yet it is the main reason given, by a great portion of those who profess the religion of the cross, for violating as plain and express a command as can be found in the Bible. "Is it not right, then, (says one) to follow the fashion?" Here the question arises, How far is it the christian's duty to follow the customs and fashions of the world? Mark the phraseology! It is not how far *may* he thus conform, etc., but how far is it his *duty* to conform, etc. We have purposely put the question in this form, that we may be able better to meet a wide spread and destructive sentiment, and a sophism of the adversary which is doing fearful execution with christian consistency.

This "*may do*," or "*may not do*," covers a wide field in the estimation of many. They seem to have the idea that God has left a large portion of the trifling affairs of life *optional*! But in his sight, there is never a *may* without a MUST! In other words, nothing is left strictly optional. Everything is stern, unyielding duty, one way or the other. In reference to everything, it must be said, it is our duty to do, or it is our duty not to do. There is no neutral ground, which the christian may occupy or not, and be equally innocent in either case. If we may innocently do, it is our duty to do, and our guilt if we do not, and *vice versa*!

How far, then, is it our duty to conform to the customs and fashions of the world? Ans. As far as we can in things *strictly indifferent*, and when no compromise of principle is involved. Further than this no one can innocently go under any pretense. If we adopt any other conclusion than this, there will be no landmarks left. The whole field will be open to the caprice of every one, with no limits, and no safeguards: for if we say that principle may be violated at all, every one will be at liberty to say how far he may violate it; and thus it may be carried from one degree of transgression to another, till the whole principle is swept away.

No sacrifice of principle is ever necessary for usefulness; for consistency is the very soul of usefulness.

Another reason, nearly akin to the one just considered, is, "I wear them because others do." As if companionship in iniquity possessed a purifying tendency. If five hundred men combine together to pillage and steal, is it any the less sin for each, than if he alone were guilty? If so, then the quickest way to annihilate sin in our world is to all be as bad as we can, so that the large number of transgressors may make us all innocent in transgression.

But can the prevalence of any wrong justify its commission? We answer, It can, if it can change its nature, and make [illegible] cannot? But all

wrong is some transgression of a Divine law; and whether the transgressions be few or many, each one is transgression still. Wrong is wrong at all times, and under all circumstances. And "every transgression and disobedience will receive its just recompense of reward." If a multitude of transgressions can absolve us from the duty of obedience, the wonder is that the whole world has not long ago received complete absolution from all duty, and all law become obsolete. But "thou shalt not follow a multitude to do evil," is the caution of Wisdom, and the counsel of safety.

Others say, "It is well enough for those who make a high profession to avoid them; but for ordinary christians, it makes but little difference." I answer, if it is inconsistent for them, it is *equally* inconsistent for you; I say *equally inconsistent*; for, if you do not make such a profession, you *ought to*, and hence, in view of your obligations to God and your own soul, you are just as inconsistent as they. Besides, if, as you say, "it makes but little difference," that *little* is the fearful one of obedience or disobedience. Let eternity say whether such a difference is little or great. "But we do not expect to obey in every little particular." Then, I reply, you are founding your hopes of heaven upon a deathbed repentance, concerning these little particulars; or you are just as really presuming upon God's mercy to save you, *notwithstanding these defects*, as is the believer in universal salvation.

* * * * * *

3d. Because its first principle and sustaining energy is pride of heart.

This proposition will be stoutly denied. Few will acknowledge a care for such ornaments, much less pride in them. Yet no amount of persuasion will induce them to lay them aside. And if the propriety of discontinuing their use be but hinted, the impatient or defiant glance, or scornful smile, prove *how little* they are regarded. Little as it is, they will sooner forfeit the esteem, and pain the hearts of fellow-christians, or their ministers, than forego it.

Others assert that they wear them "for the sake of the giver." But would they use a lottery or theatre ticket because it was a gift? Would they wear a stolen watch because a present? Why, then make so great a distinction, when there is no difference? He who uses money for such purposes *robs God*, and she who wears the purchased article shares in the iniquity. The truth is, this very trust in such shallow pretenses proves conclusively that the *love* of the thing lies beneath, and, however much it may be concealed from the individual, pride and *pride alone*, is the foundation, as the universal judgment of mankind asserts—*there* let the stigma rest, and let them who will assume it.

Others wear them, "because they look so much better with them." I have supposed that when the poet said,

"Beauty when unadorned is adorned the most,"

he uttered a philosophical truth, as well as a gem of rhetoric, but it seems that now that truth is obsolete, and beauty needs a little fixing up to be passable. "Oh no, the really beautiful do not need such things, but plain kind of people!" Well, let us have a distinct understanding, only the homely, then, need wear such adornments, so that the fact of wearing them is to be considered as an acknowledgment that you are—not beautiful! But is the reason valid? If so, let us act upon the suggestion, and bid our ministers to preach only when the truth can have such important accessories as good looks always give, and if the comeliness is not there by the stamp of nature, why, let the jeweler supply the defect. How much more graceful a jeweled hand would look, waving in oratorical gesticulations during each polished period of a discourse than the plain, unadorned hands of our present ministers. What a vast improvement, too, might be made by just supplanting the plain bosom buttons with the golden studs, and adorning it with a splendid pin! How nicely, too, a heavy chain would contrast with the jetty color of his vest, and how brilliantly the golden-headed cane would flash back the reflected rays from the jeweled rings. Oh, that would be superb! And with what a grace he would then rise, and preach from "Come out from among them, and be ye separate," etc., after singing that beautiful hymn,

"While in this region here below,
No other good will I pursue;
I'll bid this world of noise and show,
With all its glittering snares, adieu."

And if the world should dare to hint that he was not just right, every member could at once reply, "O, he looks so much better!" and this would be the spell that should effectually silence all objections. But, seriously, christian, can you afford to "look better" externally, at the expense of the guilt necessarily induced in breaking a command of God?

Another wears them "because she likes to see them." So may she also like to see a dance, or a play at the theatre; but would she therefore dance, or attend the theatre? Yet these are not as plainly prohibited as is the very course she is pursuing in wearing these adornments. "Oh! consistency, thou art a jewel!"

4th. Because it is depreciating their character in the estimation of the world. Bad as the world is, it still admires re[illegible] religious principle, and makes the inconsistent professor [illegible] beneath the scourge of its ridicule. When we were of the world, we regarded such practices as unbecoming in the christian; and, rest assured, the world is no more lenient, or *erring* in its judgment *now*, than then. The unconverted and the ill-disposed love to make such fashionable professors the scape-goats for their iniquity, and they always intrench themselves behind their defects, for safety from the shafts of conviction or remorse. The church feels this in all her borders, and hence arises the despondent cry—"We can never prosper with such professors in our midst." A monstrous wrong is here! and *common honesty* ought to lead such professors to forsake their evil practices, or leave the church, that she may no longer be stigmatized by their example.

We have before referred to the importance of consistent christian example, and here recall it, in order to present it as our *chief reliance* in the aggressive movements of christianity. As such, God designed it ever to be considered, and hence he so strongly insists upon it. Next to the direct agency of his own Spirit, this is the hope and the dependence of the church, and the salvation of the world. Whatever, then, mars this example, undermines, to the same extent (if not the foundation stones, at least,) the supporting pillars of the world's hope.

5th. Because it is a sinful use of the Lord's property.

We here assume that no one has a moral right to spend a single penny, except in accordance with God's will. Is it, then, in harmony with his will to violate his own command? "Whose adorning let it not be," etc.

"The earth is the Lord's and the fullness thereof." "The silver and the gold are his," and you, poor mortal, have nothing, *absolutely nothing* in your own right. That which you possess is only loaned for a time, and if your Lord, when he shall come, finds that you have squandered the means which, if faithfully employed, might have saved priceless souls, fearful will be the account of your stewardship! * * * *

How few there are but what have the price of a soul upon their person! If you knew that every $18 which you give would save a soul, how would you spend your money? Yet statistics show this to be a fact.

O christian! consider this matter well! eternal interests may rest upon the use of a single dime!

Selections.

The Wall of Self-Denial.

This image among the Life Thoughts of Rev. H. W. Beecher, should lead many a one to such musings as these. Yes, it is even so. This is a wall of which I have thought too little; one which I have never constructed, or kept up with sufficient care. By such neglect, I see that I have suffered great losses of most valuable goods. Often, as I may say in figure, has a valuable beast escaped from my pastures, and often have I suffered from the incursions of depredators upon my garden and fields. More than half that I might have now been worth in the better treasures of life has, I doubt not, been taken from me in this way. But there is more to regret. I have been so long accustomed to a culpable neglect in this matter, that I can hardly hope to establish myself in a true practice. Much have I meditated upon the subject, many good resolutions have I made, but temptations, coming as old friends and eager for their usual entertainment, are with great difficulty resisted. Habits, running in the old ruts, carry me along so much more pleasantly than any attempts to keep new tracks, I am too often persuaded to give up the contest and risk all possible consequences. This I know to be unreasonable, unmanly, even foolish, but still I find it difficult to establish any considerable amendment of practice.

These thoughts are sufficiently humiliating, and they ought to have a salutary effect. But how true the bitter reflection of the poet Young!

"'Tis not in folly, not to scorn a fool,
And scarce in human wisdom to do more."

Is there no divine wisdom within our reach, by which we can do, as well as know, what the merest common sense so obviously requires?

Let us add, as a farther inducement to the stern efforts that may be required for our s[e]ndment, Self-denial is not merely a wall, the erection and keeping up of which is absolutely necessary to the security of all our best possessions; it is a tonic and stimulant of our spiritual existence, indispensable to our efficiency in every good work. Many a one, whose life is of comparatively small value, might, by the practice of this single virtue, be raised up to the dignity of a benefactor of his race. Self-indulgence, in even small matters, is a perpetual interference with the real discharge of the higher duties of life. With various customary and mechanical functions, it may have little to do, but wherever mental energies are concerned, or stern volitions needed, the absence of this ministering spirit is a drawback of the most serious character.

Especially is this the case in regard to pious activities, where conscience plays so large a part. A sense of habitual sinning in the refusal to deny ourselves, seems to erect an almost impassable barrier between us and the sphere of activity where the presence of God must be felt. There is a sense of incongruity between a sinner's character and a saint's work, which can hardly be for a moment resisted. Then, too, we cannot avoid the apprehension, that in all such works we require Divine assistance; and that we are so separated from God by our sin, as to put the hope of his co-operation out of the question.

[illegible] self-renunciation alone can the entrance upon real life be said to begin;" and, of course, any signal failure here must issue in everlasting [illegible].—*Protestant Churchman.*

How to bear Little Troubles.

There is a kind of narrowness into which, in our every-day experiences, we are apt to fall, and against which we should most carefully guard. When a man who is in perfect health has a wound inflicted upon him,—a wound in his foot, a cut in his finger, a pain in his hand—he is almost always sure to feel, even though it be only a small part that is suffering, and the suffering itself be unworthy of the name, that the perfect soundness of all the rest of his body counts as nothing; and a little annoyance is magnified into a universal pain. Only a single point may be hurt, and yet he feels himself clothed with uneasiness, or with a garment of torture. So God may send ten thousand mercies upon us, but if there happen to be only one discomfort among them, one little worry, or fret, or bicker, all the mercies and all the comforts are forgotten, and count as nothing! One little trouble is enough to set them all aside! There may be an innumerable train of mercies which, if they were stopped one by one, and questioned, would seem like angels bearing God's gifts in their hands! But we forget them all, in the remembrance of the most trivial inconvenience! A man may go about all the day long—discontented, fretting, out of humor—who, at evening, on asking himself the question, "What has ailed me to-day?" may be filled with shame on being unable to tell! The annoyance is so small and slight that he cannot recognise it, yet, its power over him is almost incredible. He is equally ashamed with the cause and the result.

We may fall into such a state merely through indifference, and remain there simply because we have fallen into it, and make no effort to get out. When a man starts wrong early in the morning, unless he is careful to set himself right before he has gone far, he will hardly be able to straighten out his crookedness until noon or afternoon—if haply then, for a man is like a large ship—he cannot turn round in a small space, and must make his sweep in a large curve. If we wake up with a heavenly mind, we are apt to carry it with us through the day, but if we wake up with a fretful, peevish, discontented disposition, we are apt to carry that all the day, and all the next day too! I have comforted myself, and risen out of this state of mind, by saying to myself, "Well, you are in trouble, something has come upon you which is painful, but will you let it clasp its arms around you, and shut you in its embrace from the sight and touch of all the many other things that are accounted joys? Will you suffer yourself to be saddled and ridden by it?" It is well to remember that there is a way of overcoming present troubles by a remembrance of present mercies. The apostle Paul knew this, and so exhorted us to "look unto Jesus, who, for the joy that was set before him, endured the cross, despising the shame." All that Christ had to bear, he bore patiently,—he carried his sorrow about with him as a very little thing. Why? Because of the "*joy that was set before him!*" O, let us apply the exhortation faithfully to ourselves, and when we are worried, and tempted to give way to vexation, let us seek a sweet relief in the thought of the blessedness that is set before us to be an inheritance for ever!—*Beecher.*

The First Printed Book.

It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied, was the production of the Holy Bible. This was accomplished at Mentz, between the years 1450 and 1455. Guttenburg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page or even an entire sheet which was then produced, there might have been less occasion to have noticed it, but there was something in the whole character of the affair, which, if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. The work contained twelve hundred and eighty-two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual, and mechanical labor; and yet, for a long time after it had been finished and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Grenville collection. One is in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being a copy in the libraries of Oxford, Edinburgh and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as $1800.

Thus, as if to mark the noblest purpose to which the art would ever be applied, the *first* book printed with movable types was the Bible.—*N. Y. Sun.*

Reading for Youth.

Short Sermon for the Little Folks.

Many of our little friends have by some means given themselves a very foolish habit of making use of many words and phrases which are of no use to any one, and do not at all relieve the mind of the speaker. This practice is not only very foolish and silly, but it is decidedly wrong. Let me illustrate this by a case in point. Here is Harry Hills, a smart little boy of six or seven summers, loved by all who knew him. His mother is our neighbor, and a low, picket fence divides our gardens. A few days ago, while I was weeding a plot near the fence, I heard some one exclaim impatiently:

"By jimminy, that's too mean."

I looked up and saw Harry, who colored up to the roots of his hair as I asked:

"What's too mean?"

"[illegible] you see I was raking here in the garden, and my rake caught in a root, and three of the teeth came out."

"Yes, Harry, I see; but suppose all the teeth had come out, or even the rake broke so that it would be impossible to mend it, is that any reason you should swear about it?"

"But I didn't swear, I only said——"

"Yes, Harry, I am sorry to say you did. By jimminy, is just as much an oath as is any other. By any thing, no matter how small, is swearing, and the fact is you take an oath. Do you understand?"

Harry did, and the bright tears rolled down his cheeks as I talked to him of "little oaths," and showed him the step was small from these to the time when he would, without thinking, take the name of his Creator in vain.

Since that time I have not heard Harry use any word not necessary to show his meaning. Children, think of this, and remember to "swear not at all."—*Independent.*

Counsels to the Young.

Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits though the day may be a dark one.

"Troubles never last forever,
The darkest day will pass away!"

If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promise, a man or child may be cheerful.

"Never despair when fog's in the air,
A sunshiny morning will come without warning!"

Mind what you run after! Never be content with a bubble that will burst, or a firewood that will end in smoke and darkness. But that which you can keep, and which is worth keeping.

"Something sterling that will stay
When gold and silver fly away!"

Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

"He that revengeth knows no rest;
The meek possess a peaceful breast."

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and by little great things are completed.

"Water falling day by day,
Wears the hardest rock away."

And so repeated kindnesses will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lessons well. A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his clothes in earnest, and sings while he works, is the man for me.

"A cheerful spirit gets on quick;
A grumbler in the mud will stick."

Evil thoughts are worse enemies than lions and tigers, for we can get out of the way of wild beasts—but bad thoughts win their way everywhere. Keep your heads and hearts full of good thoughts, that bad thoughts may not find room.

"Be on your guard, and strive and pray,
To drive all evil thoughts away."

Faith.

Not long ago, a great drought prevailed in some of the midland counties of England. Several pious farmers, who dreaded lest their expected crops should perish for lack of moisture, agreed, with their pastor and others to have special prayer, to petition God to send the needed rain. They met accordingly, and the minister coming early, had time to exchange kindly greetings with several of his flock. He was surprised to see one of his little Sunday school scholars bending under the weight of a huge old family umbrella. "Why, Mary," said he, "what made you bring that umbrella on such a lovely morning as this?"

The child, gazing on his face with evident surprise at the inquiry, replied, "Why, sir, I thought as we were going to pray to God for rain, I'd be sure to want the umbrella."

The minister smiled on her, and the services soon after commenced. While they were praying, the wind rose: the sky, before so clear and bright, became overcast with clouds, and soon, amidst vivid flashes of lightning and heavy peals of thunder, a storm of rain deluged the country. Those who attended the service, unprepared to receive the blessings they sought, reached their homes drenched and soaked, whilst Mary and her minister returned together under the family umbrella.

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[illegible]
[illegible] Peter [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Of [illegible] pleadings won
The [illegible] "My beloved Son!"

"I know him not!" Him whom Tabor's height
[illegible] glory that he wore of erst,
When [illegible] sang at the gates of light,
[illegible] in splendor burst!
Ay, [illegible] heart of love could weep
Soft, [illegible] where Lazarus lay asleep,
With [illegible] voice unbound that slumber's [illegible]
And called him back to life and love again!

"I know him not!" The perjured Peter stood
[illegible] with loud and angry vehemence,
'Mid the fierce rabble, thirsting for the blood,
The life-blood of unspotted innocence.
When He turned softly toward him with that mien
Of solemn sweetness, mournful yet serene;
Turned toward him with those calm, majestic eyes,
Full of the patient love that never dies!

He looked upon him;—no reproachful word,
No stern upbraidings, though the rankling dart
Still deeper pierced his soul; yet was a sword
[illegible] in fiery Peter's heart!
The tide of love, which sudden fear but now
Had made to ebb, back with impetuous flow
Came rolling—ah! how could it but arise
To meet the love and sorrow of His eyes?

And he remembered then the ardent vow,
And the Lord's warning breathed so tenderly,
When that mysterious anguish dewed his brow,
Under the olives of Gethsemane.
Heart stricken from that presence Peter went,
And the young morning in the orient
Saw with her dewy eye the deep offence
Blotted by gushing tears of penitence!

H. E. A.—*Independent.*

For the Crisis.

The First and Second Adam.

BY ELD. J. S. WHITE.

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Cor. 15. 45

Whiting, in his translation, renders the above passage thus: "The first man Adam became a living being, the last Adam a life-giving spirit."

The passage expresses the analogy and difference between the two persons named. Both are called Adam; hence a likeness. One was made a living soul, the other a quickening spirit; hence a difference.—These two points we shall notice in this subject.

1. Adam the first was made a living soul,—a living being. How he was thus made, we are informed in his history, Gen. 1: 26, 27,—"And God said: Let us make man in our image, after our likeness . . . . so God created man in his own image, in the image of God created he him; male and female created he them." Chap. 2: 7;—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" or living being.

It is plainly true, that the words made, created, and formed, in this connection, have the same meaning. Should it be said that the word created must differ in meaning from the words made and formed, because it sometimes has the meaning of something created from nothing; we reply that this word is applied to the woman; and we are informed that she was made of the rib taken from Adam. The words image and likeness are used in this connection, not to express good character, or moral likeness, for that would imply that there was an immoral likeness in which God might have created man. The connection shows that these words express the difference between the formation of man and the formation of the other beings which the Lord had made. After the formation of the fish of the sea, fowl of the air, beasts and creeping things of the earth, it is said, "Let us make *man* in our image, after *our likeness.*" This is expressive of the contrast between the form of the man and the form of the beast.

These terms are used in the same sense in the following places; Gen. 5: 1, 3;—"In the day that God created man, in the likeness of God made he him. . . . And Adam . . . begat a son in his own likeness, after his image." 1 Cor. 11: 7;—"For a man indeed [illegible] cover his head, forasmuch as he is the image and glory of God." Not is [illegible] morally, but so in his formation, [illegible], compared with all [illegible] connected with this earth [illegible] made. Rom. 8: 3;—God [illegible] Son in the likeness of sinful flesh." Phil. 2: 7;—"Was made in the likeness of men." Surely, the word likeness [illegible] places, does not refer to [illegible]. Besides, moral character is based on life, thought and action. Therefore [illegible] no moral character before he lived. But he was created in the image of God, and that, of course, before he lived. Therefore the word image can have no reference to character, but to his [illegible] form. After he was made in the [illegible] of God, God breathed into his nostrils the breath of life, and he became a living soul.

[illegible] objection can be raised to this [illegible] that God has no [illegible]. He is represented [illegible] as having the form of [illegible] God is a spirit? [illegible]
[illegible]

finished. But [illegible] material besides flesh and bones.

The last Adam was made a quickening spirit. He was the seed of David according to the flesh. He was born of a woman; hence the son of man. He was begotten of the Holy Ghost; hence the Son of God: divinity and humanity harmoniously blended. It was necessary that he, by whom the worlds were made, should come into the world in this manner in order to stand in the relation of the second Adam to redeem what the first lost. Jesus assumed the form of man—took man's place in the flesh, and under the law. By so doing he could honor the law in his obedience, and then could lay down his life for the sinner; and so answer the demands of the law against the sinner, as that he can be saved on condition he believes in Jesus and accepts his offering. God can be just and justify him that believeth in his Son.

John 5: 21;—"For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Verse 26;—"For as the Father hath life in himself; so hath he given to the Son to have life in himself." He is the resurrection and life. In him is eternal life. He will quicken the dead, and raise them to life eternal, who believe in him. Hence he is a quickening spirit.

2. The first Adam was placed on probation to form a character for himself, and by so doing to secure eternal life offered to him. Had he obeyed all the laws of his being he would have been entitled to life and immortality. The principle of probation on which Adam was placed was obey, and live, or, disobey and cease to live,—obey and remain a living soul, or, disobey and cease to be a living soul. Death, in all its forms, has come on man for sin. Adam was told that, "*because* thou hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it," etc., "unto dust shalt thou return." Said the apostle,—"The body is dead because of sin." Adam, by his sin, failed of eternal life, and lost every thing God gave him. He lost the garden, the tree of life, the earth as it was when God made it, peace with his Creator, and his life. When he died, his spirit returned to God who gave it; consequently he lost that, and *he* returned to the ground from whence he was taken, and had nothing left.

So Christ, the last Adam, as man, was placed on probation. He, too, formed a character for himself. He was submitted to trial, to temptation, and to suffering. In the midst of all he kept all the law to which he was subject. The Captain of our salvation was made perfect through suffering. See Heb. 2: 10. He was thus perfected, as the faith of Abraham was made perfect by his works. He had faith before the trial referred to, but it remained to be proved that his faith would endure the trial. So Christ was perfect before any severe suffering, still by his suffering was his character known and established. He was, therefore, entitled to life. He could claim, in justice, an exemption from death. Justice said, he shall not die. But had he done nothing more, he would have secured life for himself, and for no more. Having perfected himself, he became a proper subject to help others out of sin and death. Hence is it said, "And being made perfect, he became the author of eternal salvation unto all that obey him."—Heb. 5: 9. As by the first Adam's "disobedience many were made sinners, so by the obedience of one (the last Adam) many shall be made righteous."—Rom. 5: 19. The first man's sin prepared the way for the sin and ruin of his offspring. On the other hand, the righteousness of Christ has prepared the way for their salvation.

Christ laid down his life for the sinner. Not for himself, not as a martyr, but to satisfy the just demands of the law against the sinner. Justice says, let the sinner die. Mercy says, let him live. Not, however, to the expense of justice, but in harmony with it. The law demands the life of the sinner. Christ was not a sinner, hence the law had no such demand on him.

The following are some of the scriptures which show that Christ's death was to meet the demand of the law against us. "But God commendeth his love toward us, in that while we were yet sinners Christ died for us. For when we were yet without strength, in due time Christ died for the ungodly."—Rom. 5: 6, 8. "Who was delivered for our offences, and was raised again for our justification."—Rom. 4: 25. "For even Christ our passover is sacrificed for us."—1 Cor. 5: 8. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4: 10. "Who his own self bear our sins in his own body on the tree."—1 Peter 2: 24. "Because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bear the sin of many, and made intercession for the transgressors."—Isa. 53: 12. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."—2 Cor. 5: 21. "Christ the end of the law for righteousness to every one that believeth."

By faith we have reconciliation to God [illegible]
[illegible] Christ gave his life to meet the de[illegible] of the law against the sinner [illegible]

ed, the law requires his life. Christ having obeyed, his death can be set to the sinner's account. So it is, and the law is satisfied. Hence God can be just and justify him that believeth in Jesus. So mercy and truth meet together; righteousness and peace embrace each other.—Psa. 85: 10.

(To be continued.)

For the Crisis.

We're Passing Away.

AIR.—"*Carrier Dove.*"

We're passing away, but we're homeward bound;
We shall meet where the holy ones dwell,
Where the sweet gliding waters of life are found,
And the songs of the ransomed swell.
Here, bitter drops flow in our sweetest cups,
And thorns are in all our flowers,
But we'll drink from the fount where angels sup,
And roam 'mid thornless bowers.

We have tempests to brave, and rough surges to breast,
We have sighing, and sadness, and gloom;
But lightly they sit, as a gossamer vest,
For we're going where joys ever bloom.
Oft the unbidden tear forth in bitterness steals,
And the form goes low bending with pain,
And the spirit is pressed with the woes that it feels,
But, oh! why should we ever complain?

We have trials too, but we'll leave them all
At the gate of our Eden home,
Why speak of the pain, of the thorn, of the gall,
When the glory so soon is to come?
We shall meet our King on his bridal morn,
Who a costly ransom hath given,
To waft us away from the fires that burn,
To the glory-clad mountains of heaven.

Then, brother, cheer up and gather thy wings
For thy long-sought Eden home;
For hearken! the trumpet's glad echo rings,
And the angels are bidding thee come.
We're passing away, but we're homeward bound,
We shall meet where the holy ones dwell,
Where the sweet gliding waters of life are found,
And the heart never sighs Farewell!

E. J. K.

From "The Gift of Power"

Christian Obligations.

BY REV. S. H. PLATT.

(Continued from No. 5.)

Here we are met with the plea, "But it is fashionable" As if the christian must follow the dictates of fashion, however opposed to gospel principles, and into whatever labyrinth of inconsistency the fickle goddess may lead. Fashion, in the estimation of many, seems a kind of magic crucible, which possesses ample power to transmute whatever may come within its influence into the very gold of righteousness. So that, whatever principle may be sacrificed in the pursuit of her gaudy bubbles, it is all right, because, forsooth, "*it is the fashion.*" Away with such morality as this! It is the moral code of the arch enemy himself! and yet it is the main reason given, by a great portion of those who profess the religion of the cross, for violating as plain and express a command as can be found in the Bible "Is it not right, then, (says one) to follow the fashion?" Here the question arises, How far is it the christian's duty to follow the customs and fashions of the world? Mark the phraseology! It is not how far *may* he thus conform, etc; but how far is it his *duty* to conform, etc. We have purposely put the question in this form, that we may be able better to meet a wide spread and destructive sentiment, and a sophism of the adversary, which is doing fearful execution with christian consistency.

This "*may do,*" or "*may not do,*" covers a wide field in the estimation of many They seem to have the idea that God has left a large portion of the trifling affairs of life *optional!* But in his sight, there is never a *may* without a MUST! In other words, nothing is left strictly optional. Everything is stern, unyielding duty, one way or the other. In reference to everything, it must be said, it is our duty to do, or it is our duty not to do. There is no neutral ground, which the christian may occupy or not, and be equally innocent in either case. If we may innocently do, it is our duty to do, and our guilt if we do not, and *vice versa!*

How far, then, is it our duty to conform to the customs and fashions of the world? Ans. As far as we can in things *strictly indifferent*, and when no compromise of principle is involved. Further than this no one can innocently go under any pretense. If we adopt any other conclusion than this, there will be no landmarks left. The whole field will be open to the caprice of every one, with no limits, and no safeguards: for if we say that principle may be violated at all, every one will be at liberty to say how far he may violate it; and thus it may be carried from one degree of transgression to another, till the whole principle is swept away.

No sacrifice of principle is ever necessary for usefulness; for consistency is the very soul of usefulness.

Another reason, nearly akin to the one just considered, is, "I wear them because others do." As if companionship in iniquity possessed a purifying tendency. If five hundred men combine together to pillage and steal, is it any the less sin for each, than if he alone were guilty? If so, then the quickest way to annihilate sin in our world is to all be as bad as we can, so that the large number of transgressors may make us all innocent in transgression.

Between the prevalence of any wrong [illegible]
[illegible]

wrong in every transgression of a Divine law, and whether that transgression be few or many, each one is transgression still. Wrong is wrong at all times, and under all circumstances. And "every transgression and disobedience will receive its just recompense of reward." If a multitude of transgressions can absolve us from the duty of obedience, the wonder is that the whole world has not long ago received complete absolution from all duty, and all law become obsolete. But "thou shalt not follow a multitude to do evil," is the caution of Wisdom, and the counsel of safety.

Others say, "It is well enough for those who make a high profession to avoid them; but for ordinary christians, it makes but little difference." I answer, if it is inconsistent for them, it is *equally* inconsistent for you; I say *equally inconsistent;* for, if you do not make such a profession, you *ought to*, and hence, in view of your obligations to God and your own soul, you are just as inconsistent as they. Besides, if, as you say, "it makes but little difference," that *little* is the fearful one of obedience or disobedience. Let eternity say whether such a difference is little or great. "But we do not expect to obey in every little particular." Then, I reply, you are founding your hopes of heaven upon a deathbed repentance, concerning these little particulars; or you are just as really presuming upon God's mercy to save you, *notwithstanding these defects*, as is the believer in universal salvation.

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3d. Because its first principle and sustaining energy is pride of heart.

This proposition will be stoutly denied. Few will acknowledge a care for such ornaments, much less pride in them. Yet no amount of persuasion will induce them to lay them aside. And if the propriety of discontinuing their use be but hinted, the impatient or defiant glance, or scornful smile, prove *how little* they are regarded. Little as it is, they will sooner forfeit the esteem, and pain the hearts of fellow-christians, or their ministers, than forego it.

Others assert that they wear them "for the sake of the giver." But would they use a lottery or theatre ticket because it was a gift? Would they wear a stolen watch because a present? Why, then make so great a distinction, when there is no difference? He who uses money for such purposes *robs God*, and she who wears the purchased article shares in the iniquity The truth is, this very trust in such shallow pretenses proves conclusively that the *love* of the thing lies beneath, and, however much it may be concealed from the individual, pride and *pride alone*, is the foundation, as the universal judgment of mankind asserts—*there* let the stigma rest, and let them who will assume it.

Others wear them, "because they look so much better with them." I have supposed that when the poet said,

"Beauty when unadorned is adorned the most,"

he uttered a philosophical truth, as well as a gem of rhetoric, but it seems that now that truth is obsolete, and beauty needs a little fixing up to be passable. "Oh no, the really beautiful do not need such things, but plain kind of people!" Well, let us have a distinct understanding, only the homely, then, need wear such adornments, so that the fact of wearing them is to be considered as an acknowledgment that you are—not beautiful! But is the reason valid? If so, let us act upon the suggestion, and bid our ministers to preach only when the truth can have such important accessories as good looks always give, and if the comeliness is not there by the stamp of nature, why, let the jeweler supply the defect How much more graceful a jeweled hand would look, waving in oratorical gesticulations during each polished period of a discourse, than the plain, unadorned hands of our present ministers. What a vast improvement, too, might be made by just supplanting the plain bosom buttons with the golden studs, and adorning it with a splendid pin! How nicely, too, a heavy chain would contrast with the jetty color of his vest, and how brilliantly the golden-headed cane would flash back the reflected rays from the jeweled rings. Oh, that would be superb! And with what a grace he would then rise, and preach from "Come out from among them, and be ye separate." etc., after singing that beautiful hymn.

"While in this region here below,
No other good will I pursue;
I'll bid this world of noise and show,
With all its glittering snares, adieu."

And if the world should dare to hint that he was not just right, every member could at once reply, "O, he looks so much better!" and this would be the spell that should effectually silence all objections. But, seriously, christian, can you afford to "look better" externally, at the expense of the guilt necessarily induced in breaking a command of God?

Another wears them "because she likes to see them." So may she also like to see a dance, or a play at the theatre; but would she therefore dance, or attend the theatre? Yet these are not as plainly prohibited as is the very course she is pursuing in wearing these adornments. "Oh! consistency, thou art a jewel!"

4th. Because it is depreciating their [illegible] of the world. [illegible] as the world is [illegible]

[illegible] principle, and makes the inconsistent professor [illegible] beneath the scourge of its ridicule. When we were of the world, we regarded such practices as unbecoming in the christian; and, rest assured, the world is no more lenient, or *erring* in its judgment *now*, than then. The unconverted and the ill-disposed love to make such fashionable professors the scape-goats for their iniquity, and they always intrench themselves behind their defects, for safety from the shafts of conviction or remorse. The church feels this in all her borders, and hence arises the despondent cry—"We can never prosper with such professors in our midst." A monstrous wrong is here! and *common honesty* ought to lead such professors to forsake their evil practices, or leave the church, that she may no longer be stigmatized by their example.

We have before referred to the importance of consistent christian example, and here recall it, in order to present it as our *chief reliance* in the aggressive movements of christianity. As such, God designed it ever to be considered, and hence he so strongly insists upon it. Next to the direct agency of his own Spirit, this is the hope and the dependence of the church, and the salvation of the world. Whatever, then, mars this example, undermines, to the same extent (if not the foundation stones, at least,) the supporting pillars of the world's hope.

5th. Because it is a sinful use of the Lord's property.

We here assume that no one has a moral right to spend a single penny, except in accordance with God's will. Is it, then, in harmony with his will to violate his own command? "Whose adorning let it not be," etc.

"The earth is the Lord's and the fullness thereof." "The silver and the gold are his," and you, poor mortal, have nothing, *absolutely nothing* in your own right. That which you possess is only loaned for a time, and if your Lord, when he shall come, finds that you have squandered the means which, if faithfully employed, might have saved priceless souls, fearful will be the account of your stewardship! * * * *

How few there are but what have the price of a soul upon their person! If you knew that every $18 which you give would save a soul, how would you spend your money? Yet statistics show this to be a fact.

O christian! consider this matter well: eternal interests may rest upon the use of a single dime!

Selections.

The Wall of Self-Denial.

This image among the Life Thoughts of Rev. H. W. Beecher, should lead many a one to such musings as these. Yes, it is even so. This is a wall of which I have thought too little; one which I have never constructed, or kept up with sufficient care. By such neglect, I see that I have suffered great losses of most valuable goods. Often, as I may say in figure, has a valuable beast escaped from my pastures, and often have I suffered from the incursions of depredators upon my garden and fields. More than half that I might have now been worth in the better treasures of life has, I doubt not, been taken from me in this way. But there is more to regret. I have been so long accustomed to a culpable neglect in this matter, that I can hardly hope to establish myself in a true practice. Much have I meditated upon the subject; many good resolutions have I made; but temptations, coming as old friends and eager for their usual entertainment, are with great difficulty resisted. Habits, running in the old ruts, carry me along so much more pleasantly than any attempts to keep new tracks, I am too often persuaded to give up the contest and risk all possible consequences. This I know to be unreasonable, unmanly, even foolish; but still I find it difficult to establish any considerable amendment of practice.

These thoughts are sufficiently humiliating; and they ought to have a salutary effect. But how true the bitter reflection of the poet Young!

"'Tis not in folly, not to scorn a fool,
And scarce in human wisdom to do more."

Is there no divine wisdom within our reach, by which we can do, as well as know, what the merest common sense so obviously requires?

Let us add, as a farther inducement to the stern efforts that may be required for our [illegible] endeavor, Self-denial is not merely a wall, the erection and keeping up of which is absolutely necessary to the security of all our best possessions; it is a tonic and stimulant of our spiritual existence, indispensable to our efficiency in every good work. Many a one, whose life is of comparatively small value, might, by the practice of this single virtue, be raised up to the dignity of a benefactor of his race. Self-indulgence, in even small matters, is a perpetual interference with the real discharge of the higher duties of life. With various customary and mechanical functions, it may have little to do; but wherever mental energies are concerned, or stern volitions needed, the absence of this ministering spirit is a drawback of the most serious character.

Especially is this the case in regard to pious activities, where conscience plays so large a part. A sense of habitual sinning in the refusal to deny ourselves, seems to erect an almost impassable barrier between us and the sphere of activity where the presence of God must be felt. There is a sense of incongruity between a sinner's character and a saint's work, which can hardly be for a moment resisted. Then, too, we cannot avoid the apprehension, that in all such works we require Divine assistance; and that we are [illegible] from God by [illegible]

[illegible] philosopher said, [illegible] self-renunciation alone can the entrance upon real life be said to begin;" and, of course, any signal failure here must issue in everlasting death.—*Protestant Churchman.*

How to bear Little Troubles.

There is a kind of narrowness into which, in our every-day experiences, we are apt to fall, and against which we should most carefully guard. When a man who is in perfect health has a wound inflicted upon him,—a wound in his foot, a cut in his finger, a pain in his hand—he is almost always sure to feel, even though it be only a small part that is suffering, and the suffering itself be unworthy of the name, that the perfect soundness of all the rest of his body counts as nothing; and a little annoyance is magnified into a universal pain. Only a single point may be hurt, and yet he feels himself clothed with uneasiness, or with a garment of torture. So God may send ten thousand mercies upon us, but if there happen to be only one discomfort among them, one little worry, or fret, or bicker, all the mercies and all the comforts are forgotten, and count as nothing! One little trouble is enough to set them all aside! There may be an innumerable train of mercies which, if they were stopped one by one, and questioned, would seem like angels bearing God's gifts in their hands! But we forget them all, in the remembrance of the most trivial inconvenience! A man may go about all the day long—discontented, fretting, out of humor—who, at evening, on asking himself the question, "What has ailed me to-day?" may be filled with shame on being unable to tell! The annoyance is so small and slight that he cannot recognise it; yet, its power over him is almost incredible. He is equally ashamed with the cause and the result.

We may fall into such a state merely through indifference, and remain there simply because we have fallen into it, and make no effort to get out. When a man starts wrong early in the morning, unless he is careful to set himself right before he has gone far, he will hardly be able to straighten out his crookedness until noon or afternoon—if haply then, for a man is like a large ship—he cannot turn round in a small space, and must make his sweep in a large curve. If we wake up with a heavenly mind, we are apt to carry it with us through the day; but if we wake up with a fretful, peevish, discontented disposition, we are apt to carry that all the day, and all the next day too! I have comforted myself, and risen out of this state of mind, by saying to myself, "Well, you are in trouble; something has come upon you which is painful; but will you let it clasp its arms around you, and shut you in its embrace from the sight and touch of all the many other things that are accounted joys? Will you suffer yourself to be saddled and ridden by it?" It is well to remember that there is a way of overcoming present troubles by a remembrance of present mercies. The apostle Paul knew this, and so exhorted us to "look unto Jesus, who, for the joy that was set before him, endured the cross, despising the shame." All that Christ had to bear, he bore patiently,—he carried his sorrow about with him as a very little thing. Why? Because of the "*joy that was set before him!*" O, let us apply the exhortation faithfully to ourselves; and when we are worried, and tempted to give way to vexation, let us seek a sweet relief in the thought of the blessedness that is set before us to be an inheritance for ever!—*Beecher.*

The First Printed Book.

It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied, was the production of the Holy Bible. This was accomplished at Mentz, between the years 1450 and 1455. Guttenburg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page or even an entire sheet which was then produced, there might have been less occasion to have noticed it; but there was something in the whole character of the affair, which, if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. The work contained twelve hundred and eighty-two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual, and mechanical labor; and yet, for a long time after it had been finished and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Grenville collection. One is in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being a copy in the libraries of Oxford, Edinburgh and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as $1800.

Thus, as if to mark the noblest purpose to which the art would ever be applied, the *first* book printed with movable types was the Bible.—*N. Y. Sun.*

Reading for Youth.

Short Sermon for the Little Folks.

Many of our little friends have by some means given themselves a very foolish habit of making use of many words and phrases which are of no use to any one, and do not at all relieve the mind of the speaker. This practice is not only very foolish and silly, but it is decidedly wrong. Let me illustrate this by a case in point. Here is Harry Hills, a smart little boy of six or seven summers, loved by all who know him. His mother is our neighbor, and a low picket fence divides our gardens. A few days ago, while I was weeding a plot near the fence, I heard him exclaim impatiently:

"By jiminy, that's too mean."

I looked up and saw Harry, [illegible]

"What's too mean?" [illegible]

"Why, you [illegible] in the garden, and my rake caught in a root, and three of the teeth came out."

"Yes, Harry, I see; but suppose all the teeth had come out, [illegible] the rake broke so that it would be impossible to mend it, is that any reason you should swear about it?"

"But I didn't swear, I only said——"

"Yes, Harry, I am sorry to say you did. By jiminy, is just as much an oath as is any other. By any thing, no matter how small, is swearing, and the fact is you take an oath. Do you understand?"

Harry did, and the bright tears rolled down his cheeks as I talked to him of "little oaths," and showed him the step was small from these to the time when he would, without thinking, take the name of his Creator in vain.

Since that time I have not heard Harry use any word not necessary to show his meaning. Children, think of this, and remember to "swear not at all."—*Independent.*

Counsels to the Young.

Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits though the day may be a dark one.

"Troubles never last forever,
The darkest day will pass away!"

If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promise, a man or child may be cheerful.

"Never despair when fog's in the air,
A sunshiny morning will come without warning!"

Mind what you run after! Never be content with a bubble that will burst, or a firewood that will end in smoke and darkness. But that which you can keep, and which is worth keeping.

"Something sterling that will stay
When gold and silver fly away!"

Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

"He that revengeth knows no rest;
The meek possess a peaceful breast."

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and by little great things are completed.

"Water falling day by day,
Wears the hardest rock away."

And so repeated kindnesses will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lessons well. A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his clothes in earnest, and sings while he works, is the man for me.

"A cheerful spirit gets on quick;
A grumbler in the mud will stick."

Evil thoughts are worse enemies than lions and tigers, for we can get out of the way of wild beasts—but bad thoughts win their way everywhere. Keep your heads and hearts full of good thoughts, that bad thoughts may not find room.

"Be on your guard, and strive and pray,
To drive all evil thoughts away."

Faith.

Not long ago, a great drought prevailed in some of the midland counties of England. Several pious farmers, who dreaded lest their expected crops should perish for lack of moisture, agreed with their pastor and others to have special prayer, to petition God to send the needed rain. They met accordingly; and the minister coming early, had time to exchange kindly greetings with several of his flock. He was surprised to see one of his little Sunday school scholars bending under the weight of a huge old family umbrella. "Why, Mary," said he, "what made you bring that umbrella on such a lovely morning as this?"

The child, gazing on his face with evident surprise at the inquiry, replied, "Why, sir, I thought as we were going to pray to God for rain, I'd be sure to want the umbrella."

The minister smiled on her, and the services soon after commenced. While they were praying, the wind rose: the sky, before so clear and bright, became overcast with clouds, and soon, amidst vivid flashes of lightning and heavy peals of thunder, a storm of rain deluged the country. Those who attended the service, unprepared to receive the blessings they sought, reached their homes drenched and soaked, whilst Mary and her minister returned together under the family umbrella.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

The Far Off Land.

There is a far off land, they say,
A fairer land than this;
That never knew a dreary day
To dim its hallowed bliss.

It is a land of love, they say,
Where Hate doth ne'er defame;
Where Slander's tongue ne'er dims the ray
Of dawning life's bright name.

The pure and good of earth there dwell
Amid the angel throng,
And ever on the breezes swell
Their notes of magic song.

It hath a shore, a golden shore,
A tide of silver waves,
Which flow a smiling ocean o'er,
That hath no human graves.

It hath a river, clear and wide,
Begirt with scenes of joy;
All through the year, on either side,
Are fruits that never cloy.

Its city fair of gold is made,
All earth's outshining far;
Its gates with purest pearl inlaid,
Beam like a blazing star.

Triumphant swells the song of love
Along the perfumed air;
From all around, beneath, above,—
For all are holy there.

No cause of woe is ever known,
Disease and pain are fled,
For sin that happy clime hath flown—
None mourn the early dead.

And Beauty reigneth there for aye,
And clothes each form with grace,
Of holy Love's divine array,
That time can ne'er deface.

O for a home within that land,
All joys of earth I'll give!
And there to join the holy band,
A life for Christ I'll live.

ORRIN P. ALLEN.

Palmer, Mass.

For the Crisis.

The Three-fold Blessing of Immortality.

BY L. P. JUDSON.

In our common translation of the Scriptures, we have the word immortality used five times. In 1 Tim. 1 : 16 we are told that the Personage of whom Paul was speaking; "whom no man hath seen, nor can see:" *only* had immortality. In 2 Tim. 1 : 10, we are told that Christ has brought it to light. In Rom. 2 : 7, eternal life is promised to those who seek for it by patient continuance in well-doing. In 1 Cor. 15 : 53 we are told when we shall put it on; that it will be when the last trump shall sound; when the righteous dead shall be raised and the living righteous changed in a moment, in the twinkling of an eye; and in the 54th verse we are told what shall be brought to pass, when we shall have put on immortality; that *then* we obtain the victory over death and the grave.

Now this being the entire use of the term in the Bible, as we have it, our friends have been accustomed to construct, what I regard as an *incontrovertible* argument, showing that God only had that attribute originally; that Christ only hath as yet attained it; that man must seek for it in a proper way, if he would attain it; that it is a blessing foreign to man and that he must *put it on*; that he will *put it on* only in the resurrection state; and that *then* and *then only*, will man have gained the victory over death and the grave.

Here is consistency. Here are considerations that our opponents have not yet disposed of. This position they have not yet taken from us. I have seen no thoroughly [illegible] carefully labored effort to dislodge us [illegible]. Yet there is a moral obligation resting upon them to meet this point with all the weight of the interests involved in the subject.—By its relations to the honor due to Christ; by its relations to other doctrines; by its relations to the consistency and success of the church; they ought to examine these facts and answer these arguments fearlessly, candidly, conclusively; or else acknowledge that we have the truth.

[illegible] as the position is only [illegible] in [illegible] and its [illegible] lation realized, without referring to the language in which the Scriptures were written. The word immortality is not used in that portion of the Scriptures which was written in Hebrew. Only in the Greek, do we find the word. In this, we find three modes of expression, signifying perpetuity of existence in the future. The eternal life; the uncorruptness; and the cannot-die nature, or immortality in its true or correct sense.

The first of these is used many times, but the terms do not necessarily imply immortality. Life continued eternally would be eternal life; though the person did not possess a nature that *could not die*. This is said to be the gift of God *through Christ*. Christ is the almoner of this bounty of the Father; the dispenser of this good. He being the sole personage from whom it can be obtained, how are those to keep alive their own souls eternally, who have nothing to do with him? He having promised it *only to character* that is definitely pointed out, how are those to obtain it who possess an entirely opposite character? Here is another of our strong positions, to which we invite the attention of those who differ from us. The Bible says (Ps. 22; 29) that "*none can keep alive his own soul.*" Yet there are those who say the soul cannot die. But the controversy is not between them and us; it is between them and the Bible: between them and God. We stand only as God's helpers, as "workers together with God." But, leaving this plain contradiction for those to settle with the Bible who assume a position so directly at variance with it; we ask those christians who are in the light, to receive and enjoy the rich consolation which this feature of our hope is calculated to afford. Christ is the depositary of eternal life. No one else has it to confer. He has promised it to those who love and serve him. The Father has committed all judgment unto him, and he judges us worthy to receive it through grace. How sure, then, is the Christian, of living forever. Because Christ lives, he shall live also. But this is only one feature of the blessing in the immortal state. Others are in reserve.

Another term used to designate perpetuity of existence after the resurrection, signifies the exact and total opposite of corruption. This is twice rendered immortality, and is found in six other places in the Scriptures. It is used (Titus 2 : 7) to designate the purity of the doctrines we are to teach. What an admonition is here; and especially to ministers! We should seek to have our doctrines as free from corruption, as we hope to have our bodies in the resurrection state. How important that we be disciples, learners of Christ. In Eph. 6 . 24 it is used to express the quality of our love to Christ. It is there rendered "*sincerity.*" In 2 Tim. 1 : 10 it expresses the nature of the immortality Christ has brought to light in the gospel. In our present state, we are groaning in bondage and inquiring in every direction for deliverance from this corruption. The medical resources of the world are taxed, the skill of man is brought into requisition; but, alas! it is of little avail. A dark cloud hangs over our horizon. The elements are pressing us to death. But a light comes streaming in amid this gloom. The gospel hope is let down to the joy of the believing. Christ has brought life and incorruptness to light in the good news. Glorious news; joyful tidings, this. Man can now not only know that he may live, but also have an *incorrupt* nature: a *spiritual* body, like his Master's, the whole tendencies of which are to life.

Well might the apostle, as in Rom. 2 : 7, present this before us as an object to be sought. How grand and sublime the object of pursuit! *Incorruption.* How pleasant the way! By patient continuance in well doing. How consistent and reasonable that he should say as in 1 Cor. 15 : 50, where the term is again used, that *corruption cannot inherit incorruption.* That man does not, and "CANNOT inherit" or possess both natures, at one and the same time! Yet how frequently are we taught that man is both mortal and immortal: That he has *two distinctly opposite* natures! The Lord open the eyes of such christians to see where they contradict the apostle. In verse 42 we are shown that it is not until the resurrection that we receive it. In verse 53, we are told that we must *put it on*; and verse 54 teaches us that at that time we shall obtain the victory. Here is the entire use of the term in the New Testament. How clear and definite the instruction, that we do not, and *cannot* possess this nature until the resurrection! But here again, we must leave the theologian of the common view, to contend with the Bible. The battle is the Lord's. Our present work is, to feed the sheep—to offer to christians the [illegible] comfort the hope of the gospel affords. If [illegible] we have the Spirit of Christ, he that raised up Christ from the dead, shall also quicken our mortal bodies by his Spirit that dwelleth in us. Our bodies are all that need immortalizing. Immortalize the *body*, and you have eternal-soul as the *certain result.* This is the work of the Spirit. To give us spiritual, incorrupt organizations, or bodies, instead of or corrupt ones. Christ said, The water he would give, should be in them a well of water springing up into everlasting life. This had reference to the blessings of the Spirit those should receive that believed on him. We have here a splendid view of our spiritual or resurrection state. The whole tendencies there will be to life, as they are here to death. As here, we should certainly die, unless a power is introduced, sufficient to overcome the tendencies to death; so there, we shall certainly live, unless a foreign power is introduced, sufficient to overcome the natural tendencies to life. God, angels and other good beings, will wish us to live. The devil and all his emissaries will be destroyed; it is therefore *certain* we shall live forever. Here is another feature of the blessing of the immortal state. May it be seen and appreciated by the church.

Another, and the last feature of the blessing to which I referred, is from the use of a term which signifies a nature which *cannot* die. This is the only term properly rendered immortality, and is used only three times in the Scriptures. It is found in 1 Tim. 6 : 16, where we are taught that He only hath it, "whom no man hath seen, nor can see." The second and third instances of its use, are in 1 Cor. 15 : 53, 54. We are there told that this mortal must put it on, and taught the complete,—the perfect victory, that will be achieved by the saints, through grace, when this nature shall have been "put on." Then shall the shout go up with emphatic consistency, and blend in sweet harmony with the appreciative song of praise that shall come from the lips of the redeemed host, in honor of Christ as "the Resurrection and the Life.

How passing strange, if the present immortality of the soul is a doctrine to be believed and taught, and is as important as christendom would have us believe, that this word is only used in these three instances in the Bible, and that in these connections. But again I must leave the controversialist with the Bible to settle his controversies. Mine is the work of feasting the soul on this heavenly manna. Come ye who have ears to hear and hearts to believe and feel the power of this blessed truth. Take into your hearts the indescribable happiness this hope offers you. Are you obeying Christ? Are you seeking this blessing by patient continuance in well doing? It is yours to enjoy,—now in hope, hereafter in full fruition. Look then at the threefold blessing.

Christ, the judge, takes his seat on the white throne. He now remembers all those who have suffered with and for him. All the despised and hated ones of earth. This one drowned. That one burned. This eaten by wild beasts. That starved in prison. Yea, all—all—are remembered by him. His eye is on their sleeping dust. He is about to speak with the voice that will cause them all to awake. Angels behold! What a moment is that. He speaks. His sentence is that his suffering ones are worthy of eternal life. He gives it as their right through mercy and grace. He bids them come forth to enjoy it. Instantly, the Spirit with which they died moves with his energizing power. The graves are opened. Winding sheets are exchanged for robes of purer white. The sleeping saint being borne to the tomb, leaves his coffin in the hands of astonished bearers, and stands up in shining glory. Another instant and here and there amid that crowd, as elsewhere, are seen shining ones shouting victory over the evils of mortality. On the bright bosom of a calm ocean may also be seen those saints that slumbered beneath its blue waters resplendent with the same lustrous glory that is seen amid the angelic host and around the presence of the stern but beneficent Judge. All are gathered before him, and presented to the eternal Father, with eternal life conferred, as the judgment of the Son; and spiritual or incorrupt bodies, as the work of the Spirit. The Father looks, and loves, and blesses. Approving the judgment of his Son, and the work of the Spirit, he takes from his own athanasia or cannot-die nature, of absolute immortality, and stamps every child of Christ with the same attribute as to the future. "Neither can they die any more" from that period, onward. They are thus honored and blessed and receive in addition the glories that encircle the Father; that surround the Son, and adorn the Spirit. Now, shining above the brightness of the sun, and blessed of the Father, Christ takes them to inherit the kingdom prepared for them at the foundation of the world.

How incomprehensibly glorious, is the blessing of immortality! How reasonable that God should withhold this solemn attribute, to bestow it *only* on tested virtue. This truly is a gift, worthy of a Christ to purchase—worthy of a God to bestow.

"The Union Movement:"

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY, ON DEC. 8, 1858.

CHAPTER II.

The following is a report of the deliberations of the six preachers in the town of *Unity*, in view of their salaries being suspended after the first day of January, 1859. We shall designate them by the designations of their different churches, as follows: Baptist, Methodist, Presbyterian, Christian, Episcopalian and Lutheran.

Brother Episcopalian being called to the chair, and brother Lutheran appointed secretary, the meeting was opened by the following prayer by brother Baptist:

"O Lord our God! we, thy dependent and erring creatures, have met, we trust, in thy name, with honesty of purpose, and an ardent desire to know thy will, relative to the *union of thy people.* If it be thy will that we ever should 'see eye to eye,' wilt thou enable us to discover it at this important crisis, and also enable us to determine the scriptural ground of union, that we may unite upon it. May we be guided by the wisdom from above. May we have the mind and spirit of our Lord and Savior Jesus Christ: to whom, with thyself, be everlasting praises. Amen."

The chairman arose and stated the object of the meeting, as follows:

Brethren:—You have seen the report of the lay members' meeting, held in our town, in the "Christian Age." You are aware of the contents of that report, and that the matters therein set forth, are of such a nature, that we are *compelled to act in some way.* Said report, and our peculiar situation, are the matters that demand our attention. I hope, therefore, that you will express yourselves freely on these matters.

Presbyterian. I have looked over the novel proceedings of the members of our respective churches, and from every point in which I can view the subject, I am unable to view it in any other light than an unprecedented species of contempt of ministerial authority, such as should be rebuked in the sharpest manner. How to give them such a rebuke is the question.

Lutheran. I concur with the brother in his remarks; and in not only what he has said, but I must say further, that there is an insinuation of our dishonesty in the report alluded to, that I am not willing to lie under. In withdrawing our salaries, it is implied that *we are the cause* of all the divisions—that we can *effect union*, and that withdrawing our support will compel us to do it. Now, it appears to me, that they should be compelled to withdraw the imputation.

Methodist. I fully concur with these sentiments. I think the course pursued, finds no equal in Church history. I am fully aware where all the blame lies, so far as my church is concerned. It grows out of the doctrine of *lay delegation*—a doctrine that should have been crushed in the bud. There is now no telling where its ruinous effects will lead to. I have it in my mind to bring my church-members to their senses. I have the power to exclude every one of them, sell the house and return the funds to the Conference, and I am tempted to do it.

Episcopalian. Gentlemen, I see no end to this thing. But I hope nothing will be done rashly. Yet, I can not say that I can see what course to pursue. The truth is, our wise men have long seen that the tendency of many Protestant systems is, to destroy all ministerial authority. This unwarrantable and anarchical step, I fear, is but the prelude of many woes. I almost doubt the right of "private judgment." How Romanists would laugh at us, to see, that in the place of our ruling the members of our churches, they *rule us!* This is beyond endurance.

Baptist. Brethren, I hope you are not so disconcerted as to feel a disposition to renounce the right of *private judgment.* If you are, I wish it distinctly understood that such a step receives no sympathy from me. I am a Protestant. The fathers in the Baptist Church suffered too much for the right of private judgment, for me to turn traitor and renounce it. The gentleman thinks Romanists will laugh at our churches ruling us. I should prefer letting them laugh forever, to ruling after their model. If the Romanists in the United States were at once to stop the support of the priesthood, which comes from the honest, poor, hard-laboring men and women, the effects would be [illegible] in telling us, we are [illegible] the respective members of our churches. This they could do any day, *if they knew it.* The priests rule them by *ignorance.*

Methodist. Brethren, I see that our church is more wisely arranged than any other. You see that I have power to compel my members into measures or exclude every one of them, and sell their house. By this means, I shall stop them in their career.

Episcopalian. Brother Methodist, I think you are mistaken about this power, though I confess, according to the rules of your church, you could exercise it. But suppose you should, what would be the result? Would it bring your members to terms? By no means. Here is Mr. Christian, though in the same situation touching his support with the rest of us; but by his preaching *union*, has brought about this state of things, and has infused his *union* sentiments into many of the members of our churches. Now you may exclude your members, but they and many citizens with them, will regard it as an act of injustice, and turn round and join Mr. C.'s church, and what will you gain?

Methodist. I have long seen the tendency of Mr. C.'s doctrine, and warned my members not to hear it.

Baptist. Yes, and the more you have warned them not to hear it, the more they wanted to hear, and the more they would hear.

Christian. Brethren, some of you seem to attach some blame to me, but I think, if you look over the matter carefully, you will see that I am not at all censurable. I admit that my preaching may have had a tendency to bring things to a crisis, but the trouble was coming, and would have reached you sooner or later, if I had not been in the world. Division was here before I preached here, and all its evil consequences; and while I am free to admit, that things might have slumbered if I had said nothing, I do not admit that any one would have been benefited by the delay.

Baptist. Brethren, I think we are uselessly wasting time in disputing about who was the cause of bringing the present difficulty up. The matter is up; our support will be cut off in a few days, for the resolution is passed, and our churches are determined to stand to it. We hold ourselves to be men of *principle* and *conscience.* We are bound to do one of two things, viz:—*First*—To determine scriptural ground of union and unite upon it; or *Secondly*, Leave *Unity* and seek a support some place else. In this last event, we know not how soon we may be served in the same way again.

Presbyterian. I am not prepared to drop this matter and make no further effort to ascertain who was the cause of all this trouble. We were getting along very well till this matter was agitated, and as Mr. C. confessed that he agitated it, I think the blame should be placed where it belongs, and report this back to the members of our churches, that they may rebuke those who deserve it, and restore the balance of us to our respective posts.

Christian. My dear sir, I have no doubt that my preaching, indirectly, had some instrumentality in this matter; but the prayer of the Savior and the command of Paul, had much more to do with it than anything I have or could say. If, therefore, you feel like rebuking anybody for our troubles, you should go back to the Lord and the apostles, who first agitated *union*, and rebuke them. But, my dear sir, you certainly have not read the minutes of the meeting of our brethren the other evening. They attribute no blame to myself, any more than to the other preachers.

Baptist. Brethren, I look upon it as useless and but a waste of our precious time, to debate about the *cause* of this trouble. The trouble is upon us, and our brethren will not rescind their resolution. Our choice is simply to comply with their request, or leave the place. I confess that I do not see how we can comply with their request; and if we do not, those who preach *union* will take possession of the place. I am not prepared to leave Mr. C. to take all our members.

Christian. Why do you speak of my being any more likely to take all the members than any one else present? Am I not put upon a level with the balance? My support is suspended also.

Methodist. I can see why, very clearly, they have resolved that we shall do the very thing you have contended for all the time.

Christian. They have simply resolved, that we shall determine the "*scriptural basis for union.*" Do you admit that the "scriptural basis for union" is just what I have contended for all the time? If it is, you are all wrong, certain[illegible].

Methodist. I—I don't admit—the fact [illegible]

Christian. The fact is, my dear sir, [illegible] brethren simply require us to determine the scriptural ground of union and unite upon it, and I pledge myself to meet you upon it.

Methodist. That I can easily show, and shall come prepared to do it this night week; until which time I move to adjourn. Consent.

Medicine.

Musing of all my Father's love,
How sweet it is!
Methought I heard a gentle voice:
Child, here 's the cup,—
I've mixed it,—drink it up.
My heart did sink,—I could no more rejoice.

O Father, must it be?
Yes, child, it must.
Then give the needed medicine;
Be by my side,
Only thy face don't hide,
I'll drink it all,—it must be good,—'tis thine.

—From an old English Tract.

For the Crisis.

True Greatness.

In every position, and under every circumstance, it is the desire of man to receive honor. No matter what may be the vicissitudes of life, some peculiar object seems to govern his movements; and whatever may be his desires, whatever his hopes, and however difficult to realize them, he rests not until an effort is made to gratify his ambition. And with what untiring industry does an individual labor to accomplish his end, when the mind is fixed upon some great achievement! If, in the minds of others, mountains of difficulties throng his pathway, he presses onward, defying all opposition. Though he may be compelled to strive long and *hard*, yet he is contented, if, in the end, he may accomplish his desires. And if we but look around us, we may see men, yea, women, too, daily striving to gather to themselves honor, wealth or fame. Laurels are in the distance, and they are striving for distinction. Some are contending for one thing, and some for another. And how earnestly do they strive!

Notice the "man of letters," and see how zealously he seeks for fame. Early and late he wields the pen, straining his mind, in order to distinguish himself, and to lay his thoughts before the world.

Again: notice the merchant, striving for wealth, and see him sitting, as it were, in a state of mental aberration. Schemes of speculation occupy his brain, and he finds time to think of little else. Avarice is continually crying, "Money, *money*, MONEY!" He gives ear to the voice, and becomes a willing slave. Every effort is put forth to crowd his coffers; and, to accomplish *this* end, he toils incessantly from morning till night. And why is it? Simply that he may be honored.

Instances of the above character could be multiplied indefinitely, but these will suffice our present purpose. Man desires distinction, and here arises a question: Should he not seek for honor that will be lasting? Earthly honors soon fade, like the withering flower, they soon pass away, they bloom for a moment, and then they are *gone!* And what will they profit in the dying hour? Ah! who would ask for wealth or fame as he falls a victim to death? Let each answer for himself. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8 . 36.

Ponder well, ye who seek for wealth or fame. The Savior's words are of the utmost importance, and demand attention. If you would receive fadeless honors, be a christian; for it is the christian to whom *true* greatness belongs; and it consists of holiness of heart. Read the word of God, and obey its precepts. Follow the meek and lowly Savior, by consecrating yourself wholly to God. Do this, and you have the assurance of ETERNAL LIFE. Yes, when the Savior comes the second time, he will say unto you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25 : 34. Who could ask for greater honor?

GEO. W. GREEN.

Memphis, Ind.

☞ God is often lost in prayers and ordinances. "Enter into thy chamber," said he, "and shut thy door about thee." "Shut thy door about thee" means much; it means shut out not only frivolity, but business; not only the company abroad, but the company at home; it means let thy poor soul have a little rest and refreshment, and God have an opportunity to speak to thee in a still, small voice, or he will speak in thunder. I am persuaded he often speaks more softly if we would shut the door.—*Cecil.*

THE HOME CITY.—If [illegible] er's home and [illegible] the New Jerusalem, [illegible] with [illegible] out of [illegible]

☞ Love to the Lord is [illegible] totally opposed to the love of self.

The First and Second Adam.

BY [illegible]

Continued.

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Cor. 15 : 45.

III. Adam, the first, holds the relation of Father to the human family. The first man, was made a little lower than the angels. He was the noblest of God's works, made in the image of his Creator, and endowed with powers of mind, that [illegible] his Maker; and in relation to thought, word and action, he held a position of which his posterity need not be ashamed.

So Christ, the second Adam, is, and will be Father of all that will be saved. Isaiah 9 : 6.—"For unto us a child is born, unto us a son is given: and his name shall be called Wonderful, Counsellor, The mighty God, The *everlasting Father*, The Prince of Peace." As Adam the first is father of human life, that is, life mortal, so Adam the second is the father of eternal life. One, father of the present, the other, of future life. One, father of mortality, the other, of immortality.

The following are some of the passages, which show that Christ is the father of future life: John 6.—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. . . . For the bread of God is he which cometh down from heaven, and giveth *life* unto the world. . . . . And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. . . . . He that believeth on me hath everlasting life. I am that bread of life. . . . . I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

The last day is the time named when those who, by Christ will live forever, will enter upon that state. Said Jesus, "I am the resurrection and the life." Luke 20 : 35, 36.—"But they [illegible] be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

To prove to the Sadducees that there is to be a future life, Jesus said, "Moses showed at the bush, when he called the Lord the God of Abraham, and of Isaac, and of Jacob. For he is not a God of the dead, but of the living." By this the Savior would say that inasmuch as these men are dead, for God to be their God they must have a resurrection. He is their God because they are the children of the resurrection. Who then is the God of the dead, or are they without a Lord? Rom. 14 : 9.—"For to this end Christ hath died, and rose, and revived, that he might be Lord both of the dead and living." He said, "I lay down my life for the sheep." He died and went where they go when they die—came out of this place to die no more. Rev. 1 : 18.—"I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell (hades) and of death." Jesus then has the control of death, and of the place where men go when they die. He has died, and so met the demands of the law against those who believe in him that he can bring them out of death to die no more.

John 5 : 11, 12.—"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." It follows then that Jesus is the author and father of eternal life. He is "the way, the truth and the life." "The resurrection and the life." He is appointed to raise the dead because he is the Lord of the dead.

IV. The first Adam began his work and finished it on the earth. He was created here, lived and died here. After the fall he was told that in the sweat of his face he should eat bread all the days of his life, [illegible] should return [illegible] was and [illegible] lived [illegible] died. [illegible] If he should live another [illegible] the second Adam [illegible]

The World's Crisis

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

The Far Off Land.

There is a far off land, they say,
A fairer land than this;
That never knew a dreary day
To dim its hallowed bliss.

It is a land of love, they say,
Where Hate doth ne'er defame;
Where Slander's tongue ne'er dims the ray
Of dawning life's bright name.

The pure and good of earth there dwell
Amid the angel throng,
And ever on the breezes swell
Their notes of magic song.

It hath a shore, a golden shore,
A tide of silver waves,
Which flow a smiling ocean o'er,
That hath no human graves.

It hath a river, clear and wide,
Begirt with scenes of joy;
All through the year, on either side,
Are fruits that never cloy.

Its city fair of gold is made,
All earth's outshining far;
Its gates with purest pearl inlaid,
Beam like a blazing star.

Triumphant swells the song of love
Along the perfumed air;
From all around, beneath, above,—
For all are holy there.

No cause of woe is ever known,
Disease and pain are fled,
For sin that happy clime hath flown—
None mourn the early dead.

And Beauty reigneth there for aye,
And clothes each form with grace,
Of holy Love's divine array,
That time can ne'er deface.

O for a home within that land,
All joys of earth I'll give!
And there to join the holy band,
A life for Christ I'll live.

ORRIN P. ALLEN.

Palmer, Mass.

For the Crisis.

The Three-fold Blessing of Immortality.

BY L. P. JUDSON.

In our common translation of the Scriptures, we have the word immortality used five times. In 1 Tim. 1 : 16 we are told that the Personage of whom Paul was speaking; "whom no man hath seen, nor can see:" *only* had immortality. In 2 Tim. 1 : 10, we are told that Christ has brought it to light. In Rom. 2 : 7, eternal life is promised to those who seek for it by patient continuance in well-doing. In 1 Cor. 15 : 53 we are told when we shall put it on; that it will be when the last trump shall sound; when the righteous dead shall be raised and the living righteous changed in a moment, in the twinkling of an eye; and in the 54th verse we are told what shall be brought to pass, when we shall have put on immortality; that *then* we obtain the victory over death and the grave.

Now this being the entire use of the term in the Bible, as we have it, our friends have been accustomed to construct, what I regard as an *incontrovertible* argument, showing that God only had that attribute originally; that Christ only hath as yet attained it; that man must seek for it in a proper way, if he would attain it; that it is a blessing foreign to man and that he must *put it on*; that he will *put it on* only in the resurrection state; and that *then* and *then only*, will man have gained the victory over death and the grave.

Here is consistency. Here are considerations that our opponents have not yet disposed of. This position they have not yet taken from us. I have seen no thoroughly [illegible] carefully labored effort to dislodge us here. Yet there is a moral obligation resting upon them to meet this point with all the weight of the interests involved in the subject.—By its relations to the honor due to Christ; by its relations to other doctrines; by its relations to the consistency and success of the church; they ought to examine these facts and answer these arguments fearlessly, candidly, conclusively, or else acknowledge, that we have the [illegible]

lation realized, without referring to the language in which the Scriptures were written. The word immortality is not used in that portion of the Scriptures which was written in Hebrew. Only in the Greek, do we find the word. In this, we find three modes of expression, signifying perpetuity of existence in the future. The eternal life; the uncorruptness; and the cannot-die nature, or immortality in its true or correct sense.

The first of these is used many times, but the terms do not necessarily imply immortality. *Life* continued eternally would be eternal life; though the person did not possess a nature that *could not die*. This is said to be the gift of God *through Christ*. Christ is the almoner of this bounty of the Father; the dispenser of this good. He being the sole personage from whom it can be obtained, how are those to keep alive their own souls eternally, who have nothing to do with him? He having promised it *only to character* that is definitely pointed out, how are those to obtain it who possess an entirely opposite character? Here is another of our strong positions, to which we invite the attention of those who differ from us. The Bible says (Ps. 22; 29) that "*none can keep alive his own soul.*" Yet there are those who say the soul cannot die. But the controversy is not between them and us; it is between them and the Bible: between them and God. We stand only as God's helpers, as "workers together with God." But, leaving this plain contradiction for those to settle with the Bible who assume a position so directly at variance with it, we ask those christians who are in the light, to receive and enjoy the rich consolation which this feature of our hope is calculated to afford. Christ is the depositary of eternal life. No one else has it to confer. He has promised it to those who love and serve him. The Father has committed all judgment unto him, and he judges us worthy to receive it through grace. How sure, then, is the Christian, of living forever. Because Christ lives, he shall live also. But this is only one feature of the blessing in the immortal state. Others are in reserve.

Another term used to designate perpetuity of existence after the resurrection, signifies the exact and total opposite of corruption. This is twice rendered immortality, and is found in six other places in the Scriptures. It is used (Titus 2 : 7) to designate the purity of the doctrines we are to teach. What an admonition is here; and especially to ministers! We should seek to have our doctrines as free from corruption, as we hope to have our bodies in the resurrection state. How important that we be disciples, learners of Christ. In Eph. 6 : 24 it is used to express the quality of our love to Christ. It is there rendered "*sincerity.*" In 2 Tim. 1 : 10 it expresses the nature of the immortality Christ has brought to light in the gospel. In our present state, we are groaning in bondage and inquiring in every direction for deliverance from this corruption. The medical resources of the world are taxed; the skill of man is brought into requisition; but, alas! it is of little avail. A dark cloud hangs over our horizon. The elements are pressing us to death. But a light comes streaming in amid this gloom. The gospel hope is let down to the joy of the believing. Christ has brought life and incorruptness to light in the good news. Glorious news; joyful tidings, this. Man can now not only know that he may live, but also have an *incorrupt* nature: a *spiritual* body, like his Master's, the whole tendencies of which are to life.

Well might the apostle, as in Rom. 2 : 7, present this before us as an object to be sought. How grand and sublime the object of pursuit! *Incorruption*. How pleasant the way! By patient continuance in well doing. How consistent and reasonable that he should say as in 1 Cor. 15 : 50, where the term is again used, that *corruption cannot inherit incorruption*. That man does not, and "CANNOT inherit" or possess both natures, at one and the same time! Yet how frequently are we taught that man is both mortal and immortal: That he has *two distinctly opposite* natures! The Lord open the eyes of such christians to see where they contradict the apostle. In verse 42 we are shown that it is not until the resurrection that we receive it. In verse 53, we are told that we must *put it on*; and verse 54 teaches us that at that time we shall obtain the victory. Here is the entire use of the term in the New Testament. How clear and definite the instruction, that we do not, and *cannot* possess this nature until the resurrection! But here again, we must leave the theologian of the common view, to contend with the Bible. The battle is the Lord's. Our present work is [illegible]

up Christ from the dead, shall also quicken our mortal bodies by his Spirit that dwelleth in us. Our bodies are all that need immortalizing. Immortalize the *body*, and you have eternal-soul as the *certain result*. This is the work of the Spirit. To give us spiritual, incorrupt organizations, or bodies, instead of or corrupt ones. Christ said, The water he would give, should be in them a well of water springing up into everlasting life. This had reference to the blessings of the Spirit those should receive that believed on him. We have here a splendid view of our spiritual or resurrection state. The whole tendencies there will be to life, as they are here to death. As here, we should certainly die, unless a power is introduced, sufficient to overcome the tendencies to death; so there, we shall certainly live, unless a foreign power is introduced, sufficient to overcome the natural tendencies to life. God, angels and other good beings, will wish us to live. The devil and all his emissaries will be destroyed; it is therefore *certain* we shall live forever. Here is another feature of the blessing of the immortal state. May it be seen and appreciated by the church.

Another, and the last feature of the blessing to which I referred, is from the use of a term which signifies a nature which *cannot* die. This is the only term properly rendered immortality, and is used only three times in the Scriptures. It is found in 1 Tim. 6 : 16, where we are taught that He only hath it, "whom no man hath seen, nor can see." The second and third instances of its use, are in 1 Cor. 15 : 53, 54. We are there told that this mortal must put it on, and taught the complete,—the perfect victory, that will be achieved by the saints, through grace, when this nature shall have been "put on." Then shall the shout go up with emphatic consistency, and blend in sweet harmony with the appreciative song of praise that shall come from the lips of the redeemed host, in honor of Christ as "the Resurrection and the Life.

How passing strange, if the present immortality of the soul is a doctrine to be believed and taught, and is as important as christendom would have us believe, that this word is only used in these three instances in the Bible, and that in these connections. But again I must leave the controversialist with the Bible to settle his controversies. Mine is the work of feasting the soul on this heavenly manna. Come ye who have ears to hear and hearts to believe and feel the power of this blessed truth. Take into your hearts the indescribable happiness this hope offers you. Are you obeying Christ? Are you seeking this blessing by patient continuance in well doing? It is yours to enjoy,—now in hope, hereafter in full fruition. Look then at the threefold blessing.

Christ, the judge, takes his seat on the white throne. He now remembers all those who have suffered with and for him. All the despised and hated ones of earth. This one drowned. That one burned. This eaten by wild beasts. That starved in prison. Yea, all—all—are remembered by him. His eye is on their sleeping dust. He is about to speak with the voice that will cause them all to awake. Angels behold! What a moment is that. He speaks. His sentence is that his suffering ones are worthy of eternal life. He gives it as their right through mercy and grace. He bids them come forth to enjoy it. Instantly, the Spirit with which they died moves with his energizing power. The graves are opened. Winding sheets are exchanged for robes of purer white. The sleeping saint being borne to the tomb, leaves his coffin in the hands of astonished bearers, and stands up in shining glory. Another instant and here and there amid that crowd, as elsewhere, are seen shining ones shouting victory over the evils of mortality. On the bright bosom of a calm ocean may also be seen those saints that slumbered beneath its blue waters resplendent with the same lustrous glory that is seen amid the angelic host and around the presence of the stern but beneficent Judge. All are gathered before him, and presented to the eternal Father, with eternal life conferred, as the judgment of the Son; and spiritual or incorrupt bodies, as the work of the Spirit. The Father looks, and loves, and blesses. Approving the judgment of his Son, and the work of the Spirit, he takes from his own athanasia or cannot-die nature, of absolute immortality, and stamps every child of Christ with the same attribute as to the future. "Neither can they die any more" from that period, onward. They are thus honored and blessed and receive in addition the glories that encircle the Father; that surround the Son, and adorn the Spirit. Now, shining above the brightness of the sun, and blessed of the Father, Christ takes them to inherit the kingdom prepared for them at the [illegible]

blessing of immortality! How reasonable that God should withhold this solemn attribute, to bestow it only on tested virtue. This truly is a gift, worthy of a Christ to purchase—worthy of a God to bestow.

"The Union Movement:"

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY, ON DEC. 3, 1858.

CHAPTER II.

The following is a report of the deliberations of the six preachers in the town of *Unity*, in view of their salaries being suspended after the first day of January, 1859. We shall designate them by the designations of their different churches, as follows: Baptist, Methodist, Presbyterian, Christian, Episcopalian and Lutheran.

Brother Episcopalian being called to the chair, and brother Lutheran appointed secretary, the meeting was opened by the following prayer by brother Baptist:

"O Lord our God! we, thy dependent and erring creatures, have met, we trust, in thy name, with honesty of purpose, and an ardent desire to know thy will, relative to the *union of thy people*. If it be thy will that we ever should 'see eye to eye,' wilt thou enable us to discover it at this important crisis, and also enable us to determine the scriptural ground of union, that we may unite upon it. May we be guided by the wisdom from above. May we have the mind and spirit of our Lord and Savior Jesus Christ: to whom, with thyself, be everlasting praises. Amen."

The chairman arose and stated the object of the meeting, as follows:

Brethren:—You have seen the report of the lay members' meeting, held in our town, in the "Christian Age." You are aware of the contents of that report, and that the matters therein set forth, are of such a nature, that we are *compelled to act in some way*. Said report, and our peculiar situation, are the matters that demand our attention. I hope, therefore, that you will express yourselves freely on these matters.

Presbyterian. I have looked over the novel proceedings of the members of our respective churches, and from every point in which I can view the subject, I am unable to view it in any other light than an unprecedented species of contempt of ministerial authority, such as should be rebuked in the sharpest manner. How to give them such a rebuke is the question.

Lutheran. I concur with the brother in his remarks; and in not only what he has said, but I must say further, that there is an insinuation of our dishonesty in the report alluded to, that I am not willing to lie under. In withdrawing our salaries, it is implied that *we are the cause* of all the divisions—that we can *effect union*, and that withdrawing our support will compel us to do it. Now, it appears to me, that they should be compelled to withdraw the imputation.

Methodist. I fully concur with these sentiments. I think the course pursued, finds no equal in Church history. I am fully aware where all the blame lies, so far as my church is concerned. It grows out of the doctrine of *lay delegation*—a doctrine that should have been crushed in the bud. There is now no telling where its ruinous effects will lead to. I have it in my mind to bring my church-members to their senses. I have the power to exclude every one of them, sell the house and return the funds to the Conference, and I am tempted to do it.

Episcopalian. Gentlemen, I see no end to this thing. But I hope nothing will be done rashly. Yet, I can not say that I can see what course to pursue. The truth is, our wise men have long seen that the tendency of many Protestant systems is, to destroy all ministerial authority. This unwarrantable and anarchical step, I fear, is but the prelude of many woes. I almost doubt the right of "private judgment." How Romanists would laugh at us, to see, that in the place of our ruling the members of our churches, they *rule us*! This is beyond endurance.

Baptist. Brethren, I hope you are not so disconcerted as to feel a disposition to renounce the right of *private judgment*. If you are, I wish it distinctly understood that such a step receives no sympathy from me. I am a Protestant. The fathers in the Baptist Church suffered too much for the right of private judgment, for me to turn traitor and renounce it. The gentleman thinks Romanists will laugh at our churches ruling us. I should prefer letting them laugh forever, to ruling after their model. If the Romanists in the United States were at once to stop the support of the priesthood, which comes from the honest, poor, hardlaboring men and women, the effect would [illegible] This they could do any day, *if they knew it*. The priests rule them by *ignorance*.

Methodist. Brethren, I see that our church is more wisely arranged than any other. You see that I have power to compel my members into measures or exclude every one of them, and sell their house. By this means, I shall stop them in their career.

Episcopalian. Brother Methodist, I think you are mistaken about this power, though I confess, according to the rules of your church, you could exercise it. But suppose you should, what would be the result? Would it bring your members to terms? By no means. Here is Mr. Christian, though in the same situation touching his support with the rest of us; but by his preaching *union*, has brought about this state of things, and has infused his *union* sentiments into many of the members of our churches. Now you may exclude your members, but they and many citizens with them, will regard it as an act of injustice, and turn round and join Mr. C.'s church, and what will you gain?

Methodist. I have long seen the tendency of Mr. C.'s doctrine, and warned my members not to hear it.

Baptist. Yes, and the more you have warned them not to hear it, the more they wanted to hear, and the more they would hear.

Christian. Brethren, some of you seem to attach some blame to me, but I think, if you look over the matter carefully, you will see that I am not at all censurable. I admit that my preaching may have had a tendency to bring things to a crisis, but the trouble was coming, and would have reached you sooner or later, if I had not been in the world. Division was here before I preached here, and all its evil consequences; and while I am free to admit, that things might have slumbered if I had said nothing, I do not admit that any one would have been benefited by the delay.

Baptist. Brethren, I think we are uselessly wasting time in disputing about who was the cause of bringing the present difficulty up. The matter is up; our support will be cut off in a few days, for the resolution is passed, and our churches are determined to stand to it. We hold ourselves to be men of *principle* and *conscience*. We are bound to do one of two things, viz.—*First*—To determine scriptural ground of union and unite upon it, or *Secondly*, Leave *Unity* and seek a support some place else. In this last event, we know not how soon we may be served in the same way again.

Presbyterian. I am not prepared to drop this matter and make no further effort to ascertain who was the cause of all this trouble. We were getting along very well till this matter was agitated, and as Mr. C. confessed that he agitated it, I think the blame should be placed where it belongs, and report this back to the members of our churches, that they may rebuke those who deserve it, and restore the balance of us to our respective posts.

Christian. My dear sir, I have no doubt that my preaching, indirectly, had some instrumentality in this matter; but the prayer of the Savior and the command of Paul, had much more to do with it than anything I have or could say. If, therefore, you feel like rebuking anybody for our troubles, you should go back to the Lord and the apostles, who first agitated *union*, and rebuke them. But, my dear sir, you certainly have not read the minutes of the meeting of our brethren the other evening. They attribute no blame to myself, any more than to the other preachers.

Baptist. Brethren, I look upon it as useless and but a waste of our precious time, to debate about the *cause* of this trouble. The trouble is upon us, and our brethren will not rescind their resolution. Our choice is simply to comply with their request, or leave the place. I confess that I do not see how we can comply with their request; and if we do not, those who preach *union* will take possession of the place. I am not prepared to leave Mr. C. to take all our members.

Christian. Why do you speak of my being any more likely to take all the members than any one else present? Am I not put upon a level with the balance? My support is suspended also.

Methodist. I can see why, very clearly, they have resolved that we shall do the very thing you have contended for all the time.

Christian. They have simply resolved, that we shall determine the "*scriptural basis for union*." Do you admit that the "scriptural basis for union" is just what I have contended for all the time? If it is, you are all wrong, certain.

Methodist. I—I don't admit—the fact [illegible]

the scriptural ground of *union* and *unite upon it*, and I pledge myself to meet you upon it.

Methodist. That I can easily show, and shall come prepared to do it this night week; until which time I move to adjourn. Consent.

Medicine.

Musing of all my Father's love,
How sweet it is!
Methought I heard a gentle voice:
Child, here's the cup,—
I've mixed it,—drink it up.
My heart did sink,—I could no more rejoice.

O Father, must it be?
Yes, child, it must.
Then give the needed medicine;
Be by my side,
Only thy face don't hide,
I'll drink it all,—it must be good,—'tis thine.
—*From an old English Tract.*

For the Crisis.

True Greatness.

In every position, and under every circumstance, it is the desire of man to receive honor. No matter what may be the vicissitudes of life, some peculiar object seems to govern his movements; and whatever may be his desires, whatever his hopes, and however difficult to realize them, he rests not until an effort is made to gratify his ambition. And with what untiring industry does an individual labor to accomplish his end, when the mind is fixed upon some great achievement! If, in the minds of others, mountains of difficulties throng his pathway, he presses onward, defying all opposition. Though he may be compelled to strive long and *hard*, yet he is contented, if, in the end, he may accomplish his desires. And if we but look around us, we may see men, yea, women, too, daily striving to gather to themselves honor, wealth or fame. Laurels are in the distance, and they are striving for distinction. Some are contending for one thing, and some for another. And how earnestly do they strive!

Notice the "man of letters," and see how zealously he seeks for fame. Early and late he wields the pen, straining his mind, in order to distinguish himself, and to lay his thoughts before the world.

Again: notice the merchant, striving for wealth, and see him sitting, as it were, in a state of mental aberration. Schemes of speculation occupy his brain, and he finds time to think of little else. Avarice is continually crying, "Money, *money*, MONEY!" He gives ear to the voice, and becomes a willing slave. Every effort is put forth to crowd his coffers, and, to accomplish *this* end, he toils incessantly from morning till night. And why is it? Simply that he may be honored.

Instances of the above character could be multiplied indefinitely, but these will suffice our present purpose. Man desires distinction, and here arises a question: Should he not seek for honor that will be lasting? Earthly honors soon fade; like the withering flower, they soon pass away; they bloom for a moment, and then they are *gone*! And what will they profit in the dying hour? Ah! who would ask for wealth or fame as he falls a victim to death? Let each answer for himself. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8 : 36.

Ponder well, ye who seek for wealth or fame. The Savior's words are of the utmost importance, and demand attention. If you would receive fadeless honors, be a christian; for it is the christian to whom *true* greatness belongs; and it consists of holiness of heart. Read the word of God, and obey its precepts. Follow the meek and lowly Savior, by consecrating yourself wholly to God. Do this, and you have the assurance of ETERNAL LIFE. Yea, when the Savior comes the second time, he will say unto you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25 : 34. Who could ask for greater honor?

GEO. W. GREEN.

Memphis, Ind.

☞ God is often lost in prayers and ordinances. "Enter into thy chamber," said he, "and shut thy door about thee." "Shut thy door about thee" means much; it means shut out not only frivolity, but business; not only the company abroad, but the company at home; it means let thy poor soul have a little rest and refreshment, and God have an opportunity to speak to thee in a still, small voice, or he will speak in thunder. I am persuaded he often speaks more softly if we would shut the door.—*Cecil*.

THE HOLY CITY.—If [illegible] Father's house and that great and holy city the New Jerusalem, [illegible]

For the Crisis.

The First and Second Adam.

BY [illegible]

Continued.

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Cor. 15: 45.

III. Adam, the first, holds the relation of Father to the human family. He, the first man, was made a little lower than the angels. He was the noblest of God's works, made in the image of his Creator, and endowed with powers of mind, that honored his Maker; and in relation to thought, word and action, he held a position of which his posterity need not be ashamed.

So Christ, the second Adam, is, and will be Father of all that will be saved. Isaiah 9 : 6.—"For unto us a child is born, unto us a son is given: and his name shall be called Wonderful, Counsellor, The mighty God, The *everlasting Father*, The Prince of Peace." As Adam the first is father of human life, that is, life mortal, so Adam the second is the father of eternal life. One, father of the present, the other, of future life. One, father of mortality, the other, of immortality.

The following are some of the passages, which show that Christ is the father of future life: John 6.—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. . . . For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . . And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. . . . . He that believeth on me hath everlasting life. I am that bread of life. . . . . I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

The last day is the time named when those who, by Christ will live forever, will enter upon that state. Said Jesus, "I am the resurrection and the life." Luke 20 : 35, 36.—"But they [illegible] shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

To prove to the Sadducees that there is to be a future life, Jesus said, "Moses showed at the bush, when he called the Lord the God of Abraham, and of Isaac, and of Jacob. For he is not a God of the dead, but of the living." By this the Savior would say that inasmuch as these men are dead, for God to be their God they must have a resurrection. He is their God because they are the children of the resurrection. Who then is the God of the dead, or are they without a Lord? Rom. 14 : 9.—"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." He said, "I lay down my life for the sheep." He died and went where they go when they die—came out of this place to die no more. Rev. 1: 18.—"I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell (hades) and of death." Jesus then has the control of death, and of the place where men go when they die. He has died, and so met the demands of the law against those who believe in him that he can bring them out of death to die no more.

John 5 : 11, 12.—"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." It follows that Jesus is the author and finisher of eternal life. He is "the way, the truth and the life." "The resurrection and the life." He is appointed to raise the dead because he is the Lord of the dead.

IV. The first Adam began his work and finished it on the earth. He was made here, lived and died here. [illegible] If he should live another life, [illegible] the second Adam. [illegible]

him, by faith in a crucified Savior become reconciled to God. He is then prepared to be saved at the revelation of the Son of man. Heb. 9: 28.—"So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation."

Christ, in the work of salvation, was to come to this earth but twice. By his first, the way is prepared for his second coming, which is necessary to the completion of his work. It is self evident that man cannot be saved until he has restored to him the life lost by sin. The life lost was not moral life, for Adam could have no such life until he was submitted to trial. When he was tried he yielded to the tempter; and then he was immoral. All the life Adam had, besides the life named in the record, was an immoral life; and this he never lost. The life named in his history is the following: *after* he was made in the image of God, God breathed into his nostrils the breath of life, and he became a living soul. This life he lost, as the only life he had to lose. For whether he would have a good life or a bad life, depended on the course he would take when tried, as before noticed. The life he lost was in opposition to the death the Lord told him he should die. He said to him, "Because thou hast hearkened to the voice of thy wife, in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return!" This is death explained; and by this we know what life man lost. Now to be saved, this life must be restored. And Christ is coming* here to do this work. 1 Thess. 4: 16.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." The heavenly announcement at the ascension of our Savior was, "This same Jesus, which is taken up from you into heaven, shall so come in *like manner* as ye have seen him go into heaven."—Acts 1: 11.

When he shall thus come, he will save those who believe in him from death. Sin being removed, he will remove death, the effect of sin. He is coming here to judge the world and set up his kingdom. 2 Tim. 4: 1.—"I charge ye therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." It then follows that salvation from death, the judgment of the living and of the dead, and the kingdom of Christ, are to be consequent upon the coming of Christ. If, therefore, he should come as described, those events can never occur. The times of restitution commencing with the second coming of our Lord, the work of restoring will be carried forward by him, to its completion in the new heavens and new earth, wherein will dwell righteousness.

V. The children of the first Adam are like him, of the earth, earthy. They are like him bodily and morally.

So the children of the second Adam will be like him. 1 Cor. 15: 49.—"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." They will be like him no less bodily than morally. Phil. 3: 20, 21.—"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." The body is to be made alive by the same means that Christ was raised from the dead. Rom. 8: 11.—"But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your *mortal bodies* by his Spirit that dwelleth in you."

By these passages we see that the mortal body is to be raised from the dead and so changed as to be like Christ's glorified body. Our Lord was in the grave bodily, and he came out of the grave with that body so changed that it was immortal, and hence beyond the reach of death—to live forever [illegible].

Christ as the seed being made immortal, his children to be made like him, must also be made immortal. And so the Apostle argues in 1 Cor. 15.—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption,'; that is, corruptible bodies cannot inherit the kingdom. They must, then, be so changed as to become spiritual. So said the Apostle; "It is sown a natural body; it is raised a spiritual body. There is a natural body, *and there is a spiritual body.*" Do not get the thought, because it is called a spiritual body that it is no body at all; "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

* Though it be true that Adam lost a good, [illegible]

Why is [illegible] this must? Simply because without this change no man can inherit the kingdom of God. Besides, as man is mortal, as the fruit of sin, to save him he must become immortal: and as this immortality is to be put on at the resurrection of the body, it is not to be done before. And as Christ is the only one of all the human family who hath by virtue of right, immortality, he is the only one who can impart it to others; and this he will do at the time above named. 1 Tim. 6: 14—16.—"That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords, who *only* hath immortality." We are here taught that Christ, of all potentates, kings and lords, is the only one who hath immortality. And surely, if they have it not, their subjects do not have it.

As Jesus was made alive from the dead, the first fruits of them that slept, those that are his, and that will be made alive at his coming, will be like the sample. In other words, as Christ did arise from the dead in the relation of first fruits to his people, it follows that they must have a resurrection from the dead; and that, in that state, they must be like him material and immortal.

Immortality belongs to those only, who obey all the laws of their being. Christ is the only one of the human family who has done this; hence it rightfully belongs to him only. This is the reason why it is said, that he only hath it. He has promised to give it to all who believe in him and seek for it. And he has told us that this is to be done in the resurrection at the last day.

Our Savior was, and is, a material being. He was so born, so lived, suffered and died, so did he arise from the dead, ascend on high; so does he live, and so will he return. Therefore to be like him, his people will be, not only immortal but material. Indeed, we have no revelation of an immaterial man, consequently we can have no knowledge of any such being. But if there were such a man, he would be of so little importance as not to be worth a thought, as the word implies; and that would be a good reason for having no revelation of him. As Jesus rose from the dead with the material he had while in life, only changed from natural to spiritual, so will his people rise spiritual, immortal, and material beings. 1 John 3: 2.—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." It is worthy of note that seeing Christ as he is, and being made like him, are at the *time* of his *coming*, and of course not before he comes.

(To be continued.)

For the Crisis.

To my Friend and Bro., L. Boutell.

Your letter safely came to hand, And glad was I to understand That you were on the battle ground, Giving the trump a certain sound. These are the times so long foretold By holy seers in days of old, When men for chaff will sacrifice, And pay for fables any price. The doctrines of old mother Rome Are not beloved by her alone, But many that traduce her name, Her dogmas rigidly maintain; They preach dead saints away to heaven, Where starry crowns to them are given; With strange consistency they say They must be judged some future day. With ardent zeal they sinners tell, That when they die they'll sink to hell, To howl and cry mid flames of fire, While God torments them in his ire; And then upon the judgment day They must come forth to hear him say—"Depart, ye cursed, vent your cries in pangs of *death that never dies!*" God's word in plainest terms doth say, Man dieth and he wastes away; His sleep in death shall not be o'er Until the heavens are no more; Then, then he shall awake and sing—"O Grave, where is thy victory? O Death, where is thy sting?" To preach the dead have ceased to live, That God takes back the breath he gave, Some say no motive would appear To rouse the guilty sinner's fear. "Preach conscious torment! that's the motive given To make the sinner strive for heaven. Should you declare a soul can die, To enter heaven but few will try." Dear Luther, lift thy voice and cry—"THE SOUL THAT SINNETH IT SHALL DIE!" May God endow thee from above, To preach a Savior's dying love. Proclaim it with thy latest breath—The sinner's wages shall be DEATH! The soul that turns to God shall live,—All such he will their sins forgive. The Lord sustain thee, Bro B. Your face I dearly long to see. But as I cannot greet thee now, God's blessing on thy frosty pow.*

But now old age comes creeping on, It brings infirmities along; Our wants none less, we feel them more Than ever in our lives before. Praise to our God enthroned on high! He knows our wants, he hears our cry; Through faith and hope we soon shall be Redeemed through Christ eternally. Lift up thy head, dear saint, and see Signs of approaching victory; Giants in sin the poor oppress, And nations wail in sad distress. Signs in the sun and in the moon, Have long since told earth's fiery doom; [illegible] the last of all we see, Distress and perplexity. Welcome the hour, when we shall hear The Jubal trump sound in our ear, And earth, with garniture of God, By saints immortal shall be trod. God bless thee, Luther, here's my hand To meet thee in our Father-land, Where we shall live, and sing, and shine, In Christ's own image all divine. God speed the day! fly swift the hour! When saints shall tread fair Eden's bower; Earth bathed in glory then shall be, As waters cover now the sea, Amen and amen.

S. S. BREWER.

* [illegible]

The World's Crisis.

BOSTON, OCTOBER 26, 1859.

Bills.

We send bills next week, to those who have not paid to the close of the last Vol., which ended Aug. 24th. In the bill we *include* the *advance* pay for the present Vol., which will extend to Feb. 29th, 1860.

It will be a great convenience to us, if all our subscribers will adopt the *advance* pay system. Let every one lay by a little, from time to time, of that which others spend for superfluities, and they will find the money ready in season, without scarcely a sensation in the pocket at the time of payment.

Those who have not paid anything within a *year*, nor given us information of their inability to pay, must not expect us to continue the *Crisis* to them, unless we hear from them *immediately*. If you wish the paper, and cannot pay for it, please drop a note to us at *once*. Sit down and do it *now*. Three or four lines will be sufficient.

To our Canadian and Provincial friends we would say that in addition to their subscription it is necessary to send 52 cents per annum for postage, as we must prepay all papers sent across the lines.

Sheol.—No. 2.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in (*sheol*) the grave, whither thou goest."—ECCL. 9: 10.

This passage shows beyond all controversy that those who go into *sheol*, go where there is *no* "*knowledge*, nor wisdom." As we can find no Scripture that teaches *consciousness* or knowledge in *sheol*, but find all the Bible in harmony with the declaration of the wise man on this subject, it seems to us that the idea of there being a semi-reward to the righteous in *sheol*, and of suffering for the wicked, is entirely contradictory to all the instruction in the word of the Lord, and should not be believed for one moment by those who have confidence in the holy Scriptures. The Bible is not yea and nay, sustaining both affirmative and negative. It is just as true to-day as in the time of Solomon, that there is no knowledge in *sheol*. Those there are still without "wisdom" or "device," and must forever remain so, if there is no resurrection of the *dead*. Then let us abandon at once, if we have not already, the pagan philosopher's idea, that *sheol* is the place of rewards and punishment. We are ready to believe what the *Bible* teaches on this subject, but we dare not contradict it and say *sheol* is a place of conscious existence, when that declares the opposite. If the Bible spoils all our creeds, and three-fourths of the theology of the day, and a large amount of the popular preaching, overturning at the same time heathen philosophy, Mohammedism, Catholicism, Swedenborgianism and Spiritualism, we would say let the spoliation come; let the truth be vindicated; "let God be true, but every man a liar." The Bible writers are all harmonious in their teachings. When Hezekiah was sick, he "wept sore," because, said he, "I am deprived of the residue of my years." It is very singular that good man should feel so bad about leaving this world of sin and temptation, if he expected to go into the society of rewarded saints at death. His language shows that he had no such expectation. He gives the reason why he felt so bad about dying: "I said, in the cutting off of my days, I shall go to the gates of (*sheol*) the grave. I am deprived of the residue of my years." Had he lived now, many would say to him, "Why, Hezekiah, do not feel bad about dying; you will soon be praising the Lord in a better state than this." Hear his answer.—"O Lord, . . . (*sheol*) the grave *cannot* praise thee. . . . The *living*, the *living*, he shall praise thee, as I do this day." Isa. 38: 18, 19. He wept, then, because if he died, he should go to *sheol*, and when there, said he, "I cannot praise thee." David expressed the same truth when he said, "In death there is no remembrance of thee; in (*sheol*) the grave who shall give thee thanks?" Ps. 6: 5. When in *sheol* men are *dead*, hence know nothing, and offer no praise to the Lord.

At death, the whole man goes into *sheol*, and will be called for at the resurrection, which cannot take place before the coming of Christ—an event yet future. "The Lord killeth, and maketh alive; he bringeth down to (*sheol*) the grave, and bringeth up." 1 Sam. 2: 6. The idea is here doubly expressed. When they are killed, they go down to *sheol*; when made *alive*, they are brought up. Some tell us, when good men die, they go to Christ, and at the same time are obliged to admit that they have gone "down to sheol." Is Christ *down* in sheol, where there is no knowledge nor wisdom? Let him answer.—After he came up from sheol he says: "I *ascend* unto my Father and your Father, and to my God and your God."—John 20: 17. When he comes again the second time, he is not coming up from *sheol*, "For the Lord himself shall *descend* from *heaven*, with the voice of the archangel, and with the trump of God; and the *dead* in Christ shall *rise first*." 1 Thess. 4: 17. He *descends*, and they *rise*—from whence? Where did they go at death? "Down to (*sheol*) the grave." Then they must come up *from thence*. This shows they do not go to Christ at death, for he came up from *sheol* over eighteen hundred years since, and ascended to heaven; but said he to his disciples, "little children, . . . whither I go, ye cannot come."—John 13: 33. They must go *down* to *sheol*, the grave, where they would have no knowledge, but would be called for when the Lord *descends;* for he says, "I will ransom them from the power of (*sheol*) the grave; I will redeem them from death: O death, I will be thy plagues; O (*sheol*) grave, I will be thy destruction." Hosea 13: 14. When David was looking forward to the time that he should be in *sheol*, he says:—"But God will redeem my soul from the power of (*sheol*) the grave."—Ps. 49: 15. When *sheol* should have power over David, he would be where there was no praise offered to God, but all are *silent*, and without knowledge; but when ransomed "from the power of *sheol*," he will sing, "O (*sheol* or *hades*) grave, where is thy victory?"—1 Cor. 15: 55.

All the dead, without distinction of character, are said to be in *sheol*, therefore it can neither be heaven, nor the theological hell of torment. Jacob said, "I will go down into (*sheol*) the grave, to my son mourning," (Gen. 37: 35,) and the prophet Jeremiah, when speaking of Pharaoh, says, "he went down to (*sheol*) the grave." Ezk. 31: 15. The wicked are said to "be *silent* in (*sheol*) the grave." Ps. 31: 17.

We do not see how the point can be made plainer than it is in the Bible, that *sheol* is the common receptacle of all the dead, wicked and righteous, where they will remain till they are called for at the resurrection, when they will awake to life and consciousness; till then, they must all remain in the *silence* of the grave without knowledge or wisdom.

As *sheol* is the *only* word rendered *hell* in the Old Testament, it follows, as a legitimate conclusion, that it is *never* used to denote the place of punishment for the wicked. If it could be shown that it did, then it would be clear that they had no suffering, because they are silent, and without knowledge, device, work, or wisdom, so long as they remain in *sheol*.

☞ DO NOT FAIL TO READ the article, on fourth page, on "*Preaching upon popular proverbs*," by Timothy Titcomb, copied from the *Springfield Republican*. We have rarely seen more common sense and sound morals condensed into so small a compass. If there is any class that appears to us detestable, it is the double-minded, fence-riding, honor-seeking, conservative, lukewarm professor of religion, turning like a weather vane and drifting with every popular breeze. Read the article, and you will find our own feelings expressed better than we can do it ourselves.

Italy.

There is no prospect of peace in Italy, but strong indications of a terrible crisis in Italian affairs. The King of Naples has offered to lend troops to the Pope because of the withdrawal of the French. Garibaldi has issued an address calling the Italian legation to arms, which indicates an expected contest with the Papal troops. He has been received with enthusiasm at Bologne. It is said the Pope has ordered that the Sardinian minister should be tendered his passports, and that all intercourse between Rome and Piedmont had ceased. It follows then, that the Piedmontese and Sardinian streams which have aided in sustaining the Papacy are now dried up; and we think mystical Babylon will soon be ready to be taken and destroyed.

The Paris correspondent of the *Times* says,—"Italian affairs are approaching a crisis." He also says, "Gen. Fariti, commander-in-chief of Central Italy, . . . promises that the tri-color of Italy preceded by the old cross of Savoy, will precede them in fresh battles which will *forever free Italy* from the stranger."

Let the children of the Lord see that they are clothed with the whole *christian* armor, and stand *firm*, *immovable*, for our Deliverer is at hand.

John 15: 5.

Bro. A. P. Small, Bowdoinham, Me., asks for an explanation of John 15: 5.—"I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me (or severed from me) ye can do nothing."

This is a simple and familiar illustration of the relation between the Savior and his children. "*I am the vine, ye are the branches.*" In the vine, some branches bear no fruit and need pruning off; others bear fruit for awhile, and then become unfruitful; others bear fruit for a season, [illegible] by careful pruning, they are made to bear again; others ever remain fruitful. Those branches which bear no fruit are first severed by the vine-dresser, and those which cease bearing and cannot be restored, are finally pruned off to give strength to the fruitful branches; and even these need frequent trimming and training that they may continue fruitful.

So in *Christ*. Some become united to him, but instead of growing up into him, are turned back into the world, and thus sever themselves from him and produce no fruit. They look green for awhile, and promise prosperity in well doing, but are pulled from the vine by the alluring fashions and charms of a vain world. Others are united to Christ, grow well and bear fruit for several years, when some cold storm prostrates them, and nearly proves their ruin; and they bear no fruit for a season; but by careful nourishing from the kind hand of the great Vine-dresser, and the assistance of those employed in his vineyard, they again become thrifty and bear much fruit; while others, after bearing fruit for a while, become unfruitful, and all efforts for restoration prove a failure. Others ever remain closely united to the vine, never complaining about any pruning they may receive, are patient in tribulation, forbearing, long-suffering, tender-hearted, kind, forgiving, meek and gentle; ever loaded with good fruit, even to a hundred fold.

When we entirely sever ourselves from Christ, we are without his Spirit, and hence can bear no fruit, more than a branch when severed from a vine.

Light Advancing.

We clipped the following from the *Christian Observer*, a Presbyterian paper, published in Philadelphia, and ably conducted. We are glad to see men giving up a doctrine so dishonorable to our Heavenly Father, as is that of the immortality of the wicked and their consequent eternal misery. Although the writer seems yet to be a little in the dark, he has made some excellent remarks. He says:—

"It is the word of man, and not the word of the Lord, that promises to those who 'trample under foot the covenant, and do despite to the Spirit of grace,' incorruptible, immortal and celestial bodies. If there is even an inferential, 'thus saith the Lord,' for that doctrine, I have been unable to find it, and I have never heard any one point it out. The doctrine seems to me to be as unfounded in the word of God as that of Purgatory. It is only a figment of Rome.

It will be observed that the blotting out of sins, the times of refreshing, the second coming of Christ, and the restitution of all things spoken of by the prophets, are all linked together. God has joined them, and we dare not separate them. They all take place at the same time. Consequently this blotting out of sins cannot take place in this life, and therefore it cannot refer to our sanctification, for that commences with our conversion. Besides, the word which is rendered refreshing, is *anapsukseos*, and is derived from *napsuko*, which means to breathe again. Consequently the noun *anapsukseos* must mean breathing again, reanimation, or living again. . . . .

Unholy man being raised with a mortal body, shall be cast into the lake of fire and brimstone, where he shall be consumed. Hence we are told in Matt. 3: 12, "But he will burn up the chaff with unquenchable fire." Ps. 37: 20.—'But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.' . . . . Man's second death will in every sense be analogous to the first, only it will be eternal. As Christ has died for man, and his blood extends as far as Adam's sin, every man will be tried. But, if in the great trial, he is condemned, he will die again. And from that death there will be no resurrection. Hence their death will be eternal. They die to live no more. . . . .

I can lay my hand on no portion of the word of God where the wicked dead are promised eternal life or immortal bodies. I shall be thankful to any brother who will point out one plain 'thus saith the Lord' to that effect. I ask not for human speculations or human philosophy—what this great man or that one has said—but I do ask, what has my Father said. If I err, will some brother be so good as to point it out to me in heavenly language, and not in such language as man's wisdom assumes. . . . .

If then the wicked dead will not have celestial bodies, they must, if raised at all, have terrestrial, they must be destructible; and if destructible, they will be consumed by the real substantial flames of 'the lake of fire in the bottomless pit.' Any other conclusion, forces us toward one or the other of two soul-ruiningisms, Universalism, or Swedenborgianism—two master devices of the adversary; their fruits show their paternity.

Paul adds, 1 Cor. 15 53–55: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory?" From this passage we learn, that the complete victory is not gained by any one, until incorruption and immortality are put on. The glorious victory is not gained at death, but at the resurrection. THEN the apostle puts the triumphant song into their mouths: O, death, where is thy sting!' There is no life, no immortality out of Christ."

S. S.

☞ I take goodness in this sense—the seeking the real welfare of men; which is what the Greeks call philanthropia. This of all virtues and dignities of the mind, is the greatest, being the character of the Deity, and without it, man is a busy, mischievous, wretched being, no better than a kind of vermin.—*Lord Bacon.*

☞ Truth everywhere lies in small compass. It is the pettifogging and fatal property of error to be expansive and difficult of condensation.

Our Tract Column.

For the Crisis.

Tract Fund for the West.

Sept. 2d. Bro. V. E. writes from Wis.:

"I have read your proposal in the *Crisis* to raise money to spread the truth in the West, and have also patiently and with anxiety awaited the result. And in the last paper that I received, I read the glad news of your prosperity in the work. Dear Bro., you do not know with what feelings and tears of joy we read of your success. May God help you and bless you, is and has been the prayer of the few of God's children that are living here. God has done much for us in this wilderness; notwithstanding the few that are living here have no regular preaching, we have been able to form a little church according to the Bible—a church which is looking and waiting for their King. We have meetings as often as we can, and hold our regular monthly meetings, at which much good is done; and we often have two or three and sometimes six or more added, of such as we trust shall be saved.

We want a share of those tracts of yours. We need them much, for there is but little sound preaching in this part of the country, and the world generally are perishing for the want of the bread of life. Dear Bro., is not God mighty? Are not his ways wonderful? I have formerly belonged to the Lutheran church by name, but not by *faith* and *works*. But about a year ago God was pleased to show me I was on the way to destruction, and also how I could find the narrow way and yet be saved; since which time I have tried to come to the knowledge of the truth as it is in Christ our Lord. And now feeling it to be duty to do something for my fellow men, yet feeling my inability, but trusting in the Lord and looking for help from him, I last Sunday left, for the first time, an appointment to preach. And as I think this will reach you before the appointed time, I hope you will pray for me in particular. Dear brother, do not forget me, but pray that God would stand by me, and give me wisdom and strength to do that which will be for his honor and glory, and for the good of my fellow men and myself.

Enclosed some of us send $2 to help in this great work. I must confess it is not much, but hope very soon to do more. I cannot withhold my name as some others do, not because I want it sounded abroad, or that my left hand should know what my right hand does; but as I am living in the West and want some tracts, it is needful for you to know my name in order to send them. May the Lord reward you and those dear brethren and sisters East, and in his own good time crown you with a glorious immortality and eternal life. Your Bro. E——."

Some tracts have been sent as directed, I believe. May God's blessing be with you, dear Bro., and help you to fulfill all your Lord's will.

Bro. P. says:—

"I thought I would write a few lines, to let you know the state of the cause in this vicinity. About a year ago, there was a few of us met together once in four weeks to comfort each other, and having no pastor, we concluded to form ourselves into a church on gospel ground, taking the Bible alone as the rule of our faith and practice. They selected the writer for their elder. Since that time I have been laboring in word and doctrine. It has pleased the Father to bless the word to the salvation of precious souls. Over twenty-five have witnessed a good confession. Fourteen have put on Christ by baptism, and others will soon. Praise God! Doors are opening on every hand, and invitations are heard—'Come and preach to us.' But what can be done? I have to work six days in each week, and then on first day travel from seven to fifteen miles, and talk to the people from two to three hours, and then go home again. But I would not complain of this, if I had strength to do it. I am now fifty-two years old. Sometimes I feel as though I would have to lay down the armor, but I am sure that God will do all things well, and if I fall, he will raise up others to take the sword. I have written to brethren south to come and help us, but they have not come. O how it rejoiced my soul when the Tract cause was proposed by you. I told the brethren at first sight, that was the plan to scatter light and truth, and it would be carried out. Every other way seemed hedged up. May God speed the work, and reward those dear brethren East a hundred fold in this world and in the world to come with life everlasting. Now send the little messengers along. O how I long to put them in the hands of thousands who are starving for the bread of life. Make a selection of those best calculated to meet modern philosophy of all grades, for be sure we have a great share of it here. We will do our best to sell and refund money to you as much as we can. I could write about hard times, but others have done it—it's all so. Direct to Wm. B. P——."

Note.—All monies received from sales of tracts given from the fund, are credited to the Tract Fund, and used to issue *more* tracts.

A Bro. writes from Canada, acknowledging receipt of tracts:—

"These I have scattered abroad far and near. I hope they will have some good effect. If you can send me a bundle of tracts from the western fund, I will gladly accept them for western Canada, and send them almost everywhere. Your views concerning Advent*ism* pleased me. I was anxious to know your position on the matter. I have heard you spoken of as being rather *fanatical*, but must say do not find you so. . . . I have never met with any thing in the shape of a tract on 'Reasons why we look for Christ.' Is there anything of the kind—something pithy and just to the point? Wishing you every possible blessing, I am yours in the blessed hope, B——."

I shall endeavor to send you some tracts soon. As to my being a fanatic, now that is *rich*, is'nt it? I met with one man once who tried to prove it to my face. He proved it thus: I had, through the *Crisis*, requested those who were owing me for books to pray for me, so that I could pay my bills without troubling them with dunning any more; and as he was ever dunning folks that owed him and begging for help to sustain "the blessed cause," it was considered by him *prima facie* evidence of fanaticism for a man to have recourse to prayer instead of being perpetually dunning men. For my part, although I cannot say as that man said, "I never violated a christian principle in my life," yet I can say I believe God is able to take care of his own cause, and an interest that should keep me eternally dunning must be my own and not God's. [illegible] I have no doubt that "it is reported among the heathen" and written in "an open letter," and that "Gashmu saith it;" but I think the perusal of this paragraph will raise a smile of incredulity among those who have seen my face in the flesh. But enough.

As to that tract you inquire for. Acting on your suggestion, I have, since I received yours, been writing a tract which only needs revising to go to press. It will be entitled, "REASONS FOR THE HOPE THAT IS IN ME;" and is designed to meet just the want you name. It will perhaps be about 32 pages or more, and cost some $2.00 or $3.00 per 100. I hope to issue it soon. Grace be with you.

A preacher writes: "We may manage to deny ourselves of something and give a poor man's mite to the western mission."

Sept. Two more letters from "Pilgrim Brother" in two successive weeks, one with $2, and the other with $3, to close up his instalmints on Tract account. Have received another letter from him since. May God bless and reward him.

Sept. 17th. Through *Crisis* office received $1.00 of W. F. C., and $2.00 of Bro. M. of K.

Bro. H. writes, Sept. 22d: "I distributed those tracts you gave me among the help about the mill, praying at the same time that God might bless the perusal of them to his honor and glory, and to the salvation of souls. I find there is an ear to hear more of this doctrine. I have endeavored to improve every opportunity to the best of my ability to spread these great and glorious truths. I wish that some of God's faithful ones might come this way and give this people a few discourses upon the coming kingdom, etc. I believe it might be productive of good."

That's the way, Bro., when the tracts are read men will want to hear *more;* then preachers will have a better chance to work. Keep the tracts flying; by and by we'll see what can be done about preaching. The harvest is great and the laborers are few. Pray God to increase their number.

Sr. B. from Wis., writes: "Tracts will be gladly received by me though I am not able to buy them."

Sr. H. writes: "Struggle on in the cause of truth, and the reward is yours. O may the Lord bless and comfort you is my prayer. Pray for a sister who wants to know and live in the truth."

Bro. A writes: "A few more tracts, if you please, for the people like to read them, especially those "Important Questions." Send 100 setts of them, and I will send pay as soon as I can. Send a few of those on Universalism—"Will all men be saved." God bless you and yours.

Pray for me,
Spread the truth,
Keep the faith,
Eye the crown,
Run the race,
Wield the sword,
Keep it bright,
Then it will cut well.

Yours in faith, hope, peace and good will. A."

Sept. A Bro. met me and quietly said: "I want to take a little stock in your western Tract Fund; and with that he put a gold piece ($20) into my hands.

Sept. Old Bro. —— said, "every little helps," and so he handed in $10.

Sept. 28th. "A sister in Christ" from B. gives $1. By the way I see in some of my late reports *blanks* left after the dollars, thus $—. This is through the great haste in which I wrote; they should be filled out with one or two. One sister's donation was magnified from 50 cents to 50 dollars!! That is "an hundred fold in this life," isn't it? I hope its fruits will be even more than that!

In the space covered by this letter's report, I visited Canada, preached the word, baptized two and returned. Found one brother there with only *one arm*, part of *one* hand, only three fingers in the world, not a thumb or forefinger on his hand, who yet preaches for nothing, and earns his own living, making and selling tin ware, etc., and has something over to give to others who are needy. I thought I would mention his case as an example for some poor, lazy preacher to profit by. God bless you all. Your Bro., H. L. HASTINGS.

For the Crisis.

Sailors's Tract Fund.

THE BALL BEGINS TO ROLL.

It will not do to occupy too much space in the columns of our paper, so I shall only say a few words to those who are interested on this subject. "The ball begins to roll," slowly as yet; but the salvation of the poor, neglected sailor has touched some warm hearts even now, and I anticipate ere long that an abundant response will be [illegible]. I will make an extract from the letter of Bro. [illegible] Our Irish:

"Dear Bro. Cotton, I see by the Crisis of Oct. 5th, that you propose getting up a tract for sailors. I think it a good plan; for the sailor has been much neglected, especially by our Advent friends, in the great truths of the Bible, as they are now taught by those who believe in the near coming of our Savior, to raise the righteous dead, and change the living, ... to the wicked, death and destruction, instead of giving them eternal life. . . . . I have been a sailor myself, and know something about them. I here enclose you one dollar to aid you in starting the sailor's tract fund. Yours, waiting for that blessed hope."

The next who came was Bro. J. C. Day of So. Lancaster. He handed me a dollar, and wished me God speed. He also has been to sea and feels the subject deeply at heart.

Here is another extract from one who does not wish to appear only as "a reader of the *Crisis*." "Reading the call for a tract for seamen, and feeling as though I should like a share in the stock, I forward you two dollars to aid in the publication of such. May the good Lord bless his own truth; and cause it to be like good seed sown on good ground, which shall spring up and bear fruit unto eternal life." We say Amen.

Almost the only religious teaching which a seaman receives is from the works which are put into his hands. Let them therefore be of the right sort. If we have the truth let us spread it wide, that the waves and winds may bear it where the foot of missionary or priest has never trod—

That lonely isles, mid boundless sea,
May hear the dear and hallowed name
Of Him who died upon the tree,
A prey to mocking, pangs and shame;
That those who war the christian strife,
Might share the gift, Eternal Life.

Jno. F. Cotton.

For the Crisis.

The Baptism of the Holy Ghost.

CORRESPONDENCE.—No. 2.

My Dear Sister G.:—Go back with me to Jerusalem, and look for a time upon that company of disciples, who for forty days continued in prayer and supplication, waiting for "the promise of the Father" to be fulfilled in them. Not till "the day of Pentecost was *fully come*," could they receive the gift of the Spirit—not till Jesus was glorified—not till the time of the offering of the typical "first-fruits" had arrived. "On the morrow after the Sabbath," Christ had arisen from the dead, and become the "first-fruits" of the resurrection, typified by the offering of the "sheaf of the first-fruits" of the harvest; and from thence fifty days were to be counted, bringing Pentecost, which signifies the fiftieth part of a thing. On that day "two wave loaves," made of fine flour derived from the first-fruits, were to be offered as first-fruits unto the Lord. These were first-fruits in a different form from the "sheaf," and signified a different thing. The first signified the gathering of the wheat into the garner, at the resurrection; the other signified the harvest of souls that was to be gathered to Christ, by the saving of the good seed, or gospel of the kingdom. As Jesus beheld the multitudes, with their white garments fluttering in the breeze, approaching him from Samaria, awakened with interest by the strange tidings of the Samaritan woman, he says to his disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." Again it is said,—"For the harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth more laborers into his harvest." As the antitype of the sheaf of first-fruits was Christ, the first-fruits of the resurrection of saints, so the antitype of the two wave loaves offered as first-fruits, was the conversion of *three thousand*, on the day of Pentecost, the first-fruits of a glorious harvest.

When the baptism came with all its wonderful power and tongues of fire, so strange were its effects, that some mockingly said, "These men are full of new wine." (In these days, those who receive the baptism, are said by some to be full of *mesmerism*.) But Peter, standing up in the midst, declared unto them that it was not so, but that what they then beheld, was what had been foretold by Joel the prophet; "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Here Peter most emphatically pronounces this manifestation of the Spirit on the day of Pentecost to be a fulfillment of what the prophet Joel had predicted respecting the pouring out of the Spirit in the "last days." Did the "*last days*" embrace only the day of Pentecost, and the day when the Spirit was poured out at the house of Cornelius? Were "all flesh" limited to the one hundred and twenty assembled in that "upper room" at Jerusalem, and Cornelius, with "his kinsmen, and near friends," who were assembled together in Cesarea to hear the gospel from Peter? If so, to be consistent [illegible] into darkness, and the moon into blood, all into that space of time, for these belong to the "last days." Who would take such a position as this? Yet if the outpouring of the Spirit on the day of Pentecost was the thing foretold by Joel, how can we avoid this conclusion, unless we say that it covers the entire ground from that time to the "great and notable day of the Lord?"

What was to be the result of this outpouring of the Spirit? The gift of prophecy was not as formerly to be limited to a few isolated individuals, who should feel the burden of the word of the Lord, and proclaim it to the people, but upon the servants and handmaidens of the Lord would this Spirit be poured out, and they would prophesy. Not to an Isaiah, a Jeremiah, Ezekiel and a Daniel only, would God speak in "dreams" and "visions;" but the result of this general effusion of the Spirit would be, that it would be no unfrequent matter for young men to see visions, and old men to dream dreams. Yet how often is even this sneered at, or disbelieved, as though it were not taught in God's holy Book, and more emphatically as a speciality of the last days!

When will men conform to the simplicity of the Bible? When will the truth, that this is the dispensation of the Spirit, be generally received by the professed disciples of Jesus Christ? If ushered in with such glorious manifestations of power—such happy results in the salvation of souls—such diversified gifts "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," shall we say that they were to cease ere the end is accomplished, even "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ?"

Yours in love, M. D. W.

For the Crisis.

Conference at Blooming Valley, Pa.

Met agreeable to appointment on Thursday evening, Oct. 13th, and a good congregation was present. But considerable dissatisfaction was apparent, as we were in expectation of certain preaching brethren from abroad and they were not with us, and did not come while the conference was in session. But notwithstanding the disappointment, we trust the conference has proved a blessing to the church, and to the community around. We were left to look beyond the watchmen, and God grant that we may ever do so.

Friday afternoon,—conference meeting. A good confessing time. Friday eve. Bro. Weeks, from Wells Corners, Erie Co., Pa., came, in company with quite a number of friends from Edenboro and vicinity, and aided us greatly in presenting the truth to the people.

Saturday morning, had a good time in prayer and exhortation. In the afternoon, Bro. Dunn of Hayfield, Crawford Co., Pa., gave us an interesting discourse on the Sonship; but had to leave us, as he had a discussion on the Immortality question to attend to the following day at 10 o'clock. Evening, Bro. Geo. Bush spoke to us on the promises to Abraham, etc.; followed by ourself and others in showing our duty as followers of Christ to earnestly contend for the faith, etc.

Sunday morning, 10 o'clock. Discourse by Bro. Weeks on "The Hope," together with the exhortation of the apostle to fight the good fight of faith, etc., followed by ourself, on the love of Christ, manifested in our behalf, the duties of professed christians and those out of Christ, etc. A short intermission. At one o'clock met for a love-feast of one hour, in which time forty-four spoke, besides singing thirteen different times, after which we attended to the Lord's Supper. Forty partook of the elements; during which remarks were made by brethren and sisters. As there were quite a number present, (besides the professed friends of Jesus,) and by signs manifested, we were satisfied that the Spirit of God, in connection with his word was operating on the hearts of some present, we gave the opportunity to arise and manifest the same. Two arose, showing their willingness to go forward in obedience to the commandments of God, in the ordinance of baptism. After which, Bro. Geo. Nellis, of Ashtabula, Ohio, and sister L. J. Fish, daughter of Bro. Wm. Fish, of Dayton, Ohio, came forward and were united in holy matrimony, and assisted us in singing—

"When shall we meet again?"

From thence a goodly company repaired to the water, where the ordinance of baptism was administered. Yours in hope,

John T. Ongley.

Expositor please copy.

Correspondence.

From Geo. Dillabaugh.

Dearly Beloved:—Ye who minister in holy things, do not slacken your efforts in feeding the flock of God; for soon you will receive a crown of glory. The day begins to dawn. The *true* morning light is beaming forth with unmistakable evidence, and those who have closely examined the old [illegible] is near. Let the [illegible] our glorious Ancient Hope will keep us steady as long as we have it cast within the vail, where Christ our forerunner is gone. The professed christian world know but little about the gospel hope,—theirs is centered in death,—but the Bible christian's hope is centered in the coming of the Lord Jesus Christ the second time. Should we not love his appearing, and watch every token of his coming, and it be our constant theme? Yes, we will; for it is unto them that exhort one another, and so much the more as they see the day approaching, and are looking for him, that he will appear the second time without sin for the life of them who expect him. (Syriac.) Query. Will he appear for the life of those who do not expect him, and are scoffing at the signs and the fulfillment of prophecy we are holding forth to the world? * * * * Man has been trying to prove, ever since the devil told the first lie, that God does not *mean* what he says. And the controversy has been going on for about six thousand years, and the war is growing hotter; the old serpent has his mighty host of warriors in the field; and God has his little flock, and tells them to be strong; for one can chase a thousand, and two can put ten thousand to flight. Therefore dearly beloved Brn. and Srs., let us be careful how we deal with the pure word of the Lord. Let us be sure we are standing on the foundation of prophets, apostles, and Jesus Christ the chief corner stone. Let us gird on the *whole armor*, that we may be able to stand against *all* the fiery darts of the enemy.

Seneca Falls, N. Y., Aug. 27.

From Wm. Whitford.

Bro. Grant:—We have engaged the labors of Bro. D. T. Ross, of Hebron, N. Y., for the year ensuing, whose family are now with us. Our house is well filled with attentive hearers. Several have united by baptism the year past. The cause appears to be rising, and I yet hope to live to see the truth triumph over error. Immortal-soulism (the foundation of harmonial Spiritualism) has had a mighty sway in this vicinity; but its walls are beginning to give way, and I trust the sure word of God will undermine the whole superstructure, and great will be the fall thereof. It is making inroads among the sectarian combinations, and the more candid are having recourse to the law and the testimony; and if they teach not according to these, it is because there is no light in them.

My soul has been made to rejoice at what God has wrought in Poultney, through the faithful preaching of his word; to him be all the glory. Amen. Yours waiting for redemption when Christ comes.

Addison, Vt., Oct. 10th.

Obituary Notices.

Died, in Portsmouth, N. H., Oct. 12th 1859, Alice Burnham, only child of Ephraim H. and Sarah D. Dennett, aged two months and four days.

"Himself hath done it" * all, oh how those words
Should hush to silence every murmuring thought,
Himself hath done it—He who loves us best,
He who our souls with his own blood hath bought.

"Himself hath done it," can it be then aught
Than full of wisdom, full of tenderest love?
Not one unneeded sorrow will be send,
To teach our wandering hearts no more to rove.

"Himself hath done it," yes, although severe
May seem the stroke, and bitter be the cup,
'Tis his own hand that holds it, and we know
He'll give us grace to meekly drink it up.

"Himself hath done it," oh, no arm but his
Could e'er sustain beneath earth's dreary lot;
But while we know he's doing all things well,
Our hearts his loving kindness question not.

"Himself hath done it;" then we fain would say,
"Thy will in all things ever more be done;"
E'en though that will remove whom best we love,
While Jesus lives, we cannot be alone.

And when in his eternal presence blest,
We at his feet our crowns immortal cast,
We'll gladly own, with all his ransomed saints,
"Himself hath done it"—all, from first to last.

Isaiah 38: 15.

Sleeps in Jesus, Jemima, only daughter of Wallace and Lydia Frost, aged two years.

The writer attended the funeral. Text, "Awake and sing, ye that dwell in dust."

"Yet these new rising from the tomb,
With lustre brighter far shall shine,
Revive with ever during bloom,
Safe from disease and from decline."

Only for the hope of the gospel this life of bereavement would pass heavily away, but the sounds of the Master's returning footsteps, as they fall upon the ear in the fulfillment of prophecy, gladden our hearts, and bid us gird up the loins of our minds and go "forth sounding the Saints' Eternal Jubilee, saying to them of a fearful heart, Be strong, for his reward is with him and his work before him. P. H. L.

Lawrenceville, C. E.

Bro. John Longstaff, aged about sixty years, departed this life on the second day of Oct., at his residence in Carysville, Champaign Co., O.

Bro. Longstaff was among the first believers in the near coming of our blessed Lord in 1844. Although disappointed in not meeting the King in his glory at the anticipated time, he at once fell back on the word—having done the will of God to wait patiently for the fulfillment of the promises; which he has done with christian firmness, bearing about in his body the dying of the Lord Jesus, from day to day, enduring all things and hoping all things in the gospel of God's dear Son; [illegible] spirit of Christ in the face of his enemies. A man of strong faith and untiring in his efforts to promote the cause of his master, under all circumstances, as much as possible,—highly esteemed by all his neighbors, however much opposed to his faith, Brother Longstaff, as a true child of God, has been a living monitor in the neighborhood wherever he has lived since our first acquaintance with him.

May God comfort the hearts of the bereaved, and preserve them unto his heavenly kingdom. E. R. Southwick.

Died, in Chelsea, on the morning of the 9th inst., of consumption, Mrs. Mary Gifford, wife of Capt. J. Gifford, aged thirty-eight years.

She went to her rest in peace and hope.

"How beautiful, on all the hills,
The crimson light is shed!
'Tis like the peace the dying gives
To mourners round her bed.
How mildly on the wand'ring cloud
The sunset beam is cast!
So sweet the mem'ry left behind
When loved ones breathe their last."

M. A. G.

Summary of News.

FOREIGN.

Per Steamship Europa, from Liverpool the 8th inst.

THE ZURICH CONFERENCE.

There is nothing further as to the proceedings at Zurich, beyond the general assertion that progress continued to be made towards signing the treaty of peace. It is said that the treaty will be completed, and will leave Austria a door open to a quarrel with Piedmont.

The Paris Constitutionnel contains an article by its chief editor, stating that the preliminaries at Villafranca had rescued Italy from every foreign intervention, no matter under what name, or from what power it might come. France confines herself to giving the Italians proper advice, which, if followed by them, would have insured the prosperity of Central Italy, but having, in vain, offered advice, she cannot go so far as to dictate orders to Italy.

The latest reports say that the treaty between France and Austria will probably be signed at Zurich on the 10th or 12th inst. Austria had consented to sign on all questions belonging to Lombardy.

FRANCE.

Conflicting rumors are current as to the French preparations against China. The Patrie says a special corps of fifteen hundred will soon be formed and sent to Egypt, thence to be conveyed by steamers to China.

The Bishop of Orleans, in joining the ultramontane demonstration in course of execution by the French Bishops, on account of affairs in Italy, hinted at the possible invasion of Ireland by Marshal Mc Mahon.

The fortifications on the coast between Havre and Caen are being carried on with extreme rapidity.

The London Herald's Paris correspondent says it is strictly true that Napoleon has a secret understanding both with Austria and Sardinia, which will enable him to command the whole Italian seaboard of the Mediterranean as far as Civita Vecchia, and another step in furtherance of the scheme is the expedition to Morocco, as the Mediterranean squadron, which had sailed from Toulouse with ten thousand men for the Morrocco frontiers, will command the African coast from Algiers to Ceuta.

The Times' correspondent is assured that the number of steel plated frigates yet ordered is six, and that twenty large transports, capable of conveying fifteen hundred men each, are building or ordered.

Letters from the Provinces in France confirm the reports of grand armaments at the various ports. The government had purchased land at a high price on the coast, for the purpose of erecting fortifications. At Bologne a floating battery is to be constructed without sails, navigated by steam, and armed with rifled guns.

ITALY.

A telegram from Modena to the Daily News says that on the 5th, Col. Anviti, late President of the Military Commission of the ex-Duke of Parma, was discovered to have arrived at Parma in disguise, having gone there to get up a conspiracy. He remained concealed for some time, and when recognized by the populace, great efforts were made to save him. He finally took refuge in the guard house, where four or five carbineers were stationed, but the door was forced, and Col. Anviti was killed. Perfect tranquility subsequently prevailed.

Letters from Naples say that great agitation continues to prevail there. Fourteen persons belonging to the highest families, have been arrested, among them Baron Gallotte, Marquis D'Affito and Marquis Garaciola. They are accused of holding meetings for discussing politics. The government was taking active precautionary measures against an outbreak.

It was reported that Garibaldi had entered the Marshes, and the rumor caused much sensation at Naples.

The latest letters say that the parties above referred to as under arrest, have been released without prosecution.

It is said that the Pope has informed the great Powers that he will not give up his temporal powers, and will, if necessary, call on all Catholic Powers to support him.

The Times Paris correspondent says: The latest and most accredited report respecting Italy is that the Grand Duke of Tuscany will regain his throne, not by forcible means, but by an appeal to universal suffrage, accompanied by the grant of a constitution and by a general amnesty, that the Duchess of Parma will have Modena, and that Parma will remain annexed to Piedmont. The warmest and most sanguine partizans have now given up hopes of being emancipated from Papal rule.

FOUR DAYS LATER.

THE ZURICH CONFERENCE.

A prolongation of the Conference is anticipated. Difficulties still remain unadjusted, and it was considered doubtful when the treaty of peace would be signed.

The Plenipotentiaries of all three Powers held a conference on the 9th, and couriers were afterwards dispatched to Vienna and Turin.

The Times Paris correspondent says the delay is attributed to Austria. The Vienna Cabinet was doing all it could to win over the French Emperor to its views, while at the same time it was reported to be preparing a coalition against him in Germany.

FRANCE.

It was stated that the Emperor had been unwell for a week or so, but the malady was not serious.

The Emperor and Empress quitted Biarritz, and arrived at Bordeaux on the 10th. Their reception was enthusiastic, and Bordeaux was *en fete*, notwithstanding the weather was unpropitious.

The return of the Emperor to Paris was expected to be marked by a very active policy in the highest political regions.

An immense floating battery, being built at Bordeaux, is to have bulwarks three feet in thickness.

The Post's Paris correspondent says that the Imperial Government is contemplating [illegible] what are called outrages against the Church. All the Bishops have received orders from Rome to preach for the restoration of the Italian Dukes.

The Paris Journal says that the Emperor Napoleon is becoming disgusted with the procrastination of Austria, and for the moment French policy inclines to a more intimate understanding with England. King Leopold's visit to Biarritz is also said to have contributed to improve the relations between the English and French Governments.

The national subscription in Italy, for the purchase of a million of muskets, was proceeding with great success.

The organization of military forces for the Italian League was daily becoming more complete. Gen. Fanti had his headquarter at Modena, Garibaldi, at Bologna, and Mezzacapo at Rimini. Volunteers in great numbers had arrived from Venitia, and deserters from the Papal army were flocking in.

The Dictator Farini had gone to Parma to see signal justice administered to the murderer of Anviti.

[One day later. Per Ocean Queen.]

ITALY.

Gen. Garibaldi had issued a proclamation to the army of Italy. He says: "Soldiers, the hour of a new struggle approaches. The enemy is threatening, and will, perhaps, attack us before many days are over. In addressing my old companions of Lombardy, I know I am not speaking to deaf men, and that it is enough to tell them that we are going to fight the enemy of Italy. I shall look to see you, then, firm in your ranks." Dated Bologna, Oct. 5.

The Pope was to have an interview with the King of Naples at Castle Gondolfo, where he will prolong his stay on account of the agitation reigning in Rome. After his departure, a demonstration took place in honor of the Sardinian Ambassador, and a crowd of visitors, estimated at ten thousand, called and left their cards at the Ambassador's residence. The French gen d'armerie preserved order, but the effect of the demonstration was profound. The Ambassador was to leave on the 10th, when another slight demonstration was expected.

TURKEY.

Additional discoveries had been made at Constantinople concerning the late conspiracy. It was asserted that incendiary machines had been discovered, which were intended to burn the European part of the town.

☞ The Rev. John Angell James died in Birmingham, England, on the first inst., in his 75th year. He was well known as a philanthropist and a religious writer.

Married.

In Blooming Valley, Pa., on the 16th inst., by Eld. J. T. Ongley, Mr. GEO. NELLIS of Ashtabula, O., and Miss LOUISA JANE FISH of Dayton, O.

In Danielsonville, Ct., Oct. 19th, by Eld. H. F. Carpenter, Mr. SMITH H. RANDALL and Miss PHEBE M. CHASE, both of Danielsonville.

Notices, &c.

Please say in this week's paper that I arrived home in Buffalo Oct. 14th, and shall be there for two months. J. BLAIN.

Notice.

I wish to say through the *Crisis*, that our appointments are all filled six or eight weeks ahead. We have preaching every other Sabbath, regularly. When brethren wish to preach in Bristol, Ct., if they would write to the corresponding secretary, it would save us much trouble. John H. Sutliffe.

Notice.

Bro. Grant.—Please inform those Brn. with whom arrangements have been made to come West, that I am living near the County Infirmary, four miles north of the City of Ravenna, Portage Co., O., and would be glad to have any of them stop and preach in this vicinity. Here is a large field, with but few, if any, laborers. May the Lord of the harvest send some of his faithful laborers this way. Wm. C. Peck.

Notice.

There will be a Second Advent Conference held in Worcester, Mass., with the brethren worshiping in Warren Hall, commencing Wednesday, Nov. 16th, at 2 o'clock P. M., to hold over the following Sunday. At this meeting in addition to the usual religious services, there will be a suitable portion of the time occupied in the investigation of doctrinal truths, among which, and not least, will be considered the evidences that exist in proof of the fact that the coming of our Lord is especially near. The brethren in that region, both preachers and lay brethren, are cordially invited to attend as the Lord may direct. The following preachers have declared their intentions to be present, and others are expected: J. Hemenway, J. Billings, J. G. Smith, H. Pratt, C. Goodrich, J. G. Hook.

S. W. Bishop, for the Brethren.

Conference

Will be held in Brown Co., Ill., at Mt. Pleasant, commencing Wednesday evening, Nov. 2d, to continue over Lord's day following. Let there be a general gathering.

Walter Pratt.

P. S.—I intend to visit our friends in Jersey Co., Ill., in Nov., Providence permitting. Due notice will be given. W. P.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Bro. J. D. BROWN will preach in
Boston (Chapman Hall) . . . . Sunday, Oct. 30th

Bro. H. F. Carpenter appoints to preach in
Bristol, Ct . . . . Oct. 30th

Eld. J. W. Crabtree is expected to preach in
New Britain . . . . Nov. 13th

T. K. BUTLER.

Eld. T. Smith appoints to preach in
East Great Works, Me . . . . Oct. 30th
Surrey, Me . . . . Nov. 6th and 13th

APPOINTMENTS FOR CHESHIRE ST., CT.
Daniel Jones . . . . Oct. 30th
S. S. Brewer . . . . Nov. 13th
S. G. Mathewson . . . . Nov. 27th

GEORGE MORGAN.

Bro. Joseph Gregory will meet with the brethren and sisters in
Middlebury, Ct . . . . Nov. 25th
Prospect . . . . Nov. 26th and 27th
West Cheshire . . . . Nov. 28th
(where Bro. Mix may appoint.)
North . . . . Nov. 30th
[illegible]

[illegible]
[illegible] . . . . Nov. [illegible]
(where Bro. [illegible] may appoint.)
Lee, (where Bro. Dingle may appoint) . . . . Nov. [illegible]
Exeter (chapel) . . . . Nov. 4th
Rye Beach . . . . Nov. 5th
(where Bro. T. Philbrick may appoint.)
Portsmouth . . . . Nov. 6th
Dover . . . . Nov. 13th

R. E. Ladd will preach in
Seftico, Ct . . . . Oct. 30th

C. W. Baker will preach in
Springfield, Mass . . . . Oct. 30th

L. S. Ludington appoints to preach in
Southington . . . . Oct. 30th
Waterbury . . . . Nov. 7th
Plymouth Hollow . . . . Nov. 2d
Litchfield Station . . . . Nov. 3d
Wolcottville . . . . Nov. 4th
Newfield . . . . Nov. 6th
Winsted (Bro. Tatro please arrange) . . . . Nov. 7th
Pleasant Valley . . . . Nov. 8th
The balance of the week subject to arrangement.
Plymouth Hollow . . . . Nov. 13th

The Lord willing, I will preach in
Bristol . . . . Oct. 30th
Waterbury . . . . Nov. 2d
Wolcottville . . . . Nov. 4th
Newfield . . . . Nov. 6th
Bakerville . . . . Nov. 8th

JAMES LEE.

J. G. Smith appoints to preach in
West Ossipee . . . . Oct. 30th

Bro. J. K. Bellows will meet with the brethren as follows:—
Winsted . . . . Oct. 30th
Barkhamstead . . . . Nov. 1st to 2d
Pleasant Valley . . . . Nov. 3d to 4th
Newfield . . . . Nov. 6th
Prospect (Bro. Mix's) . . . . Nov. 8th to 9th
Cheshire St., Ct . . . . Nov. 13th
If the above conflict, please write me at Plymouth Hollow, Ct., or Pleasant Valley, Ct.

T. W. Piper will preach in
Clarktown . . . . Oct. 28th
Barnstead (Read school-house) . . . . Oct. 30th
Wolfborough . . . . Nov. 6th
Merideth Centre . . . . Nov. 11th
Danbury . . . . Sunday, Nov. 13th

Business Matters.

To Correspondents.

J. Stoddard.—All right. Pays to 208.

Geo. Nellis.—$1.00 received. Will send papers.

Cash Receipts.

Preachers' Aid Society.—William Simes, $1.00. To Oct. 26th, $66.00.

J Gibson 220, 45 cts; M L Mills 234, $4.00; W Flanigan 234, $3.00; A C Green 239, $18.00.

E A Lovett 225, R Elwell 225, J K Bellows 221,—50 cents.

A Kingsbury 260, S McNelty 240, D Stafford 219, Aust. Smith 234, G Grigg 239, C Bemis 231, J Gregory 351, D D Haines 239, T Morrell 239, Josh. Davis 234, P Tandy 214, G Storer 235, H B Chapin 227, M Overton 227, H Hitchcock 214, Miss J Hanson 239, C W Bemis 226, E R Southwick 244, S Harris 239, J Linard 260, Mrs. E Crauss 239, W R Winchell 239, T Girard 239, W Griffeth, p. p. 230, E [illegible] Allen, for the poor,—$1.00 each.

B F Brown 260, S Spaulding 286, A Little 273, Mrs. M Smith 248, E G Sprague 219, N Orcott 265, L F W Bacon, C G Baker 264,—$2.00 each.

For Books and Tracts.—Eld. C P Dow $5.00, A W Copeland 38 cts, J C Clark 6 cts, S McCall $3.00, B F Brown $1.00, J Gibson 55 cts, I Gibson 55 cts, I Quimby 42 cts, W Simes $1.25, A Little $1.00, N Smith 20 cts, C Carter $1.00, R Calls 45 cts, W S Knight 24 cts, G W Smith 50 cts, N Orcott $2.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuke as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruakh and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus: does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

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[illegible]

Bound my tempest-tost bark now the dark billows [illegible];
And above me red lightnings in wrathfulness flash!
[illegible] world, a mere speck—
But the angels are present to watch and protect;
And through high rising billows my bark would o'er-[illegible]
I am safe, for a hand that's unseen grasps the helm.

Though fiercely and wildly rolls on the dark storm,
And my heart, though once joyful, is sad and forlorn;
Yet vain is the wrath of the wind and the wave,
For Jehovah—my refuge—is mighty to save!

Jubilee! and ere long on the horizon verge,
Beyond the blue waters—beyond the wild surge,
I shall greet on my home in the fair promised land,
And shall anchor my billow-rocked bark by its strand! H. L. B.

From "The Gift of Power."

Christian Obligations.

BY REV. S. H. PLATT.

(Concluded.)

6th. Because it is practically estimating the fashions of the world as of greater value than the souls of brethren, and personal innocence!

"There are always some who are liable to be hindered, or turned aside by such examples. They are conscious that they cannot indulge in such things themselves, yet they see almost the whole example of the church against them; and they soon conclude that it is over-righteousness in them to be so scrupulous. They yield; the conscience is enthralled, and they suffer loss, or perhaps go back to the world.

Others seeing such inconsistency, cannot admit that the true christian would be guilty of it; and hence denounce all such, as self-deceived, or willful hypocrites; and thus their charity is blasted, and Satan gains a fearful advantage over them. Would it not be well to ask, not whether we can practice such things with no injury to ourselves; but "can we do it with no injury to others?" St. Paul declares such injury to another to be "*sin against the brother, and sin against Christ.*"

"But take heed lest this liberty of yours become a stumbling-block to them that are weak. For if any one see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols, and through thy knowledge shall the weak brother perish for whom Christ died. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."—1 Cor. 8: 9–12. The facts referred to in this language were as follows. Many of those to whom the apostle wrote, were converted Gentiles. While heathen, they had considered meat offered to their idols as sacred; and after their conversion, they thought that if such meat were eaten, it must be as sacred to the idol still. Others, who felt that "an idol is nothing in the world," regarded such meat as common like other meat, and to be eaten with no more scruples. But the apostle prohibits it, "lest the conscience of him that is weak (i. e., who regarded it as sacred still) be emboldened," etc. We have been thus particular on this passage, because it involves a great principle, of equal force in all ages, viz., "That the lawfulness of men's actions, depends not solely, either upon the lawfulness of the subject matter, nor upon the conscience of the doers of them, considered in itself, but *as considered with reference to the conscience of others*, to whom, by the law of charity, they *are bound so to behave themselves*, as by *none* of their actions to give them occasion of sin."—Stackhouse, Body of Divinity.

This principle might be abundantly confirmed by an appeal to other Scriptures were it necessary, but let us make the application. Even granting for the moment that this practice is right in itself, and meets the approval of your conscience, still *you have no right to do it if it wounds the conscience of a brother*; for, by so doing, *you sin against him, and sin against Christ.*

It will not do to demur against this; for *God has said it!* and with him be your quarrel; not with me.

7th. Because it is an open violation of the important Scripture precept, "avoid the appearance of evil."

The necessity of observing this precept may be seen in a single consideration. As we have no other measure by which to judge men, we are compelled to judge of them by what they openly seem to be, rather than by what they inwardly are. [illegible] if the appearance be evil, our [illegible] confidence are lost, and consequently [illegible] avenue of good to the [illegible]. Whether we can innocently [illegible] of the probability [illegible] exceedingly questionable [illegible] guilt of negligence [illegible]. But this, too, [illegible]

and unfounded assumption ... We should be [illegible] of the commencement of this article, 1 Tim. 2: 9–10, and 1 Peter 3: 3–4. To show that there is no possibility of evading the force of these commands, and that they are binding upon all who profess the religion of Christ, and that he who tramples upon them, does it at his peril, let us inquire—what degree of respect should we render to the express prohibitions of Scripture, and how far may we qualify them in our interpretations? In regard to the first part of the inquiry, it is evident that a prohibition emanating from the same source, and attended with the same sanctions, is equally authoritative as an express command. The Decalogue itself places this beyond question, for eight of the ten commandments are in the form of prohibitions.

As to the interpretation which we are to give to such, a high authority has said: "I hold it for a most infallible rule in expositions of sacred Scripture, that when a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchemy doth, or would do, the substance of metals, maketh of everything what it listeth, and bringeth in the end all truth to nothing."—See Hooker's Eccl. Polity, book 5. chap. 59.

Dr. Peck, before quoting the above, says: —"Language is always to be understood in its literal or natural sense, unless there is something in the nature of the subject to which it is applied which requires the restricted meaning." Applying this rule to the subject before us, we conclude that the passages with which we commenced signify only what the words, used in their plain, natural, obvious meaning convey, and *all that meaning*, without evasion or limitation. To this it may be objected—"that they were undoubtedly intended to be understood thus, at the time they were written, but were not designed to be of perpetual obligation."

In reply we may state another rule of interpretation. (See Horne's Introduction abridged, p. 152.) "Negatives are binding at all times; that is, we must never do that which is forbidden, though good may ultimately come from it."

Another consideration which shows it to be of general application is, it was first written by Peter to all christians, and about four or five years afterwards, was deemed of sufficient importance to form a part of St. Paul's instructions to Timothy, as pastor of the Church at Ephesus, thus giving it a fresh sanction, and rendering it obligatory upon the ministry to enforce the rule given for the government of all.

Besides, the same reasons exist for it now as then. In confirmation of all the above, it may be well to consider the fact, that no such moral text ever has but one meaning, which meaning is to be ascertained just as we would that of any other writing, viz., by the whole scope of the context, taken in connection with the general sentiments of the writer. The scope is here plainly announced, to "win the husband," see 1 Peter 3: 1; and in order to do this, they are to behold "your chaste conversation, coupled with fear," "whose adorning, let it not be that outward adorning of plaiting the hair, of wearing of gold, or of putting on of (costly) apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." "For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves," etc. Let common sense say which would be the most likely to win the husband or others from the world to Christ, the exhibition of the spirit of vanity, which loves to be decked in the gaudy trappings of the world, or the meek and quiet spirit, which is, in the sight of God, of great price! The general sentiments of the writer, none can deny, favor a total separation from the world, in spirit and in practice.

It would be needless to quote passages in illustration of the fact, see chap. 1: 13, 14, chap. 2: 9–12, chap. 4.: 1–3, etc. We conclude, then, that if there is any meaning at all in those passages, it is that which is borne out upon the very face of the words employed, and we have no right to bend them to any other.

By what authority can any one expunge this commandment from the sacred oracles, or, what is equivalent to it, explain away its force, and make it a mere form of words, with no meaning and no sanction? Let such beware, lest he practically bring upon himself the curse denounced against such as "take away from the words of the book," etc. Rev. 22: 19.

Others justify themselves by quoting Scriptural example. They point to the splendid ritual and magnificent accompaniments of the Mosaic dispensation, and triumphantly read, in the costly fabrics, and golden ornaments, and gem-set decorations of the consecrated priesthood, the Divine sanction for their use in all coming time: forgetting alike that that was a system of types and shadows, [illegible] and externals, while ours is the very reverse in all, and besides is guarded against such an unwarrantable application by the express prohibition of our Lord. As well advocate the [illegible] system of the Jewish polity, their sacrifices and all—as rest the justification of this practice upon their example. Since, then, the argument from this example proves too much, we may pass it by as proving nothing.

9th. It is one of the greatest obstructions to God's cause that now exists.

An evil that paralyzes almost every arm, and palsies the energy of nearly all good influence, and threatens at no distant day to obliterate all the landmarks of vital christianity, must be of sufficient magnitude to awaken the earnest solicitude of every true lover of the sacred cause. Were it confined to a small locality, or to a single class, it might be uprooted, or at least curtailed in its progress and restrained in its influence.

But pervading, as it does, all places, and commanding the hosts of every rank, it spreads its tides of desolating worldliness wherever the cross casts its shadow, and triumphs *most* within the sacred precincts of God's own sanctuary. Its upas breath is everywhere, instilling its subtle poison into the life-current of the young convert, and transforming his warm, active zeal, and earnest prayers, and burning love, into the cold, apathetic breathings and fitful starts of this charnel dream-land of his soul: and it calls the myriads of modern Israel to dance around the Golden Calf of their own making, while their offended God from Sinai beholds their base ingratitude. O! "when will He arise to shake terribly the earth?"

But the remedy! Where is that? Chiefly, fellow-christians, *in you!* The church authorities may, and ought to do something *to prevent all such accessions to her membership hereafter*, but they already swarm within her pale. Let your light shine. Be the first to renounce the unhallowed practice, and ere long the sacred leaven will work out through the masses of the church and purify the whole. Ministers have here a most solemn duty. "Not to mend our rules, but keep them," is one of our acknowledged obligations; yet, in the face of it, we have been filling up the church with those who *do not, and never did keep them!* Verily, there is recreancy somewhere that should make us blush, and consider well whither we are tending!

For the Crisis.

The Besetting Sin.

Amid the catalogue of God-dishonoring sins, what one is so constantly beguiling the christian, and leading him into deep clouds of despondency and sadness, oft threatening to overwhelm him utterly, as that of *unbelief?* "*Believe in God, believe also in me*," was the command of our blessed Savior. One great object of his mission to the world was, to restore to man that confidence in Jehovah which had been lost through the influence of that wily serpent, who, creeping into Eden, impugned the veracity of the Holy One, and is still at work with his six thousand years of experience to scatter the dismal shades of unbelief over our erring planet. *For we walk by faith*, not *by sight*, saith the apostle.

Just so long as faith is in exercise, is the christian progressing in the pathway of holiness. But let unbelief enter, and he is "departing from the living God." And, while continuing in that state, every step is bearing him still further in a retrograde course. How dishonoring to God is this sin! Does not man feel insulted and abused, when he is distrusted by those to whom he has proved himself true? How much more then the holy God, who has in ways without number proven himself "just and true" to his children, is abused by their distrust!

We are to "walk by *faith*"—"live by *faith*"—"fight the good fight of *faith*," and so on. That unbelief is *the* sin against which we are particularly warned, is shown in Hebrews. In the tenth chapter we are presented with a long list of those believing ones, who through *faith* did many wonderful things, lived in a manner singular indeed to the worldling, and died in the triumphs of that faith, assured that their "light afflictions would work out for them a far more exceeding and eternal weight of glory. And then, in the first verse of the succeeding chapter, the apostle says,—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and *the sin* which doth so *easily beset* us, and let us run with patience," etc.

Your besetting sin, then, and mine, fellow christian, is *unbelief*. While we hold on, as it were, to the hand of our Leader, we are safe. But, if we let go our hold and turn aside to the right hand or to the left, or, in other words, if we cease to *walk by faith*, and fail to believe with all our hearts what "God the Lord hath spoken," we are in imminent danger. Foes are on every side, and only the *shield of faith* will "quench the fiery darts of the wicked one."

A. C. J.

EXHORTATION.—If there is anything which I dread and abhor in a prayer meeting, it is the professional rattle of exhortation. The church should preach better than the pulpit, but it must be through the narration of heart-experiences—through the unfolding of christian living. This alone benefits those who speak, and edifies those who hear.

Selections.

Preaching upon Popular Proverbs.

BY TIMOTHY TITCOMB.

"Speak the truth, and shame the devil."

"He can never be God's martyr who is the devil's servant."

"Neutrals are soused from above and singed from below."

"The way to Babylon will never bring you to Jerusalem."

"Truth may be blamed, but shall never be shamed."

There is a great deal of confusion along the line of fence which divides the good people of this world from the bad. The fence itself is bestridden by an uncounted host, on the right side of which there is a multitude, standing and looking wistfully toward the wrong, and on the wrong side, another multitude looking toward the right. We cannot count those who are undecided in their convictions; still less can we count those who, with their convictions correctly formed, have voluntarily chosen a neutral policy, and taken position upon the fence. Undecided, compromising, neutral, negative, these men form a portion of humanity as respectable in numbers as they are contemptible in quality. Asses between two bundles of hay, dogs in the manger—eating not and hindering others from eating—houses divided against themselves, men of putty who always flatten under pressure, men of pewter who never take an edge under any rasping, slaves in the market and tools for the crafty, self-seekers, and self-losers by self-seeking, soused from above and singed from below, these neutrals are as uncomfortable and unhappy in themselves as they are powerless as positive forces in society.

Manhood demands that a man shall take a position on the side of truth, and, in some way, declare himself in that position. It bids him, if it be necessary to achieve this step, to cut off old companionships, to compromise apparent momentary advantages, to incur enmities, and endure hardships. It demands that he plant himself upon the ground of right, and stand there though all the world forsake him—stand there and fight there if necessary. Self-respect—always requisite for the attainment of the respect of others—is of vastly more value than the respect of others. There can be no manhood without it, and true manhood will always hold it above mercenary advantage, or temporary popularity, or dread of singularity, or personal peace and comfort. A man who voluntarily refrains from taking a position toward which his convictions urge him, because it will disturb pleasant relations, or interfere with his pecuniary interests, or compromise his comfort, does not deserve the name of a man. He is always a coward—often a knave.

There are always in society two marked classes of neutrals. One of these is, on the whole, more to be pitied than blamed, being composed of men of weak will, with excessive love of approbation and great good nature. It seems to be impossible for them to withstand the fire of opposition from any quarter. They become accustomed to yield or dodge every disputed point. They cannot stand up before a strong will and assert themselves, without experiencing emotions akin to guilt. They half doubt their personal right to an opinion. For walking boldly out upon the field of right and wrong, and taking a position, and maintaining it, they do not appear to have the legs. I say that such men are in some respects the objects of pity, because their mental and moral constitution is at fault. They feel themselves almost obliged to take position on the fence, and to spend their lives in bowing in about equal measure to each of the opposition camps—afraid to dismount for fear of being in somebody's way, or treading upon somebody's toes. I suppose there may be the germ of manhood in many of these men, and that it might, under favorable circumstances, be developed, but the most of them consent to be nothing and to be good for nothing while they live, and to die "without an enemy in the world," simply because nobody deems it worth while to be their enemy.

The other class is made up of men who, in all matters of principle and policy, make it a point to take middle ground. They delight to be called "conservative men," but their conservatism always relates to their own reputation and interests. They desire the good opinion of all classes, and imagine that their moderation and their location between two extremes will enable them to use both for the accomplishment of their purposes. They are ambitious of preferment, perhaps, or greedy for wealth, or desirous of popularity. They aim to make themselves stronger by drawing to their support the sympathies of all parties, through direct or indirect alliance with all parties. To some of them, "there is something good in all parties"—to others, "all parties are equally bad." Others, still, convey the impression that they are but passengers in the social vessel, having no interest in ship or cargo, and indifferent as to the name and qualifications of the captain. Now I despise these men—though there may be among them those whose talents I admire. Conservative and reputable, negative, neutral and contemptible, I recognize in them no element of manhood—no chivalry, no bravery, no devotion to conviction, no true self-respect, and no supreme love of truth and the right.

Humanity demands that a man shall take his position on the side of truth and the right, and maintain it. We look around us and see how positively pronounced are the agencies engaged in the prostitution of humanity. Despotism enforces its power at the lips of the cannon, error preaches upon the mountain-tops, cruelty and wrong work out their ends by systems cunningly devised and openly defended, drunkenness displays its enticements at the corners of the streets, prostitution flaunts its colors in open day and crowds purity from the streets at night, corruption—recognized and unrebuked—riots in the various departments of government, mobs rule cities and perjury presides at the ballot-box. All that ambition, avarice and lust can do to prostitute humanity to their purposes is done, and done boldly. Humanity, therefore, demands that all true manhood, shall stand boldly pronounced upon the side of right. It demands that the power arrayed against the infamy and wrong that afflict it shall be positive—that there shall be no middle ground, no neutrality.

What manhood and humanity demand so plainly, christianity demands with still a more pronounced authority. In christianity, there is no middle ground. He that is not for it is against it. There is no such thing as being God's martyr and the devil's servant at the same time. We know those to-day, and have known many others, who profess to have a great deal of respect, or reverence, for religion. I have no doubt that much of this respect is honest—that it is not all a hypocritical pretense. They love to have their families attend church. They never interfere with the religious instruction of their children. They are willing to pay their share toward the support of the institutions of religion. They attend church themselves, perhaps, and shun all profanity and debauchery, but they fail to show their respect for religion by embracing it, receiving it as the ruling element of their life, and declaring themselves to be its adherents and possessors. I suppose that such men imagine that, on the whole, they are on the side of religion—that their influence, in the main, is in its favor. They declare with their lips and their intellects that religion is a good thing, while with their hearts and lives they declare that it is not worth personally securing and possessing. How much is such favor as this worth? How valuable is that testimony which the heart and life belie? Ah, no! There is no middle ground here. It is either everything or nothing.

Christianity asks for no man's patronage, and seeks for no man's favor. It is something given, for man to accept or reject, as he may see fit. It is something bestowed, for a man to incorporate into his own life, if he will. It is an infinite favor from an infinite benefactor, and does not go around seeking the endorsement of those who do not care enough about it to receive it. To all those who decline to make its personal acquaintance, it says: "take me or leave me. No service that you can render me, by words and patronizing deeds, can counterbalance the contempt which you manifest by refusing to me a dwelling place in your heart. I ask for no friends, and I can possibly have none, who are not willing to take me into their life, and acknowledge me to the world. I reign supreme, or I reign not at all. If you fail to accept me, you reject me, and are, to all intents and purposes, my enemy. If I can do nothing for you personally, then you can do nothing for me. If you gather not with me, you scatter abroad."

There is another class for whom Christianity has no more favors than for this—a class which holds a relation to Christianity no more honorable than this. I refer to those who profess to be christians, but who accommodate themselves—their thoughts, habits, pleasures and pursuits—to whatever society may envelope them. They are exceedingly pious at a prayer meeting, and uncommonly sharp in business, devotedly attendant on the public religious services of the Sabbath, and very forgetful of their religious obligations during the week; perfectly at home in a respectable carousal, not particularly conscientious in their politics, careless in the use of their neighbors' names, indulgent often in a kind of mongrel profanity—a cross between slang and swearing—that would be wicked if it dared to be, and meanly powerless always before the scoffs and bold iniquities of the infidel and the scoundrel. Riding the horse of selfishness with a christian profession in one pocket of their saddle-bags and a worldly life in the other, sailing the sea of life with religious papers and a black flag, professedly bound to Jerusalem, yet taking the well known Babylon road, these men occupy, in fact, no neutral ground. They are not for Christianity, but against it.

There is still another class—and in the history of Christianity it was never larger than at the present time—which openly affects a kind of neutrality in its relations to Christianity. This class holds the Bible as, on the whole, an excellent book, and Jesus Christ as, without doubt, the best man that ever lived. There is much in Christianity that they admire, but much that has been superseded. They have a kind of religious philosophy that embraces all there is that is good in Christianity, and discards all that is not up to the wants of the present age—particularly all with which it does not harmonize. With such men, reason stands above revelation, to approve or condemn it, point by point. Some of these men go so far as to call themselves christians, while others adopt, with more consistency, other names. Now, Christianity is what it pretends to be, or nothing—a complete and authoritative system of religion, or an imposition. It is something above all religions and all philosophies, in that it is divine, or, like all other religions and philosophies, in that it is incomplete, incompetent and human. I am utterly at a loss to know how any man can call himself a christian—much more at a loss to know why he should desire to be called one—who denies the supreme authority of Christianity as the one true and complete religion revealed by God to men. I declare there is no middle ground here for philosophical eclectics to occupy. The denial of a part of Christianity is the denial of the whole as a complete and true religion.

What manhood, humanity and christianity conspire so evidently to demand, must be in the line of a sound policy. No man can prosper in wealth, reputation and happiness who strives to win them against the force of such demands as these, so that self-interest, intelligently consulted, demands that a man shall pronounce himself on the side of the good, the pure and the true. All the men who have won a name that will worthily live, who have attracted to themselves the admiration and love of the world, whose words and lives have become powers, felt and acknowledged, upon the hearts and life of mankind, whose influence has mingled in the tide of good that gathers volume from age to age to whelm at last the black continents of wrong, have been positive men—self committed, self declared—men of manhood, humanity and christianity, who shunned the fence, voluntarily cut off their own retreat, and battled bravely where they stood and while they lived. The policy of neutrality is suicidal. It is not only cowardly and mean, but it is thriftless and disastrous.

Positiveness is both a prerogative and a privilege. If it be a privilege to live, it is a privilege to live for a purpose, and be recognized as a true man. To add a single ounce to the propelling power of human progress, to remove one stone from its path, to reform one abuse, to rectify one wrong, to add a single ray to the gathering flood of light which is to envelop the world, to [illegible] intelligently [illegible], battle for it and [illegible] accept a privilege which gives us a place among all good intelligences, and makes us co-workers with God himself. It is to achieve self-respect, to make a place for one's self in the world, to enter into the sympathies of the noblest, the bravest and the best that live, to make life savory and significant, to put away the temptations to meanness, and to be upon the side that will as surely win as there is a God in Heaven.

Let every man be something or other. A misguided zeal is better than lukewarmness. It is better to be a living cock on a dunghill, telling a sleepy village of the coming of the morning, than a gilded cock on a church spire, voiceless and wheeling to the touch of every wind. In some place, in some office, by some means, let every man assert himself, and exert his measure of power for the redemption of the world to goodness.—*Springfield Republican.*

An Evening Prayer.

How gladly at this evening hour
I come before thy throne,
To thank thee for the many gifts
Around my pathway strewn.
Oh may I feel that in thy love
A shelt'ring rock I find;
Help me to do thy will each day,
With uncomplaining mind.

A little thing it seems, this hour,
To give my heart to thee;
But there are times when round my soul
Earth flings her witchery.
Oh, in that hour, be dearer thou,
Than all earth's charms to me—
I ask on earth no higher joy
Than's found in serving thee.

Oh watch o'er those that smile to-night
Around the fire at home;
Perchance their thoughts are wand'ring now
With one whose footsteps roam.
I can but weep to think of them,
The loved so far away;
Father, be round them at this time,
And guide them day by day.

I praise thee for this gracious gift,
Though far from them, and lone,
I still can bow in earnest prayer
For them, before thy throne.
And should they when this eve is spent,
Come not with thanks to thee;
Forgive whate'er they 've done amiss,
Forgive it all for me.

And when we pass beyond this vale,
With disappointment rife,
Bring us to where thy glories beam
Around the tree of Life.
Not for the good that we have wrought,
Nor aught that we have done;
Oh not for this, but for His sake,
Thy well beloved Son. S. M. R.

—*Northern Christian Messenger.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Hygiene and the Ministry.

BY JAMES C. JACKSON, M. D.

TO CLERGYMEN.—(Concluded.)

There is a disease, which many of you suffer, which is called MINISTER'S SORE-THROAT. This of late years has largely crippled your influence, by rendering you unequal to your duties. Great numbers of you have sought relief at the hands of physicians unavailingly. Except in the last stages, when the disease has spread itself along the mucous linings to the substance of the lungs, establishing consumption, it is *curable*. It is generally supposed that it is generated by your *pulpit* efforts. This is a mistake. While it is clear to all sharp observers that you *talk too much* for your own good, as well as for the good of your hearers—that in the light of sound philosophy no man should *hear* more than he can readily digest, than he can appropriate, and that therefore no one should *utter* what no one is competent to *hear*, it is not your duty to talk less, because to talk makes, or directly tends to make, your throat *sore*. No man has disease of the throat from *talking*. This produces the reverse effect. John Wesley never had sore-throat. Whitfield never had bronchitis. The plow-boy, who drives stolid oxen day after day, hollowing whoa! haw! gee! a thousand times a day, comes up the lane at sunset singing a ditty with a voice as clear as a whip-poor-will's. The captain or mate of a vessel, who screams vociferously amid wind or storm-howlings, is not in the hands of a physician. The auctioneer, who the year round peddles his wares daily for hours together under incessant and rapid *vocal* effort, is not a *consumptive*. It is a mistake that you bring on the disease by *preaching*. That has only an aggravating effect, when the disease is already established. Generally the difficulty originates in the *stomach*, and the seat of it is the mucous coat. It is caused by improper food and drink, whose direct and necessary tendency is to inflame the mucous membrane. In many instances it is induced in consequence of the *scrofulous* poison introduced into the system under the eating of the flesh of animals. As a class, ministers eat largely of *animal food*. It stimulates you, makes you *feel* strong, *rouses* you to exertion, gives you vivacity, and *therefore* you think it just what you need. Now, while you are getting what so many of you *think* you need, you are also getting what has sent thousands of your profession and hundreds on hundreds of thousands of others to untimely graves; you are getting scrofula into your blood, to lodge with tenacity on your mucous coat, and give you the [illegible] dyspepsia, unless nature, who is wise and strong, shall be able to [illegible] the stomach, by sending the poison to [illegible] in the bowels, giving you the worst form of piles. If you reflect, you will find that many of you who are suffering now have suffered with the ailment before it showed itself, were troubled with more or less severe forms of indigestion. Nothing is more common than that then, by a process called *metastasis*, trouble at the stomach suddenly ceases, and trouble at the throat as suddenly begins. To seek a cure of the difficulty by burning the throat with *lunar caustic*, is useless. It is the expedient of the hour, and instead of curing the disease, only transfers it. The disease *is curable*, but in no way which does not involve the sufferer by it in the use of most rigidly simple diet, judicious bathing, and abundantly vigorous muscular exercise. * * * *

One difficulty to which I would call your attention is the remorseless violation by *the people* of all, or nearly all, the laws on which life on earth depends.

Let me classify our population for your ease in estimating the probabilities of christianity becoming supreme with them:

1. Children who when born show that they are hereditarily poisoned. These are always *re*-poisoned by drugs.

2. Children who when born are healthy, but from ignorance or carelessness become sick, they are also poisoned by *medicine*.

3. Persons of all ages—females especially—*poisoned* by tea.

4. Persons of all ages *poisoned* by coffee.

5. Persons who are made *scrofulous* by eating fattened meat.

6. Opium eaters, who, since the crusade against alcohol, have increased 75 per cent.

7. Tobacco users—a constantly increasing and filthy host.

8. Drinkers of alcoholic liquors, who are to-day as numerous as twenty-five years ago.

Now, of the whole people, what *per cent.* are thus abnormally excited and induced to live so as to make all *your attempts* to convert them, while thus living, *vain?* Let us see.

Thirty per cent. of all the children born in the United States are *hereditarily* diseased.

Eighty per cent. are *poisoned* before five years old by *medicines*.

Ninety-five per cent. of the *whole* population are *poisoned* by medicines.

Forty per cent. are, additionally to the drug-poisoning, poisoned by Tobacco.

Fifty per cent. by Tea.

Forty-five per cent. by Coffee.

Ninety per cent. by *fattened* meats.

Sixty per cent. by bad air.

Ten per cent. by patent medicines.

Twenty-five per cent. by alcoholic drinks.

As these persons are drugged, drunken, and debauched, you cannot make them *see* heaven, however clear the sky, nor hear its music, however grand the symphonies.

Intense as is my faith in christianity, I know that it is a system needing for its success a good understanding, on the part of its friends, of the *means* it has on hand, and of the *way* to use them, and I *must* say that I am daily pained at the wasteful expenditure of its munitions of war. For large experience and long and serious reflection have perfectly convinced me, that before anything remarkable can be done for the improvement of the spiritual condition of our people, better ideas must obtain in regard to physical life. Your batteries must be turned against the evil *habits* of men, against the *vices* which grow up under physical indulgence and a violation of the laws of life. You must bring christianity to bear in the sphere of the appetite and passions, and hold men and women to such *purity* and simplicity of *bodily* conditions as shall insure capability of *appreciating* truth and possibility of receiving it. Then you will make headway, and not till then.

HOW TO MAKE SLEEP REFRESHING.—Take sufficient exercise in the open air during the day. Eat light suppers, always two or three hours before retiring. Avoid tea and coffee, and all unnatural stimulants.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

Not the Earthly.

Vain are all terrestrial pleasures—
Mixed with dross the purest gold;
Seek we then for heavenly treasures—
Treasures never waxing old.
Let our best affections centre
On the things around the throne;
There no thief can ever enter;
Moth and rust are there unknown.

Earthly joys no longer please us;
Here would we renounce them all;
Seek our only trust in Jesus,
Him our Lord and Master call.
Faith, our languid spirits cheering,
Points to a brighter home to come,
Bids us look for his appearing,
Bids us triumph in his love.

May our light be always burning,
And our loins be girded round,
Waiting for our Lord's returning,
Longing for the welcome sound.
Thus the christian life adorning,
Never need we be afraid,
Should he come at night or morning,
Early dawn or evening shade.

M. N.

For the Crisis.

The First and Second Adam.

BY ELD. J. S. WHITE.

(Concluded.)

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Cor. 15: 45.

VI. The first Adam, by losing life, became a victim to death. Death over him and his posterity has reigned, and the whole creation has groaned and travailed together in pain until now.

On the other hand, the second Adam has achieved a victory over death and the grave. He rose triumphant from the grave; and death can have no more dominion over him, as he has said, "Behold I am alive forevermore, and have the keys of death and hades." As he has gotten the victory, so will he give it to his servants. Said he, "As I live ye shall live also." Again, "I give unto them eternal life, and they shall never perish." The victory they have when free from death, and of course not before. The idea that man has the victory over death when dead, is an absurdity. Every one, after a moment's reflection, must know that there is no truth in it. The fact is, when man dies he is the victim and death is the victor. This relation would be forever, but for the resurrection. It is at that time, that mortality is to put on immortality. It is plain that there can be no victory over mortality until it is swallowed up of life.

Death is the gate to the grave. The resurrection is the way to heaven and glory, life and victory. Christ said to Peter, upon this rock—that is, on himself—will I build my church, and the gates of hell (the grave) shall not prevail against it. None of the many ways that lead to the grave shall prevail; for if they should, the church would be lost. But Christ will give victory, by opening the way and bringing the church out of the grave. Then will they claim the victory over the last enemy, which is death. 1 Cor. 15: 54.—"So when . . . this mortal shall put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." Victory is at the time man is freed from death, which cannot be until the mortal ceases to be mortal. The apostle adds, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ." This will be given at his coming. Paul said that Jesus would give him a crown of righteousness at his appearing.—2 Tim. 4: 8.—Said Peter, "when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—2 Peter 5: 4. Said Jesus, "Ye shall be recompensed at the resurrection of the just." The victory, crown of life and glory, and the recompense, are all to be given by the second Adam at his coming and the resurrection of the just. [illegible]

things should be where God has placed them. "What God hath joined together let not man put asunder."

VII. The first Adam had a kingdom. All the creatures God made before he made Adam, in which was the breath of life, or living soul, were put under his control. They were subject to his will, and would have remained so, if man had properly regarded the laws of his being.

He had for his dominion the whole earth. This was the place of his abode. He knew no other, he needed no other. The place was very good. Man was adapted to his place,—made capable of enjoying it forever. Had every thing remained good as God made it, man would not have died; and he would have remained in his kingdom forever. Continuing through a probationary time he would have secured eternal life, and consequently could not have died. The idea that man would have died from some other cause, if he had not sinned, is without the least foundation; it is opposed to reason, scripture, and fact. "The body is dead because of sin." "Death has passed upon all men for that all have sinned." "The wages of sin is death."

The second Adam is to have a kingdom.

Jesus was not only to be a Prophet to inform the people, and a Priest to offer sacrifice and be a mediator for the people, but was to be a King to reign over them. To this end, we have the following: Isaiah 9: 6, 7,—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

In confirmation of this prophecy, the angel Gabriel was sent to say to the mother of our Lord, Luke 1: 31—33,—"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be *no end*." Acts 2: 30, 31.—"Therefore, (David) being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

In these passages several things are worthy of note. First, Christ is to have a kingdom. This kingdom is the establishment and perpetuity of the reign of David. This kingdom is to be without end. Christ, the son of David according to the flesh, is to reign on the throne of this kingdom. This being true, he will reign in the flesh; for he was David's son in this, and in no other sense. His reign, therefore, will be *literally* and *personally*. In fact this is the only reign of our Savior spoken of in the revelation. He did not enter upon his reign while here, and of course not when he went away. After he had left the earth he said to John, Rev. 3: 21, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." He was then not on his throne but on his Father's throne. He has not yet changed his position. And he will not until he comes to judge the world. 2 Tim. 4: 1.—"Who shall *judge* the quick and dead *at his appearing* and *kingdom*." The appearing of our Lord, the judgment, and the kingdom are to take place at the same time. Because this kingdom is in the future, we are taught to pray, "Thy kingdom *come*." Until this prayer is answered, the kingdom will be in the future.

Where is the kingdom to be? The prayer of our Lord answers,—"Thy kingdom *come*, thy will be done on *earth*, as it is done in heaven." It is to be on the earth. David's throne was on the earth and it is on this that Christ is to reign.

It is reasonable that the second Adam should have the kingdom which the first Adam lost. He came to seek and save that which was lost. By his obedience, all that the first Adam had, and would have had, had he obeyed, belongs to him by right. The revelation gives us the earth for his place of reign. All the promises to Christ and to the saints point out the earth as the place of the kingdom of our Lord and his people. That Christ was to reign on any other place, in any other sense than the seed of David—personally on the earth, is [illegible], without reason or scripture [illegible].

VIII. The above view of the kingdom is sustained, in what is said of the inheritance and final abode of the saints. Psalm 37: 11.—"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Ver. 29.—"The righteous shall inherit the land, and dwell therein forever." Dan. 7: 27.—"And the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High." This is the same dominion that was given to Adam; and it is the kingdom God prepared from the foundation of the world for holy persons. Adam lost it by sin: Christ restores it by obedience. It will be given to all who shall be counted worthy through him to obtain that world and the resurrection from the dead. Matt. 5: 5.—"Blessed are the meek, for they shall inherit the earth." Luke 12: 32.—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." John, in the Revelation, heard the representatives of the church in prospect sing, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; and we *shall reign on the earth*."—Rev. 5: 9, 10. Said the prophet Isaiah 65: 17, "For behold I create new heavens and a new earth." Said Peter, 1 Pet. 3: 13, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The earth in its present state is to undergo such a change by fire, in its restitution, as will make it a new earth. That is, it will be brought back into its original condition. That state, in contrast with the present, will be new. In the earth thus redeemed, the saints, with the second Adam, will dwell forever. This view of the subject is so fully sustained in the Bible, that we need say no more. There is nothing in reason to oppose this view. Why should not the earth be the dwelling place of Adam's posterity? In the Lord's view it was so at the beginning. Why should it not be so in the end, if the earth shall be made as good as it was at first? The heaven of Christ and his people, may as well be on the earth as on any other place, if the earth may be as good as any other locality. If the Lord shall make it as good as at first, and surely, the above passages show that he will, it will be "good, and very good."—Reason does not justify fallen man in setting up his judgment against his Creator's, that the earth thus made will not be good enough for his abode. And more especially, in view of the fact, that man in his present state,—provided he could remain comfortable in all his circumstances,—would never wish to change it for a better.

God has said that the earth is his footstool. And that he will make the place of his feet glorious. Again, "As surely as I live, saith the Lord, the whole earth shall be full of my glory." When the Lord's prayer shall be answered, "Thy kingdom come and thy *will* be done in the *earth as* it is done in heaven," who will be able to tell the difference between heaven and earth?

It is evident from the whole of revelation that, in the end, the second Adam will have as much as the first Adam would have had if he had not sinned. And reason says, why not? The first would have had the earth in its goodness forever. He would have had a posterity to have shared the inheritance with him, and had they not sinned, their inheritance would have been without end.

The second Adam did not sin, and by right he will have the inheritance. Unto him shall come the *first* dominion. See Micah 4: 8. The first dominion is the one God gave Adam. Christ will save his people from their sins, and they will share the inheritance with him forever.

We think it is not unreasonable to say, that the number of the children of the second Adam redeemed, will be equal to the number of the children of the first Adam, had there been no sin. In the latter case the number must have been limited. How large the number would have been is not for us to say. It is evident that there were to be *many* more persons born, than would have been if man had not sinned. See Gen. 3: 16.—"Unto the woman he said, I will greatly multiply thy sorrow and thy conception." This increase of posterity is a part of the result of the woman's sin. God saw that the world would not turn to him and be saved, though they might have the opportunity. Hence to secure the number that would have been without sin, God permits as many more to be born, as will produce the number, who, by their voluntary acceptance of a Savior, will make good the number that would have been if man had not fallen. As Christ has it in the parable, Luke 14: 23, "Go out into the highways and hedges, and compel them to come in, that my house may be *filled*." This number must be made up; if not by entreaty or persuasion, it must be done by a kind of compulsion. This number being filled, the old serpent will have no advantage. Otherwise he could boast that he had defeated, in part, the design of God in peopling the earth with a race of holy beings.

Again, the people saved must have the same bodily form, that is, the same materiality that Adam had, and that his children would have had; else the serpent will have the advantage, although not in lessening the number, yet in preventing the salvation of the man God made out of dust; that is, if Satan succeeds in destroying what God made when he made man; in other words, the man that he made, and God only saves the man he did not make, if there be such a man, Satan will have the victory. Nor will he succeed in driving God and man from the field—earth, by sowing tares among the wheat, and so getting the earth cursed, and then compelling God to provide some other place for the redeemed. God will have the territory he made restored.

Satan will be defeated in all his attempts to thwart the plan of God in the creation of man. The earth will be redeemed; and the house will be filled; and the man made, will be saved. The body is to be raised from the dead, made immortal, made like Christ's glorious body. The second Adam will be victorious. Groaning creation will be delivered. The heavens and earth will be made new. Paradise will be restored. The tabernacle of God will be with men. The serpent's head bruised, his works destroyed. God will be honored, Christ glorified, the sinner saved, and the restitution will be completed. Amen.

Incompleteness.

Nothing resting in its own completeness
Can have worth or beauty, but alone
Because it leads and tends to farther sweetness,
Fuller, higher, deeper than its own.

Spring's real glory dwells not in the meaning,
Gracious though it be, of her blue hours,
But is hidden in her tender leaning
Towards the summer's richer wealth of flowers.

Dawn is fair, because her mists fade slowly
Into day, which floods the world with light,
Twilight's mystery is so sweet and holy,
Just because it ends in starry night.

Life is only bright when it proceedeth
Toward a truer, deeper Life above;
Human love is sweeter when it leadeth
To a more divine and perfect love.

Childhood's smiles unconscious graces borrow
From strife that in a far-off future lies;
And angel glances veiled now by life's sorrow,
Draw our hearts to some beloved eyes.

Learn the mystery of progression duly;
Do not call each glorious change decay,
But know we only hold our treasures truly,
When it seems as if they passed away.

Nor dare to blame God's gifts for incompleteness,
In that want their beauty lies, they roll
Toward some infinite depth of love and sweetness,
Bearing onward man's reluctant soul.

—*Adelaide Anne Proctor.*

For the Crisis.

Hints to Ministers.

MINISTERS, YOU HAVE GOT TO DO IT.

You *must* do it. Put it off? Suppose you do, brother, put it off again and again—year after year? Suppose you continue to hush the question of "holiness to the Lord"—entire sanctification in this life—and let your people go on as they have been, in a cold, formal, half-hearted, backslidden state—sinning and repenting, resolving and re-resolving—and still live and die the same! What do you gain by this policy; by omitting to open your lips *wide* for a full salvation? Will the people, over whom you preside as pastor, make any advances in the divine life, while thus halting between two opinions, neglecting a known and positive duty—and while you, as a watchman on Zion's top, do not wake up to this momentous subject—pour in the oil and the wine of this redeeming, sanctifying grace? Brother, have you not waited too long already; lost much by this procrastination? Had you commenced, in the outset of your pastoral labors, to preach holiness to the Lord, brought home to every heart, *powerfully*, the indispensable duty, the glorious privilege of living *wholly* for God—of giving up *all* for Christ—time, talents, property, friends, influence, lands, houses, homes—*all*, everything—for time and eternity; the coming out entirely from the world; the putting on the whole armor of God, and living as Christ did, as Paul did, James and John? what now? Would you not have accomplished *infinitely* more in the cause of truth, in the salvation of sinners—the building up of Zion in her most holy faith? Would not Christ have been more highly honored; you and your charge enjoyed in a far greater degree the grace and smiles of your heavenly Father?

"Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

Angels, also, would have tuned their golden harps afresh, "Glory to God in the highest."

Brother, do you not know there is something wanting in the churches, *every* where? that God's professed people are, *generally*, in a cold, formal, back-slidden state, living far beneath their privileges? that Zion languisheth, and few, comparatively, come to her solemn feasts? Very many professing christians are dissatisfied with their present attainments; they feel and know there is something better for them in the Gospel—they feel and know it is an evil and a bitter thing to sin against God. They look into the Gospel record, mark the foot-steps of Paul and the primitive disciples flying on wings of faith, hope and love. They hear the language of Paul to the Thessalonians, saying, "the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ." "And this is the will of God, even your sanctification." On reading these, and a multitude of similar passages on the subject of entire and *unreserved* devotedness to God's service, they are *constrained* to believe that Jesus Christ did, in very deed, come to destroy the works of the devil, and that it is their privilege and duty to accept this offered mercy.

This inquiring spirit, on the blessed doctrine of holiness, is increasing more and more in every evangelical denomination of christians. The hand of the Lord is in it. The church must arise, shine, put on her beautiful white robe—she *must* do this—the world calls for it—salvation, God's honor. All heaven—all earth—cries out, "Awake to righteousness and sin not." Brother, why delay; why hesitate a moment to embrace with *all your heart* this super-abounding grace, and to publish it? God is waiting for this! your people need this heavenly manna—angels' food. There may be some at this very time in your congregation, hungering and thirsting after this inner life, this tongue of fire—longing and praying for you to open your lips wide in declaring "*all the words of this life*." Beloved, will you do it, will you obey God *now* in this matter—commence this very day, this very *hour*, to honor God by preaching holiness to the Lord, entire sanctification, or perfect love? Will you be in earnest about it, definite, decided, positive, heart-searching? Make it a special, specific, all-important, *indispensable* thing—something to be done *now?* Will you bring it home to every heart with power, pour in the liquid *flame* of holy inspiration touching this question—come life, come death? Will you let your people know, and sinners know, that your soul is alive and on *fire* with this glorious truth? Will you publish this blessed Bible doctrine, sound it out, and keep sounding it out, till heaven and earth shall hear?

"Forward, brethren! let us forward,
And forget all things behind—
Toward the prize of our high calling
Pressing on with single mind.
Let our eyes be fixed on Jesus,
Not on evil here below
But with hearts and hopes in heaven.
Forward, brethren! let us go!"

New York. D. F. N.

"The Union Movement."

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 8, 1858.

CHAPTER III

A meeting of the preachers in the town of *Unity*, to determine the basis of union. The meeting was called to order by the chairman; prayer by brother C.

Methodist. I proposed at the close of our last meeting, to show that my Church is founded upon the scriptural basis for Christian union. I have come prepared to enter upon this important work, and I feel greatly encouraged in anticipation that I shall succeed, and thus show that the Methodist Episcopal Church shall fill the whole earth. Thank God! our Church is but little over one hundred years old, and there are already more than one million Methodists. It is stated on the 6th page of our Discipline, that "we believe that God's design in raising up the preachers called Methodists, in America, was to reform the continent, and spread Scripture holiness over these lands." I trust we shall soon realize this.

Baptist. My dear sir, are you not aware that your Discipline represents Mr. Wesley as being "the *father* of the great revival of religion now extending over the earth by means of the Methodists?" If Mr. Wesley is the *father* of this revival, it is entirely too young for my notion of things; it must have begun in the flesh, and will certainly end in the flesh. I acknowledge no revival of religion that has not God for its *Father*—that did not begin in the Spirit. Not only so, but your Discipline does not pretend to be founded upon a scriptural basis, but "upon the experience of a long series of years." I do not understand this to be a scriptural basis.

Episcopalian. Mr. Wesley was never a member of the Methodist Church. He lived and died in the Episcopalian Church.

Presbyterian. Mr. Wesley never regarded the Methodists as a *Church*, but merely as reformed Episcopalians. He never aimed to establish a separate organization, but called the little band in the habit of meeting for frequent prayers, "*Societies.*" His object was to obtain greater holiness of life in the Episcopalian Church, but not to found a new church. In these social prayer-meetings, he was careful not to have them on the stated hours for worship in the Episcopal church.

Methodist. Gentlemen, nothing will stand the test if we are to carp in this style, upon whatever may be presented. I had hoped that our object was to *unite* and not to see how much fault we could find. We can do nothing without the *disposition*.

Baptist. I presume, sir, we have as much disposition to do something, and to do it *right*, as yourself. But we are required by the members of our respective churches to determine the *scriptural basis of union*. If we should unite upon any other basis, the members of our churches would not accept it, and we should not have our support restored to us.

Methodist. I see the Baptists are accusing Mr. J. L. Waller, with Campbellism. I suppose you are with Mr. Waller, and that you will be satisfied if you can compel us all to unite upon Mr. Campbell's basis of union.

Baptist. Brother Waller denies being tinctured with Campbellism, and I deny it also. We stand upon the original Baptist platform.

Methodist. I am aware that Mr. Waller denies preaching Campbellism; but Mr. Campbell has certainly converted him on the New Translation question. Some fifteen years ago, he opposed the new translation movements of Mr. Campbell with all his power. But now he stands side by side with Mr. Campbell, and has adopted all of Mr. Campbell's arguments, and they are both compassing sea and land, trying to make one new translation; and when they get it made, I predict it will be twofold worse than the old. Indeed, I see but little difference between them; they are both constantly on Mr. Campbell's favorite theme—"the truth, the whole truth, and nothing but the truth."

Baptist. Is Brother Waller bound to differ with Mr Campbell on every point, even at the expense of truth? Brother Waller and myself intend to maintain *truth*, even if we have to do it by believing and teaching the identical same things with Mr. Campbell.

Christian. Brethren, I presume we shall not soon find the *scriptural basis of union*, in talking of Wesley, Campbell and Waller. How near we agree with, or how far we differ from these men, is not a vital question, nor at all *the* question before us. Can we determine the scriptural basis of union, and unite upon it? If we can, our way is open before us; if not, what will be the consequences?

Lutheran. That is my mind; we must have some point before us. Will you, Mr. C., present some method of procedure?

Christian. It appears to me we should discuss something like the following questions:—1. Have our churches acted righteously in the course they have taken? 2. If they have, can we determine the scriptural basis for union? 3. What is it? 4. Shall we unite upon it? If the private members of our churches have acted without reason, and required something wrong, we should not submit to it.

Episcopalian. We are bound to submit, or *starve*.

Christian. If we are conscientious men, as I trust we are, we will starve before we will submit to anything wrong. I, for one, will scrape the streets for a living, before I will submit to anything wrong in *principle*.

Bapt., Meth., Pres., Luth., Epis. That is right, we will all stand to that.

Christian. Is the requirement of our brethren then, right?

Episcopalian. No, sir; it is not right. They have required unreasonable things of us, and treated us with disrespect, and I feel almost a determination not to submit to it.

Christian. I have examined the matter from the beginning, and am compelled to admit that they have done right, and that if I had been in their place, I should have acted as they did. Suppose we [illegible] situation, and the members of [illegible] families were separated so that they could not fellowship [illegible] whom he acknowledged to be a Christian! The parents could not sit at the Lord's table with their own children, though they acknowledged them to be Christians; brothers and sisters, all professors of religion, admitted to be children of God, but will not fellowship each other! Do you believe, brethren, such a state of things should be tolerated any longer?

Lutheran. But why should the whole blame be cast upon us, and we be stripped of our support, and cast off upon the world? Are not the private members of our churches as much to blame as we? Besides, sir, I have not admitted the blame to be so great as you represent it.

Methodist. I do not admit the blame is as great as Mr. C. thinks. The evil that he speaks of, grows out of bigotry, in thinking nobody right but ourselves. This is a pharisaical spirit, that thinks I am better than you. We should treat each other with kindness and Christian feeling.

Christian. You are mistaken, sir; the *bigotry* grows out of the system. Is it bigotry that forbids that Baptist and his Methodist wife to commune together? I deny that it is their bigotry that forbids their communing together. They love each other, have all confidence in each other, and desire to commune together; but their *system* forbids it. *They are not to blame* for it, but their *system*.

Methodist. This is all attributable to Baptist *close communion*. It is a bigoted doctrine, and I am glad to see it exposed.

Baptist. My dear sir, suppose a Baptist should desire a place in your class-meeting or love-feast; how often could he be admitted without becoming a member? Only twice or thrice, and this with the utmost caution! This is as exclusive as close communion. Yet, you admit Baptists to be *Christians*, but not good enough for your class or love-feast! You admit that the Baptist will be saved; that you can live with him in heaven; but he is not good enough for your class-meeting! Is a Methodist class-meeting more sacred than heaven? or why not admit any person to the class, that you admit to be in the way to heaven?

Christian. Brethren, can you not see that it is the *doctrine* that keeps so many good people separated, and not the desire of the people? It is the natural working of our present systems to infuse division through society, and the systems should be held accountable for it.

Episcopalian. Then why justify our brethren in punishing us for what our systems have done?

Christian. Because we have sustained these antagonistical systems, and enabled them to do what they could not have done themselves. We defend these systems, and make the people believe they are scriptural. We practically carry out their spirit, in refusing to fellowship each other, and in shutting each other out of our houses of worship. We beg their money to build four or five times as many houses as are needed, and support a similar superfluity of [illegible]. Then we divide the few people of our village off into five or six little parties, thus discouraging and crippling their energies in their efforts to serve God. We divide the members of their families off into our parties, and infuse through society, so far as possible, all the antagonism of our systems. We squander their money in [illegible] colleges, academies, etc., to three or four times the amount of any possible demand, and thus in the place of [illegible] union on earth, and among men, concentrating the strength of all the children of God, we confuse their minds, confound their tongues, and set all Christendom into a Babel. I say, in view of all this, they are not to blame. They are right, and I am glad that something better shall be done in our town. I shall sustain them in it at all hazards.

☞ [illegible]

For the Crisis.

[illegible], and Wis. Christian Conference.

(COM. BY WM. SHELDON.)

The third annual meeting of this body was held at Springville, Wis., commencing on Thursday, 2 P. M., Oct. 6th, 1859.

Meeting was called to order by the Clerk of the preceding Conference, and prayer was offered by Eld. W. Sheldon.

Voted, that Eld. S. D. Deyo officiate as President of the Conference, and Eld. P. S. W. Deyo as Clerk.

Voted, that Eld. W. Sheldon prepare a report of the doings of the Conference for publication.

Voted, to receive no person into the Conference with a minority negative vote against him, until the objections against his christian character be removed.

Voted, to open the doors of the Conference for the reception of ministers and churches, through their delegates. During the session the following ministers were received into Conference; viz.: Elds. Wm. Sweet, and C. L. Page, Brn. G. W. Turner, J. F. Willcox and S. K. Gibson. Also three additional churches united by their delegates.

Voted, that every church belonging to this Conference numbering fifteen members, or less, be entitled to one vote, and to an additional vote for every additional fifteen or fraction thereof.

Voted, to invite visiting brethren to participate in the social deliberations of the meeting. Adjourned to meet at the call of the President.

Thursday, 6 o'clock, P. M. Preaching by Eld. W. Sheldon from Rom. 5: 11, showing from the Scriptures of truth that we have had a *Divine sacrifice*, instead of a mere *human* sacrifice. The sermon was listened to with thrilling interest by a large and attentive audience. Interesting remarks were then made by Elders Sweet, Deyo, Teeple, and Bro. Turner. It was a solemn and profitable meeting, and a good commencement for the Conference. All appeared to drink into the good spirit of the meeting, and the joys of redeeming love. A holy flame was kindled in the hearts of the saints, which continued to burn during the entire meeting.

Friday, 9 o'clock, A. M. Met at the call of the President for business. Prayer by Eld. G. L. Teeple.

Voted, to appoint three *Evangelists* for the coming year, recommending them to the public as faithful and efficient laborers in the cause of Christ, to be supported upon the free-will offering principle.

Voted, to appoint, as Evangelists, Elds. W. Sheldon of Castle Rock, Co., Min., P. S. W. Deyo of Strawberry Point, Clayton Co., Iowa, and Y. Higgins of Springville, Badax Co., Wis.

The Conference being in its infancy, and having as yet no Conference fund, can only recommend its Evangelists as worthy of patronage and support where the work of an Evangelist is required. Isolated brethren who are not acquainted with our western ministers, have felt like making an effort in their respective localities, to get the truth before the people, but have felt delicate about inviting to their midst a stranger, at their own expense, who might not prove to be an efficient workman; but this act will remove such apprehensions.

At 10 1-2 o'clock, A. M., Eld. G. L. Teeple preached a cheering sermon from John 3: 3, and was followed by remarks from Eld. Sheldon. It was a time of rejoicing among the saints. The proper fuel was added to the fire of devotion. At 2 o'clock, P. M., Eld. Wm. Sweet preached a good sermon from Rom. 10: 17, and was followed by profitable remarks from other ministers, which gave a new impetus to the already rising spirit of devotion. At 6 o'clock, P. M., Eld. P. S. W. Deyo preached an enlivening sermon from 1 Pet. 1: 3-5. Brn. Sheldon, Barnes and Turner followed with appropriate remarks. The saints were cheered, and solemn impressions were riveted on the minds of the people.

Saturday, 9 o'clock, A. M. Met at the call of the President to transact business. Prayer by Bro. G. W. Turner. Motion, by Eld. W. Sheldon, that a committee of three ministers be appointed to ascertain the truth concerning certain slanderous reports which were in circulation about Bro. Yates Higgins, and report to the Conference the result of their investigation at their next business meeting; whereupon the President appointed Eld. W. Sweet, Eld. G. L. Teeple, and Eld. G. W. Barnes said committee. A few moments were then spent in listening to brief reports from the churches and ministers belonging to the Conference.

[illegible] Creek Church, Iowa. "Prospects [illegible] monthly preaching for the [illegible]. Brn. Deyo and Sheldon had [illegible] for them some during the past year. They number fifteen members.

[illegible] Church, [illegible]: Not in a prosperous [illegible]. Had numbered over [illegible], but for certain reasons, is [illegible] condition. May the [illegible]. When it [illegible]. They [illegible]

[illegible] Church, Minn.: Was raised during the last year under Bro. Teeple's labors; numbers nineteen members. In a prosperous condition. Have preaching a part of the time, and keep up their prayer meetings regularly. Have built them a suitable house of worship.

Springville Church, Wis.: Organized during the past year by Eld. Higgins. Has regular periodical preaching, interspersed with occasional sermons from traveling preachers. Numbers seventeen members, with a prospect of a generous addition soon.

Several other churches, failing to send delegates, were not reported.

A few moments were then spent in listening to ministerial reports, which are here presented in a condensed form :—

Eld. W. Sheldon had held several protracted meetings during the past year, which had been blessed of God, had organized two churches, aside from his labors near home; has many pressing calls for labor from brethren who are too poor to defray his traveling expenses, which poverty forbids his complying with, although it cuts him to the heart to neglect the calls of the poor saints. He preaches not for money, yet it requires money to pay his traveling expenses.

Eld. P. S. W. Deyo had labored with success during the past year; had held several large meetings in Iowa, and thought that the cause was prospering in that state. He preaches a portion of the time for Strawberry Point Church.

Eld. Y. Higgins had preached with success in various portions of Wis., during the past year; many had been led to see a difference between truth and error. He had also organized two churches in Wis.

Eld. G. W. Barnes had preached in Fairfield, Wis., monthly, during the past year. Good prospect, and good congregations. Had preached in Ironton with success, and also in several other places.

Eld. S. D. Deyo had preached what he could in the region around his home. Felt stimulated to continue the war of truth.

Eld. G. L. Teeple had labored with success in his new field, in different localities; had raised up one church. Prospects bright for future good.

Hour for public worship having arrived this meeting adjourned to meet again at the call of the President.

At 10 1-2 A. M., Eld. G. W. Barnes preached an interesting sermon from John 14: 1-3. The interest of the meeting continued to increase. At 2 P. M., Bro. G. W. Turner preached from Eph. 6: 10. After the sermon, stirring exhortations were given by Brn. Wilcox, Deyo, Barnes, and Teeple.

At 4 o'clock, P. M., met for business, at the call of the President, when the report of the investigating committee was presented:

"TO ALL WHOM IT MAY CONCERN."

"*Whereas* certain reports have been in circulation injurious to the christian character of Elder Yates Higgins and the cause of God, said to have had their origin in *Ind.* and *Mich.*, we the undersigned committee would report, that from all the evidences in the case, we consider that the reports against Elder Yates Higgins' character are without foundation, and utterly false; and that we consider him a worthy brother."

GEO. L. TEEPLE,
G. W. BARNES, } *Committee.*
WM. SWEET,

Voted, to accept the report.

Voted, that the three Evangelists select the *place*, and appoint the *time*, for our next annual conference.

At 6 o'clock, P. M., Eld. W. Sheldon preached a sermon upon the kingdom of God to a large and deeply interested audience. The power of truth was felt by the people, and the saints rejoiced.

Sunday morning, at 9 o'clock, we met for a love feast, and truly divine love burned in the bosoms of God's children. The Spirit of God was the predominant element in the meeting.

At 10 o'clock, Eld. W. Sheldon preached to a crowded house from 2 Thess. 3: 5; in which sermon he presented *first* the *nature* of Christ's second coming; *secondly*, its *necessity*; *thirdly*, its *object*. This discourse was listened to with remarkable candor, and appeared to produce conviction upon the minds of all who listened. The people saw that the Bible was on our side.

After the sermon, by vote of the conference, Bro. G. W. Turner of Ironton, Wis., was publicly ordained. The *pledge* was received by Eld. W. Sheldon; the prayer was offered by Eld. P. S. W. Deyo; the charge was given by Eld. Y. Higgins; and the right hand of fellowship given by Eld. W. Sheldon. At 2 o'clock, P. M., Eld. W. Sweet preached from Matt. 7: 21. A good sermon. At 6 o'clock, P. M., Eld. P. S. W. Deyo preached from Matt. 24: 44, and was followed by Eld. W. S. Sheldon. It was a solemn meeting. We then surrounded the Lord's table. It was a time of tears and heart searching, to be often looked back upon by those who participated.

Thus closed our third annual meeting. It commenced and ended in the Spirit, without a note of discord. Two years ago, but three preachers belonged to it, but now it has *fourteen* ministers. May the Lord prosper this Western Conference.

S. D. DEYO, *President.*
P. S. W. DEYO, *Clerk.*

☞ *Expositor*, please copy.

The World's Crisis.

BOSTON, NOVEMBER 2, 1859.

Sheol.—No. 3.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in (*sheol*) the grave, whither thou goest."—ECCL. 9: 10.

In our previous articles on *sheol*, we have endeavored to show from a plain harmony of the Scriptures, that *sheol* represents the state of the dead in general, without regard to character, and that when in that state they know *nothing*, as expressed in Eccl. 9: 10. It follows then, that all who go into *sheol* or *hades*, go where they will be "*silent*" and without knowledge; and no argument to the contrary can overturn the Scriptures on this point. If our translators think best to render *sheol* by the word *hell*, and then attach a meaning to hell directly the opposite of *sheol*, to which shall we adhere? The Pagan, Mohammedan, Catholic and Protestant hells are places of conscious suffering, while the Bible hell, as we have seen, is a place of entire unconsciousness. Hence, it matters not what theologians may say, or what words they may employ, in translating *sheol* and *hades*, the *Bible* settles the point forever, that *sheol* must not be represented by a word that denotes either consciousness or knowledge, then it follows that, so long as one can work, or has any wisdom or knowledge, he is not in *sheol* or *hades*; therefore we must conclude that no one in *sheol* has any suffering or enjoyment.

Having settled this point by the Scriptures, we will now give all the passages where *sheol* occurs, premising that it should be rendered *grave*, or by the same word, in all the sixty-five passages where it occurs. The words in *italics* in the following Scriptures are translated from *sheol*.

"And Jacob rent his clothes . . . and . . . said . . . I will go down into the *grave* unto my son mourning."—Gen. 37: 34, 35. "And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the *grave*."—Gen. 42: 38. "If ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the *grave*."—Gen. 44: 29. "It shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the *grave*."—Gen. 44: 31. "A fire is kindled in mine anger, and shall burn unto the lowest *hell*, and shall consume the earth with her increase, and set on fire the foundations of the mountains."—Deut. 32: 22. "If the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the *pit*, then ye shall understand that these men have provoked the Lord . . . And the earth opened her mouth, and swallowed them up, and their houses. . . . They and all that appertained to them, went down alive into the *pit*, and the earth closed upon them."—Num. 16: 30, 32, 33. "The Lord killeth, and maketh alive, he bringeth down to the *grave*, and bringeth up."—1 Sam. 2: 6. "The sorrows of *hell* compassed me about, the snares of death prevented me."—2 Sam. 22: 6. "Do therefore according to thy wisdom, and let not his hoar head go down to the *grave* in peace."—1 Kin. 2: 6. "Now therefore hold him not guiltless, for thou art a wise man and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the *grave* with blood."—1 Kin. 2: 9. "He that goeth down to the *grave*."—Job 7: 9. "It is as high as heaven; what canst thou do? deeper than *hell*; what canst thou know?"—Job 11: 8. "O that thou wouldst hide me in the *grave*."—Job 14: 13. "If I wait, the *grave* is mine house; I have made my bed in the darkness."—Job 17: 13. "They shall go down to the bars of the *pit*, when our rest together is in the dust."—Job 17: 16. "They spend their days in wealth, and in a moment go down to the *grave*."—Job 21: 13. "Drought and heat consume the snow waters; so doth the *grave* those which have sinned."—Job 24: 19. "*Hell* is naked before him, and destruction hath no covering."—Job 26: 6. "In death there is no remembrance of thee; in the *grave* who shall give thee thanks?"—Ps. 6: 5. "The wicked shall be turned into *hell*, and all the nations that forget God."—Ps. 9: 17. "Thou wilt not leave my soul in *hell*; neither wilt thou suffer thine Holy One to see corruption."—Ps. 16: 10. "The sorrows of *hell* compassed me about; the snares of death prevented me."—Ps. 18: 5. "O Lord, thou hast brought up my soul from the *grave*; thou hast kept me alive."—Ps. 30: 3. "Let the wicked be ashamed, and let them be silent in the *grave*."—Ps. 31: 17. "Like sheep they are laid in the *grave*; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the *grave* from their dwelling."—Ps. 49: 14. "God will redeem my soul from the power of the *grave*."—Ps. 49: 15. "Let death seize upon them, and let them go down quick into *hell*; for wickedness is in their dwellings and among them."—Ps. 55: 15. "Thou hast delivered my soul from the lowest *hell*."—Ps. 86: 13. "My soul is full of troubles, and my life draweth nigh unto the *grave*."—Ps. 88: 3. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the *grave*?"—Ps. 89: 48. "The sorrows of death compassed me, and the pains of *hell* gat hold upon me."—Ps. 116: 3. "If I ascend up into heaven, thou art there; if I make my bed in *hell*, behold thou art there."—Ps. 139: 8. "Our bones are scattered at the *grave's* mouth."—Ps. 141: 7. "Let us swallow them up alive, as the *grave*, and whole, as those that go down into the pit."—Prov. 1: 12. "Her steps take hold on *hell*."—Prov. 5: 5. "Her house is the way to *hell*, going down to the chambers of death."—Prov. 7: 27. "He knoweth not that the dead are there; and that her guests are in the depths of *hell*."—Prov. 9: 18. "*Hell* and destruction are before the Lord."—Prov. 15: 11.

"The way of life is above to the wise, that he may depart from *hell* beneath."—Prov. 15: 24. "Thou shalt . . . . deliver his soul from *hell*."—Prov. 23: 14. "*Hell* and destruction are never full."—Prov. 27: 20. "The *grave* . . . saith not, it is enough."—Prov. 30: 16. "There is no work, nor device, nor knowledge, nor wisdom, in the *grave*, whither thou goest."—Eccl. 9: 10. "Jealousy is cruel as the *grave*."—Cant. 8: 6. "*Hell* hath enlarged herself, and opened her mouth without measure."—Isa. 5: 14. "*Hell* from beneath is moved."—Isa. 14: 9. "Thy pomp is brought down to the *grave*."—Isa. 14: 11. "Thou shalt be brought down to *hell*, to the sides of the pit."—Isa. 14: 15. "We have made a covenant with death, and with *hell* are we at agreement."—Isa. 28: 15. "Your covenant with death shall be disannulled, and your agreement with *hell* shall not stand."—Isa. 28: 18. "I said, in the cutting off of my days, I shall go to the gates of the *grave*; I am deprived of the residue of my years."—Isa. 38: 10. "The *grave* cannot praise thee."—Isa. 38: 18. "Thou . . . didst debase thyself even unto *hell*."—Isa. 57: 9. "He went down to the *grave*."—Ezk. 31: 15. "I cast him down to *hell* with them that descend into the pit."—Ezk. 31: 16. "They also went down into *hell* with him, unto them that be slain with the sword."—Ezk. 31: 17. "The midst of *hell*."—Ezk. 32: 21. "They . . . are gone down to *hell* with their weapons of war, and they have laid their swords under their heads."—Ezk. 32: 27. "I will ransom them from the power of the *grave*, I will redeem them from death: O death, I will be thy plagues; O *grave*, I will be thy destruction."—Hosea 13: 14. "Though they dig into *hell*, thence shall mine hand take them."—Amos 9: 2. "Out of the belly of *hell* cried I, and thou heardest my voice."—Jonah 2: 2. "Enlargeth his desire as *hell*, and is as death, and cannot be satisfied."—Hab. 2: 5.—Total. 65.

"What is the Matter?"

The above is the heading of an article in the *Cent. Presb. Herald*, which begins as follows:—

"We have had a good deal of correspondence during the past year with both ministers and churches. Many of the ministers want to change their field of labor, there are a large number of vacant churches, and yet it is almost impossible to find men to suit the places, or places to suit the men. Something is the matter. What shall be done?"

In answer to the inquiry, "What shall be done?" we think it will be best for those in this sad condition to humble themselves before the Lord, and ask forgiveness for their pride, covetousness, worldly-mindedness, selfishness, that has characterized their fashionable *sectarianism*—we cannot call it *christianity*. Yet, with this sad state of things around us, there are some blind guides who tell us the world is growing better, and the church more prosperous. When will such awake from their sleep?

The Suspense of Faith.

The following extract from an able address, on the "suspense of faith," delivered before the Alumni of the Divinity School of Harvard University, Cambridge, Mass., July 19th, 1859, by H. W. Bellows, of New York, shows that some are getting their eyes open to the true state of things in nominal christendom; but the half is not yet told. He says:—

"As a necessity of this state of things, the Protestant Church has lost its hold of the two ends of society—the cultivated and the uncultivated end—of the head, because it is under the dominion of paralyzing ideas, which leave faith a fiction and worship a mockery; of the foot, because it is no longer controlled by that authority which a living and satisfied faith can alone put into the wills and into the actions of the governing classes. The infidelity of our age is not commonly an insolent, self-satisfied flippant criticism of evidences, or a sour and bitter assault upon christianity, although we still have that. It is, in the cultivated classes—and with frightful frequency there—a silent, thoughtful, sad consciousness that the soul has no faith, and possesses no religion except the religious sentiment, and knows no God and no Savior—with a tender reserve toward others, a gentle unwillingness to bring into their own condition those in whom faith still has an existence. And in the uncultivated classes, it is a loss for the time being, in the absorbing interest of life itself, enriched with the emancipated rights and opportunities which this self-asserting epoch has given to the masses—of any sense of a need of religion, with a decay of the affections, instincts, and usages connected with it—a state frightful to consider—not in its immediate, but only in its coming social consequences! . . . .

Nor is this all. It is not only an unreligious age, but it is becoming more and more unreligious. For religious institutions and ideas in our day flourish mainly in the strength of their roots in a religious past, a strength which is constantly diminishing."

Insurrection.

A bloody insurrection took place Oct. 19th and 20th, at Harper's Ferry, a place near the junction of the Shenandoah river with the Potomac, in Va. It was headed by Capt. John Brown, who took an active part in favor of the slave in the Kansas troubles, and had four sons killed there. He is fifty-five years of age, rather small sized, wiry and active.

He had made arrangements at Harper's Ferry to liberate the slaves by a general insurrection in that section, and succeeded, in company with eighteen others, five of whom were free negroes, in taking possession of the armory, and before his capture, between thirty and forty were killed and wounded. Great excitement prevails, and it is claimed that Joshua R. Giddings and Gerrit Smith are implicated in assisting Brown in efforts to free the slaves. The political aspects of our country look very stormy.

In answer to an inquiry from the *Herald* Reporter, Brown said:

"I have nothing to say, only that I claim to be here in carrying out a measure I believe perfectly justifiable, and not to act the part of an incendiary or ruffian, but to aid those suffering great wrong. I wish to say furthermore, that you had better—all you people at the South—prepare yourselves for a settlement of that question that must come up for settlement sooner than you are prepared for it. The sooner you are prepared the better. You may dispose of me very easily. I am nearly disposed of now; but this question is still to be settled—this negro question I mean; the end of that is not yet. These wounds were inflicted upon me—both sabre cuts on my head and bayonet stabs in different parts of my body—some minutes after I had ceased fighting and had consented to a surrender, for the benefit of others, not for my own. (This statement was vehemently denied by all around.) I believe the Major (meaning Lieut. J. B. Stuart, of the United States Cavalry,) would not have been alive; I could have killed him just as easy as a mosquito when he came in, but I supposed he came in only to receive our surrender. There had been loud and long calls of 'Surrender' from us—as loud as men could yell—but in the confusion and excitement I suppose we were not heard. I do not think the Major, or any one, meant to butcher us after we had surrendered."

It appears that the plot was deep laid, but failed in its execution. Some prominent citizens have been killed. Brown received nine wounds, none of which will prove fatal. He is calm, and feels assured that he is acting for the good of his fellow men. A provisional constitution was found among his papers, containing forty-eight articles. The thirty-sixth article made provision for the confiscation of all the property of those who should persist in holding slaves, or oppose the insurrection. The movement will only tend to draw the slave chains tighter than ever.—O Lord, let *thy* kingdom come.

Progress.

The following from a Mexican correspondent of the New York *Herald*, dated Mexico, Sept. 13th, '59, shows the *kind* of progress in that place. We see the same in the United States. He says:—

"Notwithstanding the very brief period since the date of my last letter to you, we have had events enough crowded upon us to fill a whole year's calendar of crime in any other country. Individual murders are really becoming of too little importance to attract special attention. Every thing in the way of the horrible is sought to be produced on a large scale—the reality of what tragedy writers are so fond of treating as the morbid tastes of stage maniacs. From one end of the clergy dominion to the other, we have nothing but reports of blood, blood. In the district of Cuernavaca, which is the limit of the clergy rule, to the southwest of us, and but sixty miles from here, the country is in such a state that no one can with safety venture outside the walled enclosures of the haciendas, and notwithstanding sentinels are kept on the tops of the large houses, hardly a day passes without some person being murdered within sight of private dwellings."

Theological Hell.

The popular view of hell is well expressed in the following language of Thomas Vincent. He says:—

"The torments of hell will not be in one part only, but in every part, not in a weaker degree, but in the greatest extremity; not for a day, or a month, or a year, but forever; the wicked will be always dying, never dead; the pangs of death will be ever upon them, and yet they shall never give up the ghost; if they could die they would think themselves happy; they will always be roaring and never breathe out their last; always sinking and never come to the bottom; always burning in those flames, and never consumed; the eternity of hell will be the hell of hell."

MYSTERY.—In the mysteries of religion, for well-regulated minds, there is always to be found an explanation sufficient for faith, but never as much as is necessary for comprehension. The *what it is* is sufficient for us; but the *how* is beyond our comprehension, and is not at all necessary for us.—*Leibnitz.*

☞ Nearly every calamity in life is tolerable to him who has a good conscience.

Our Tract Column.

For the Crisis.

The Tract Fund.

Oct. 3d. Returning from the Dedication at Foster, I find a letter from Eld. C., of the West, who desires an Englishman's Greek Concordance. He writes: "I am trying to preach the gospel of the kingdom, and need books to aid my inquiries. I want to do something for the "Tract Cause," and I think you will hear from me again in reference to this. God bless you, dear brother. In hope."

May the Lord be with you, my dear brother, and make the path plain before you. I had heard through friends at W., of your deep affliction—may God cause the gold to brighten as the fire increases within the furnace. You have my prayers.

A letter from Bro G——, who feels that he ought to preach. Well, if you feel so, and *can* preach, *go at it*. If God does not call you, you will not want to keep at it long, and if he does, go ahead. Go out into the darkest, wickedest place you can find,—appoint a meeting in the old schoolhouse, or where you can,—pray God to help you, and go at it. Tell them about Jesus. Have the leaves all turned down in your Bible to lots of passages and read them out to them. And be very careful, and do not cut and slash at "the churches," preachers, and their views. Preach Jesus Christ, and let the railing and fighting alone. One man asked another what he should do when he got short of something to preach. "Pitch into popery," was the reply. A great many persons get so far from Christ that they have no good news to tell, and then they can pitch into popery or something else. Remember it is a great deal harder to follow Christ than it is to fight anti-Christ. But we must follow Christ.

A sister writes about her husband who is groaning beneath the burden of the word of the Lord. Well, keep praying for him. That is *what must be done*.

R——, from away out in Wisconsin, writes, Sept. 25th. "Bro. H., enclosed I send you $5, as I notice in the *Crisis* you are taking quite an interest in the Tract cause west. Please use this in that way or in some other way to spread Bible truth as you in your wisdom think best; or if you are in want, appropriate it to your own use. May the Lord bless you in all your labors of love is my prayer. I should like to know if ever you get this, as there may be more forwarded. Yours in the blessed hope, R——."

Well, Bro. R——, it *is* received, and shall be used as soon as I can get time and opportunity to do it. I do not know who you are, but the Lord does; may he reward you.

Oct. 4. Here comes a neat, little letter, with neither date or place, containing $2. It reads on this wise: "Bro. Hastings, husband and I send you $1 each, for the Tract cause. It is but a mite, but it is given freely. We have been greatly blest and comforted by reading your tracts, which we obtained of you at the Wilbraham campmeeting, and we pray that you may be able to go on with the Tract cause. Yours truly, G. & M. E."

Now, I like that letter. Who wrote it? I do not know, but it sounds good to me. Let's see, "Husband and I"—both then are interested in the work,—both serving God together. That's *one* good thing. Then we send you "one dollar *each*." Each *have* something to send. Not like some families where the man has all and the wife nothing. He "carries the *bag*" and acts like *Judas*, too, sometimes; while the must *beg* if she wants a dime for any purpose. Then she has no disposition or motive to save or earn for such an old curmudgeon, and only thinks how to *get* all she can from him, while he plans how he can keep all he has *away* from her. I like this man and wife *partnership*; it's about the only kind that is good for much, is njt it, Bro. J——? I like to have man and wife both *plan*, both *work*, both *earn*, both *save*, both *have* and both *use* the money for each other's good and God's glory. Third, "For the Tract cause;" that's good. Fourth, "*freely*;" that's good *too*. I hope all who give, will give *freely*. Fifth, "blest and comforted by reading tracts." Glad of that. Hope others who cannot go to campmeeting, as you did, may be *blest* and comforted by the tracts which *your* bounty will send to them "in the regions beyond." May the blessing of God come back richly into your own bosoms; and when you bow around your family altar at eve and morn (you have a family altar, of *course*), will you not pray God to follow these little tracts by his own Spirit, and bless those that may read them? Your $2 will pay *for* 800 *four page* tracts. How much good gospel you may send thus into *eight hundred* families by this "mite" so freely given. You will *pray* God to water the seed and give the increase, will you not? Good bye, brother and sister, I hope to meet you in glory; and if, on the banks of Life's bright river, we hear some one saying, a little tract from the western Tract Fund, with God's blessing, brought me here to sing "Worthy the Lamb that was slain," we shall not regret that we have done what we could. O God help us to be faithful.

A brother at the West, who has scattered very many tracts, and only stopped when compelled by "hard times," now has gone at the work again, with the Tract Fund to back him a little. He says, "I took account of tracts on hand, and, agreeable to your wishes and advice, have been distributing them to preachers and others to distribute gratuitously, and am distributing myself freely where I think they will do good. . . . . They will be gone soon. Tracts are read eagerly by a large class of people in the West. It would do you good to see them taken and immediately read so earnestly. I am satisfied they are the means of doing a great work. I hope nothing will discourage you, or cause you to 'come down' from this '*great work*.'"

Go on, brother, I will try to keep you supplied with tracts. I feel that this *is* a great work. I felt so when I *began* some six or seven years ago to move in the matter. Others have since taken hold of the work, for which I praise the Lord. I have had plenty of invitations to "come down" to "the plains of Ono." Gashmu and Sanballat have done their worst, and have finished off by saying, "Come now, therefore, and let us take counsel together;" but having obtained help of God, I continue to this day, and my prayer is, "Now therefore, oh God, strengthen my hands."—Nehemiah 6: 9. Pray for me that God would keep me humble and near his side. O for help from on high to do this *great work!*

Here is a letter from the brother to whom the money, $5, was sent—partly from *three* sisters, and the rest from some one else:

"Dear Bro. Hastings, I write a line to say I have arrived here and find the letter containing the money, and I know it was received with gratitude and thanksgiving. O when shall I learn to put unwavering faith in God? O praise his name! He doeth all things well, and dealeth better and better with me. I cannot keep all the money for my benefit, although I and my family need it, but it is not quite winter yet, and there are those famishing for the word of life, and I must have some tracts to scatter. Enclosed is $1. Will you be so kind as to send by mail some of your tracts? I would like some of Bro. Grant's tracts on the soul and spirit. I wish I could send you instead of 100 cts. 100 dollars. I feel that my heart is in the work, and I want to do all I can to save men from error and death. I am now on my way to the Conference, and last night I had a blessed time presenting the resurrection to the people in O——. God be praised, truth is spreading; and I expect to see when I haul in the gospel net that there has not been a long toiling for naught. Where I preach the *hearers* increase in *numbers*, and the *meetings* increase in *interest*. God is good, and I for one will devote all my talents and time to his service. * * * If I had the means I would have a host of tracts to scatter this winter, but I must leave all with the Lord. The reason I send (the $1) to have them come by mail is, I know of no way to take them from the Express office, for when they come the expressage would be $4 to $6. I can scatter them here and on my travels to the advancement of the cause of truth and the glory of God. God bless you. Pray for me. Wife joins in love to you and yours. . . . .

P. S. I have just come across a poor brother that is going among foes and wants some books and tracts to help him scatter light and truth. He gave me 24 cents in stamps to pay the postage. You will find them enclosed. Send a copy of each kind of tracts that will help him. You probably know what he will need."

Bro. T., you need not have sent me back the *dollar*. I will try and send you a good supply of tracts as soon as I can. We want to reap bountifully on those western prairies, and we cannot afford to sow *sparingly* where the soil is so *rich* and there is so little seed sown. We must work fast, or the Devil will be round with his old tare-basket and get before us. Keep at the work, brother. God's ravens know where to find bread and meat for you, and the meal and oil shall not fail till the Lord send rain upon the earth.

A preacher writes from I——, where he is at work as a *carpenter*, to earn *bread*, I suppose; when, if he had a little of the money that some of my readers have laid out for gold and ribbons, or spent for tea and tobacco, or put out on interest, or used in buying land enough to work themselves to death on, he might be out in the regions beyond, preaching the gospel of God to the perishing. He says:

"I received a letter from Sr. A——, in which she tells me of seeing you, and that you would send me some tracts if you had my address, etc. I should be exceedingly glad of some to distribute where I go, and have been hoping for some time to be able to send you a little money for some; but as you say, those who preach the truth are pretty sure to be poor. I am so indeed, or I should not be here. But if the Master sees fit to supply you with means to help me, and others like me, I suppose it is my duty to be not only content, but thankful. So if you have them to spare I shall be glad to take a few, and will do all the good I can with them. P."

Bro. A. writes from Wis., Sept. 8th. "I am not uninterested in the tract distribution. It is a dry time for cash at present, but I expect in a short time to spare something that will produce the necessary article. Then I will send $1 for tract distribution."

Oct. 1st. Sr. B. W. H. writes: "Enclosed is $1 for the West. You will not know who I am if I tell you, having never seen you but twice. If time lasts, and the Lord prospers me, I will send you more. From your sister." I have not the faintest idea who sent it, but trust the Lord will bless her.

Another letter from [illegible], Sept. 24th. "I have a little money I [illegible] you for the Tract Fund. I send you $[illegible] my pray-

ers with it, that it may be the means of good. O that it might be the means of awakening some poor sinner, and bring him to the knowledge of Jesus. Sr. O. M. N."

In the morning sow thy seed, and in the evening withhold not thine hand, for thou canst not tell which shall prosper, this or that. That God to whom you pray, "giveth the increase." May he by his grace "multiply your seed sown," and "increase the fruits of righteousness."

A brother writes for some tracts: "I am poor in this world's goods. Have to work through the week to support a small family, and walk from one to *ten* miles Sundays to hold meetings. Bless God, the *rest* will come soon. Jesus is soon coming, and the work must be done while the day lasts. T——."

Bro. M.——, away out amid the waters of the Atlantic, sends $2 for Tract fund. May the angels who watched John on Patmos be with him.

I must close. I go to-day to N. Y., D. V., to do work there. I believe I have acknowledged all receipts to date, Oct. 5th. My faith in God grows strong. If the work be of God it will stand. O that we may be found in our lot and place is my prayer. Pray for me, and may the God of all grace, who hath called us to eternal glory, make you perfect in his kingdom.

Your Bro., H. L. Hastings.

For the Crisis.

Tracts For Sailors.

Bro. Grant:—At the Old South Chapel this morning, I heard from Capt. Bartlett (who is laboring in behalf of seamen), something of their wants. He says he distributes all he can get, but cannot get enough to meet the demand. He says he can find use for a thousand to one he now receives. He can make use of old papers, etc. He mentioned one case of a sea captain, to whom he gave some tracts, who distributed them on Sabbath morning to his crew. He wrote to him that they were exhausted, but the sailors came every Sabbath morning for their tracts. I think a door is opened for the dissemination of the truths we love, among seamen, and hope soon to see a tract for their special benefit.

D. N. Smith.

Oct. 31.

For the Crisis.

A Financial Report of the Savoy Campmeeting.

In order to remove wrong impressions from the minds of some individuals, we wish to say that all the money raised by collection was distributed to the preachers. We wish to say further, that the profits arising from the boarding tent were sufficient to pay the Committee who furnished it, 50 cents per day for their labor, also to pay the preachers' horse keeping; leaving $16.00, which was distributed to needy preachers and others of the Lord's poor.

We make this statement, hoping that it will remove all wrong impressions, and that all the brethren will be satisfied. Yours endeavoring to do the will of God.

E. McCullock.
R. Starks.
J. E. Healey.

For the Crisis.

Maine Mission Fund.

It seems to be an experiment in trying to open a treasury and seek to collect funds from all quarters, to keep the ministers of the word in the field, so that the gospel of the kingdom may still go abroad; but some of us had much rather fail after *trying* to do our best, than to let the work go undone without it. When we do what we can, we do something; and "if there be first a willing mind, it is accepted according to that a man hath," and this is enough.

I would say to all interested, that the work of collecting for the Mission has begun. A Bro. W—— subscribed $5 for this mission. That would help a man to preach a month, if he could live on faith three fourths of the time, as some seem to think the minister should. Bro. P—— subscribes $10; that will preach several sermons at the rate some of us do it. May the Lord direct it to the salvation of some poor lost sinner, when it is put to the use designed. Bro. S—— hands in $3 for the mission. This will aid one of God's ministers to go to some destitute place and sow the good seed of the kingdom. Sister H—— hands in $1. This begins to look just as we have long prayed it might. God knows what we want the money for. Sister F—— gives $1, and it is not given in vain. The Lord will have it used. Brn. L——, H——, and B——, gave $1 each. That makes three. This will do one day's work in giving the trumpet a certain sound. Better let the money go in to help preach the everlasting gospel, than spend it in folly, as too many do. Bro. H—— gives $1 in books full of truths; just what the starving people of this age of fables need. They will preach, and to some who would not go out to hear a life-believing man preach. This is a beginning. Do not know how many may think best to sacrifice a little to send something to this cause. Some do it cheerfully, heartily, and God blesses such.

Oct. 7th. I passed the Post Office on my way into the country. Called and took out a letter from Bro. S——, in Mass., running thus: "Dear Bro. Wellcome: I send you $10, for your missionary fund. You shall hear from me again soon. Bro. —— says you are to have some tracts. Your brother in the good cause." This is help from abroad. It is what we expected, for we have heard from this brother before, in time of need. Lord bless him, and all others who love the gospel.

As soon as a little more is offered in this direction, somebody, who is now diligently plying nerve and muscle to earn bread for his family, will go out and spend all that time, extra (above what he now can), in sounding an alarm, in preaching the word of life, in calling sinners to repentance, in giving the cry, "Behold he cometh, go ye out to meet him!" to awaken the slumbering virgins, and "speak all the words of this life." Say, brother, sister, do you want that your mite shall aid in this work? You can preach not only by a holy life, and word of mouth, but by taking some of what you earn, to keep the true gospel minister at work all the time, wherever the people have an ear to hear. Some of you do so. Will others follow? But some will say, "If they will come here and preach we will help them." Perhaps God wants them to go where more will hear and obey. Some may say, "If God calls men to preach, he will take care of them, and of his cause, too." Yes, he will do that; but they may have to spend half their time to work their passage through, and be saved in God's cause, and you be lost out of it. Here is the danger. We will do all we can, while the day lasts. Yours in behalf of the Mission. I. C. Wellcome, *Secretary*.

Richmond, Me., Oct. 15, 1859.

Correspondence.

From Eld. P. B. Morgan.

Bro. Grant:—Having the pleasure of sending you a few subscibers, I will add that we are being refreshed with "a little reviving;" have recently had the pleasure of baptizing four willing souls in the likeness of Christ's death and resurrection. Last Lord's day morning the scene was most delightful; the sun shone beautifully, the water was placid, and all nature seemed serene, when, without noise or bustle, we quietly gathered, sung hymns of praise, invoked the blessing of God, and then in obedience and imitation of Him, who eighteen hundred years ago, to fill all righteousness, was buried beneath the yielding wave—"went down into the water and came up out of the water" with disciples happy to walk in the steps that Jesus trod. Oh how blessed are the ordinances of God's house!

Oct. 10th. Our Conference has met, deliberated, resolved, and adjourned. Our Conference, all agree, has been a success. But the Minutes will appear shortly and all can judge.

Union Mills, Ind.

From Eld. L. Boutell.

Bro. Grant:—I had the pleasure of attending the conference at Yarmouth, Me. The meeting was a good one. The brethren present seemed determined, by the grace of God, to put forth more effort for the spread of truth, and I could but respond Amen. The Spirit of the Lord was evidently in our midst, comforting and quickening the disciples. We were abundantly cared for by the church, which, under God, have been gathered by the indefatigable labors of Bro. York. The main subject discussed was, the need of more effort and missionary labor for the saving of our fellow men; and while little difference existed how we should raise the means, all were of one mind, that we, under God, are called to a "specific work," to bring out and preach those truths (plainly taught in the Bible) so wofully neglected by the teachers of all denominations; and that we should be doubly guilty not to introduce, on all occasions according to our best ability, these harmonious links of the great chain which bind together the plan of redemption.

I know of no way to shun reproach, or to rub off the mark of a "peculiar people," only by a sacrifice of the truth, so I say—

"We'll bear the toil, endure the pain,"

and run the risk. O how neglectful of our high privileges! The gospel which is the power of God to save—give life—committed to us, and the door open on every hand; and shall we wait the lack of means? Only a few golden moments of probation left, and will the church hold on to their dollars, and refuse to help bear the burthen, or shall we have their hearty cooperation with material aid? Now there is a call upon us all for *self-denial* and personal *sacrifice*. Shall we heed and live?

Obituary Notices.

Died, in Scitico, Enfield, Conn., Sept 1st, 1859, of pulmonary consumption, Miss Ellen C. Parker, daughter of Wilder and Laurette L. Parker, aged twenty-three years.

Sister Parker, who has been so ruthlessly torn away from her large circle of relatives and friends, was an amiable young lady, naturally kind, friendly and cheerful. She was by consequence beloved by both the old and the young, in all her circle of acquaintance, which was large indeed for one so young, and it is believed she died without a single enemy. She experienced religion about eight years ago, and, under the labors of Bro. Walter Pratt, she became an Adventist in sentiment, in which faith she died, triumphing in the hope of a real, literal resurrection of the dead, and an eternal inheritance in the kingdom of God, (the earth made new) believing that the kingdom would soon be established under the whole heavens. Sister Ellen, like the young generally, at some seasons in her experience, was to some extent influenced by the world, but she never sold her birthright.

The consumption of which she died, originated through the effect of measles, and hence the approach of the destroyer was gradual though certain, until a very few months before her death, from which time his work was hurried on. At the time her recovery became really doubtful, her future was bright with hope. She was expecting soon to be united to one to whom she had already pledged her troth and accepted his, and it was not without a struggle, that she relinquished her cherished prospects; but she did, her gospel hope gave her victory, and she gave all for Christ and the coming glory.

Before she died, she took an affectionate leave of all the friends present, and left her message for those she could not see, entreating all, father, mother, brothers and sister, together with her chosen heart-friend, to meet her in the kingdom of God. She forgot no relative, no associate, but left her dying warning and exhortation for all, and fell asleep in Jesus.

Her funeral was attended by the writer of this notice, and a sermon preached to a large, attentive, and tearful audience, from the words, "The maid is not dead, but sleepeth." It is hoped some good will be the result. A large procession followed her to her resting place, and lingered about her grave, as if loth to say farewell. May this afflictive bereavement be sanctified to the good of all the mourners, even to him, who without the ostensible privilege of burying a life-companion, has, nevertheless, buried with a bosom friend, for the present at least, his earthly hopes of social happiness.

The following lines were written by a relative of Ellen, and contain the sentiment of Ellen's dying adieu.

Farewell, father, I must leave thee,
Though it fills thy heart with pain,
Nevermore on earth to meet thee,
But in heaven we'll meet again.

Farewell, mother, I am going,
Death is stealing o'er my frame,
And my breath is coming feebler,
Good bye, till we meet again.

Farewell, brothers, seek the Savior,
Seek to have your sins forgiven,
Hear your dying sister's warning,
Brothers, dear, meet me in heaven.

Farewell, sister, thou wilt miss me,
And thy little heart be sad,
But if thou again wouldst meet me,
Give thy youthful heart to God.

Farewell, dear one, thou art lonely,
And thy heart with grief is sore;
Willie, Jesus soon is coming,
Then in heaven we'll part no more.

J. Turner.

Summary of News.

FOREIGN.

Per steamer Persia, from Liverpool the 15th ult.

A Paris dispatch of the 14th. to the London Post, says the Congress which is to follow the Conference at Zurich has been convened. All the Great Powers, including England, will be represented.

The Paris Constitutionnel of the 14th publishes an article, signed by Secretary Boniface, stating that the only question to be settled at Zurich is the Lombard debt, the contracting powers being agreed upon all other points, the early signature of the treaty is expected, and the questions not settled will be submitted to a Congress, the assembling of which all the European powers are agreed upon.

The London Times' Paris correspondent corroborates the statement from Zurich that the French government has demanded an indemnity from Piedmont for the expenses of the late war; also the payment of the arrears of pensions in connection with the first empire, due from the Lombardo Venetian Monte fund. The correspondent looks upon it as highly probable that these demands have been made, knowing the limited finances of Sardinia, with the object of obtaining the cession of the provinces of Savoy and Nice to France.

FRANCE.

A report was current that Prince Napoleon was about to pay a visit of five days duration to London.

It is stated, by way of Brussels, that on the occasion of the visit of the Emperor to Bordeaux, most of the Italian residents in the town were arrested during his stay, and were released after his departure. These arrests were made on account of a dispatch having been received from the Prefect of Algiers, stating that four passports had been stolen from the Sardinian Consulate in that place, and with which four Italians had started for France and passed through Montpelier, where further track of them was lost.

Two more steel-plated line of battle ships, to be called the Mincio and the Ticino, were soon to be commenced.

The French troops assembled for operations against Morocco are estimated at about 22,000 men. The advance was to take place on the 15th inst.

It was rumored that the French government intend to construct a new fort and arsenal in the land-locked bay of Arcachon, a few miles Northwest of Bordeaux.

A French gunboat was trying to make its way by the Languedoc Canal and Garonne to the Atlantic, the object being to ascertain whether war vessels of small draft can proceed from one sea to the other without passing under the guns of Gibraltar.

ITALY.

The news from Italy is interesting, and indicative of approaching trouble.

Letters from Rome state that the Pope will have an interview at Castle Gardolfo with the King of Naples, and will prolong his stay there, owing to the agitation at Rome.

A manifestation took place at Rome after the departure of the Pope, in honor of the Sardinian Minister, whose passports had been sent in by the Pontifical government. Fifteen thousand persons left their cards at his house. The French General issued orders to prevent any external demonstrations. French gend'armes guarded the approach to the residence of the Sardinian Minister, and patroled the streets in the neighborhood.

LATEST.

A dispatch from Florence states that the exequatur of the American Consul at Leghorn had been withdrawn, on account of his having engaged in political intrigues. An explanatory dispatch had been sent to President Buchanan by the Florentine Cabinet.

The Duke of Tuscany had written to his partisans to abstain from every attempt in favor of the re-establishment of his dynasty.

The idea of occupying Parma with Sardinian troops had been abandoned.

The report that France requires Piedmont to pay an indemnity for the expenses of the late war was everywhere discredited in Italy.

It is stated that the whole Neapolitan frontier was lined with troops, and Mont Cassini fortified with cannon.

AUSTRIA.

The Archbishop of Vienna had addressed to all the Bishops of his diocese a pastoral letter, to be read in all the churches. The clergy are directed to offer up prayers for the integral preservation, without separation, of the temporal power transmitted to the Sovereign Pontiff by his predecessors.

The Archduke Albrecht was to go to Warsaw to meet the Emperor of Russia, and an early interview between the Emperors of Austria and Russia was considered not unlikely.

RUSSIA.

The Russian Ambassadors at London, Paris, Berlin, and Vienna had been summoned by telegraph to meet the Emperor Alexander at Warsaw on the 15th inst. The Emperor was expected to arrive at Odessa on the 17th.

[Per Nova Scotia, four days later.]

THE ZURICH CONFERENCE.

The Moniteur officially announces that on the 17th, a treaty of peace was signed at Zurich between France and Austria.

Referring to the contemplated European Congress, the Paris correspondent of the London Times says eleven powers will meet, viz: Sardinia, Spain, Sweden, Portugal, Naples, Rome, and the five great powers.

The Times of this morning states that the terms of the Zurich treaty are almost identical with those agreed to at Villafranca, and that peace, as one of the questions which disquieted Italy and Europe, seems settled.

The Morning Post says that, assuming its information to be correct, the further proposals concerning the questions left, upon which it is intended to submit to the approval of the Congress, are of such a nature that the diplomatists at Zurich have only heaped up materials of fresh difficulties. England can and will take no part in any Congress of which the first principle be not the recognition of the rights of the Romagnese and Tuscans, no less than the Modenese and Parmesan States to self-government. The first cannon shot fired to force on the people of Romagna, Modena and Tuscany, any other rulers than the Italian prisoners, in whom they so fondly put their trust, will be the signal of a conflict as deadly as that just brought to a close.

Le Nord says that the deputations of Parma and Tuscany had interviews with Napoleon on the 16th, and that the result was satisfactory, but the details are not given.

ITALY.

It is said that the Pope, acting in concert with the Emperor Napoleon, will address a manifesto to the States of the Church.

The Neapolitan army on the frontiers was continually increasing, and will amount to 30,000. General activity prevailed in the arsenals, and the whole army was gradually being placed on a war footing.

Central India is still unsettled. The frontier districts of Nepaul are occupied by the Nana and his followers.

The Waghers are still in insurrection, and a force was to be sent against them.

The ferment in Hungary is so great that additional troops are being sent there.

CATALOGUE

Of Books and Tracts published by H. L. Hastings, 43 Weybosset Street, Providence, R. I.

The following Books and Tracts I offer for sale as follows —

Voice of the Church	$1.00
Fables of Infidelity	75
Dobney on Future Punishment (a *few* copies)	75
Spiritualism a Satanic Delusion	40
Ditto paper covers	30
Church Debts	40
Fables of Infidelity	25
The great Controversy between God and Man	60
Tracts on Prophecy (bound)	50
Tracts on Immortality (bound)	50
Pauline Theology	15
The Old Paths	18

Terms.—Sent by mail *post paid* on receipt of the *price*. When sent out on credit, I make a discount of 20 *per cent.*, i. e., I give $10 worth of books for $8.00, to be paid in *three or four months*. I cannot afford to trust out a *longer time* than this.

When persons send the *cash*, I shall make a greater discount, viz., 33 1-3 per cent. So when persons send $8 with the *order*, I shall give them for it $12 worth of books at retail prices, and in that proportion.

Tracts. These I furnish at the rate of 1600 pages for a dollar. This is *one hundred* pages *more* for a dollar than the American Tract Society, with all their great property and donations allow. Where I send them by mail *prepaid*, I send 1200 pages for $1.00. Where persons send for a single tract, they should send at least three cents for a tract of twenty-four pages, to pay postage and trouble. My list of tracts is quite extensive, and comprises tracts on various subjects, as follows —

The Church not in Darkness	24 pp
The Last Days	24
The Three Worlds	24
Plain Truths	28
Will all Men be Saved?	24
Ancient Landmarks (6 Nos.)	24
Olive Leaves (6 Nos.)	24
Important Questions (6 Nos.)	24
The New Heavens and Earth	24
A Voice of Warning from the Four Winds	24
The State of the Dead, by Milton	24
The Day of Judgment	12
The Destiny of the Wicked	12
An Outline of the Coast, (with engraving)	12
The Night Cometh	8
Future Punishment	12
Man's Future State	12
The Key of Truth	12
Scripture Searchers, etc	12
Gems—(poetry)—Brother, shall we meet?	8
Life Insurance (envelope size)	12
Home " "	12
Leaflets for Letters (preparing)	24
Lost, Lost! (envelope size)	8

LANDMARKS—SOLD IN SETTS.

1. The Coming and Kingdom of Christ	4
2. Duration of the Earth	4
3. Hope and Duty of the Church	4
4. The Restitution, by *St. Cyril*	4
5. A Warning Voice	4
6. Loving Christ's Appearing	4

OLIVE LEAVES—SOLD IN SETTS.

1. Children, love one another	4
2. The One Resting Place	4
3. My Friend	4
4. Wondrous Love	4
5. Abundant Grace	4
6. Go in Peace	4

IMPORTANT QUESTIONS—SOLD IN SETTS.

1. Are you a Christian?	4
2. Why not now?	4
3. Are you Pardoned?	4
4. Do you Pray?	4
5. Are you Saved?	4
6. Are you Safe?	4

SCRIPTURE SEARCHERS.

1. Destiny of the Wicked. 2. State of the Dead. 3. Coming of Christ. 4. Plain Truths. 5. Resurrection. 6. Judgment.

GEMS.

1. Say, brother, shall we meet?	4
2. Say, sister, shall we meet?	4

LEAFLETS.

1. Peace in Christ (envelope size)	4

A new Tract or Pamphlet—"Reasons for the hope that is in me." It will occupy about 50 pages,—large, clear type. Price hereafter.

Bibles of the British and Foreign Bible Society. Minion, references between the verses, $1.50 to 2.25. Nonpareil, marginal references, or references between verses, $1 30 to $2.10. Pearl, references between verses, $1.75. Marginal references, $1.30 to $1 75. Diamond, marginal references, 75 cts. to $1. Bindings, Roan, Calf and Morocco: these make the difference in prices.

Terms for *Bibles* cash *with the order*, as I am not *able* to send them out on credit. 20 per cent. off to those who order ten dollars' worth, i. e., for $8 in cash I send by express $10 worth of Bibles. These prices are very low, much less than those of booksellers generally. I have not all these kind on hand *now*, but expect to have them in a few days, as soon as they can be imported.

The Englishman's Greek Concordance, $4. Hebrew Concordance, $20. Greek Testament from 50 cts. to $4. Greek Lexicons from $1.25 to $6 25. Hebrew, $1.50 to $10.50. *Cash with order.*

Directions. 1. Write as soon as possible, if you wish Books or Tracts.

2. Do not expect me to send any or *many* except such as are on this list. I sometimes have others, but not always. If you want them, say so, and I will send if I have them; but if not, get them at the Crisis office, and do not expect me to write and hunt them up and send them to you. I have too much to do.

3. Do not make me answer *needless* questions or useless letters. I have not the time nor strength to do it. I write day after day, and still am behind with my correspondence.

4. Tell me where you live, your town, post office, county and state, and sign your name *plainly* to your *letter*, and put your *address under it*. Do not forget this.

5. If you want tracts to scatter, send $1, or $5, or $10, and get a lot. 1600 pages for $1. If you are too poor to pay, and want tracts, send in and you can have them free. Send stamps to pay postage if you can, if not, I will do it. Let the tracts fly!

6. Tell how to send the tracts—by mail or express. What express? What is the nearest depot?

7. My address is always Providence, R. I., and my office in Providence is 43 Weybosset street, near the post office, and opposite the Bank of North America, up stairs, in a watch shop with H. W. Pray.

9. After Nov. 10th till Dec. 1st, orders may be sent "care of G. W. Young, Box 3124 New York city P. O." During that time I can be found at 138 Williams St., New York. I want all orders, so far as possible, sent in by that time, that I may fill them and have it done with.

9 Cut out this paper and read it over when you order books and tracts of me.

10. If you want any Greek or Hebrew books, I can get them for you as cheap as any one when in N. Y. I can get you any other books you need. Yours, L. H. Hastings.

Notices, &c.

Notice.

There will be a Second Advent Conference held in Worcester, Mass., with the brethren worshiping in Warren Hall, commencing Wednesday, Nov. 16th, at 2 o'clock P. M., to hold over the following Sunday. At this meeting in addition to the usual religious services, there will be a suitable portion of the time occupied in the investigation of doctrinal truths, among which, and not least, will be considered the evidences that exist in proof of the fact that the coming of our Lord is especially near. The brethren in that region, both preachers and lay brethren, are cordially invited to attend as the Lord may direct. The following preachers have declared their intentions to be present, and others are expected: J. Hemenway, J. Billings, J. G. Smith, H. Pratt, C. Goodrich, J. G. Hook.

S. W. Bishop, for the Brethren.

Appointments.

We would say to our preaching Bro., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

H. Munger will preach in
Portland ... Nov. 3d
Portsmouth ... Nov. 4th
Exeter ... Nov. 6th
East Boston ... Nov. 8th
Worcester (with Bro. Ross) ... Nov. 9th
Thursday, at home, and shall be at liberty for a few days to attend appointments where requested.

S. P. Babcock will preach in
Southbridge, Mass. (at Bro. A. Streeter's) Nov. 12th
At the brick school-house ... Nov. 13th

If the Lord will, Eld. J. W. Crabtree will preach in
Pleasant Valley ... Sunday, Nov. 6th
WM. J. RIPLEY.

Edwin Burnham will arrange to preach in Portland the first Sunday in November, and in Portsmouth the second Sunday.

By request, I appoint to preach as follows:
Irish Row (Ellington) ... Nov. 16th and 17th
Square Pond ... Nov. 18th
and over the following Sunday. Brethren in the surrounding region, please come with warm hearts to this meeting; there is want of strength.
Scitico ... Nov. 27th
L. S. LUDINGTON.

Eld. Wm. Shepherd appoints to preach in
Springfield, Mass. ... Sunday, Nov. 6th
Chester Factories, Mass. ... Nov. 8th
Jawbuck, Ct. ... Nov. 9th
Thompsonville, Ct. ... Nov. 10th
Warehouse Point, Ct. ... Nov. 11th
Hartford, Ct. ... Nov. 13th
East Windsor, Ct. ... Nov. 14th
New Britain, Ct. ... Nov. [illegible]
Bristol, Ct. ... Nov. 16th
Southington Ct. ... Nov. 17th and 18th
Waterbury, Ct. ... Sunday, Nov. 20th

Eld. Jos. Hemenway appoints to preach in
Worcester ... Nov. 13th
Danielsonville, Ct. ... Nov. 26th and 27th

Eld. S. W. Bishop appoints to preach in
River Point, R. I. ... Sunday, Nov. 6th
and stay in that region as Eld. E. Bellows or Eld. G. Champlin may arrange, till Friday, Nov. 11th.

APPOINTMENTS FOR CHESHIRE ST., CT.
S. S. Brewer ... Nov. 13th
S. G. Mathewson ... Nov. 27th
GEORGE MORGAN.

Bro. Joseph Gregory will meet with the brethren and sisters in
Middlebury, Ct. ... Nov. 25th
Prospect ... Nov. 26th and 27th
West Cheshire ... Nov. 28th
(where Bro. Mix may appoint.)
Morris ... Nov. 30th
(where Bro. Canfield may appoint.)
Roxbury, Ct ... Dec. 3d
Wauramaug ... Dec. 6th

Eld. J. W. Crabtree is expected to preach in
New Britain ... Nov. 13th
T. K. BUTLER.

R. P. Manning appoints to preach in
Rye Beach ... Nov. 8th
(where Bro. Y. Philbrick may appoint)
Portsmouth ... Nov. 9th
Dover ... Nov. 13th

L. S. Ludington appoints to preach in
Wolcottville ... Nov. 4th
Newfield ... Nov. 6th
Winsted (Bro. Tatro please arrange) ... Nov. 7th
Pleasant Valley ... Nov. 8th
The balance of the week subject to arrangement
Plymouth Hollow ... Nov. 13th

The Lord willing, I will preach in
Bakerville ... Nov. 8th
JAMES LEE.

Bro. J. K. Bellows will meet with the brethren as follows:—
Prospect (Bro. Mix's) ... Nov. 8th to 9th
Cheshire St., Ct. ... Nov. 13th
If the above conflict, please write me at Plymouth Hollow, Ct., or Pleasant Valley, Ct.

T. W. Piper will preach in
Merideth Centre ... Nov. 11th
Danbury ... Sunday, Nov. 13th

Business Matters.

To Correspondents.

Eld. D. T. Taylor's P. O. address is Worcester, Mass.

Eld. C. B. Turner's P. O. address is Syracuse, N. Y.

Eld. W. B. Davis' P. O. address is London Mills, N. H.

Cash Receipts.

Preachers' Aid Society.—A. D. Smith, $2.00.—To Nov. 1st, $68.00.

P Pfeil 234 $1.20, E. Dennet for Portsmouth Brn., $8.00, J Arnold 241 $1.50, Mrs W Bucklin 232 68cts.

R Haskins 227, Mrs M M Ross 234, W Stark 234, And. Johnson 224, L Johnson 227, W Edwards 215, L H Austin 215, J Case 221, J T Slingland 227,—50 cts each.

Amasa Smith 234, R Chase 234, H R English 236, S G Kimball 240, Mrs C Newcomb 240, W N Houghtaling 240, S J Buswell 240, Capt. E Mitchell, J M Chaffee 240, W Mix 242, T D Bailey 234, E Slocum 240, C J Caswell 208, P Dow 234, H Mellen 234, H Pennie 240, E C Mosher 234, L A Hoyt 208, —$1.00 each.

Mrs C Warner 275, H T Hart 272, M L Gilman 266, M L Nichols 248, D S Ramsdell 237, E L Burnap 266, J J Northup 260—$2 00 each.

Books and Tracts.—A D Eastwood 43 cts, J Riley $1.00, J Bowles 36 cts., A F Servis $1.50, A Spear 10 cts., H R Kimball 10 cts, P S W Deyo $1 00

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more, books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruah* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 5 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 8 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single, 5 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 133 William St., New York; Truman and Spofford, Cincinnati; and S. C. Griggs & Co., Chicago.

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Glad Tidings [illegible]

[illegible]

For the Crisis.

[illegible]

[illegible]
A scene of toil and gloom,
[illegible] period of sojourning,
Away, away from home.
Here joy is but a mingled cup
[illegible] and woe;
[illegible] how soon they pass—
[illegible] away they go.

II.

[illegible] friends how soon they fall,
[illegible] their pleasing stay;
Our fondest love can ne'er avail
To keep death's shafts away.
[illegible] of love are broken
By the cruel tyrant's sway;
Our friends, alas! how soon they pass,
To silence called away.

III.

[illegible] bare pinches,
And woes and wants distress;
[illegible]
[illegible] for a short time bless.
How short lived then the phantom
That's destined to decay;
[illegible], alas! it soon must pass—
With eagle's wings away.

IV.

But soon these days of mourning,
This scene of toil and gloom;
This period of sojourning,
Will end—and Jesus come.
Oh, let us then be ready
To hail the joyous day;
Our faith and hope be steady,
Till sorrows pass away.

C. P. Dow

For the Crisis.

The Baptism of the Holy Ghost.

CORRESPONDENCE.—No. 3.

My Dear Sister G.:—Perhaps it may not be wholly unprofitable to consider the following question: For what purpose was the special manifestation of the Holy Ghost to Christ's disciples given? We say *special manifestation*, for we do not for a moment believe that there was no Holy Spirit in the world previous to the day of Pentecost. "Holy men of *old* spake as they were moved by the Holy Ghost." John was filled with the Holy Ghost. Zacharias and Elisabeth were filled with the Holy Ghost. Simeon had a revelation from the Holy Ghost. "Very true," says one, "but its *miraculous* power had not then been given, and it was for this special endowment that the baptism was poured out." Nay, not so fast, my friend. Did not the disciples work miracles previous to Christ's ascension? Certainly they did, therefore this was not the "*power*" which they were to receive after that the Holy Ghost was come upon them.

While all of Christ's disciples possessed to some extent the influence of the Spirit, its *abundant effusion of graces*, its *plenitude of gifts*, was not granted until the baptism was received. Let us look over some of these, as they are portrayed in the teachings of Christ and his disciples. "*Comforter.*" The word rendered Comforter signifies also an "*advocate*, a *defender* of a cause, a counsellor, patron, mediator." "The Holy Spirit is thus called because he transacts the cause of God and Christ with us, explains to us the nature and importance of the great atonement; shows the necessity of it; *counsels* us to receive it, instructs us how to lay hold upon it, *vindicates* our claim to it, and makes *intercessions* with unutterable groanings."

Teacher. "He shall teach you all things." He is the divine instructor in the things of God. *Witness.* "He shall testify of me." This the Holy Spirit did, accompanying the word preached with power, and witnessing also with divers signs and gifts.

Reprover. "He will reprove the world *of sin*, by showing them what sin is, and their need of an atonement—*of righteousness*; the Spirit would so vindicate the mission of Christ and his divinity, as to convince the world that he was sent from God to be the Savior of sinners—*of judgment*, the great day when all would appear before the bar of God to receive their righteous sentence.

Guide. "He will guide you into all truth." It was by the influence of the Spirit that the eyes of their understanding were to be opened, enabling them to understand the revelations given by the prophets concerning Christ and his kingdom, also the teachings of Christ himself, which were often so hard to be understood by them; and, as that "Spirit searcheth all things, yea, the deep things of God," he would take of those things, and show them unto Christ's disciples, and reveal to them things to come. "As many as are *led by the Spirit of God*, they are the sons of God." This is not to be limited to instruction in regard to what God has revealed in his word, but may also apply to guidance in respect to duties not directly specified therein, and to various temporal matters, concerning which the child of God needs [illegible]

[illegible] The Spirit said to Philip, [illegible] rode by, "Go, join thyself to [illegible] He obeyed the voice of his [illegible] the result was, the conversion [illegible] At one time Paul and Silas, after they "had gone [illegible] the region of Galatia, were *forbidden of the Holy Ghost* to [illegible] Troas, Paul had a vision, and saw before him a man from Macedonia, who prayed him, saying, "Come over into Macedonia and help us." He says that he believed then *assuredly* that the *Lord had called them to preach the gospel in Macedonia*. Now Philip, and Paul, and Silas, were "led by the Spirit," not only in the study of the written word, but in reference to their journeyings from place to place to preach the gospel. Yet there are men, ministers too, who reject such guidance and go wholly of their own wittings and choosings, and some oppose those who claim that they are directed by the Spirit and providence of God, to go to any specific place to labor, although the result shows that they had a work there to do.

There is too much departure from primitive simplicity and apostolic ground. If the apostles needed guidance in their labors—forbidden here, and directed there—do we not need the same? What though some are led by *their own spirit*, their *own fancies*, deeming them to be the impressions of the Holy Spirit, shall we therefore reject the divine guidance? Just as consistently might we reject all coin and bank-bills, because some thought they had the genuine, and were mistaken. The fact that there is counterfeit money, should only lead us to greater carefulness, and to consult the "detector" diligently, in order to learn the marks of the spurious coin and notes, and so in regard to the inward voice, we must compare its teachings with the Heavenly Detector, knowing that whatever leads to a violation of its spirit, or laws, is not of God.

There was nothing in the revealed Word directing Philip to go join himself to the chariot—nothing there forbidding Paul and Silas to go into Asia—nothing directing them to go to Macedonia, yet they violated no law of God in thus obeying.

There is nothing in the Scriptures requiring A. B. and C. to forsake all and go into the world and preach the gospel, for this divine call they are wholly dependent upon the inward Teacher, and the providence of God. The call comes to them by inward revealings, and to substantiate them, there is a voice in the church, and a voice in the providence of God.

The Holy Spirit, then, is essential as a *Guide*. Happy they who follow its counsels, and heed its admonitions. Yours in the fellowship of Christ, M. D. W.

For the Crisis.

Who are Christians?

Bro. Grant:—With a heart full of sorrow for the sins of my people, I take my pen in hand, praying God to direct my thoughts, that I may be able, at least, to write nothing wrong, or rash, but as the Spirit of God may quicken my understanding and give ability to say things that shall be in accordance with the word.

The question arises in my mind, what is it to be a christian? What is it to follow the Lord? Is it to attend meeting when some favorite preacher of ours is to hold forth some doctrine we love? or is it to go to conference meeting, so we can have an opportunity to give a long exhortation, and make a long prayer? Is it to say amen, when some favorite truth is held up? is it to give to some particular ones, because they are favorites of ours? Is it to spend our money to buy some tract written by a favorite writer, that we may be able to get the advantage of our opponents in argument, supposing that gain is godliness? Is it to go to meeting some miles, through the mud and rain, to have an opportunity to hold up to the people some peculiar notions of ours, supposing that in them is embodied all present truth? Is it to preach and exhort until we are all exhausted, to prepare people for the reign of Christ, and then act as if Satan reigned over us? Is it to preach the non-resurrection of the wicked, or the resurrection of the wicked? Is it to preach the wicked will be destroyed, or that they will exist forever? Is it to preach that the dead do not know anything, or that they know more than you and I do? Is it to preach that the day of the Lord hasteth greatly, or to preach that he will come on some particular day that we have set? in other words, is it following the Lord to serve the Lord, or is it following the Lord to serve ourselves?

I fear when we come up to the judgment, God will not ask us if we believe in the destruction of the wicked, or sleep of the dead, or that he was coming on some particular day, when he never revealed it; he will not ask us, what did you believe, but what did you do? He will not ask us if we talked pretty loud and long in prayer meeting about loving our brethren, but if we showed it by our acts of kindness toward them out of prayer meeting, when we knew that they were in distressed circumstances, and needed our assistance. He will not ask us if we had to work hard for a living, to get all that we and our extravagant wives wanted, when we wanted a great deal more than we needed; but if we worked hard to help the fatherless and the widow in their affliction. A great many seem to think that it is a very nice thing to visit the fatherless and the widow; but God never told us he would reward us for visiting them [illegible] half their substance, but he says pure religion is to visit them in their affliction [illegible] in their affliction. This is a good way to visit the poor: enclose one dollar or five, according as the Lord has prospered us, in a letter, and send to them. If we forget to do so, God may not recollect to enroll our names in the book of life, for God will not have any selfish ones in his kingdom. If he did, we do not know but they would be picking up the gold in the streets of the New Jerusalem; for if we distrust God here, when he says he will take care of us, if we will take care of the poor, we might distrust him in the kingdom. The Lord never will give us entrance there, unless we keep his commandments here.

I wish to call the attention of those who love their neighbor as themselves, to the notice in the *Crisis* of Sept. 14th, concerning Bro. Timothy Dodge. The notice says the sick family are in distressed circumstances. Now that does not mean *comfortable*; it means *distressed*. If we were in like circumstances what should we wish to have the brethren do by us? I have taken pains to ascertain the condition of the family, and also to find out how much has been given them since this call; and I find that by the thousands that read the paper, there has been just one dollar sent them up to this time, besides a little sent them by a very few brethren in Danielsonville. When I find that such is the case—calls like this are not answered, it pains my heart, and I am led to cry out, Lord, where are thy people?

I know that hundreds of those professing to be the chosen people of God in these last days, can just as well as not send from one to five dollars to relieve those that are in distress. Brethren, shall we obey God, or shall we serve our own selfish propensities? If we want a coat, we can buy one. If our wife wants a new hat, we can get it. If we want tea, we can get it, and if we want tobacco, we can get it. If we take it into our heads that we want a great many things that are needless, we can get them. There is money enough when *we* want, but how is it when our *neighbor* wants?

O! my prayer is, that God may give us strength to examine ourselves, to see if we are in the faith. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; and he that soweth to the Spirit, shall of the Spirit reap life everlasting." How are we to sow to the Spirit? Says the apostle, "Let us not be weary in well doing, for in due season we shall reap if we faint not." He does not say, let us not be weary in loud talking or in loud praying, but, "in well doing." If we do not look well to ourselves, we shall be destroyed at last.

We may not be worth much money, that is not the point; money will never condemn a man, it is the love of money that will condemn us at last. Which do we love best, to lay up money for ourselves, or to do the commandments of God? In the judgment it will be said, I was hungry, and you fed me, I was ragged, and you clothed me, and they shall say, When, Lord? Inasmuch as you did it unto one of the *greatest* of these, you have done it unto me? No! but, inasmuch as you have done it unto one of the *least* of these you have done it unto me. D. A. Jones.

Danielsonville.

For the Crisis.

How it Was Done.

One evening, as one of the *Crisis* patrons took his paper from the post office, a brother stepped up to him and asked,

"Have n't they stopped publishing those pieces on tobacco yet?"

"No," was the response; "and if they don't stop publishing them before I leave off using it, it will be a long while I guess."

That expression kept running through his own mind afterwards, and he could not get rid of it. So, said he, "I won't use any tobacco to-day just for that." He went through with one day without using the weed. The next day he thought—"Well, there, I've kept from it one day, and why not two?" So he abstained from its use two days with no inconvenience, and neither did he hanker after it. Then, said he, "*I won't use any more!*"

One year has passed, and the weedy enemy has not found a place within his mouth, and he means to have it so forever. He lays the ease with which he left off its use to the *making up of his mind* to that end. This is an example worthy of imitation. He *made up his mind*, and the thing was within nine hundred and ninety-nine thousandths of its accomplishment. Who else is able to make up his mind, and have something to thank God for, viz., a clear mind and sound judgment? Tobacco stupefies and insensates, and for a christian to use it is the same as his saying, "God shall not have the benefit of my energies and talents—I will stupefy them with tobacco." Yes, and that is the way the devil trips him into the abuse.

Brother, you'd better "*make up your mind.*" If you smoke tobacco, you say by so doing—"I will burn incense to Baal, and run the risk of being saved by the God of Heaven." Better not do it, brother. It won't pay in the end. R. H.

☞ Rough intellects, which cuff the people to gain attention, are pretty sure to be acknowledged and esteemed; but gentle spirits may live and die unknown or unappreciated.

For the Crisis.

The Crowning Truth in our Lord's great Prayer.—John 17: 20-24.

There is no portion of our blessed Savior's instruction more important or subduing than this, embraced in his most extended prayer. It comprehends the relations of redemption beyond all other portions; and yet it specifies these relations with a minuteness that is most wonderful. It opens with a reference to the revealed glory of God—embraces "all flesh," and by consequence *all* time, from creation to the "restitution"—Acts 3: 21; Rev. 21,—presents the power of his personal ministry, in the calling and keeping of his disciples from "the evil one"—specifies *the Word* as *the truth* of God, and the appointed means of their sanctification, and also the sole ground of faith to "all who shall believe through their word" throughout the gospel age—makes this class the subjects of his then special intercession; and thence till they are "made perfect into one," (ver. 23; Eph. 4: 13; 1 Thess. 4: 13-18; 1 Cor. 15: 50-55; Heb. 12: 23—the just made perfect by the resurrection,) and crowns the whole with God's gracious purpose; "that the WORLD may *know*" it!

Remarks. 1. Here is the whole gospel—the plan of salvation in its wonderful outline, from its first commencement on to its consummation.

2. This was "praying in the Holy Ghost."—Jude 20. It was praying according to the Spirit's fullest teaching.

3. This outpouring of the Spirit's mind in prayer agrees with the gospel preached before to "Abraham, saying, In thee shall all nations be blessed." Amen.

4. Thus the Holy Ghost spoke by "Paul in all his Epistles," saying, "There shall be a root of Jesse ... to reign over the Gentiles. In Him shall the Gentiles (nations) trust."—Rom. 15: 12.

5. In vision, the last and most loving apostle saw how the prayer of Jesus will be fulfilled! Babylon (the present system) will fall, Satan be bound, the apostles and martyrs will be resurrected, when the living saints shall be transformed, and so "*perfected* into one body" politic. And so shall they "*reign* with Christ a thousand years!" "The *nations*" are THERE in Matt. 12: 17-21, Rev. 15: 4; 20: 3, and scores of other Scriptures. All these "words of the Holy Ghost" find their place in this *prayer* of Him who is the Great Example of the christian life. Amen.

6. Let us be consistent, and CUT OUT THE CROWNING TRUTH of our Lord's prayer, or else let it stand in other Scriptures in all its majestic pre-eminence! They must harmonize.

7. "THE KING of kings" can not, as such, either "reign," or even exist, only as there are subordinate and associated kings to reign with him in the kingdom. It is only then that the saints shall be "*perfected* into one." Short of this, they can not "receive the promise." Heb. 11: 13-39. And in their manifested regal "glory" alone will they share in the glory given to Jesus—"the glory of the kingdom."

8. Then (saith the Lord Jesus) shall the world "know that thou hast loved *them* as thou hast loved *me*!"

Conclusion. It is obvious that our Lord's prayer (and the general scope of "the Law, the Prophets and Psalms" harmonizing therewith) can not be ignored, explained away and so DENIED, save by "another Spirit." The good Lord deliver us from "every spirit" which would cut down or crowd back *the prayer* of the Son of God and the word of life to a dying world! Nay, let it be realized in all its fullness and all its blessedness; and may we as BELIEVERS in God's loving will, so revealed, be *there* when his saints shall "be made perfect into one!" "The world (the nations not deceived, Rev. 15: 4; 20: 3,) shall *know*" then the love of God to them as well as to Jesus. Amen and amen.

J. B. C.

Selections.

The King in his Beauty.

BY H. L. H.

"We would see Jesus," said some in other days; and this favor was granted to many of that generation who afterwards could joyfully testify concerning that which they had seen with their eyes, which they had looked upon, and their hands handled, of the Word of Life. This was considered as a special favor, and was recognized as such by one who said. "Blessed are your eyes, for they see; and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them."

Highly were they favored who could say, "He dwelt among us, and we beheld his glory; as the glory of the only begotten of the Father, full of grace and truth."

This desire to see Jesus, is beautifully illustrated in the case of Simeon. He was just and devout, waiting for the consolation of Israel; the Holy Ghost was upon him, and while he mused on the desolation of his people from whom the prophet and king alike had departed, and upon whose altars Ichabod seemed written, it wrought upon his inmost soul a deep and glowing impression, that, ere his eyes were dimmed by the shades of death, they should behold the Lord's Anointed. This seemed to have become the [illegible] which he lived; and when, after waiting long, he received the infant Redeemer in his trembling hands, the object of his life seemed to be obtained, and he exclaimed, "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation."

Though seeing Jesus was the especial, yet it was by no means the exclusive, privilege of the generation then living on the earth.

We may each one of us, if we walk uprightly and work righteously, receive the precious words of the prophet as a cheering and comforting assurance that we shall see him for ourselves.

Thine eyes, lone, sorrowing pilgrim—thine eyes, that, tired of earth, have long been uplifted to God—that have beheld affliction, misery and woe—that have gazed in sadness on this sin-smitten world—that have been turned away from beholding vanity, and that are now employed in looking unto Jesus—thine eyes shall see the king in his beauty!

The positiveness of this declaration gives us reason to rejoice while anticipating its fulfillment. Unlike the promises that are made by men, this is immutable—it is unfailing, and hence we have strong consolation.

You have longed to gaze upon the Lamb of God and behold his glorious countenance. You have exclaimed, "whom have I in heaven but thee, and there is none that I desire on earth beside thee." But still you see him not. You turn away in sadness and wait upon the Lord that hideth his face from the house of Jacob, and look for him. You weep for his comforting presence. "his absence hangs like a mountain of iron" on your "heavy heart."

But dry your tears! hush your plaintive moans—list to the declaration that comes from lips kindled with seraphic fire—"thine eyes *shall* see the king in his beauty." Here is no uncertainty—no mistake—the pure in heart "*shall see* God."

This king is not a mere spirit, an intangible, immaterial, invisible existence. He shall be seen. The vail, "that is his flesh," that hid Christ's glory from the gaze of men, and the clouds and darkness that are round about his throne, shall render him invisible no longer, but the throne and him that sitteth on it, shall be seen rising in peerless majesty, and shedding a glorious baptism of splendor on the paradise of God. Visible to all his people shall he be, and thine eyes shall see the king in his beauty.

Thine eyes shall see the king. Others have spoken of the things concerning him—have looked for him—have spoken of his "reign in righteousness"—of "his days when the righteous shall flourish,"—they have longed for his appearance, and with "all nations" have desired him: but thou shalt see him.

Others have seen his trial, thou shalt behold his reward. Others have seen his shame, thou shalt see his glory. Others have witnessed the sorrows that he endured, thou shalt behold "the joy that was set before him." Others have seen him a captive, thou shalt see him a conqueror. Others have seen his cross, thou shalt see his crown. Others have seen him dying and dead, thou shalt see him living to die no more!

Thou shalt see him! Not the bruised, thorn-crowned victim on Calvary's bloody brow! but the glory-crowned king on Zion's sacred summit! *The king*,—the king over all the earth, the righteous king, the king of glory, the blessed and only potentate, the king of kings, the king eternal, immortal, the only wise God. Thine eyes shall see him.

"In his beauty."—*his* beauty. No borrowed charms surround this glorious king—no reflected radiance encircles his glorious throne. God needs no gilding,—perfect beauty needs no adornment. The regalia of earth's noble ones hung about him would be seen in all its tawdryness, like varnish on a diamond, or paint upon the rainbow.

But his visage *was* marred—there *was* no beauty in him and they desired him not, his eyes were dim with weeping, his brow was wrung with agony, his bosom heaved with sighs, his heart throbbed with anguish, his head was lacerated with a thorny diadem, his back was gored with scourges; his hands were torn with nails, his side was pierced, and now my weeping, guilty soul, would come beneath the shelter of the cross and wash from every stain in that outgushing, crimson stream!

But this shall not be so when the Son of man shall come in his glory and in his beauty. 'Mid the flaming myriads of holy ones—'mid the mighty shouts of his attending angels—'mid the glory that curtains the abode of the eternal, faith's eye beholds the coming king!—girt with rainbow splendors—flying on the wings of the wind—his brow adorned with many crowns—his countenance like the sun, shining in its strength—his voice like the sound of many waters—his feet like fine brass, burning in a furnace—his herald the thunder, and his guards the lightning!—his reward with him—his work before him.

"He that planted the ear, shall he not hear?" He that formed the eye, shall he not see? He that hath robed the earth in verdure, and clad each flower with beauty,—He that hath hung the rainbow's splendor on the tempest's gloom—He that hath placed so much beauty in a world cursed of God and ruled by Satan—will he not appear in beauty when the earth shall be at rest—the usurper destroyed—the curse removed, and the blest day of his own coronation fully come?

Thine eyes shall see him, and if thy heart be pure, thou shalt be made like him then. Sweet hope,—hope of earth's holy men. We shall see him in his beauty, and we are not the first who have longed and looked for that event. Says the "perfect and upright man," while surrounded with grief and sorrow, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And ... in my flesh shall *I see* God. Whom I shall *see* for myself, and *mine eyes* shall behold."

This was his earnest expectation and his desire, and fearless of disappointment, he desired that it might be graven in the imperishable rock, as the record of his faith and hope in God.

This prospect rose in enchanting loveliness before the mind of the sweet psalmist of Israel, and became the sole object of his desire, for with this came all else that was desirable. He says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." [illegible] shield; he will give grace and glory: no good thing will he withhold from them that walk uprightly."

The pure in heart are blessed, for they shall see God; they shall behold his face and see his beauty. "How great is his goodness and how great is his beauty."

Lift up your heads, look up, ye mourning saints, your king is coming! A little while, and he will appear, and if faithful in his service you may share his kingdom; for "Behold a king shall reign in righteousness, and princes shall rule in judgment." O that we may be among the holy ones who shall reign and dwell in that new kingdom, and shall with songs of thanksgiving "circle the eternal throne,"

"And the king in his beauty adore."

Our Rest.

"The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us."

My feet are worn and weary with the march
Over rough roads and up the steep hill-side;
Oh, city of our God, I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary, laboring, toiling on,
Day after day, for perishable meat;
Oh, city of our God, I fain would rest;
I sigh to gain thy glorious mercy-seat.

My garments, travel-worn and stained with dust,
Oft rent by briars and thorns that crowd my way,
Would fain be made, oh Lord, my righteousness,
Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,
Impiety and scorn upon the earth,
Oh, city of our God, within thy walls
All, all are clothed upon with the new birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still alway;
When shall my soul thy glorious presence feel,
And find its guilt, dear Savior, washed away?

Patience, poor soul, the Savior's feet were worn;
The Savior's heart and hands were weary too;
His garments stained and travel worn and old,
His sacred eyes blinded with tears for you.

Love thou the path of sorrow that he trod,
Toil on, and wait in patience for thy rest,
Oh, city of our God, we soon shall see
Thy glorious walls, home of the loved and blest.

—S. Roberts.

Gems from Beecher.

CLEAR AND CLOUDY DAYS.

From my windows that overlook the bay, I notice a great difference in the atmosphere at different times. Often for a week together the air will be so hazy and murky that nothing can be distinctly seen, and if a stranger were asking me about the different localities, I should have to say, "That obscure point is the Battery, and yonder gray bank is Staten Island, and that faint line in the distance is the Jersey shore." But then, after storms, there comes a day when everything is bold and clear, and seems to advance to meet me. The harbor with all its ships, I can almost touch with my finger, Staten Island comes half way up the bay to say, "How do you do," and the Orange Mountains are just behind New York. So there are hours in the christian life, and they usually come after storms, when all the mists of doubt and care are blown away, and this life and the life beyond lift themselves clearly to our vision. Then is the time to gain knowledge and joy for cloudy days. When there is to be a remarkable planetary conjunction, men are sent from astronomical observatories to the Sandwich Islands or the Cape of Good Hope in order that they may take accurate observations. So we, in these rare hours, these altitudes of faith and hope, should make those observations which will reach on and become determining elements for the rest of life.

OVERCOMING DIFFICULTIES.

Many people are going to heaven as the fish go up the rivers to deposit their spawn. They get along easily in the estuary, and for some distance above it, but at length the reach a fall. Now the question is, Can the salmon leap it? If they can they will find smooth water for another twenty miles, if they cannot they must go back to the sea.

It makes no difference how far up the stream a christian may have gone, if when he comes to obstructions he must needs turn back to sea again. The power of his life is not shown by his swimming in calm water, but by what he can do in the whirls and rapids, and by what leaps he can surmount the obstructions that lie across the stream. There is no use in being strong any where else if he is not strong here.

SUBMISSION TO CHRIST.

God does not bring men to him as he brings flowers from the earth—with one sweep of sunlight. He works upon each heart in a different way. He beleaguers and bombards every man in his own citadel. When the young man who came running to Christ, saying, "Good master, what shall I do that I may inherit eternal life?" replied to Christ's direction that he had kept all the commandments from his youth up, an ordinary minister would have received him at once into the church; but Christ knew where he had intrenched himself, and fired shot and shell right into the fort when he said, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me." At that, he hung his head and went away sorrowful. If Christ had given this command to the next man who applied to him, he would very likely have answered, "Yea, Lord, I have but little, and I will gladly give it up," but at the same time he might have kept back some ambition, or affection or revenge, with which he was not willing to part. In practical life it is oftentimes the case that some reserved and unwilling point is the gate of the whole mind. As a city needs not to have every particular house surrendered to the enemy or the conqueror, but is vanquished and taken when the magistrate throws open the gates and presents the keys, so a man gives up his whole soul, when he gives up these faculties which are the gates of the soul.

☞ As the soil, however rich it may be, cannot be productive without culture, so the mind, without cultivation, can never produce good fruit.—*Seneca.*

☞ Duties fulfilled are always pleasures to the memory.

Reading for Youth.

Manners.

Young folks should be mannerly. But how to be, is the question. Many a good boy and girl feel that they cannot behave themselves in the presence of company. They are awkward, clownish, rough; they feel timid, bashful, and self-distrustful the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling, and acquire graceful and easy manners; that is to do the best they can all the time, at home as well as abroad. Good manners are not learned so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly and womanly at home, and then it will soon become a kind of second nature to be so everywhere. A coarse, rough manner at home, begets a roughness which we cannot lay off if we try, when we go among strangers. The most agreeable people we have ever known in company are those that are perfectly agreeable at home. Home is the school for the best things.

The Child King.

"Whose likeness is this?"

"It is the likeness of a little boy, who, while you are reading of him, is running about like a little squirrel, and talking like a chatterbox, and when he laughs he shows several beautiful teeth, as white as milk and sharp almost as needles.

And, oh, if you could see the crib in which he sleeps! It cost many thousands of dollars! And the house he lives in: it is one of the finest palaces in the world! Carpets richer than any you ever saw cover the floors. The walls are beautifully painted and hung with pictures; and, when those chandeliers are lighted, nothing can be more brilliant. And then the carriage in which he goes with his mother out for a drive, and those four horses: they make the windows rattle as they sweep along!"

"Well, who is he?"

"He is a baby-emperor. His father is called Louis Napoleon, and is Emperor of France. This little fellow is called the 'Prince Imperial.' The great Napoleon was his father's uncle. When this child is old enough, all the people are expected to come together and put a crown on his head, and splendid robes upon him, and to shout, 'God save the Emperor!' He will govern thirty-five millions of people. He will have whole chests of gold and silver, and more horses and chariots than you could count. Five hundred thousand soldiers, with flags flying, and bright plumes and muskets and cannon, will march at his command."

"Oh, I wish I was going to be an emperor!"

"Do you? Think a moment. There was a little boy, the son of a king, who lived in a palace; and yet he was hung in a tree and his body pierced through with many arrows. Do you know who that was? (2 Sam. 18: 14.) There was another little boy who became a king, and the people seized him and cut off his head. The father of the very boy, whose likeness you see above, has several times come very near losing his life.

"But, if you would really like to be a king, I know One who wants a little boy that he may make him a king. He will put a crown on his head, the 'best robe' on his body, and a 'ring on his hand,' and will make him a 'king and priest unto God.' He will give him a palace, in a city whose streets are paved with gold, with high walls of jasper, and doors made of pearl. (Rev. 21: 10-27.) Around it will be a magnificent park, full of trees loaded with every kind of fine fruit. (Rev. 22: 2.) You will never have to go to bed in that place, for 'there will be no night there.' And oh, what wonderful things you will there see! And there you will never be sick, and never die."

"Oh, I think I know now, whom you mean. You mean the Lord Jesus Christ."

"Yes. It was He, who said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'"

"But how can a little child like me go to the Lord Jesus?"

"When your mother comes home after being long away, do you not run to her and love to look her in the face? And if she bids you do any thing, how willingly you run to obey! It is because you love your mother. You must feel and act in the same way towards the Savior."

"But I can't see Jesus, as I can see my mother."

"Well, go by yourself, every day, and several times a day, and then, kneeling down alone, ask the Lord Jesus to teach you how to love and obey him.—*S. S. Gazette.*

PRAYER.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high."

THE CRISIS.

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For the Crisis.

Days of Mourning.

I.

These are days of mourning,
A scene of toil and gloom;
[illegible] wandering,
Away, away from home.
Here joy is but a mingled cup
[illegible];
Our hopes, alas! how soon they pass—
[illegible] away they go.

II.

[illegible] friends how soon they fall,
[illegible] their parting stay;
Our fondest love can ne'er avail
To keep death's shafts away.
The links of love are broken
By the cruel tyrant's sway;
Our friends, alas! how soon they pass,
To silence called away.

III.

Dread poverty here pinches,
And woes and wants distress;
[illegible] uncertain riches
Can for a short time bless.
How short lived then the phantom
That's destined to decay;
For wealth, alas! it soon must pass—
With eagle's wings away.

IV.

But soon these days of mourning,
This house of toil and gloom;
This period of sojourning,
Will end—and Jesus come.
Oh, let us then be ready
To hail the joyous day;
Our faith and hope be steady,
Till sorrows pass away.

C. P. Dow.

For the Crisis.

The Baptism of the Holy Ghost.

CORRESPONDENCE.—No. 3.

My Dear Sister G.:—Perhaps it may not be wholly unprofitable to consider the following question: For what purpose was the special manifestation of the Holy Ghost to Christ's disciples given? We say *special manifestation*, for we do not for a moment believe that there was no Holy Spirit in the world previous to the day of Pentecost. "Holy men of *old* spake as they were moved by the Holy Ghost." John was filled with the Holy Ghost. Zacharias and Elisabeth were filled with the Holy Ghost. Simeon had a revelation from the Holy Ghost. "Very true," says one, "but its *miraculous* power had not then been given, and it was for this special endowment that the baptism was poured out." Nay, not so fast, my friend. Did not the disciples work miracles previous to Christ's ascension? Certainly they did, therefore this was not the "*power*" which they were to receive after that the Holy Ghost was come upon them.

While all of Christ's disciples possessed to some extent the influence of the Spirit, its *abundant effusion of graces*, its *plenitude of gifts*, was not granted until the baptism was received. Let us look over some of these, as they are portrayed in the teachings of Christ and his disciples. "*Comforter*." The word rendered Comforter signifies also an "*advocate*, a *defender* of a cause, a counsellor, patron, mediator." "The Holy Spirit is thus called because he transacts the cause of God and Christ with us, *explains* to us the nature and importance of the great atonement; shows the necessity of it; *counsels* us to receive it; instructs us how to lay hold upon it; *vindicates* our claim to it, and makes *intercessions* with unutterable groanings."

Teacher. "He shall teach you all things." He is the divine instructor in the things of God. *Witness*. "He shall testify of me." This the Holy Spirit did, accompanying the word preached with power, and witnessing also with divers signs and gifts.

Reprover. "He will reprove the world *of sin*, by showing them what sin is, and their need of an atonement—*of righteousness*; the Spirit would so vindicate the mission of Christ, and his divinity, as to convince the world that he was sent from God to be the Savior of sinners—*of judgment*; the great day when all would appear before the bar of God to receive their righteous sentence.

Guide. "He will guide you into all truth." It was by the influence of the Spirit that the eyes of their understanding were to be opened, enabling them to understand the revelations given by the prophets concerning Christ and his kingdom, which the teachings of Christ himself, which were often so hard to be understood by them, and that "Spirit searcheth all things, yea, the deep things of God," he would take of those things, and show them unto his disciples, and reveal to them things to come. "As many as are led by the Spirit of God, they are the sons of God." This is not to be limited to instruction in regard to what God has revealed in his word, but may also apply to guidance in regard to duties not directly specified, and to various temporal matters, [illegible] which the child of God needs [illegible]. The Spirit said to Philip, "Go, join thyself to this chariot." [illegible]

Troas, Paul had a vision, and saw before him a man of Macedonia, who prayed him, saying, "Come over into Macedonia and help us." He says that he believed then *assuredly* that the *Lord had called them to preach the gospel in Macedonia*. Now Philip, and Paul, and Silas, were "led by the Spirit," not only in the study of the written word, but in reference to their journeyings from place to place to preach the gospel. Yet there are men, ministers too, who reject such guidance and go wholly of their own wittings and choosings, and some oppose those who claim that they are directed by the Spirit and providence of God, to go to any specific place to labor, although the result shows that they had a work there to do.

There is too much departure from primitive simplicity and apostolic ground. If the apostles needed guidance in their labors—forbidden here, and directed there—do we not need the same? What though some are led by *their own spirit*, their *own fancies*, deeming them to be the impressions of the Holy Spirit, shall we therefore reject the divine guidance? Just as consistently might we reject all coin and bank-bills, because some thought they had the genuine, and were mistaken. The fact that there is counterfeit money, should only lead us to greater carefulness, and to consult the "detector" diligently, in order to learn the marks of the spurious coin and notes; and so in regard to the inward voice; we must compare its teachings with the Heavenly Detector, knowing that whatever leads to a violation of its spirit, or laws, is not of God.

There was nothing in the revealed Word directing Philip to go join himself to the chariot—nothing there forbidding Paul and Silas to go into Asia—nothing directing them to go to Macedonia, yet they violated no law of God in thus obeying.

There is nothing in the Scriptures requiring A. B. and C. to forsake all and go into the world and preach the gospel; for this divine call they are wholly dependent upon the inward Teacher, and the providence of God. The call comes to them by inward revealings, and to substantiate them, there is a voice in the church, and a voice in the providence of God.

The Holy Spirit, then, is essential as a *Guide*. Happy they who follow its counsels, and heed its admonitions. Yours in the fellowship of Christ,

M. D. W.

For the Crisis.

Who are Christians?

Bro. Grant:—With a heart full of sorrow for the sins of my people, I take my pen in hand, praying God to direct my thoughts, that I may be able, at least, to write nothing wrong, or rash, but as the Spirit of God may quicken my understanding and give ability to say things that shall be in accordance with the word.

The question arises in my mind, what is it to be a christian? What is it to follow the Lord? Is it to attend meeting when some favorite preacher of ours is to hold forth some doctrine we love? or is it to go to conference meeting, so we can have an opportunity to give a long exhortation, and make a long prayer? Is it to say amen, when some favorite truth is held up? is it to give to some particular ones, because they are favorites of ours? Is it to spend our money to buy some tract written by a favorite writer, that we may be able to get the advantage of our opponents in argument, supposing that gain is godliness? Is it to go to meeting some miles, through the mud and rain, to have an opportunity to hold up to the people some peculiar notions of ours, supposing that in them is embodied all present truth? Is it to preach and exhort until we are all exhausted, to prepare people for the reign of Christ, and then act as if Satan reigned over us? Is it to preach the non-resurrection of the wicked, or the resurrection of the wicked? Is it to preach the wicked will be destroyed, or that they will exist forever? Is it to preach that the dead do not know anything, or that they know more than you and I do? Is it to preach that the day of the Lord hasteth greatly, or to preach that he will come on some particular day that we have set? in other words, is it following the Lord to serve the Lord, or is it following the Lord to serve ourselves?

I fear when we come up to the judgment, God will not ask us if we believe in the destruction of the wicked, or sleep of the dead, or that he was coming on some particular day, when he never revealed it; he will not ask us, what did you believe, but what did you do? He will not ask us if we talked pretty loud and long in prayer meeting about loving our brethren, but if we showed it by our acts of kindness toward them out of prayer meeting, when we knew that they were in distressed circumstances, and needed our assistance. He will not ask us if we had to work hard for a living, to get all that we and our extravagant wives wanted, when we wanted a great deal more than we needed; but if we worked hard to help the fatherless and the widow in their affliction. A great many seem to think that it is a very nice thing to visit the fatherless and the widow; but God never told us to [illegible]

visit the poor: enclose one dollar or five, according as the Lord has prospered us, in a letter, and send to them. If we forget to do so, God may not recollect to enroll our names in the book of life, for God will not have any selfish ones in his kingdom. If he did, we do not know but they would be picking up the gold in the streets of the New Jerusalem; for if we distrust God here, when he says he will take care of us, if we will take care of the poor, we might distrust him in the kingdom. The Lord never will give us entrance there, unless we keep his commandments here.

I wish to call the attention of those who love their neighbor as themselves, to the notice in the *Crisis* of Sept. 14th, concerning Bro. Timothy Dodge. The notice says the sick family are in distressed circumstances. Now that does not mean *comfortable*; it means *distressed*. If we were in like circumstances what should we wish to have the brethren do by us? I have taken pains to ascertain the condition of the family, and also to find out how much has been given them since this call; and I find that by the thousands that read the paper, there has been just one dollar sent them up to this time, besides a little sent them by a very few brethren in Danielsonville. When I find that such is the case—calls like this are not answered, it pains my heart; and I am led to cry out, Lord, where are thy people?

I know that hundreds of those professing to be the chosen people of God in these last days, can just as well as not send from one to five dollars to relieve those that are in distress. Brethren, shall we obey God, or shall we serve our own selfish propensities? If we want a coat, we can buy one. If our wife wants a new hat, we can get it. If we want tea, we can get it, and if we want tobacco, we can get it. If we take it into our heads that we want a great many things that are needless, we can get them. There is money enough when *we* want, but how is it when our *neighbor* wants?

O! my prayer is, that God may give us strength to examine ourselves, to see if we are in the faith. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; and he that soweth to the Spirit, shall of the Spirit reap life everlasting." How are we to sow to the Spirit? Says the apostle, "Let us not be weary in well doing; for in due season we shall reap if we faint not." He does not say, let us not be weary in loud talking, or in loud praying, but, "in well doing." If we do not look well to ourselves, we shall be destroyed at last.

We may not be worth much money, that is not the point; money will never condemn a man, it is the love of money that will condemn us at last. Which do we love best, to lay up money for ourselves, or to do the commandments of God? In the judgment it will be said, I was hungry, and you fed me, I was ragged, and you clothed me, and they shall say, When, Lord? Inasmuch as you did it unto one of the *greatest* of these, you have done it unto me? No! but, inasmuch as you have done it unto one of the *least* of these you have done it unto me.

D. A. Jones.

Danielsonville.

For the Crisis.

How it Was Done.

One evening, as one of the *Crisis* patrons took his paper from the post office, a brother stepped up to him and asked,

"Have n't they stopped publishing those pieces on tobacco yet?"

"No," was the response; "and if they don't stop publishing them before I leave off using it, it will be a long while, I guess."

That expression kept running through his own mind afterwards, and he could not get rid of it. So, said he, "I won't use any tobacco to-day just for that." He went through with one day without using the weed. The next day he thought—"Well, there, I've kept from it one day, and why not two?" So he abstained from its use two days with no inconvenience, and neither did he hanker after it. Then, said he, "*I won't use any more!*"

One year has passed, and the weedy enemy has not found a place within his mouth, and he means to have it so forever. He lays the case with which he left off its use to the *making up of his mind* to that end. This is an example worthy of imitation. He *made up his mind*, and the thing was within one hundred and ninety-nine thousandths of its accomplishment. Who else is able to make up his mind, and have something to thank God for, viz., a clear mind and sound judgment? Tobacco stupefies and insensates; and for a christian to use it is the same as his saying, "God shall not have the benefit of my energies and talents—I will stupefy them with tobacco." Yes, and that is the way the devil trips him into the abuse.

Brother, you'd better "*make up your mind*." If you smoke tobacco, you say by so doing—"I will burn incense to Baal, and run the risk of being saved by the God of Heaven." Better not do it, brother. It won't pay in the end.

Rough intellects, which [illegible] gain attention, are pretty sure to be [illegible] and esteemed; but gentle [illegible]

For the Crisis.

The Crowning Truth in our Lord's great Prayer.—John 17: 20-24.

There is no portion of our blessed Savior's instruction more important or subduing than this, embraced in his most extended prayer. It comprehends the relations of redemption beyond all other portions; and yet it specifies these relations with a minuteness that is most wonderful. It opens with a reference to the revealed glory of God—embraces "all flesh," and by consequence *all* time, from creation to the "restitution"—Acts 3: 21; Rev. 21,—presents the power of his personal ministry, in the calling and keeping of his disciples from "the evil one"—specifies *the Word* as *the truth* of God, and the appointed means of their sanctification, and also the sole ground of faith to "all who shall believe through their word" throughout the gospel age—makes this class the subjects of his then special intercession; and thence till they are "made perfect into one," (ver. 23; Eph. 4: 13; 1 Thess. 4: 13–18; 1 Cor. 15: 50–55; Heb. 12: 23—the just made perfect by the resurrection,) and crowns the whole with God's gracious purpose; "that the WORLD may *know*" it!

Remarks. 1. Here is the whole gospel—the plan of salvation in its wonderful outline, from its first commencement on to its consummation.

2. This was "praying in the Holy Ghost."—Jude 20. It was praying according to the Spirit's fullest teaching.

3. This outpouring of the Spirit's mind in prayer agrees with the gospel preached before to "Abraham, saying, In thee shall all nations be blessed." Amen.

4. Thus the Holy Ghost spoke by "Paul in all his Epistles," saying, "There shall be a root of Jesse . . . to reign over the Gentiles. In Him shall the Gentiles (nations) trust."—Rom. 15: 12.

5. In vision, the last and most loving apostle saw how the prayer of Jesus will be fulfilled! Babylon (the present system) will fall, Satan be bound, the apostles and martyrs will be resurrected, when the living saints shall be transformed, and so "*perfected* into one body" politic. And so shall they "*reign* with Christ a thousand years!" "The *nations*" are THERE in Matt. 12: 17–21; Rev. 15: 4; 20: 3; and scores of other Scriptures. All these "words of the Holy Ghost" find their place in this *prayer* of Him who is the Great Example of the christian life. Amen.

6. Let us be consistent, and CUT OUT THE CROWNING TRUTH of our Lord's prayer; or else let it stand in other Scriptures in all its majestic pre-eminence! They must harmonize.

7. "THE KING of kings" can not, as such, either "reign," or even exist, only as there are subordinate and associated kings to reign with him in the kingdom. It is only then that the saints shall be "*perfected* into one." Short of this, they can not "receive the promise." Heb. 11: 13–39. And in their manifested regal "glory" alone will they share in the glory given to Jesus—"the glory of the kingdom."

8. Then (saith the Lord Jesus) shall the world "know that thou hast loved *them* as thou hast loved *me*!"

Conclusion. It is obvious that our Lord's prayer (and the general scope of "the Law, the Prophets and Psalms" harmonizing therewith) can not be ignored, explained away and so DENIED, save by "another Spirit." The good Lord deliver us from "every spirit" which would cut down or crowd back *the prayer* of the Son of God and the word of life to a dying world! Nay, let it be realized in all its fullness and all its blessedness; and may we as BELIEVERS in God's loving will, so revealed, be *there* when his saints shall "be made perfect into one!" "The world (the nations not deceived, Rev. 15: 4; 20: 3,) shall *know*" then the love of God to them as well as to Jesus. Amen and amen.

J. B. C.

Selections.

The King in his Beauty.

BY H. L. H.

"We would see Jesus," said some in other days; and this favor was granted to many of that generation who afterwards could joyfully testify concerning that which they had seen with their eyes, which they had looked upon, and their hands handled, of the Word of Life. This was considered as such by one who said: "Blessed are your eyes, for they see; and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them."

Highly were they favored who could say, "He dwelt among us, and we beheld his glory; as the glory of the only begotten of the Father, full of grace and truth."

This desire to see Jesus, is beautifully illustrated in the case of Simeon. "He was just and devout, waiting for the consolation of Israel; the Holy Ghost was upon him, and while he mused on the desolation of his people from whom the prophet and king alike had departed, and upon whose altars Ichabod seemed written, it wrought upon his inmost soul a deep and glowing impression, that, ere his eyes were dimmed by the shades of death, they should behold the Lord's Anointed. This seemed to have become the [illegible] the object of his life [illegible] and he exclaimed, "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation."

Though seeing Jesus was the especial, yet it was by no means the exclusive, privilege of the generation then living on the earth.

We may each one of us, if we walk uprightly and work righteously, receive the precious words of the prophet as a cheering and comforting assurance that we shall see him for ourselves.

Thine eyes, lone, sorrowing pilgrim—thine eyes, that, tired of earth, have long been uplifted to God—that have beheld affliction, misery and woe—that have gazed in sadness on this sin-smitten world—that have been turned away from beholding vanity, and that are now employed in looking unto Jesus—thine eyes shall see the king in his beauty!

The positiveness of this declaration gives us reason to rejoice while anticipating its fulfillment. Unlike the promises that are made by men, this is immutable—it is unfailing, and hence we have strong consolation.

You have longed to gaze upon the Lamb of God and behold his glorious countenance. You have exclaimed, "whom have I in heaven but thee, and there is none that I desire on earth beside thee." But still you see him not. You turn away in sadness and wait upon the Lord that hideth his face from the house of Jacob, and look for him. You weep for his comforting presence. "his absence hangs like a mountain of iron" on your "heavy heart."

But dry your tears! hush your plaintive moans—list to the declaration that comes from lips kindled with seraphic fire—"thine eyes *shall* see the king in his beauty." Here is no uncertainty—no mistake—the pure in heart "*shall see* God."

This king is not a mere spirit, an intangible, immaterial, invisible existence. He shall be seen. The vail, "that is his flesh," that hid Christ's glory from the gaze of men, and the clouds and darkness that are round about his throne, shall render him invisible no longer; but the throne and him that sitteth on it, shall be seen rising in peerless majesty, and shedding a glorious baptism of splendor on the paradise of God. Visible to all his people shall he be, and thine eyes shall see the king in his beauty.

Thine eyes shall see the king. Others have spoken of the things concerning him—have looked for him—have spoken of his "reign in righteousness"—of "his days when the righteous shall flourish,"—they have longed for his appearance, and with "all nations" have desired him: but thou shalt see him.

Others have seen his trial, thou shalt behold his reward. Others have seen his shame, thou shalt see his glory. Others have witnessed the sorrows that he endured, thou shalt behold "the joy that was set before him." Others have seen him a captive, thou shalt see him a conqueror. Others have seen his cross, thou shalt see his crown. Others have seen him dying and dead, thou shalt see him living to die no more!

Thou shalt see him! Not the bruised, thorn-crowned victim on Calvary's bloody brow! but the glory-crowned king on Zion's sacred summit! *The king*,—the king over all the earth, the righteous king, the king of glory, the blessed and only potentate, the king of kings, the king eternal, immortal, the only wise God. Thine eyes shall see him.

"In his beauty,"—*his* beauty. No borrowed charms surround this glorious king—no reflected radiance encircles his glorious throne. God needs no gilding,—perfect beauty needs no adornment. The regalia of earth's noble ones hung about him would be seen in all its tawdryness, like varnish on a diamond, or paint upon the rainbow.

But his visage *was* marred—there *was* no beauty in him and they desired him not; his eyes were dim with weeping; his brow was wrung with agony, his bosom heaved with sighs, his heart throbbed with anguish; his head was lacerated with a thorny diadem; his back was gored with scourges; his hands were torn with nails; his side was pierced; and now my weeping, guilty soul, would come beneath the shelter of the cross and wash from every stain in that outgushing, crimson stream!

But this shall not be so when the Son of man shall come in his glory and in his beauty. 'Mid the flaming myriads of holy ones—'mid the mighty shouts of his attending angels—'mid the glory that curtains the abode of the eternal, faith's eye beholds the coming King!—girt with rainbow splendors—flying on the wings of the wind—his brow adorned with many crowns—his countenance like the sun, shining in its strength—his voice like the sound of many waters—his feet like fine brass, burning in a furnace—his herald the thunder, and his guards the lightning!—his reward with him—his work before him.

"He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that hath robed the earth in verdure, and clad each flower with beauty.—He that hath hung the rainbow's splendor on the tempest's gloom—He that hath placed so much beauty in a world cursed of God and ruled by Satan—will he not appear in beauty when the earth shall be at rest—the usurper destroyed—the curse removed, and the blest day of his own coronation fully come?

Thine eyes shall see him, and if thy heart be pure, thou shalt be made like him then. Sweet hope,—hope of earth's holy men. We shall see him in his beauty, and we are not the first who have longed and looked for that event. Says the "perfect and upright man," while surrounded with grief and sorrow, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And . . . in my flesh shall I see God. Whom I shall see for myself, and *mine eyes* shall behold."

This was his earnest expectation and his desire, and fearless of disappointment, he desired that it might be graven in the imperishable rock, as the record of his faith and hope in God.

This prospect rose in enchanting loveliness before the mind of the sweet psalmist as his desire, for with this came all else that was desirable. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." [illegible] shield; he will give grace and glory; no good thing will he withhold from them that walk uprightly."

The pure in heart are blessed, for they shall see God; they shall behold his face and see his beauty. "How great is his goodness and how great is his beauty."

Lift up your heads, look up, ye mourning saints, your king is coming! A little while, and he will appear, and if faithful in his service you may share his kingdom; for "Behold a king shall reign in righteousness, and princes shall rule in judgment." O that we may be among the holy ones who shall reign and dwell in that new kingdom, and shall with songs of thanksgiving "circle the eternal throne,"

"And the king in his beauty adore."

Our Rest.

"The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us."

My feet are worn and weary with the march
Over rough roads and up the steep hill-side;
Oh, city of our God, I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary, laboring, toiling on,
Day after day, for perishable meat;
Oh, city of our God, I fain would rest;
I sigh to gain thy glorious mercy-seat.

My garments, travel-worn and stained with dust,
Oft rent by briars and thorns that crowd my way,
Would fain be made, oh Lord, my righteousness,
Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,
Impiety and scorn upon the earth;
Oh, city of our God, within thy walls
All, all are clothed upon with the new birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still alway;
When shall my soul thy glorious presence feel,
And find its guilt, dear Savior, washed away?

Patience, poor soul; the Savior's feet were worn;
The Savior's heart and hands were weary too;
His garments stained and travel-worn and old,
His sacred eyes blinded with tears for you.

Love thou the path of sorrow that he trod;
Toil on, and wait in patience for thy rest;
Oh, city of our God, we soon shall see
Thy glorious walls, home of the loved and blest.

—S. Roberts.

Gems from Beecher.

CLEAR AND CLOUDY DAYS.

From my windows that overlook the bay, I notice a great difference in the atmosphere at different times. Often for a week together the air will be so hazy and murky that nothing can be distinctly seen, and if a stranger were asking me about the different localities, I should have to say, "That obscure point is the Battery, and yonder gray bank is Staten Island, and that faint line in the distance is the Jersey shore." But then, after storms, there comes a day when everything is bold and clear, and seems to advance to meet me. The harbor with all its ships, I can almost touch with my finger; Staten Island comes half way up the bay to say, "How do you do," and the Orange Mountains are just behind New York. So there are hours in the christian life, and they usually come after storms, when all the mists of doubt and care are blown away, and this life and the life beyond lift themselves clearly to our vision. Then is the time to gain knowledge and joy for cloudy days. When there is to be a remarkable planetary conjunction, men are sent from astronomical observatories to the Sandwich Islands or the Cape of Good Hope in order that they may take accurate observations. So we, in these rare hours, these altitudes of faith and hope, should make those observations which will reach on and become determining elements for the rest of life.

OVERCOMING DIFFICULTIES.

Many people are going to heaven as the fish go up the rivers to deposit their spawn. They get along easily in the estuary, and for some distance above it, but at length the reach a fall. Now the question is, Can the salmon leap it? If they can they will find smooth water for another twenty miles; if they cannot they must go back to the sea.

It makes no difference how far up the stream a christian may have gone, if when he comes to obstructions he must needs turn back to sea again. The power of his life is not shown by his swimming in calm water, but by what he can do in the whirls and rapids, and by what leaps he can surmount the obstructions that lie across the stream. There is no use in being strong any where else if he is not strong here.

SUBMISSION TO CHRIST.

God does not bring men to him as he brings flowers from the earth—with one sweep of sunlight. He works upon each heart in a different way. He beleaguers and bombards every man in his own citadel. When the young man who came running to Christ, saying, "Good master, what shall I do that I may inherit eternal life?" replied to Christ's direction that he had kept all the commandments from his youth up, an ordinary minister would have received him at once into the church; but Christ knew where he had intrenched himself, and fired shot and shell right into the fort when he said, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." At that, he hung his head and went away sorrowful. If Christ had given this command to the next man who applied to him, he would very likely have answered, "Yes, Lord, I have but little, and I will gladly give it up," but at the same time he might have kept back some ambition, or affection or revenge, with which he was not willing to part. In practical life it is oftentimes the case that some reserved and unwilling point is the gate of the whole mind. As a city needs not to have every particular house surrendered to the enemy or the conqueror, but is vanquished and taken when the magistrate throws open the gates and presents the keys, so a man gives up his whole soul, when he gives up those faculties which are the gates of the soul. [illegible]

Reading for Youth.

Manners.

Young folks should be mannerly. But how to be, is the question. Many a good boy and girl feel that they cannot behave themselves in the presence of company. They are awkward, clownish, rough; they feel timid, bashful, and self-distrustful the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling, and acquire graceful and easy manners; that is to do the best they can all the time, at home as well as abroad. Good manners are not learned so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly and womanly at home, and then it will soon become a kind of second nature to be so everywhere. A coarse, rough manner at home, begets a roughness which we cannot lay off if we try, when we go among strangers. The most agreeable people we have ever known in company are those that are perfectly agreeable at home. Home is the school for the best things.

The Child King.

"Whose likeness is this?"

"It is the likeness of a little boy, who, while you are reading of him, is running about like a little squirrel, and talking like a chatterbox, and when he laughs he shows several beautiful teeth, as white as milk and sharp almost as needles.

And, oh, if you could see the crib in which he sleeps! It cost many thousands of dollars! And the house he lives in: it is one of the finest palaces in the world! Carpets richer than any you ever saw cover the floors. The walls are beautifully painted and hung with pictures; and, when those chandeliers are lighted, nothing can be more brilliant. And then the carriage in which he goes with his mother out for a drive, and those four horses: they make the windows rattle as they sweep along!"

"Well, who is he?"

"He is a baby-emperor. His father is called Louis Napoleon, and is Emperor of France. This little fellow is called the 'Prince Imperial.' The great Napoleon was his father's uncle. When this child is old enough, all the people are expected to come together and put a crown on his head, and splendid robes upon him, and to shout, 'God save the Emperor!' He will govern thirty-five millions of people. He will have whole chests of gold and silver, and more horses and chariots than you could count. Five hundred thousand soldiers, with flags flying, and bright plumes and muskets and cannon, will march at his command."

"Oh, I wish I was going to be an emperor!"

"Do you? Think a moment. There was a little boy, the son of a king, who lived in a palace; and yet he was hung in a tree and his body pierced through with many arrows. Do you know who that was? (2 Sam. 18: 14.) There was another little boy who became a king, and the people seized him and cut off his head. The father of the very boy, whose likeness you see above, has several times come very near losing his life.

"But, if you would really like to be a king, I know One who wants a little boy that he may make him a king. He will put a crown on his head, the 'best robe' on his body, and a 'ring on his hand,' and will make him a 'king and priest unto God.' He will give him a palace, in a city whose streets are paved with gold, with high walls of jasper, and doors made of pearl. (Rev. 21: 10–27.) Around it will be a magnificent park, full of trees loaded with every kind of fine fruit. (Rev. 22: 2.) You will never have to go to bed in that place; for 'there will be no night there.' And oh, what wonderful things you will there see! And there you will never be sick, and never die."

"Oh, I think I know now, whom you mean. You mean the Lord Jesus Christ."

"Yes. It was He, who said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'"

"But how can a little child like me go to the Lord Jesus?"

"When your mother comes home after being long away, do you not run to her and love to look her in the face? and if she bids you do any thing, how willingly you run to obey! It is because you love your mother. You must feel and act in the same way towards the Savior."

"But I can't see Jesus, as I can see my mother."

"Well, go by yourself, every day, and several times a day, and then, kneeling down alone, ask the Lord Jesus to teach you how to love and obey him."—*S. S. Gazette.*

PRAYER.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high."

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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This Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ and the saints; holiness of heart; the unconscious state of the dead; their literal re-inclusion, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

My Father-Land.

[Adapted and Enlarged, by S. D. S.]

I.

There is a place where my hopes are stayed;
My deepest affection is there;
There verdure and blossoms never fade,
And fields are eternally fair.

Chorus.

That blissful place is my Father-land;
By faith its delights I explore;
Come, Savior, with thine angel-band,
And take me with thee to that shore.

II.

There in that place will my Savior dwell
In one eternal day;
The joys of that place no tongue can tell,
For praises and songs are for aye.
Chorus. That blissful place, etc.

III.

There in that place all the saints will roam
Forever throughout the domain,
And ever and ever in that home,
The king in his glory will reign.
Chorus. That blissful place, etc.

IV.

There in that place I mean to live,
Where trials forever are o'er,
For Jesus has promised that place to give
The saints, where they 'll sorrow no more.
Chorus. That blissful place, etc.

For the Crisis.

The Beast.

BY D. H. BERICK.

Much has been said and written concerning this power. And as there is a difference of opinion as to the government indicated by the symbol, and also as to the time when it is to act its part, we may regard the question as still open to discussion, and hence shall not be accused of innovation if we suggest a few thoughts for the candid seeker after truth.

This power is said to come out of the bottomless pit. Its ascent therefrom being an event to transpire in the end of the dispensation. That it existed in some form previously, is evident, for of it, it is said, it "was and is not, and shall ascend out of the bottomless pit." Its prior existence, however, being a matter well settled, it does not demand our particular attention at present. We shall concern ourselves principally with its history subsequent to the ascent from the abyss.

This beast is said to be one of the seven, that is, one of the original seven heads. By the phraseology, it is quite evident that John meant we should understand that this beast was one of the seven heads *revived*. The monster from the deep, or rather the seven heads, had received, *successively*, deadly wounds; but one of the seven revived, came to life again, hence, is called the eighth, that is, the eighth head or beast from the bottomless pit.

Again, it would seem that the head of chapter 13, *previous* to receiving the wound, was the same as the beast of chapter 17, concerning which the apostle says it "WAS;" and that the *healing* of that head synchronizes with, and is the same as, the ascent of the beast from the pit.

It is generally held that the beast of chap. 17, and the monster that ascends out of the pit, chap. 11 : 7, are the same. It was when the woman was drunken with the blood of saints, and her cup was FULL, that the apostle says, concerning the heads, five are fallen, one is and the other is not yet come; but when he cometh he is to continue a *short* space,—and to be succeeded by the beast from the pit, thus giving a clue to the time of his rise, viz., at or near the close of the wilderness state. So also in chap. 11, where the beast ascends out of the pit while the witnesses are finishing their testimony, which brings us near the close of the wilderness state and agrees with the description of chap. 17. Here then we have the beast-power brought to view in chapters 11, 13 and 17. [illegible]

But again. We only look still more closely at the chronology of this power [illegible]

quent to which it does not take place, thus pointing out the circle in which his ascent is to transpire.

From chap. 11, we learn two important facts which bear directly upon this subject.

1. That the ascent of the beast from the pit takes place while the witnesses are finishing, or when they have finished, their testimony.

2. It is before the witnesses are put to death, for they are killed by the beast AFTER he comes out of the pit.

Now these facts lead us to inquire:

1. Who or what these witnesses are?
2. When did they prophesy in sackcloth?
3. When did they cease prophesying? and
4. When did the beast from the pit kill them?

These questions we believe must be answered before anything definite can be settled as to the government brought to view; and also the time when that particular government fills the place indicated by the symbol.

If we say the witnesses were the Waldenses—for many hold this view—and the slaying of them the killing of the Waldenses, we virtually say that the beast came out of the pit some two hundred years ago, for it is the "beast-power" that slays them. A similar difficulty arises if we say that the term "witnesses" refers to the martyrs in general. But it is far more easy to reconcile either of the above discrepancies, than to dispose of the many difficulties that necessarily grow out of the theory advanced by some, viz., that Napoleon III., is the beast from the bottomless pit. This theory involves the manifest inconsistency that the witnesses are not slain till, or subsequent to the accession of Napoleon in 1848. For if they are slain by the beast from the pit, and he does not come up until the reign of Louis Bonaparte, it is here we are to look for a fulfillment of the prophecy. I see no way to escape this conclusion.

It may, however, be suggested—but we think without any foundation—that the witnesses were put to death by the beast before he came out of the bottomless pit, or while in his *pre*-existent state; and that the apostle in noticing the fact means to say that it shall take place by *a* beast, the leading event in whose history shall be that he ascends out of the bottomless pit; thus distinguishing him as a *particular* beast, but having no reference to the time when the slaying of the witnesses took place.

In reply to the above we may remark:

1. The subject of this part of the prophecy, both in chap. 11, and also, chap. 17, is the beast from the pit.

2. This beast is interpreted to be *not* the seven heads but *one* of the seven.

3. This power, that is called one of the seven, (heads), is the eighth;—he was, is not, and yet is.

4. Admitting the witnesses were put to death by him *before* he came out of the pit, it must have been *while he reigned as one of the seven.*

5. If this beast or head refers to a dynasty, it must take place during the reign of that dynasty.

6. If the Napoleon dynasty is referred to, reference must have been had to the reign of Napoleon I., who was the first of that dynasty, family, or succession of kings.

But did any event like the slaying of the witnesses take place during the reign of Napoleon? Certainly not. The suppression of the Scriptures during the Reign of Terror,—though the circumstance might answer to the killing of the witnesses, yet the chronology of the event being at fault, spoils the application; for Napoleon did not commence his reign for some years after this. The Reign of Terror ended July 27, 1794. There is no event that looks like the reign of Napoleon till 1799, when he overthrew the directorial government; and this, indeed, could not be the point where the dynasty commenced its reign, for Bonaparte was not declared Emperor of the French till May 1804,—more than ten years after the Reign of Terror and the suppression of the Scriptures.

We see no event during the reign of the French Emperor that answers to the prophecy. However many objections there may be to other theories touching the beast from the bottomless pit, we must say, that the objections to the Bonaparte dynasty are far the most numerous and difficult. For if the former positions in relation to the "beast-power," as brought to view in chapters 11, 13 and 17, be correct, the theory that makes Napoleon III., the beast from the pit, shows the following manifest inconsistencies:—

1. That the witnesses are not yet slain unless it can be shown to have taken place since 1848. [illegible] they are still in their [illegible]

2. And if still clothed in sackcloth, the [illegible] prophecy have not ended. [illegible]

4. The ten horns, or kingdoms of Europe, or Italy, or of some other part or parts of the earth, by some means or other are to give their power to Napoleon III., an event, to say the least, that does not look very promising at present.

For the Crisis.

Thoughts on hearing the Tolling Bell.

Murmur! by the majestic river,
Whose dark waters hold thy treasure,
Dreamer, by the sad yew tree,
Let a sister come to thee,
Who, from out thy heart, would fain
Draw the sting, or share the pain.

By those cold waves thou did'st linger,
Where we saw thy darling enter,
Till thy heart almost grew chill
Gazing there so cold and still;
But, though filled with grief and pain,
Let us learn how death is gain.

Has thy loved one gone before thee,
Ope'd the crystal gates of glory?
Dost thou dream that, bright and free,
That pure spirit watcheth thee?
Would'st thou wish it again
To this world of toil and pain?

Would she not upbraid thy weeping?—
But she is n't there,—she 's sleeping—
Sweetly rests in Jesus' love,
Waiting message from above,
Then with thee she 'll joyful rise—
You 'll *together* take the prize.

Oft her heart grew sad and weary,
Sometimes earth looked dark and dreary—
Freed from every mortal pain—
Is not death a certain gain?
Sweetly sleeping in the Lord,
She but waits her GREAT REWARD.

When for that "Celestial Centre"
I the gates of glory enter,
O I would not go alone
To survey that great White Throne;
I would have the ransomed throng
From all ages swell the song.

There upon those hills of glory
Chant for aye that heavenly story,
Which o'er all the plain shall roll—
What a Sabbath to the soul!
Louder than the ocean's roar,
We will shout forevermore.

When our pilgrimage is over,
We 'll not go a lonely rover
To those fields of Eden bliss;
No, we wait a while for this,
Till a gathered host, we come,
Home at last! Oh, happy home!

NOVICE.

For the Crisis.

Reasons for Believing the Advent Near.

BY ELD. A. ROSS.

No. I.

The first to which we would invite attention may be found in the second chapter of Daniel. Here, under the symbol of a great image composed of a golden head, breast and arms of silver, belly and thighs of brass, legs of iron, feet and toes part of iron and part of miry clay, are given the outlines of the history of this world from the Babylonian empire down to the setting up of God's everlasting kingdom, represented by the stone smiting the image upon the feet—grinding the whole to powder, and the wind carrying it away and no place being found for it, and the stone becoming a great mountain and filling the whole earth.

Our position in the stream of time may be defined by comparing the history of the past with the interpretation of Nebuchadnezzar's dream, as given by the prophet Daniel. After the Chaldeans confessed their incapacity to tell the king his dream, with the interpretation, Daniel was brought in and thus addressed his majesty: "As for thee, oh king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: (i. e., the king thought perhaps that, as the kingdom of Babylon under his administration had arisen to universality, it would continue in that consolidated state, increasing in glory forever;) and he that revealeth secrets, maketh known to thee what shall come to pass." Which gave the future a very different complexion from what the kings vanity had led him to anticipate.

"Thou, oh king, sawest, and behold a great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, (margin, *which was not in hands*; i. e., he saw the stone suspended in the air without hands to support it,) which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, oh king, art a king of kings: for the God of heaven hath given thee a kingdom, power, strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"Says Bp. Newton upon this point;—"All the eastern, ancient histories are lost; but there are some fragments even of the heathen histories yet preserved which speak of this mighty conqueror and his extended empire." Berosus, in Josephus, saith that he held in subjection, Egypt, Syria, Phenicia, Arabia, and by his exploits surpassed all the Chaldeans and Babylonians who reigned before him. Josephus subjoins that in the archives of the Phenicians there are written things consonant to those which are given by Berosus, concerning the Babylonians, that he subdued Syria and Phenicia. With these agree Philostratus in his history, and Megasthenes in the fourth Book of his Indian history, throughout which he attempts to show that the before mentioned king of the Babylonians exceeds Hercules in fortitude and greatness of exploits, for he affirms that he subdued the greatest part of Lybia and Spain. Strabo, likewise, from the same Megasthenes, asserts that this king among the Chaldeans was more celebrated than Hercules, and that he proceeded as far as the Pillars of Hercules, and led his army out of Spain into Thrace and Pontus. But his empire, though of great extent, was yet of no longer duration; for it ended in his grandson, Belshazzar, not seventy years after the delivery of the prophecy, nor above twenty-three years after the death of Nebuchadnezzar; which may be the reason of Daniel's speaking of him as the only king.—"Thou art this head of gold."

The breast and arms of silver, which Daniel interpreted, "And after thee shall arise, another kingdom, inferior to thee"—symbolize the Medo Persian kingdom, which every student of history knows arose after the Babylonian, bearing universal sway. Says Josephus;—"The two hands and shoulders signify that the empire of the Babylonians should be dissolved by two kings." These two kings were the kings of Media and Persia, whose powers were united under Cyrus. This empire is said to be less or inferior to the former, because neither Cyrus nor his successors ever carried their arms into Africa or Spain so far as Nebuchadnezzar is reported to have done. See *Newton's Dissertations.* The inferiority of the Medo Persian to the Babylonian kingdom may be that of character. On this point Prideaux remarks that the kings of Persia were the worst race of men that ever governed an empire.

"His belly and his thighs of brass," Daniel interprets,—"And a third kingdom of brass, which shall bear rule over all the earth." It is well known that the subversion of the Persian empire was by Alexander the Great; upon the ruins of which was established the Grecian. Daniel's interpretation in Josephus is, that another, coming from the west, completely armed in brass, shall destroy the empire of the Medes and Persians. The Greeks were famous for their brazen armor, and were often designated brazen-coated Greeks. Hence a fitness of the symbol employed—"a third kingdom of brass, which shall bear rule over all the earth."

"His legs of iron; his feet part of iron, and part of miry clay;" is thus interpreted by Daniel:

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay; and as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

The fourth kingdom, symbolized by the iron, is Pagan Rome. This is the uniform opinion of commentators. The distinguishing feature of the fourth kingdom is, it shall be larger and stronger than any of the preceding. This was evidently true. It spread over a wider extent of territory, and in its military strength became invincible. The Romans did break in pieces and subdue all the former kingdoms. Rome continued in a consolidated state until the barbarian hords from the wilds of Germany came pouring in, like storms of hail and fire mingled with blood, which took place between A. D. 356 and A. D. 493; when that fair, political structure, the nursery of science and literature, was broken to pieces. From this time Rome gave rise to ten barbarian kingdoms, symbolized by the feet of iron and clay. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions, so that the kingdom was partly strong and partly [illegible]. They have mingled themselves with the seed of men, by military alliances and intermarriages, yet every effort has failed to consolidate the fractions of the Roman power. For centuries it has been in the iron and clay state, and thus it is destined to continue, until the establishment of God's everlasting kingdom. For the final climax of these events is stated in these words: "In the days of these kings shall the God of heaven set up a kingdom," i. e., before all those ten divisions shall have passed away,—not in the days of the Babylonian, nor in the days of the Medes and Persians, nor in the days of the Macedonian empire, neither in the days of the Cæsars; but in the last stage of the fourth monarchy power, when all the policy of human legislation and the fear awakened by the armed legions of the nations of Europe shall fail to bind together those divisions of the Roman world,—shall the God of heaven set up his kingdom.

Thus we see the point at which we have arrived in the history of the world. Living as we are in the toes of the great image, we have come indeed to the end of the world. Sudden and important changes may be looked for daily. May our loins be girded and our lamps burning.

"The Union Movement."

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 3, 1858.

CHAPTER IV.

Present, a Baptist, Methodist, Presbyterian, Episcopalian, Lutheran, and Christian—all preachers. Prayer by brother M.

Presbyterian. I have been looking over the report of our last meeting in the "Christian Age," and I am disgusted with Mr. C.'s remarks just before we separated. I see that he is catering to the prejudices of the people, and drawing upon their feelings by his everlasting plea for union, as if the salvation of the world depended upon it.

Methodist. That is my mind well expressed. I see that Mr. C. is ready to take advantage of the sympathies of the people to defeat us; but he can not get round me in that way.

Christian. You admit then, gentlemen, that the prejudices of the people, their *sympathies* and *feelings* are in favor of union.

Presbyterian. Yes, sir, I admit it, and you know it, and now appeal to them to make head against us.

Christian. Then you can see that our churches have done right in making us responsible for *division*; for the people are opposed to it. If we were all of the same mind with our brethren, disunion would soon be at an end. But why complain of me for appealing to this popular feeling in favor of union among the members of our respective churches? Is not the feeling right? Is not the heart of that husband right in the sight of God, who feels an ardent desire to be united with his own wife? Is not the heart of that parent right, who desires to be united with his own children? Is not the heart of that child right who wishes to be united with its own father and mother? Are not the prejudices, feelings and sympathies of all the good everywhere right, who wish to be united in one body in accordance with the will of God? If they are not right, the prayer of Jesus, that they *might be one*, as he and his Father are one, is not right.

Presbyterian. Mr. C., I can not restrain my feelings, when I hear a man talk as if the salvation of the world depended upon Christian union.

Christian. Well, sir, restrain your feelings or not, Jesus prayed for the union of believers, "that the *world might believe.*" Whether you think the salvation of the world depends upon union or not, the Lord saw, when he uttered this prayer, that the *faith of the world*, in some respects, depends upon the union of the followers of Christ. We may argue with infidels as we please, and send missionaries to the pagans, and they will never believe and never be converted, unless the professed followers of Chrsit unite.

Methodist. I see no use in everlastingly harping upon Christian union. It is not the Alpha nor the Omega of the religion of Christ. Beside, I know that I have enjoyed the love of God without all this ado about union, and God will bless us again.

Baptist. Brethren, I should like to look at this matter coolly. If it is true, as brother C. argues, that the conversion of the world depends upon the union of believers, the subject is a more serious one than I had thought it was. It appears much, as brother P. said, as if the salvation of the world depends upon union. One thing is becoming obvious, viz: that *our support depends upon our union.*

Presbyterian. Dr. Rice has shown, that we now have Christian union, and that the [illegible] is better than if we were all amalgamated in one church.

Lutheran. I read all that Dr. Rice said on that point, with the fond hope that he would make an apology for our present condition; but I felt more condemned at the close of my reading than at the commencement. I have never been able to twist my conscience so far as to think that when Paul exhorted the Corinthians to be perfectly joined together in the *same mind* and in the same judgment, and that there be no *divisions among them*, he only intended such a state of things as we now have. And when he said, "There is one body," he meant that we now compose that one body.

Episcopalian. Brethren, I have spent much time in perusing ancient Church History, and I am free to admit that there was but one church, but one order, denomination or communion in the apostolic churches. The apostles all belonged to one church, and all the first Christians. No man the least acquainted with church history can deny this.

Baptist. Brethren, it has now been a little over two months since my brethren suspended my pastoral labors by withdrawing my support. I have had but little to do but read and meditate upon this subject; and I not only agree to the statement that there was but one church in the apostolic age, but they had but *one faith*. And, to be candid, ever since I have been a minister of the Gospel, when I was most engaged in the cause, and felt the deepest emotions of piety, I always prayed for the union of all the children of God.

Methodist. Brethren, I do not know what you all mean, in the strange turn things seem to be taking; but since you are expressing yourselves so freely, I will state candidly that when I got religion—yes, Mr. C. *got religion*—I must use that good old expression, though I know it grates upon your ear—I say, that when I got religion, I felt that I could take all the followers of Christ in my arms; I loved all the children of God. And, since reflecting, I can recollect that I have always prayed for the union of all the good, in times of revivals and when I felt more fully the power of religion. I must confess too, that I have always, in my secret prayers, most fervently prayed for the union of good people.

Christian. I have observed, brethren, in all the prayer-meetings I have attended, where the more spiritually minded are always to be found, that I rarely heard a prayer without a special petition for the union of all the God-fearing. It is the very spirit of piety that cries to heaven for the union of the Lord's people. The Lord prayed for it. The Holy Spirit, in his holy teachings through the apostles, commanded it. The holy martyrs of Jesus prayed for it. All holy men from the beginning of the reign of Christ to this day, in their most devotional, spiritual and solemn hours, have not only desired the union of the saints, but prayed for it. All the good are in favor of it. The Bible is in favor of it. The Holy Spirit requires it. Jesus prayed for it. Almighty God commands it. All the angels in heaven would unite in a shout of hallelujah to God and the Lamb, to see all the holy and pious on the earth unite.

Presbyterian. Gentlemen, I know not whether you are carried away with excitement, or driven by the loss of your salaries; but one thing is certain, at the rate you are going, you will all find yourselves caught in the "gull-trap" of Campbellism. I am not prepared to be carried away with such humbuggery.

Baptist. I would first remark to brother P., that I am an old man, and was in the ministry when he was born, and that rashness is a fault of young men. Ugly expressions, hard speeches and sarcasm may show an evil temper, but can never exhibit the spirit of Christ. I do not plead guiltless in keeping up these divisions. I can say this: I always desired to do right, but I find it is easy to produce an effect, different from what we desire. I can see now, that I preached many sermons calculated to keep up party feeling. But one thing I now see, and that is, that when I was successful in revivals, I was always on other themes—themes that inspired love among the people, and love in my own heart. You, my young brother, may indulge in hard names and party feelings, but will never save one soul, build up your church, or gain the approbation of Jesus in that way. We shall account to the Lord for our work. Our salary, that has been referred to, is a small matter. You see the [illegible] have been at in our town, in building [illegible], sustaining preachers, etc. [illegible] what we have done and what we are now doing. [illegible] during the past year, [illegible] a dozen persons. [illegible]

Presbyterian. There are [illegible] persons that have taken up [illegible]

Baptist. [illegible] their minds perplexed [illegible] we are the [illegible] care of them. [illegible] what can we do in [illegible] we can do but little, if [illegible] town, is now as manifest [illegible] can not stand before [illegible] and the pagan world, in [illegible] tion, is beyond dispute.

Lutheran. Brethren, it appears to me that the course you are taking [illegible] amount to the same as [illegible] that the resolution [illegible] members of our churches [illegible] lation. It is a bold [illegible] members of churches [illegible] in doctrine.

Episcopalian. I think as much. If [illegible] state of things is to be maintained, [illegible] lers will become the naked.

Presbyterian. I have been supplied [illegible] the evening, that you exhibit [illegible] you were going to. We will look well, [illegible] mitting to the private members of [illegible] churches to correct us in doctrine.

Christian. Brethren, I hope you will not let pride drive you from doing what you know to be your duty. Aquila and Priscilla, private members, taught the mighty and eloquent "Apollos the way of the Lord more perfectly." [illegible] humble as he.

For the Crisis.

The Golden Symbols.—A Discourse.

BY ELD. O. R. [illegible]

"This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4: 6.

The feebleness and impotency of man, or any human instrumentality to accomplish anything for God, without Divine aid, is here declared. To the inquiry, "Who is sufficient for these things?" may be given the reply, "Not that we are sufficient of ourselves to think anything," or do anything, "of ourselves; but our sufficiency is of God."

Human intellect, however much enlightened,—human skill or wisdom, however wisely directed,—or human power and force, however great, can do nothing in the upbuilding of the spiritual temple, unaided by the Holy Spirit from on high. For all these are of value and may accomplish great things, when sanctified by the word of God and the Holy Spirit; and the vigor, and the more cultivated the powers of the human understanding, or the more practical their force, the greater will be the result of their application in the spiritual field of usefulness, if they be thus sanctified: as in the case of Moses, who "was learned in all the wisdom of the Egyptians," and when called of God, became "mighty in words and deeds;" and Paul who was brought up in Jerusalem, "at the feet of Gamaliel, and taught according to the most perfect manner of the law of the fathers." In fact, these cases of illustration, [illegible] of others, their cultivated [illegible] ciency would have forever [illegible] the accomplishment of any great and good, as the benefactors of their race, had not the Word or the Holy Ghost sanctified [illegible] them apart for God's work. [illegible] people are to study his word, [illegible] ceptible of the influences of his Spirit, [illegible] watch the events of his providence; and in proportion as they adjust themselves to his movements, [illegible] plans, and keep pace with his [illegible] they will move with the force of Omnipotence, simply by moving in a line, [illegible] harmony with his Spirit.

The Scripture is true in both the [illegible] and spiritual world: "Except the Lord build the house, they labor in vain that build it." This house, for example, could not have gone up without God. What could man have done in its erection without Him? He created the materials of which the house is made;—the metals out of which the axes, hammers, saws, and tools [illegible] manufactured, used in its construction [illegible] He formed the men and gave them the wisdom, the genius, the strength [illegible] physical, to plan and execute [illegible] he gave the sunlight, and [illegible] ural laws in harmonious [illegible] placently upon the [illegible] and minds [illegible] working of God and [illegible] [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 217. BOSTON, WEDNESDAY, NOVEMBER 9, 1859. VOL. X. NO. [illegible]

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ and the heritance, holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

My Father-Land.

[Altered and Stanzazed, by a. d. s.]

I.

There is a place where my hopes are stayed;
My deepest affection is there;
There verdure and blossoms never fade,
And fields are eternally fair.

CHORUS.

That blissful place is my Father-land:
By faith its delights I explore;
Come, Savior, with thine angel-band,
And take me with thee to that shore.

II.

There in that place will my Savior dwell
In one eternal day;
The joys of that place no tongue can tell,
For praises and songs are for aye.
CHORUS. That blissful place, etc.

III.

There in that place all the saints will roam
Forever throughout the domain,
And ever and ever in that home,
The king in his glory will reign
CHORUS. That blissful place, etc.

IV.

There is that place I mean to live,
Where trials forever are o'er,
For Jesus has promised that place to give
The saints, where they 'll sorrow no more.
CHORUS. That blissful place, etc.

For the Crisis.

The Beast.

BY F. H. BERICK.

Much has been said and written concerning this power. And as there is a difference of opinion as to the government indicated by the symbol, and also as to the time when it is to act its part, we may regard the question as still open to discussion, and hence shall not be accused of innovation if we suggest a few thoughts for the candid seeker after truth.

This power is said to come out of the bottomless pit. Its ascent therefrom being an event to transpire in the end of the dispensation. That it existed in some form previously, is evident, for of it, it is said, it "*was and is not*, and shall ascend out of the bottomless pit." Its prior existence, however, being a matter well settled, it does not demand our particular attention at present. We shall concern ourselves principally with its history subsequent to the ascent from the abyss.

This beast is said to be one of the seven, that is, one of the original seven heads. By the phraseology, it is quite evident that John meant we should understand that this beast was one of the seven heads *revived*. The monster from the deep, or rather the seven heads, had received, *successively*, deadly wounds; but one of the seven revived, came to life again. hence, is called the eighth, that is, the eighth head or beast from the bottomless pit.

Again, it would seem that the head of chapter 13, *previous* to receiving the wound, was the same as the beast of chapter 17, concerning which the apostle says it "WAS;" and that the *healing* of that head synchronises with, and is the same as, the ascent of the beast from the pit.

It is generally held that the beast of chap. 17, and the monster that ascends out of the pit, chap. 11: 7, are the same. It was when the woman was drunken with the blood of saints, and her cup was FULL, that the apostle says, concerning the heads, five are fallen, one is and the other is not yet come; and when he cometh he is to continue a short space,—and to be succeeded by the beast from the pit, thus giving a clue to the time of his rise, viz., at or near the close of the wilderness state. So also in chap. 11, where the beast ascends out of the pit while the witnesses are finishing their testimony, which brings us near the close of the wilderness state and agrees with the description of chap. 17. Here then we have the same power brought to view in chapters 11, 13 and 17. [illegible]

But again. We may look still more closely at the chronology of this power, [illegible]

quent to which it does not take place, thus pointing out the *circle* in which his ascent is to transpire.

From chap. 11, we learn two important facts which bear directly upon this subject.

1. That the ascent of the beast from the pit takes place while the witnesses are finishing, or when they have finished, their testimony.

2. It is before the witnesses are put to death, for they are killed by the beast AFTER he comes out of the pit.

Now these facts lead us to inquire:

1. Who or what those witnesses are?
2. When did they prophesy in sackcloth?
3. When did they cease prophesying? and
4. When did the beast from the pit kill them?

These questions we believe must be answered before anything definite can be settled as to the government brought to view; and also the time when that particular government fills the place indicated by the symbol.

If we say the witnesses were the Waldenses—for many hold this view—and the slaying of them the killing of the Waldenses, we virtually say that the beast came out of the pit some two hundred years ago, for it is the "beast-power" that slays them. A similar difficulty arises if we say that the term "witnesses" refers to the martyrs in general. But it is far more easy to reconcile either of the above discrepancies, than to dispose of the many difficulties that necessarily grow out of the theory advanced by some, viz., that Napoleon III., is the beast from the bottomless pit. This theory involves the manifest inconsistency that the witnesses are not slain till, or subsequent to the accession of Napoleon in 1848. For if they are slain by the beast from the pit, and he does not come up until the reign of Louis Bonaparte, it is here we are to look for a fulfillment of the prophecy. I see no way to escape this conclusion.

It may, however, be suggested—but we think without any foundation—that the witnesses were put to death by the beast before he came out of the bottomless pit, or while in his *pre*-existent state; and that the apostle in noticing the fact means to say that it shall take place by *a* beast, the leading event in whose history shall be that he ascends out of the bottomless pit; thus distinguishing him as a *particular* beast, but having no reference to the time when the slaying of the witnesses took place.

In reply to the above we may remark:

1. The subject of this part of the prophecy, both in chap. 11, and also, chap. 17, is the beast from the pit.

2. This beast is interpreted to be *not* the seven heads but *one* of the seven.

3. This power, that is called one of the seven, (heads), is the eighth;—he was, is not, and yet is.

4. Admitting the witnesses were put to death by him *before* he came out of the pit, it must have been *while he reigned as one of the seven.*

5. If this beast or head refers to a dynasty, it must take place during the reign of that dynasty.

6. If the Napoleon dynasty is referred to, reference must have been had to the reign of Napoleon I., who was the first of that dynasty, family, or succession of kings.

But did any event like the slaying of the witnesses take place during the reign of Napoleon? Certainly not. The suppression of the Scriptures during the Reign of Terror,—though the circumstance might answer to the killing of the witnesses, yet the chronology of the event being at fault, spoils the application; for Napoleon did not commence his reign for some years after this. The Reign of Terror ended July 27, 1794. There is no event that looks like the reign of Napoleon till 1799, when he overthrew the directorial government; and this, indeed, could not be the point where the dynasty commenced its reign, for Bonaparte was not declared Emperor of the French till May 1804,—more than ten years after the Reign of Terror and the suppression of the Scriptures.

We see no event during the reign of the French Emperor that answers to the prophecy. However many objections there may be to other theories touching the beast from the bottomless pit, we must say, that the objections to the Bonaparte dynasty are far the most numerous and difficult. For if the former positions in relation to the "beast-power," as brought to view in chapters 11, 13 and 17, be correct, the theory that makes Napoleon III., the beast from the pit, shows the following manifest inconsistencies:—

1. That the witnesses are not yet slain unless it can be shown to have taken place since 1848. [illegible] they are still in their [illegible]

2. And if still clothed in sackcloth, the [illegible] prophecy have not [illegible]

4. The ten horns, or kingdoms of Europe, or Italy, or of some other part or parts of the earth, by some means or other are to give their power to Napoleon III., an event, to say the least, that does not look very promising at present.

For the Crisis.

Thoughts on hearing the Tolling Bell.

Mourner! by the majestic river,
Whose dark waters hold thy treasure,
Dreamer, by the sad yew tree,
Let a sister come to thee;
Who, from out thy heart, would fain
Draw the sting, or share the pain.

By those cold waves thou did'st linger,
Where we saw thy darling enter,
Till thy heart almost grew chill
Gazing there so faint and still;
But, though filled with grief and pain,
Let us learn how death is gain.

Has thy loved one gone before thee,
Ope'd the crystal gates of glory?
Dost thou dream that, bright and free,
That pure spirit watches thee?
Would'st thou wish it again
To this world of toil and pain?

Would she not upbraid thy weeping?—
But she is n't there,—she 's sleeping—
Sweetly rests in Jesus' love,
Waiting message from above,
Then with thee she 'll joyful rise—
You 'll *together* take the prize.

Oft her heart grew sad and weary,
Sometimes earth looked dark and dreary—
Freed from every mortal pain—
Is not death a certain gain?
Sweetly sleeping in the Lord,
She but waits her GREAT REWARD.

When for that "Celestial Centre"
The gates of glory enter,
O I would not go alone
To survey that great White Throne;
I would have the ransomed throng
From all ages swell the song.

There upon those hills of glory
Chant for aye that heavenly story,
Which o'er all the plain shall roll—
What a Sabbath to the soul!
Louder than the ocean's roar,
We will shout forevermore.

When our pilgrimage is over,
We 'll not go a lonely rover
To those fields of Eden bliss;
No, we wait a while for this,
Till a gathered host, we come,
Home at last! Oh, happy home!

NOVICE.

For the Crisis.

Reasons for Believing the Advent Near.

BY ELD. A. ROSS.

No. I.

The first to which we would invite attention may be found in the second chapter of Daniel. Here, under the symbol of a great image composed of a golden head, breast and arms of silver, belly and thighs of brass, legs of iron, feet and toes part of iron and part of miry clay, are given the outlines of the history of this world from the Babylonian empire down to the setting up of God's everlasting kingdom, represented by the stone smiting the image upon the feet—grinding the whole to powder, and the wind carrying it away and no place being found for it, and the stone becoming a great mountain and filling the whole earth.

Our position in the stream of time may be defined by comparing the history of the past with the interpretation of Nebuchadnezzar's dream, as given by the prophet Daniel. After the Chaldeans confessed their incapacity to tell the king his dream, with the interpretation, Daniel was brought in and thus addressed his majesty: "As for thee, oh king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: (i. e., the king thought perhaps that, as the kingdom of Babylon under his administration had arisen to universality, it would continue in that consolidated state, increasing in glory forever;) and he that revealeth secrets, maketh known to thee what shall come to pass." Which gave the future a very different complexion from what the kings vanity had led him to anticipate.

"Thou, oh king, sawest, and behold a great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, (margin, *which was not in hands*; i. e., he saw the stone suspended in the air without hands to support it,) which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, oh king, art a king of kings, for the God of heaven hath given thee a kingdom, power, strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. [illegible]

Says Bp. Newton upon this point:—"All the eastern, ancient histories are lost; but there are some fragments even of the heathen histories yet preserved which speak of this mighty conqueror and his extended empire." Berosus, in Josephus, saith that he held in subjection, Egypt, Syria, Phenicia, Arabia, and by his exploits surpassed all the Chaldeans and Babylonians who reigned before him. Josephus subjoins that in the archives of the Phenicians there are written things consonant to those which are given by Berosus, concerning the Babylonians, that he subdued Syria and Phenicia. With these agree Philostratus in his history, and Megasthenes in the fourth Book of his Indian history, throughout which he attempts to show that the before mentioned king of the Babylonians exceeds Hercules in fortitude and greatness of exploits, for he affirms that he subdued the greatest part of Lybia and Spain. Strabo, likewise, from the same Megasthenes, asserts that this king among the Chaldeans was more celebrated than Hercules, and that he proceeded as far as the Pillars of Hercules, and led his army out of Spain into Thrace and Pontus. But his empire, though of great extent, was yet of no longer duration; for it ended in his grandson, Belshazzar, not seventy years after the delivery of the prophecy, nor above twenty-three years after the death of Nebuchadnezzar; which may be the reason of Daniel's speaking of him as the only king,—"Thou art this head of gold."

The breast and arms of silver, which Daniel interpreted, "And after thee shall arise, another kingdom, inferior to thee"—symbolise the Medo Persian kingdom, which every student of history knows arose after the Babylonian, bearing universal sway. Says Josephus,—"The two hands and shoulders signify that the empire of the Babylonians should be dissolved by two kings." These two kings were the kings of Media and Persia, whose powers were united under Cyrus. This empire is said to be less or inferior to the former, because neither Cyrus nor his successors ever carried their arms into Africa or Spain so far as Nebuchadnezzar is reported to have done. See *Newton's Dissertations*. The inferiority of the Medo Persian to the Balylonian kingdom may be that of character. On this point Prideaux remarks that the kings of Persia were the worst race of men that ever governed an empire.

"His belly and his thighs of brass," Daniel interprets,—"And a third kingdom of brass, which shall bear rule over all the earth." It is well known that the subversion of the Persian empire was by Alexander the Great; upon the ruins of which was established the Grecian. Daniel's interpretation in Josephus is, that another, coming from the west, completely armed in brass, shall destroy the empire of the Medes and Persians. The Greeks were famous for their brazen armor, and were often designated brazen-coated Greeks. Hence a fitness of the symbol employed—"a third kingdom of brass, which shall bear rule over all the earth."

"His legs of iron: his feet part of iron, and part of miry clay;" is thus interpreted by Daniel:

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay."

The fourth kingdom, symbolized by the iron, is Pagan Rome. This is the uniform opinion of commentators. The distinguishing feature of the fourth kingdom is, it shall be larger and stronger than any of the preceding. This was evidently true. It spread over a wider extent of territory, and in its military strength became invincible. The Romans did break in pieces and subdue all the former kingdoms. Rome continued in a consolidated state until the barbarian hords from the wilds of Germany came pouring in, like storms of hail and fire mingled with blood, which took place between A. D. 356 and A. D. 493; when that fair, political structure, the nursery of science and literature, was broken to pieces. From this time Rome gave rise to ten barbarian kingdoms, symbolized by the feet of iron and clay. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions, so that the kingdom was partly strong and partly broken. [illegible] They have mingled themselves with the [illegible] by military alliances and in-termarriages, yet every effort has failed to consolidate the fractions of the Roman power. For centuries it has been in the iron and clay state, and thus it is destined to continue, until the establishment of God's everlasting kingdom. For the final climax of these events is stated in these words: "In the days of these kings shall the God of heaven set up a kingdom," i. e., before all those ten divisions shall have passed away,—not in the days of the Babylonian, nor in the days of the Medes and Persians, nor in the days of the Macedonian empire, neither in the days of the Cæsars; but in the last stage of the fourth monarchy power, when all the policy of human legislation and the fear awakened by the armed legions of the nations of Europe shall fail to bind together those divisions of the Roman world,—shall the God of heaven set up his kingdom.

Thus we see the point at which we have arrived in the history of the world. Living as we are in the toes of the great image, we have come indeed to the end of the world. Sudden and important changes may be looked for daily. May our loins be girded and our lamps burning.

"The Union Movement:"

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 3, 1858.

CHAPTER IV.

Present, a Baptist, Methodist, Presbyterian, Episcopalian, Lutheran, and Christian—all preachers. Prayer by brother M.

Presbyterian. I have been looking over the report of our last meeting in the "Christian Age," and I am disgusted with Mr. C.'s remarks just before we separated. I see that he is catering to the prejudices of the people, and drawing upon their feelings by his everlasting plea for *union*, as if the salvation of the world depended upon it.

Methodist. That is my mind well expressed. I see that Mr. C. is ready to take advantage of the sympathies of the people to defeat us; but he can not get round me in that way.

Christian. You admit then, gentlemen, that the prejudices of the people, their *sympathies* and *feelings* are in favor of union.

Presbyterian. Yes, sir, I admit it, and you know it, and now appeal to them to make head against us.

Christian. Then you can see that our churches have done right in making us responsible for *division*; for the people are opposed to it. If we were all of the same mind with our brethren, disunion would soon be at an end. But why complain of me for appealing to this popular feeling in favor of union among the members of our respective churches? Is not the feeling right? Is not the heart of that husband right in the sight of God, who feels an ardent desire to be united with his own wife? Is not the heart of that parent right, who desires to be united with his own children? Is not the heart of that child right who wishes to be united with its own father and mother? Are not the prejudices, feelings and sympathies of all the good everywhere right, who wish to be united in one body in accordance with the will of God? If they are not right, the prayer of Jesus, that they *might be one*, as he and his Father are one, is not right.

Presbyterian. Mr. C., I can not restrain my feelings, when I hear a man talk as if the salvation of the world depended upon Christian union.

Christian. Well, sir, restrain your feelings or not, Jesus prayed for the union of believers, "that the *world might believe*." Whether you think the salvation of the world depends upon union or not, the Lord saw, when he uttered this prayer, that the *faith of the world*, in some respects, depends upon the union of the followers of Christ. We may argue with infidels as we please, and send missionaries to the pagans, and they will never believe and never be converted, unless the professed followers of Christ unite.

Methodist. I see no use in everlastingly harping upon Christian union. It is not the Alpha nor the Omega of the religion of Christ. Beside, I know that I have enjoyed the love of God without all this ado about union, and God will bless us again.

Baptist. Brethren, I should like to look at this matter coolly. If it is true, as brother C. argues, that the conversion of the world depends upon the union of believers, the subject is a more serious one than I had thought it was. It appears much, as brother P. said, as if the salvation of the world depends upon union. One thing is becoming obvious, viz: that *our support depends upon our union*.

Presbyterian. Dr. Rice has shown, that we now have Christian union, and that the [illegible] we now have is better than if we were all amalgamated in one church.

Lutheran. I read all that Dr. Rice said on that point, with the fond hope that he would make an apology for our present condition; but I felt more condemned at the close of my reading than at the commencement. I have never been able to twist my conscience so far as to think that when Paul exhorted the Corinthians to be perfectly joined together in the *same mind* and in the same judgment, and that there be no *divisions among them*, he only intended such a state of things as we now have. And when he said, "There is one body," he meant that we now compose that one body.

Episcopalian. Brethren, I have spent much time in perusing ancient Church History, and I am free to admit that there was but one church, but one order, denomination or communion in the apostolic churches. The apostles all belonged to one church, and all the first Christians. No man the least acquainted with church history can deny this.

Baptist. Brethren, it has now been a little over two months since my brethren suspended my pastoral labors by withdrawing my support. I have had but little to do but read and meditate upon this subject; and I not only agree to the statement that there was but one church in the apostolic age, but they had but *one faith*. And, to be candid, ever since I have been a minister of the Gospel, when I was most engaged in the cause, and felt the deepest emotions of piety, I always prayed for the union of all the children of God.

Methodist. Brethren, I do not know what you all mean, in the strange turn things seem to be taking; but since you are expressing yourselves so freely, I will state candidly that when I got religion—yes, Mr. C. *got religion*—I must use that good old expression, though I know it grates upon your ear—I say, that when I got religion, I felt that I could take all the followers of Christ in my arms, I loved all the children of God. And, since reflecting, I can recollect that I have always prayed for the union of all the good, in times of revivals and when I felt more fully the power of religion. I must confess too, that I have always, in my secret prayers, most fervently prayed for the union of good people.

Christian. I have observed, brethren, in all the prayer-meetings I have attended, where the more spiritually minded are always to be found, that I rarely heard a prayer without a special petition for the union of all the God-fearing. It is the very spirit of piety that cries to heaven for the union of the Lord's people. The Lord prayed for it. The Holy Spirit, in his holy teachings through the apostles, commanded it. The holy martyrs of Jesus prayed for it. All holy men from the beginning of the reign of Christ to this day, in their most devotional, spiritual and solemn hours, have not only desired the union of the saints, but prayed for it. All the good are in favor of it. The Bible is in favor of it. The Holy Spirit requires it. Jesus prayed for it. Almighty God commands it. All the angels in heaven would unite in a shout of hallelujah to God and the Lamb, to see all the holy and pious on the earth unite.

Presbyterian. Gentlemen, I know not whether you are carried away with excitement, or driven by the loss of your salaries, but one thing is certain, at the rate you are going, you will all find yourselves caught in the "gull-trap" of Campbellism. I am not prepared to be carried away with such humbuggery.

Baptist. I would first remark to brother P., that I am an old man, and was in the ministry when he was born, and that rashness is a fault of young men. Ugly expressions, hard speeches and sarcasm may show an evil temper, but can never exhibit the spirit of Christ. I do not plead guiltless in keeping up these divisions. I can say this: I always desired to do right, but I find it is easy to produce an effect, different from what we desire. I can see now, that I preached many sermons calculated to keep up party feeling. But one thing I now see, and that is, that when I was successful in revivals, I was always on other themes—themes that inspired love among the people, and love in my own heart. You, my young brother, may indulge in hard names and party feelings, but will never save one soul, build up your church, or gain the approbation of Jesus in that way. We shall account to the Lord for our work. Our salary, that has been referred to, is a small matter. You see the expense we have been at in our town, in building churches, sustaining preachers, etc. [illegible] what we have done and what we are doing. [illegible] ing the past year, [illegible] ed a dozen persons. [illegible]

Presbyterian. These are [illegible]

[illegible] persons that have taken up [illegible] crisis.

Baptist. I [illegible] their minds perplexed [illegible] we are the [illegible] care of them. [illegible] what can we do in [illegible] we can do but little, [illegible] town, is now as manifest [illegible] can not stand before [illegible] and the pagan world [illegible] tion, is beyond dispute.

Lutheran. Brethren, it appears [illegible] that the course you are [illegible] amount to the same [illegible] that the resolution passed [illegible] members of our churches [illegible] lution. It is a bold [illegible] members of churches [illegible] in doctrine.

Episcopalian. I think as much. [illegible] state of things is to be maintained [illegible] lers will become the ruled.

Presbyterian. I have been [illegible] the evening, that you [illegible] you were going to. We will [illegible] mitting to the private members [illegible] churches to correct us in doctrine!

Christian. Brethren, I hope you [illegible] not let pride drive you from doing [illegible] you know to be your duty. Aquila and Priscilla, *private members*, taught [illegible] mighty and eloquent "Apollos the [illegible] the Lord more perfectly." Let us [illegible] humble as he.

For the Crisis.

The Golden Symbols.—A Disc[illegible]

BY ELD. O. R. FASSETT.

"This is the word of the Lord unto Zer[illegible] saying, not by might, nor by power, [illegible] spirit, saith the Lord of hosts."—Zech. 4: [illegible]

The feebleness and impotency of [illegible] any human instrumentality to acco[illegible] anything for God, without Divine [illegible] here declared. To the inquiry, "W[illegible] sufficient for these things?" may be [illegible] the reply, "Not that we are suffici[illegible] ourselves to think anything," or do [illegible] thing, "of ourselves; but our sufficie[illegible] of God."

Human intellect, however much ed[illegible] cated,—human skill or wisdom, h[illegible] wisely directed,—or human power and [illegible] however great, can do nothing in the [illegible] building of the spiritual temple, unaid[illegible] the Holy Spirit from on high. F[illegible] these are of value and may accom[illegible] great things, when sanctified by the w[illegible] God and the Holy Spirit; and the [illegible] and the more cultivated the powers [illegible] human understanding, or the more pra[illegible] their force, the greater will be the [illegible] their application in the spiritual [illegible] usefulness, if they be thus sanctifi[illegible] in the case of Moses, who "was learn[illegible] all the wisdom of the Egyptians," [illegible] called of God, became "mighty in [illegible] and deeds," and Paul who was brough[illegible] in Jerusalem, "at the feet of Gamali[illegible] taught according to the most perfect [illegible] ner of the law of the fathers." In [illegible] these cases of illustration, as in [illegible] of others, their cultivated powers and [illegible] ciency would have forever slumbered [illegible] the accomplishment of any great [illegible] as the benefactors of their race, had [illegible] Word or the Holy Ghost sanctified [illegible] them apart for God's work. The [illegible] people are to study his word, and [illegible] ceptible of the influence of his Spirit [illegible] watch the events of his providence [illegible] proportion as they adjust themselves [illegible] movements, "link themselves in [illegible] plans, and keep pace with his p[illegible] they will move with the force of [illegible] tence, simply by moving in a line [illegible] harmony with his Spirit. [illegible]

The Scripture is true in both the [illegible] and spiritual world [illegible] build the house, they labor in [illegible] build it." This house, for [illegible] not have gone up without God [illegible] could man have done in its erection [illegible] Him? He created the materials of [illegible] the house is made,—the metals out [illegible] the axes, hammers, saws, and tools [illegible] manufactured, and, in its construction [illegible] He formed the man and gave the [illegible] dom, the genius, the strength [illegible] physical, to plan and execute [illegible] he gave the sunlight [illegible] [illegible]

[illegible] "Not by might, nor power, but by my Spirit, saith the Lord of Hosts."

It is my purpose to show,

I. The relation between God and his church in the upbuilding of the spiritual temple.

II. The means to be employed, or influence [illegible], by which she is to accomplish her work.

I. *The relation between God and his church in the upbuilding of the spiritual temple*, is symbolized in the most beautiful imagery, in the context, which I denominate the *golden symbols*:—for the imagery seen in the vision of the Prophet, was composed of this beautiful and valuable metal.

"And the angel that talked with me, came again, and waked me, as a man is wakened out of his sleep."—Ver. 1. A man suddenly waked out of his sleep, does not always see objects with perfect distinctness before his vision; nor does he, until his powers recover their full consciousness; then he recognizes and apprehends the things around him in their true forms, positions, and characters; so it was with the prophet thus waked; and therefore the repetition of his inquiries in respect to the vision first presented to his observation.—'And said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

After the inquiry by the prophet, What these were? The angel informs him:—"This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts." Then he gives the result to be accomplished by the union symbolized by such mysterious imagery.—Vers. 7—10.

The prophet then inquires again, "What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?" The angel does not answer the inquiry; for the prophet has not as yet been sufficiently careful in his inspection of the vision. So observing with more care, he asks more intelligibly: "What be these *two olive branches*, which through the two golden pipes empty the golden oil out of themselves"—or, as the marginal reading is more correct: "which empty out of themselves oil into the gold. i. e., golden pipes? The angel replies, "These are the two anointed ones, (sons of oil) that stand by the Lord of the whole earth."

Let us consider the vision:

1. There is a "*golden bowl*" seen above, and between the two olive trees, and in the midst of "the golden lamps."

2. There are "two olive trees," or "branches," or standards, one on the right side, and the other on the left of the golden bowl."

3. There are attached to these "trees," or "branches," or standards, "seven several golden pipes," communicating with seven golden lamps upon the top.

4. There is "golden oil," communicated from the "bowl," the source of supply, by hidden and mysterious conduits into "the olive trees," or "sons of oil," as *reservoirs*, which through the seven golden pipes supply the golden lamps.

Such is the vision of the prophet. We will consider its meaning.

1. The "golden bowl," above and between the "olive branches," and in the midst of the seven golden lamps, or candlesticks, symbolizes, "*The Lord of the whole earth*:" for of the olive trees, placed on either side of the "bowl" it is said: "These are the two anointed ones, that stand by the Lord of the whole earth." John saw a similar representation: "In the midst of the seven candlesticks, one like unto the Son of Man."—Rev. 1: 13. The symbol of the "golden bowl" is a beautiful and fit emblem representing the purity, and holiness of the Lord, and Him as the fountain of the Word and Spirit. Gold is the purest and most valuable of the metals, and hence its great use in the temple service: the altar and throne were of pure gold, etc., etc. Heathen idol-abominations have their images and gods of gold. Nebuchadnezzar made an image of gold and set it up in the plains of Dura. How much more should the symbol of the Lord of the whole earth be of gold. "Holy, holy, holy is the Lord of Hosts!"

2. The two olive trees," "branches," or sons of oil, symbolize "the two anointed ones, that stand by the Lord of the whole earth."—Ver. 14. As the prophet inquires respecting these particularly, saying, "What are these, my Lord?" He answers, "*This is the Word of the Lord to Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord.*"—Ver. 6. The word of the Lord, as embodied in the two Testaments, I conceive to be represented by this symbol. In Rev. 11: 3, 4, the olive trees and candlestick are included and represented [illegible] "Two witnesses:" the [illegible] the candlestick [illegible] the Old and New Testaments; therefore the answer, [illegible] These [illegible]

[illegible] the two olive trees [illegible] "[illegible] of themselves," [illegible] the divine and human intelligence conjoined; instruction from heaven and earth; yet all inspired, while there is much that is human: for "holy men of God spake as they were moved by the Holy Ghost;" and "all Scripture is given by inspiration of God." God has provided an unfailing source of strength for his people; their supply is not from a dead and stagnant reservoir of oil, but living "olive trees," that draw from two sources;—heaven and earth.

3. The "seven golden lamps," attached to the "two olive trees," by the seven golden conductors or pipes, symbolize "the seven churches." Seven representing a full or whole number, they symbolize all the churches throughout the world. "The seven candlesticks which thou sawest are the seven churches."—Rev. 1: 20. Though particularly symbolizing the seven churches of Asia there addressed, yet through them, the churches of all time are addressed. The image here employed is one of great beauty, showing that the churches of God are to be the light-bearers in our dark world. They were "all of gold," indicating purity, preciousness, and indestructibility. Observe, the "golden bowl" was between the "two olive trees," and in the midst of the golden candlesticks; i. e., the Lord of the whole earth is between the two Testaments, as he thus came in the days of his flesh; and in the midst of his churches in all time.

4. The "golden oil" in the "golden bowl" and in "the olive trees," as reservoirs, and emptied into "the seven golden pipes," to feed "the seven golden lamps on the top," symbolizes *the Holy Spirit*, in his quickening influence; enlightening the churches with a knowledge of the Lord, and the word of the Lord, from whence he proceeds; and making them the organs of light to the world, both of the knowledge of the Lord and of his divine word. "Not by might, nor by power, but by my Spirit, saith the Lord." "Ye are the light of the world," says the Savior. "If we say we have fellowship with Him," "and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

The following scriptures are made plain by this symbol: "The entrance of thy word giveth light." "It is the Spirit that quickeneth; the words that I speak unto you, they are spirit and they are life." The word of God is accompanied by the Holy Spirit to the churches. The word sanctifies the heart; and the Holy Spirit enlightens. Through the receiving and preaching of the word of the Lord, the churches are blest, and individuals are convicted, converted and saved. This symbol instructs us that the churches are the great medium of light and knowledge to the world; through them the world is to be illuminated with a knowledge of God and his word, through the agency of the Holy Spirit. And without the Holy Spirit and a knowledge of the word of God, the churches are but dark lanterns; giving no light in the midst of surrounding darkness.

We see also with this symbol before us, the propriety of our Lord's great command to his churches: "Go ye into all the world, and preach the *gospel* to every creature;" and the promise is given, "Lo I am with you alway, even unto the end of the world." Wherever his people go preaching his word, the Holy Spirit is sure to follow, and "fall on all them that hear the word." Peter declared concerning the Gentiles, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." But not until the word of God was preached among them, were they thus visited.

(To be continued.)

An Exposition.

In a late discourse by Henry W. Beecher, he gave utterance to the following, on the words, "The heavens declare the glory of God, and the firmament showeth his handiwork." "How our translation does mar and despoil the beauty of the following sentence. Our translation says: 'Day unto day uttereth speech, and night unto night showeth knowledge.' But the thought of the Hebrew is that the day standing like a sentinel upon the mountain top, when its watch is done and it comes to lay down its burden, looking over all that has been done through all its hours, declares it to the night that is coming on; and the night in its turn tells its story to the day, and so the white-plumed sentinel of the day, and the raven-plumed sentinel of the night are ever uttering unto each other the knowledge of what God has done on earth."

The Will of God.—Often think that the real value of what we do is proportioned to the conformity with which we do it to the will of God. If in merely eating and drinking I do it because it is the will of God that I should, I am doing what is more agreeable to him than if I were to do what should even cost me my life, without any divine intention. I would advise you often, during the day, to beseech God that he would inspire you with a real love of your vocation, and that you should say like St. Paul, when converted, "Lord, what wilt thou have me to do? Wouldst thou that I should serve thee in the lowest office in thy house? I will reckon myself here, too, blessed. Provided I serve thee, I cannot in what capacity."

☞ The bravest man is he who [illegible] of sin. He shall have [illegible] in the day of judgment.

The World's Crisis.

BOSTON, NOVEMBER 9, 1859.

☞ When correspondents send us names of new subscribers, will they *remember to write them so plainly that there shall be no possibility of our mistaking them?* If they will observe this request, much perplexity may be spared both them and us.

And another thing. Some persons have sent us contributions for the Crisis purporting to be *original*, and afterwards we have found them to be but *copies*, or *plagiarisms*. Now when *selections* are sent, write "selection" above the article. If *original*, write, "for the Crisis."

Send us your own thoughts, well digested and healthful—we prefer them.

Hades.

"O death, where is thy sting? O (*hades*) grave, where is thy victory?"—1 Cor. 15: 55.

Having carefully considered the meaning of *sheol* as used in the O. T., and found that it is *never* used to denote future punishment, but invariably "the state of the dead;" which is one where "there is no work, nor device, nor knowledge, nor wisdom;" we pass to notice the meaning and use of *hades*, the corresponding word in the New Testament. It occurs eleven times, and is rendered hell ten times, and grave once. When *sheol* in the Hebrew is translated into Greek, translators employ the word *hades*. Take an example.—"Thou wilt not leave my soul in (*sheol*) hell; neither wilt thou suffer thine Holy One to see corruption."—Ps. 16: 10. This passage is quoted by Peter in Acts 2: 27. "Thou wilt not leave my soul in (*hades*) hell; neither wilt thou suffer thine Holy One to see corruption."

As we have a *Bible* definition of *sheol*, we have at the same time one of *hades*, its correspondent. Then it follows, as there is no "knowledge" in *sheol*, there can be none in *hades*; as the wicked are "silent" in *sheol*, they must be also in *hades*; as *sheol* represents "the state of the dead" without regard to character, so does *hades*.

The passage from 1 Cor. 15: 55, at the head of this article, shows that the *hades* of the N. T. is a place from which some will come forth and sing,—"O (*hades*) grave, where is thy victory?" If this is "the final and eternal receptacle of all the ungodly," as some tell us, how can they come out and shout victory over its power? If *one* of those who are cast into "the *final* and *eternal* receptacle of all the *ungodly*," comes out with a song of triumph, why may not *all*? We leave the reader to harmonize such theological definitions of *sheol* or *hades* with the Bible, reason, or common sense.

Says Dr. Kitto, in his Cyclopedia of Biblical Literature, "*Hades* means, literally, that which is in darkness." Hence Job, speaking of the state of people in death or *sheol*, says, they go to "a land of *darkness*, as darkness itself; and of the shadow of death, without any order and where the light is as darkness."—Job 10: 22. In the Greek Lexicon of Liddell and Scott, *hades* is defined to mean "the nether world, the grave, death." Dr. Kitto says:—"A careful examination . . will . . lead to the conclusion that . . no . . sanction . . to an 'intermediate state' is afforded by these passages where *hades* occurs, but that they 'denote the grave,' . . . both of the righteous and wicked."

Says Dr. Geo. Campbell, a Presbyterian Commentator of Scotland, "In my judgment, *hades* ought *never* in Scripture to be rendered *hell*." "*Sheol* signifies the state of the dead in general without regard to goodness."

Moses Stuart says:—"*Hades* means grave, sepulchre, depository of the dead." When we adopt the *Bible* definition, as well as the classical, all seems plain; and passages before obscure are robbed of their mystery. Take an example. When Christ was speaking of his church, he says:—"The gates of (*hades*) hell shall not prevail against it."—Matt. 16: 18. In my earlier christian experience, the popular preaching led me to suppose, from this passage, that some how the wicked got out of hell and came around to hinder us from getting into heaven; but all became clear, when I learned the true meaning of *hades*. We learn the reason why "the gates of (*hades*) hell shall not prevail" against the church. Says the Savior to John, upon the isle of Patmos:—"I am he that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of (*hades*) hell, and of death."—Rev. 1: 18. As he has the keys, he has the *power* to unlock *hades* and let the prisoners out; or in other words, he has become "the resurrection and the life," and will bring up his church from the grave, when she will sing, "O (*hades*) grave, where is thy victory?"

Mr. Whiston, in explaining hell, says:—"The comets are so many hells, appointed in their orbits alternately to carry the damned to the confines of the sun, there to be scorched by its violent heat; and then return with them beyond the orb of Saturn, there to starve them in those cold and dismal regions." Truly, men have turned from the truth to fables, and made void the word of God by their traditions. It seems as though [illegible] were not satisfied till they had invented [illegible] theory, [illegible] before, and unsustained by the Bible.

In Rev. 20: 13, we learn that all who are in *hades* are among the *dead*, and are to come forth and live, before they are judged or punished. "The sea gave up the *dead* which were in it, and death and (*hades*) hell (margin, grave) delivered up the *dead* which were in them; and they were judged every man according to their works." We see from this passage that all in *hades* are *dead*; and as "the *dead know not* ANYTHING," the point comes out again that in *hades* or *sheol* "there is no work, nor device, nor knowledge, nor wisdom;" consequently, no suffering nor enjoyment. Hence, the popular idea that in *sheol*, or *hades*, men have a semi-reward or punishment, is only another fable, without any foundation in the Scripture. No one is put in *hades* for reward or punishment.

We can find only *one* passage in the whole Bible which seems to teach that men are alive between death and the resurrection; and that is in the account of the rich man and Lazarus. Consciousness can be made out in this case only by assuming that this parable is a historical account; and if such a position could be maintained, we should then have a plain contradiction in the Bible. We would ask, in all candor, is it right to change a parable into literal history to sustain a position that will overthrow the word of the Lord, when, if taken parabolically, it would be in harmony with all the Scriptures? We dare not take the responsibility of interpreting the Bible in such a manner.

We read in this parable, concerning the rich man,—"In (*hades*) hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 23. The rich man is represented as crying for help; but we learn that the wicked are to "be *silent* in (*sheol*—*hades*) the grave." Again it is expressly declared that those in *hades* are *dead*—that "the *dead* know not any thing"—that those in *sheol* or *hades* have no "device, nor knowledge, nor wisdom." We see that the Bible hell is entirely unlike the theological one. If this rich man was in the literal *hades*—hell—he could not devise a plan for helping some one else that was outside.

There can be no doubt but that the account of the "rich man and Lazarus" is a parable. A manuscript of the seventh century commences it as follows:—"And he spake also another parable." One of the tenth century reads—"The Lord spake this parable." As truly as this is a parable, and we think there is no room for a doubt, it follows that the rich man, death and *hades*, here mentioned, do not represent these things in a literal sense. The question arises, what does *hades* represent when used symbolically? and what is done to that which is buried in it? In this parable, we understand the rich man represents the Jews, Lazarus the Gentiles, and *hades* their political and moral degradation consequent upon rejecting Christ. Their torment in this state is graphically expressed in Deut. 28: 15–68. Please read. The Savior expresses the same solemn truth, when he says: "Jerusalem shall be *trodden down* of the Gentiles, until the times of the Gentiles be fulfilled."—Lk. 21: 24. As the parable shows, the Jews were to be placed in a low, degraded, suffering condition; while the Gentiles were to be elevated and come into the Abrahamic covenant, by embracing Christ.

We would ask the reader if it is right to put a construction on *hades*, in this parable, that will be opposed to its use in all plain and literal passages? and at the same time contradict many other portions of the Bible which speak on the state of the dead; besides doing violence to reason, philosophy and common sense? Let those do it who are willing to bear the responsibility at the judgment.

As in the O. T. *sheol* is personified, so is *hades* in the New. Death is represented as a person taking the life of human beings, and *hades* as another one who lays them away for safe keeping till called for. When death has done its last work, *hades* will have no more to do. Death may be compared to the hangman, and *hades* to the sexton, who deposits the dead in the tomb. In Rev. 6: 8, we read: "And I looked, and behold a pale horse; and his name that sat on him was Death, and (*hades*) Hell followed with him." In this example Death is represented as a person killing people, while *Hades* follows after him to lay the dead away till the time of the resurrection. When the hangman has taken the life of the last criminal, and then dies himself, of course there are no more to be hung. We read in 1 Cor. 15: 26, "The *last* enemy that shall be *destroyed* is *death*." In this passage death appears to be personified, and is to be destroyed after it has done its last work, which is to execute the wicked, when they die the "second death." This is like taking the life of the hangman after he has hung the last man. His life is taken because his work is finished; there are no more to be executed. Thus death is *destroyed* when it has executed all the wicked.

The following are all the passages where the word *hades* occurs: "And thou Capernaum, which art exalted unto heaven, shalt be brought down to *hell*."—Matt. 11: 23. "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16: 18. "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to *hell*."—Luke 10: 15. "And in *hell* he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16: 23. "Because thou wilt not leave my soul in *hell*, neither wilt thou suffer thine Holy One to see corruption."—Acts 2: 27. "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in *hell*, neither his flesh did see corruption."—Acts 2: 31. "O death, where is thy sting? O *grave*, where is thy victory?"—1 Cor. 15: 55. "I am he that liveth, and was dead; and, behold, I am alive for ever more, amen; and have the keys of *hell* and of death."—Rev. 1: 18. "And I looked, and behold a pale horse, and his name that sat on him was Death, and *Hell* followed with him."—Rev. 6: 8. "And the sea gave up the dead which were in it: and death and *hell* delivered up the dead which were in them; and they were judged every man according to their works. And death and *hell* were cast into the lake of fire. This is the second death."—Rev. 20: 13–14.

The State of Europe.

Says a London correspondent, Oct. 7th, when speaking of the state of Europe:—

"Whatever be the hopes and schemes of the members of the Peace Society, the opinion is gaining ground all over Europe that we are on the eve of a new war and of several revolutions."

This appears to be the opinion of all careful observers of the signs of the times. All things seem converging to an awful focus. A national subscription has been started in Italy for the purpose of procuring a million of muskets. The organization of military forces and Italian leagues is rapidly progressing, and preparations indicate that they are nearly ready for action. The government of Romagna has issued a decree forbidding the exportation of sulphur and saltpetre into the territory of the Pope. All the bishops have received orders to pray for the restoration of the Italian Dukes. Bonaparte still sustains the Pope by means of his troops at Rome, but talks of withdrawing them, and said in his late speech at Bordeaux,—"What will be the condition of Rome when I withdraw my troops?—anarchy and terror, or peace?" A catholic paper has a letter from Rome, which says—

"The spoliation of the Church has commenced in Romagna. A decree of the Revolutionary Government transfers the property from the hands of the legal administrators into the hands of a commission dependent on the Government."

The hatred of the harlot seems to be continually growing stronger and more active. A Florence correspondent of Oct. 7th says—

"To carry the army of Central Italy up to the number of 60,000 men. It would seem by the martial ardor and activity here displayed, as if preparations were really making for a fight. The signs every day more and more indicate that such an issue is approaching. The concentration of troops along the shore of the Adriatic, from Ferrara to Ancona, and on the borders of the Papal dominions—as the Revolution has divided them—leave no room to doubt that a collision is imminent."

Popular Theology.

The following extracts give some idea of the theology believed and taught at the present day, instead of the doctrine of the Bible. When we consider it candidly, and compare it with the Scriptures, we are astonished to see the wide departure from the word of truth which many have made. We now see why Paul was moved by the Holy Spirit to write, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and *they* shall turn away their ears from the truth, and shall be turned into *fables*." 2 Tim. 4: 3–4. In Dickenson's new Testament, this passage reads:—"The time will come when they will not endure sound doctrine, but will accumulate teachers to themselves according to their own eager desire, having an insatiable curiosity, and they shall indeed withhold their attention from the truth and will be turned to fables."

Henry, in his commentary, says:—

"By the damnation of the wicked, the justice of God will be eternally *satisfying* but never *satisfied*."

Let the reader fully weigh the force of this passage, and then inquire if the wicked can ever be punish*ed* as the Bible declares? Paul says they "shall be punished with everlasting destruction." To be in harmony with Mr Henry, he should say, they shall be punish*ing* with everlasting destroy*ing*, but they will never be punish*ed*. And when he says, "The wages of sin is *death*," he should say, the wages of sin is *dying*; but if even this were true, they would finally *die*: because when one is *dying*, he is approaching a point, or state, where it will be truly said of him, he is *dead*.

Benson, when speaking of the damned, says:—

"They must be perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt, that they [illegible] than when they first began to suffer. [illegible] Infinite [illegible] their guilt, [illegible] and confine them in the dark [illegible] all its [illegible] which, alas [illegible] for ever [illegible]."

Where [illegible] in putting [illegible] where they cannot help sinning, where their crimes will continually exceed their punishment,—and then punish them for doing what they can not avoid? We would thank the good Lord for showing us that such God-dishonoring doctrines have no foundation in his word.

Mr. Benson goes on to say:—

"God is present in hell, in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture—the presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his *love*, so hell would be hell, if God did not there display his *wrath*. It is the *presence* and *agency* of God, which gives everything virtue and efficacy. . . . . God is therefore present in hell to see to the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt; his fiery indignation kindles, and his increased fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert *all* his divine attributes to make them as wretched as the capacity of their nature will admit."

In speaking of the duration of their torment he says:—

"Number the stars in the firmament, the drops of rain, sand on the sea shore; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every grain of sand, represent one million of tormenting ages; and know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

We leave the reader to his own reflections.

Our Tract Column.

For the Crisis.

Tract Fund for the West.

Oct. 5th. A letter from a good sister who says:—

"Enclosed I send $10 to you, which I wish you to use for the benefit of the cause. I desire to do the little I can to spread the gospel, to direct those who are lost in the wilderness of sin to the path of light which leads to paradise restored. I have felt, since I read in the *Crisis* your noble plan for circulating tracts, that I wanted to add my mite, which you now have, with my earnest prayers that the seed we thus sow may spring forth and bear fruit to the glory of God. I desire to have my work well done that I may inherit the kingdom prepared for those who are faithful to the trust committed to them. From your pilgrim sister, W."

Sister, if it please God, your $10 shall preach to hundreds of persons that you have never seen. May you meet some of them in glory, and rejoice together, is my prayer.

Little do we know the result of the casting of our bread on the water. A few months since I had the privilege of spending Lord's day in a neighborhood where I was entertained by a good brother, a member of a —— church, and preached once each in two of the village churches. Of course, I worked for nothing, but a friend in another place took two books next day and gave me $5, which squared that all up. While at the place I gave one minister some books and sold the brother where I stayed several more. I have never been there since, but a few weeks ago a letter came to hand from a person acquainted with this family who was just completing his preparation for the ministry in a N. Y. University. He had been converted previously, and turned his attention from law to gospel. He wrote as follows:—

"—— University, Aug 3d, '59.

Rev. H. L. Hastings—Dear Bro.,—I wish to obtain copies of several small books published under your supervision. I wish to get all of the following: Pauline Theology, Tracts on Immortality, Fables of Infidelity, Spiritualism a Satanic Delusion, The Voice of the Church, etc. If you will please tell me where I may obtain them at the least expense, I will be obliged. I wish them as soon as possible, as I leave the university in two weeks more, and could not tell you where to direct to me after that; besides, wishing them for the perusal of a friend who is a firm believer in your views of destruction, I wish to take them with me upon a visit to him after graduating. I first saw your Tracts on Immortality at deacon ——s, in W——. (Where I left it.—H.) Was pleased myself and last vacation asked him to lend it to me, which he kindly did—carried it to this friend, no less than a Baptist deacon, and he was so taken that I promised to procure one of your Tracts on Immortality and let him have it. I have forgotten the terms, and as that is an item with students, please state. Should be happy to hear as soon as convenient. B."

I wrote him he could have any of my works with, or without, price; and since that I have through him received an order from another man who desired to read on the subject. So much for a few books left behind in that good family where I was privileged to speak of the grace and mercy of God.

10th. Returning from N. Y., I received a letter from Bro. G——, who says:—

"You will find enclosed $3, one of which a sister "L. S." sends. This is a small donation in comparison with the large ones which some have given; nevertheless it is given cheerfully. May the Lord bless you in your labors of love, and give you, as I feel confident he will, an ABUNDANT entrance into his everlasting kingdom. These are the feelings of my heart, and also of the sister who contributes."

Bro. G——, "God bless you" is excellent, always; but when it is backed up by such material aid as that, it will, I trust, be doubly effective.

An old colored woman in church was singing most vehemently, with closed eyes, at the missionary meeting,—

"Fly abroad, thou mighty Gospel!"

when the collector nudged her with his plate, saying, "No use for you to sing 'Fly abroad thou mighty gospel,' widout you gib someting to make um fly!" A good many like to do all their missionary work in singing, and keep their eyes shut so close they cannot see the necessity for giving something to "make it fly." You believe in both singing and doing.

Here is a letter from "the regions beyond":—

"We are lonely, being deprived of preaching, yet not forsaken. Bro. S—— preaches in this vicinity occasionally. We went two weeks ago about sixteen miles to hear him preach, and saw him baptize five. Next Sunday he preaches at S——, at which time we shall know what is going to be done for the Tract cause. Bro. —— calculates to send $—— for the tracts, and $—— for his father; and I want to do something, but wait until I can; and I want it to come out of my *own* means, so if it be but a little it shall be some self denial. I have not forgotten what first awakened my [illegible] sense of duty, and led me to search into these things and behold what great things the Lord hath in store for those that love and obey him; and the reason why I have not done anything before, is, not because I was not willing to aid in spreading the truth, but because I had not the means, till I could turn something for money."

I have not forgotten, sister, what first awakened you to these things,—a little 12 page tract—the "Key of Truth," unlocked your Bibles, hearts, house, cellar, barn, pockets and all. Many are the poor souls groping in darkness just as you were, and yet while disgusted with the quarreling of sectarians, they are, like you, desiring to be Christians if they only knew the way. And these tracts we hope will reach others and so open their eyes, hearts, doors and pockets, to preach the gospel in the regions beyond them, and to sound out the word of the Lord. One such little tract, costing half a cent, or a cent, has frequently done more real service for God and man, than was *apparent* after the holding of some general meeting at a cost of perhaps $100 for preachers and their expenses, and twice as much for the trouble, loss of time, and travel of hearers. And yet some persons and preachers seem to be so strangely blind to their *own* interests, that they are afraid to stir up people to scatter tracts, for fear it will take a few cents that would otherwise go into the contribution box for them. Now it is true they are *poor* enough, but every man reached by a tract will help to push the car, and the more help the faster it goes. But, says one, "Support preachers." Yes, certainly, nevertheless hundreds of times an ill-timed sermon has done more hurt than good, and yet it cost as much to pay the man's fare on the cars to give him a chance to define his "position," deliver his "message," or to hammer "the churches," or to sow "tares," and errors among his brethren, as it would to have scattered from one hundred to five thousand tracts; which, if they had been *good* ones might have done some good,—could have done no harm,—would have gone where the preacher could not go,—preached when he had left, and it may be brought forth fruit after he and his "position" or "message" were dead, and buried, and forgotten. So much for that.

Here is another letter, Oct. 7, '59:—

"I enclose $1.10 for a Bible and some tracts. I would like to see explained in the *Crisis*, the meaning of the following passages: John 3: 13; Luke 16: 23, and 23: 42. I should like to have you or some of your preaching brethren come in this vicinity and hold meetings, as I think we need light. I sometimes feel as if I ought to speak, but being a sinner myself you know it would not answer. Remember me to God in your prayers, as I desire to find the way to Christ. I oft times feel that I would like to be baptized. I think that there might be a great deal of good done here if some one could only start it. Can you not do something for this place in the name of Christ? L."

Yes. I can do *something*. I will send you tracts to scatter. Then you talk with the folks about hearing some more on the same subject, and see if you can get a hall, a church, a school-house, or a kitchen, to preach in. Then send me word how to get to you from Providence or from New York, and then pray about it, and if I can feel it *duty*, and can get *time*, I will come, and if not, if I can find some one else who is willing to go and not scatter more tares than wheat, and who can preach for nothing and find himself, I will send him along forthwith. Now you go right to Jesus and tell him you want to serve *him*. Then you confess to the world that you mean to be on the Lord's side, and God will bless you. Then try to do all the good you can. May God guide you by his counsel.

I have not time to give a full exposition of your passages now. John 3: 13 illustrates the unbelief of man. As much as to say, "I have told you of earthly things, which all may and hundreds have witnessed and experienced; and if you do not believe *these*, how can you believe them if I tell you of heavenly things, which no one has seen but me? If you will not [illegible] about earthly things, when confirmed by men, [illegible] believe when I tell you heavenly things. [illegible]

THE WORLD'S CRISIS. [illegible] WHOLE NO. 217.

[illegible] we are workers together [illegible] we labor, we are to [illegible] that it is "Not by might, nor power, but by my Spirit, saith the Lord."

It is my purpose to show,

I. The relation between God and his church in the upbuilding of the spiritual temple.

II. The means to be employed, or influences [illegible], by which she is to accomplish her work.

I. The relation between God and his church in the upbuilding of the spiritual temple, is symbolized in the most beautiful imagery in the context, which I denominate the golden symbols:—for the imagery [illegible] the vision of the Prophet, was composed of this beautiful and valuable metal.

"And the angel that talked with me, came again, and waked me, as a man is wakened out of his sleep."—Ver. 1. A man suddenly waked out of his sleep, does not always see objects with perfect distinctness before his vision; nor does he, until his powers recover their full consciousness; then he recognizes and apprehends the things around him in their true forms, positions, and characters; so it was with the prophet then waked; and therefore the repetition of his inquiries in respect to the vision first presented to his observation.—'And said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

After the inquiry by the prophet, What these were? The angel informs him:—"This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts." Then he gives the result to be accomplished by the union symbolised by such mysterious imagery.—Vers. 7—10.

The prophet then inquires again, "What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?" The angel does not answer the inquiry; for the prophet has not as yet been sufficiently careful in his inspection of the vision. So observing with more care, he asks more intelligibly: "What be these *two olive branches*, which through the two golden pipes empty the golden oil out of themselves"—or, as the marginal reading is more correct: "which empty out of themselves oil into the gold. i. e., golden pipes? The angel replies, "These are the two anointed ones, (sons of oil) that stand by the Lord of the whole earth."

Let us consider the vision:

1. There is a "*golden bowl*" seen above, and between the two olive trees, and in the midst of "the golden lamps."

2. There are "two olive trees," or "branches," or standards, one on the right side, and the other on the left of the golden bowl."

3. There are attached to these "trees," or "branches," or standards, "seven several golden pipes," communicating with seven golden lamps upon the top.

4. There is "golden oil," communicated from the "bowl," the source of supply, by hidden and mysterious conduits into "the olive trees," or "sons of oil," as *reservoirs*, which through the seven golden pipes supply the golden lamps.

Such is the vision of the prophet. We will consider its meaning.

1. The "golden bowl," above and between the "olive branches," and in the midst of the seven golden lamps, or candlesticks, symbolizes, "*The Lord of the whole earth*:" for of the olive trees, placed on either side of the "bowl" it is said: "These are the two anointed ones, that stand by the Lord of the whole earth." John saw a similar representation: "In the midst of the seven candlesticks, one like unto the Son of Man." —Rev. 1: 13. The symbol of the "golden bowl" is a beautiful and fit emblem representing the purity, and holiness of the Lord, and Him as the fountain of the Word and Spirit. Gold is the purest and most valuable of the metals, and hence its great use in the temple service: the altar and throne were of pure gold, etc., etc. Heathen idolatrous nations have their images and gods of gold. Nebuchadnezzar made an image of gold and set it up in the plains of Dura. How much more should the symbol of the Lord of the whole earth be of gold. "Holy, holy, holy is the Lord of Hosts!"

2. The "two olive trees," "branches," or sons of oil, symbolize "the two anointed ones, that stand by the Lord of the whole earth."—Ver. 14. As the prophet inquires respecting them particularly, saying, "What are these, my Lord?" He answers, "*This is the Word of the Lord to Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord.*"—Ver. 6. The word of the Lord, as embodied in the two Testaments, I conceive to be represented by [illegible] Rev. 11: 3, 4, the olive trees and candlestick are included and represented [illegible] "Two witnesses;" the [illegible] the candlesticks [illegible] the Old and New Testaments; therefore the witness [illegible]

[illegible] the divine and human intelligence conjoined; instruction from heaven and earth; yet all inspired, while there is much that is human: for "holy men of God spake as they were moved by the Holy Ghost;" and "all Scripture is given by inspiration of God." God has provided an unfailing source of strength for his people; their supply is not from a dead and stagnant reservoir of oil, but living "olive trees," that draw from two sources;—heaven and earth.

3. The "seven golden lamps," attached to the "two olive trees," by the seven golden conductors or pipes, symbolize "the seven churches." Seven representing a full or whole number, they symbolize all the churches throughout the world. "The seven candlesticks which thou sawest are the seven churches."—Rev 1: 20. Though particularly symbolizing the seven churches of Asia there addressed, yet through them, the churches of all time are addressed. The image here employed is one of great beauty, showing that the churches of God are to be the light-bearers in our dark world. They were "all of gold," indicating purity, preciousness, and indestructibility. Observe, the "golden bowl" was between the "two olive trees," and in the midst of the golden candlesticks; i. e., the Lord of the whole earth is between the two Testaments, as he thus came in the days of his flesh; and in the midst of his churches in all time.

4. The "golden oil" in the "golden bowl" and in "the olive trees," as reservoirs, and emptied into "the seven golden pipes," to feed "the seven golden lamps on the top," symbolizes *the Holy Spirit*, in his quickening influence, enlightening the churches with a knowledge of the Lord, and the word of the Lord, from whence he proceeds, and making them the organs of light to the world, both of the knowledge of the Lord and of his divine word. "Not by might, nor by power, but by my Spirit, saith the Lord." "Ye are the light of the world," says the Savior. "If we say we have fellowship with Him," "and walk in darkness, we lie, and do not the truth, but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

The following scriptures are made plain by this symbol: "The entrance of thy word giveth light." "It is the Spirit that quickeneth; the words that I speak unto you, they are spirit and they are life." The word of God is accompanied by the Holy Spirit to the churches. The word sanctifies the heart; and the Holy Spirit enlightens. Through the receiving and preaching of the word of the Lord, the churches are blest, and individuals are convicted, converted and saved. This symbol instructs us that the churches are the great medium of light and knowledge to the world, through them the world is to be illuminated with a knowledge of God and his word, through the agency of the Holy Spirit. And without the Holy Spirit and a knowledge of the word of God, the churches are but dark lanterns; giving no light in the midst of surrounding darkness.

We see also with this symbol before us, the propriety of our Lord's great command to his churches: "Go ye into all the world, and preach the *gospel* to every creature;" and the promise is given, "Lo I am with you alway, even unto the end of the world." Wherever his people go preaching his word, the Holy Spirit is sure to follow, and "fall on all them that hear the word." Peter declared concerning the Gentiles, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." But not until the word of God was preached among them, were they thus visited.

(To be continued.)

An Exposition.

In a late discourse by Henry W. Beecher, he gave utterance to the following, on the words, "The heavens declare the glory of God, and the firmament showeth his handiwork." "How our translation does mar and despoil the beauty of the following sentence. Our translation says: 'Day unto day uttereth speech, and night unto night showeth knowledge.' But the thought of the Hebrew is that the day standing like a sentinel upon the mountain top, when its watch is done and it comes to lay down its burden, looking over all that has been done through all its hours, declares it to the night that is coming on; and the night in its turn tells its story to the day, and so the white-plumed sentinel of the day, and the raven-plumed sentinel of the night are ever uttering unto each other the knowledge of what God has done on earth."

The Will of God.—Often think that the real value of what we do is proportioned to the conformity with which we do it to the will of God. If in merely eating and drinking I do it because it is the will of God that I should, I am doing what is more agreeable to him than if I were to do what should even cost me my life, without any divine intention. I would advise you often, during the day, to beseech God that he would inspire you with a real love of your vocation, and that you should say like St. Paul, when converted, "Lord, what wilt thou have me to do? Wouldst thou that I should serve thee in the lowest office in thy house? I will reckon myself here, too, blessed. Provided I serve thee, I care not in what capacity."

☞ The bravest man is he who is most afraid of sin. He shall have boldness in the day of judgment.

The World's Crisis.

BOSTON, NOVEMBER 9, 1859.

☞ When correspondents send us names of new subscribers, will they *remember to write them so plainly that there shall be no possibility of our mistaking them?* If they will observe this request, much perplexity may be spared both them and us.

And another thing. Some persons have sent us contributions for the Crisis purporting to be *original*, and afterwards we have found them to be but *copies*, or *plagiarisms*. Now when *selections* are sent, write "selection" above the article. If *original*, write, "for the Crisis."

Send us your own thoughts, well digested and healthful—we prefer them.

Hades.

"O death, where is thy sting? O (hades) grave, where is thy victory?"—1 Cor. 15: 55.

Having carefully considered the meaning of *sheol* as used in the O. T., and found that it is *never* used to denote future punishment, but invariably "the state of the dead;" which is one where "there is no work, nor device, nor knowledge, nor wisdom," we pass to notice the meaning and use of *hades*, the corresponding word in the New Testament. It occurs eleven times, and is rendered hell ten times, and grave once. When *sheol* in the Hebrew is translated into Greek, translators employ the word *hades*. Take an example.—"Thou wilt not leave my soul in (*sheol*) hell; neither wilt thou suffer thine Holy One to see corruption."—Ps. 16: 10. This passage is quoted by Peter in Acts 2: 27, "Thou wilt not leave my soul in (*hades*) hell; neither wilt thou suffer thine Holy One to see corruption."

As we have a *Bible* definition of *sheol*, we have at the same time one of *hades*, its correspondent. Then it follows, as there is no "knowledge" in *sheol*, there can be none in *hades*, as the wicked are "silent" in *sheol*, they must be also in *hades*, as *sheol* represents "the state of the dead" without regard to character, so does *hades*.

The passage from 1 Cor. 15: 55, at the head of this article shows that the *hades* of the N. T. is a place from which some will come forth and sing,—"O (*hades*) grave, where is thy victory?" If this is "the final and eternal receptacle of all the ungodly," as some tell us, how can they come out and shout victory over its power? If *one* of those who are cast into "the *final* and *eternal* receptacle of all the *ungodly*," comes out with a song of triumph, why may not *all?* We leave the reader to harmonize such theological definitions of *sheol* or *hades* with the Bible, reason, or common sense.

Says Dr. Kitto, in his Cyclopedia of Biblical Literature, "*Hades* means, literally, that which is in darkness." Hence Job, speaking of the state of people in death or *sheol*, says, they go to "a land of *darkness*, as darkness itself; and of the shadow of death, without any order and where the light is as darkness."—Job 10: 22. In the Greek Lexicon of Liddell and Scott, *hades* is defined to mean "the nether world, the grave, death." Dr Kitto says:—"A careful examination ... will ... lead to the conclusion that ... no ... sanction ... to an 'intermediate state' is afforded by these passages where *hades* occurs, but that they 'denote the grave,' ... both of the righteous and wicked."

Says Dr. Geo. Campbell, a Presbyterian Commentator of Scotland, "In my judgment, *hades* ought *never* in Scripture to be rendered *hell*." "*Sheol* signifies the state of the dead in general without regard to goodness."

Moses Stuart says:—"*Hades* means grave, sepulchre, depository of the dead." When we adopt the *Bible* definition, as well as the classical, all seems plain; and passages before obscure are robbed of their mystery. Take an example. When Christ was speaking of his church, he says:—"The gates of (*hades*) hell shall not prevail against it."—Matt. 16: 18. In my earlier christian experience, the popular preaching led me to suppose, from this passage, that some how the wicked got out of hell and came around to hinder us from getting into heaven, but all became clear, when I learned the true meaning of *hades*. We learn the reason why "the gates of (*hades*) hell shall not prevail" against the church. Says the Savior to John, upon the isle of Patmos:—"I am he that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of (*hades*) hell, and of death."—Rev. 1: 18. As he has the keys, he has the *power* to unlock *hades* and let the prisoners out; or in other words, he has become "the resurrection and the life," and will bring up his church from the grave, when she will sing, "O (*hades*) grave, where is thy victory?"

Mr. Whiston, in explaining hell, says:—"The comets are so many hells, appointed in their orbits alternately to carry the damned to the confines of the sun, there to be scorched by its violent heat; and then return with them beyond the orb of Saturn, there to starve them in those cold and dismal regions." Truly, men have turned from the truth to fables, and made void the word of God by their traditions. It seems as though men were not satisfied till they had invented some new theory, unheard of before, and unsustained by the Bible.

In Rev. 20: 13, we learn that all who are in *hades* are among the dead, and are to come forth and live, before they are judged or punished. "The sea gave up the *dead* which were in it, and death and (*hades*) hell (margin, grave) delivered up the *dead* which were in them; and they were judged every man according to their works." We see from this passage that all in *hades* are *dead*; and as "the *dead know not* ANYTHING," the point comes out again that in *hades* or *sheol* "there is no work, nor device, nor knowledge, nor wisdom;" consequently, no suffering nor enjoyment. Hence, the popular idea that in *sheol*, or *hades*, men have a semi-reward or punishment, is only another fable, without any foundation in the Scripture. No one is put in *hades* for reward or punishment.

We can find only *one* passage in the whole Bible which seems to teach that men are alive between death and the resurrection; and that is in the account of the rich man and Lazarus. Consciousness can be made out in this case only by assuming that this parable is a historical account; and if such a position could be maintained, we should then have a plain contradiction in the Bible. We would ask, in all candor, is it right to change a parable into literal history to sustain a position that will overthrow the word of the Lord, when, if taken parabolically, it would be in harmony with all the Scriptures? We dare not take the responsibility of interpreting the Bible in such a manner.

We read in this parable, concerning the rich man,—"In (*hades*) hell he lifted up his *eyes*, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." —Lk 16: 23. The rich man is represented as crying for help; but we learn that the wicked are to "be *silent* in (*sheol*—*hades*) the grave." Again it is expressly declared that those in *hades* are *dead*—that "the *dead* know not any thing"—that those in *sheol* or *hades* have no "device, nor knowledge, nor wisdom." We see that the Bible hell is entirely unlike the theological one. If this rich man was in the literal *hades*—hell—he could not devise a plan for helping some one else that was outside.

There can be no doubt but that the account of the "rich man and Lazarus" is a parable. A manuscript of the seventh century commences it as follows:—"And he spake also another parable." One of the tenth century reads:—"The Lord spake this parable." As truly as this is a parable, and we think there is no room for a doubt, it follows that the rich man, death and *hades*, here mentioned, do not represent these things in a literal sense. The question arises, what does *hades* represent when used symbolically? and what is done to that which is buried in it? In this parable, we understand the rich man represents the Jews, Lazarus the Gentiles, and *hades* their political and moral degradation consequent upon rejecting Christ. Their torment in this state is graphically expressed in Deut. 28: 15–68. Please read. The Savior expresses the same solemn truth, when he says: "Jerusalem shall be *trodden down* of the Gentiles, until the times of the Gentiles be fulfilled."—Lk. 21: 24. As the parable shows, the Jews were to be placed in a low, degraded, suffering condition, while the Gentiles were to be elevated and come into the Abrahamic covenant, by embracing Christ.

We would ask the reader if it is right to put a construction on *hades*, in this parable, that will be opposed to its use in all plain and literal passages? and at the same time contradict many other portions of the Bible which speak on the state of the dead, besides doing violence to reason, philosophy and common sense? Let those do it who are willing to bear the responsibility at the judgment.

As in the O. T. *sheol* is personified, so is *hades* in the New. Death is represented as a person taking the life of human beings, and *hades* as another one who lays them away for safe keeping till called for. When death has done its last work, *hades* will have no more to do. Death may be compared to the hangman, and *hades* to the sexton, who deposits the dead in the tomb. In Rev 6: 8, we read: "And I looked, and behold a pale horse, and his name that sat on him was Death, and (*hades*) Hell followed with him." In this example Death is represented as a person killing people, while *Hades* follows after him to lay the dead away till the time of the resurrection. When the hangman has taken the life of the last criminal, and then dies himself, of course there are no more to be hung. We read in 1 Cor. 15: 26, "The *last* enemy that shall be *destroyed* is *death*." In this passage death appears to be personified, and is to be destroyed after it has done its last work, which is to execute the wicked, when they die the "second death." This is like taking the life of the hangman after he has hung the last man. His life is taken because his work is finished; there are no more to be executed. Thus death is *destroyed* when it has executed all the wicked.

The following are all the passages where the word *hades* occurs: "And thou Capernaum, which art exalted unto heaven, shalt be brought down to *hell*."—Matt. 11: 23. "Upon this rock I will build my church; and the gates of *hell* shall not prevail against it."—Matt. 16: 18. "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to *hell*."—Luke 10: 15. "And in *hell* he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16: 23. "Because thou wilt not leave my soul in *hell*, neither wilt thou suffer thine Holy One to see corruption."—Acts 2: 27. "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in *hell*, neither his flesh did see corruption." —Acts 2: 31. "O death, where is thy sting? O *grave*, where is thy victory?"—1 Cor. 15: 55. "I am he that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of *hell* and of death."—Rev. 1: 18. "And I looked, and behold a pale horse, and his name that sat on him was Death, and *Hell* followed with him."—Rev. 6: 8. "And the sea gave up the dead which were in it: and death and *hell* delivered up the dead which were in them; and they were judged every man according to their works. And death and *hell* were cast into the lake of fire. This is the second death."—Rev. 20: 13–14.

The State of Europe.

Says a London correspondent, Oct. 7th, when speaking of the state of Europe:—

"Whatever be the hopes and schemes of the members of the Peace Society, the opinion is gaining ground all over Europe that we are on the eve of a new war and of several revolutions."

This appears to be the opinion of all careful observers of the signs of the times. All things seem converging to an awful focus. A national subscription has been started in Italy for the purpose of procuring a million of muskets. The organization of military forces and Italian leagues is rapidly progressing, and preparations indicate that they are nearly ready for action. The government of Romagna has issued a decree forbidding the exportation of sulphur and saltpetre into the territory of the Pope. All the bishops have received orders to pray for the restoration of the Italian Dukes. Bonaparte still sustains the Pope by means of his troops at Rome, but talks of withdrawing them, and said in his late speech at Bordeaux,—"What will be the condition of Rome when I withdraw my troops?—anarchy and terror, or peace?" A catholic paper has a letter from Rome, which says:—

"The spoliation of the Church has commenced in Romagna. A decree of the Revolutionary Government transfers the property from the hands of the legal administrators into the hands of a commission dependent on the Government."

The hatred of the harlot seems to be continually growing stronger and more active. A Florence correspondent of Oct. 7th says:—

"To carry the army of Central Italy up to the number of 60,000 men. It would seem by the martial ardor and activity here displayed, as if preparations were really making for a fight. The signs every day more and more indicate that such an issue is approaching. The concentration of troops along the shore of the Adriatic, from Ferrara to Ancona, and on the borders of the Papal dominions—as the Revolution has divided them—leave no room to doubt that a collision is imminent."

Popular Theology.

The following extracts give some idea of the theology believed and taught at the present day, instead of the doctrine of the Bible. When we consider it candidly, and compare it with the Scriptures, we are astonished to see the wide departure from the word of truth which many have made. We now see why Paul was moved by the Holy Spirit to write, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and *they* shall turn away their ears from the truth, and shall be turned into *fables*." 2 Tim. 4: 3–4. In Dickenson's new Testament, this passage reads:—"The time will come when they will not endure sound doctrine, but will accumulate teachers to themselves according to their own eager desire, having an insatiable curiosity, and they shall indeed withhold their attention from the truth and will be turned to fables."

Henry, in his commentary, says:—

"By the damnation of the wicked, the justice of God will be eternally *satisfying* but never *satisfied*."

Let the reader fully weigh the force of this passage, and then inquire if the wicked can ever be punish*ed* as the Bible declares? Paul says they "shall be punished with everlasting destruction." To be in harmony with Mr Henry, he should say, they shall be punish*ing* with everlasting destroy*ing*, but they will never be punish*ed*. And when he says, "The wages of sin is *death*," he should say, the wages of sin is *dying*; but if even this were true, they would finally *die*; because when one is *dying*, he is approaching a point, or state, where it will be truly said of him, he is *dead*.

Benson, when speaking of the damned, says:—

"They must be perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt, that they find more due than when they first began to suffer. ... Infinite justice [illegible] their guilt, [illegible] and confines them in the dark [illegible] all its [illegible] which, [illegible]

Wh[illegible] in putting [illegible] where they cannot help sinning, where their crimes will continually exceed their punishment,—and then punish them for doing what they cannot avoid? We would thank the good Lord for showing us that such God-dishonoring doctrines have no foundation in his word.

Mr. Benson goes on to say:—

"God is present in hell, in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture—the presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his *love*, so hell would be hell, if God did not there display his *wrath*. It is the *presence* and *agency* of God, which gives everything virtue and efficacy. . . . . God is therefore present in hell to see to the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt; his fiery indignation kindles, and his increased fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert *all* his divine attributes to make them as wretched as the capacity of their nature will admit."

In speaking of the duration of their torment he says:—

"Number the stars in the firmament, the drops of rain, sand on the sea shore; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every grain of sand, represent one million of tormenting ages; and know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

We leave the reader to his own reflections.

Our Tract Column.

For the Crisis.

Tract Fund for the West.

Oct. 5th. A letter from a good sister who says:—

"Enclosed I send $10 to you, which I wish you to use for the benefit of the cause. I desire to do the little I can to spread the gospel, to direct those who are lost in the wilderness of sin to the path of light which leads to paradise restored. I have felt, since I read in the *Crisis* your noble plan for circulating tracts, that I wanted to add my mite, which you now have, with my earnest prayers that the seed we thus sow may spring forth and bear fruit to the glory of God. I desire to have my work well done that I may inherit the kingdom prepared for those who are faithful to the trust committed to them. From your pilgrim sister, W."

Sister, if it please God, your $10 shall preach to hundreds of persons that you have never seen. May you meet some of them in glory, and rejoice together, is my prayer.

Little do we know the result of the casting of our bread on the water. A few months since I had the privilege of spending Lord's day in a neighborhood where I was entertained by a good brother, a member of a —— church, and preached once each in two of the village churches. Of course, I worked for nothing, but a friend in another place took two books next day and gave me $5, which squared that all up. While at the place I gave one minister some books and sold the brother where I stayed several more. I have never been there since, but a few weeks ago a letter came to hand from a person acquainted with this family who was just completing his preparation for the ministry in a N. Y. University. He had been converted previously, and turned his attention from law to gospel. He wrote as follows:—

"—— University, Aug 3d, '59.

Rev. H. L. Hastings — Dear Bro.,—I wish to obtain copies of several small books published under your supervision. I wish to get all of the following: Pauline Theology, Tracts on Immortality, Fables of Infidelity, Spiritualism a Satanic Delusion, The Voice of the Church, etc. If you will please tell me where I may obtain them at the least expense, I will be obliged. I wish them as soon as possible as I leave the university in two weeks more, and could not tell you where to direct to me after that; besides, wishing them for the perusal of a friend who is a firm believer in your views of destruction, I wish to take them with me upon a visit to him after graduating. I first saw your Tracts on Immortality at deacon ——s, in W——. (Where I left it.—H.) Was pleased myself and last vacation asked him to lend it to, me, which he kindly did—carried it to this friend, no less than a Baptist deacon, and he was so taken that I promised to procure one of your Tracts on Immortality and let him have it. I have forgotten the terms, and as that is an item with students, please state. Should be happy to hear as soon as convenient. B."

I wrote him he could have any of my works with, or without, price; and since that I have through him received an order from another man who desired to read on the subject. So much for a few books left behind in that good family where I was privileged to speak of the grace and mercy of God.

10th. Returning from N. Y., I received a letter from Bro. G——, who says:—

"You will find enclosed $3, one of which a sister "L. S." sends. This is a small donation in comparison with the large ones which some have given; nevertheless it is given cheerfully. May the Lord bless you in your labors of love, and give you, as I feel confident he will, an ABUNDANT entrance into his everlasting kingdom. These are the feelings of my heart, and also of the sister who contributes."

Bro. G——, "God bless you" is excellent, always; but when it is backed up by such material aid as that, it will, I trust, be doubly effective.

An old colored woman in church was singing most vehemently, with closed eyes, at the missionary meeting,—

"Fly abroad, thou mighty Gospel!"

when the collector nudged her with his plate, saying, "No use for you to sing 'Fly abroad dou mity gospel,' widout you gib someting to make um fly!" A good many like to do all their missionary work in singing, and keep their eyes shut so close they cannot see the necessity for giving something to "make dat fly." You believe in both singing and doing.

Here is a letter from "the regions beyond":—

"We are lonely, being deprived of preaching, yet not forsaken. Bro. S—— preaches in this vicinity occasionally. We went two weeks ago about sixteen miles to hear him preach, and saw him baptize five. Next Sunday he preaches at S——, at which time we shall know what is going to be done for the Tract cause. Bro. —— calculates to send $— for the tracts, and $— for his father; and I want to do something, but wait until I can; and I want it to come out of my own means, so if it be but a little it shall be some self denial. I have not forgotten what first awakened me to a sense of duty, and led me to search into these things and behold what great things the Lord hath in store for those that love and obey him; and the reason why I have not done anything before, is, not because I was not willing to aid in spreading the truth, but because I had not the means, till I could turn something for money."

I have not forgotten, sister, what first awakened you to these things,—a little 12 page tract—the "Key of Truth," unlocked your Bibles, hearts, house, cellar, barn, pockets and all. Many are the poor souls groping in darkness just as you were, and yet while disgusted with the quarreling of sectarians, they are, like you, desiring to be Christians if they only knew the way. And these tracts we hope will reach others and so open their eyes, hearts, doors and pockets, to preach the gospel in the regions beyond them, and to sound out the word of the Lord. One such little tract, costing half a cent, or a cent, has frequently done more real service for God and man, than was *apparent* after the holding of some general meeting at a cost of perhaps $100 for preachers and their expenses, and twice as much for the trouble, loss of time, and travel of hearers. And yet some persons and preachers seem to be so strangely blind to their *own* interests, that they are afraid to stir up people to scatter tracts, for fear it will take a few cents that would otherwise go into the contribution box for them. Now it is true they are *poor* enough, but every man reached by a tract will help to push the car, and the more help the faster it goes. But, says one, "Support preachers." Yes, certainly, nevertheless hundreds of times an ill-timed sermon has done more hurt than good, and yet it cost as much to pay the man's fare on the cars to give him a chance to define his "position," deliver his "message," or to hammer "the churches," or to sow "tares," and errors among his brethren, as it would to have scattered from one hundred to five thousand tracts; which, if they had been *good* ones might have done some good,—could have done no harm,—would have gone where the preacher could not go,—preached when he had left, and it may be brought forth fruit after he and his "position" or "message" were dead, and buried, and forgotten. So much for that.

Here is another letter, Oct. 7, '59:—

"I enclose $1.10 for a Bible and some tracts. I would like to see explained in the *Crisis*, the meaning of the following passages: John 3: 13; Luke 16: 23, and 23: 42. I should like to have you or some of your preaching brethren come in this vicinity and hold meetings, as I think we need light. I sometimes feel as if I ought to speak, but being a sinner myself you know it would not answer. Remember me to God in your prayers, as I desire to find the way to Christ. I oft times feel that I would like to be baptized. I think that there might be a great deal of good done here if some one could only start it. Can you not do something for this place in the name of Christ? L."

Yes. I can do *something*. I will send you tracts to scatter. Then you talk with the folks about hearing some more on the same subject, and see if you can get a hall, a church, a school-house, or a kitchen, to preach in. Then send me word how to get to you from Providence or from New York, and then pray about it, and if I can feel it *duty*, and can get *time*, I will come, and if not, if I can find some one else who is willing to go and not scatter more tares than wheat, and who can preach for nothing and find himself, I will send him along forthwith. Now you go right to Jesus and tell him you want to serve *him*. Then you confess to the world that you mean to be on the Lord's side, and God will bless you. Then try to do all the good you can. May God guide you by his counsel.

I have not time to give a full exposition of your passages now. John 3: 13 illustrates the unbelief of men. As much as to say, "I have told you of earthly things, which all may and hundreds have witnessed and experienced; and if you do not believe these, how can you believe, when I tell you of heavenly things, which no one has seen but me? If you cannot [illegible] about earthly things, [illegible] confirmed by men, [illegible] you will not believe when I tell you heavenly things. [illegible]

ed into heaven and seen them, and consequently no man could confirm my statements with his testimony.

Luke 16: 23 is usually admitted to be a parable. I am free to confess I do not know what all of it means. There are several expositions of it. One is that of those who believe it a literal fact, but who believe that spirits of wicked dead men are rapping spirits. How the rich man should be kept and tormented when he might have been out turning over tables and chairs, I have not seen explained. I think as a *parable* it teaches something different from what lies on the *face* of it; as the parable of the *sower* teaches something besides sowing; and that of the *lost sheep* teaches something besides sheep-keeping. Neander, the great German scholar, says the *point* or *moral* of the parable is, "The invincible *unbelief* of the Jews." "If they believe not Moses and the prophets neither will they believe though one rose from the dead." Hence in the parable their father Abraham is represented as reproving them. Several persons perhaps think themselves fully competent to explain the passage. Prof. Hudson's tract on it is very valuable. But I am not able to comprehend the whole of Jesus' teachings. Christ is wiser than I.

As to Luke 23: 43, some of the Greek manuscripts put the comma after the expression to-day, instead of after *thee*; thus connecting the *time* with the making of the *promise*, rather than the *fulfillment* of it. There are several strong reasons why this appears to be correct, which I have not now time to state. Study your Bible. Learn all you can, and may God bless you.

Bro. O. R. L. Crosier writes from Michigan:—

Bro. Grant or Hastings:—Would it meet the minds of the friends furnishing 'Tracts for the West' to send us some? Probably more good could be done at and about Grand Rapids than in any other *one* place in Michigan. There are several preachers of us, all wide awake,—others rather dozy, and a large number of first rate brethren scattered about. Almost any quantity of good tracts could be used judiciously, and doubtless would do much good. I wish brethren East who have means to spare could see what we see every week. If they have sympathy with Christ, they would do something to give those hungry souls the bread of life."

You shall be remembered in the distribution, Bro. Crozier, if the Lord will. I could not get the tracts ready in season for the Conference. The Eastern brethren will some of them do all they can. They are not rich, and they have not the great prairies of the West to dig bread from. Their living is much more expensive than it would be there. Many of them do not own a foot of land, and some of those that do are not much better off; but they will help. And then there are some others that have no bigger hearts, but rather larger purses,—they will help too. Only let the preachers at the West "*stand up for Jesus*," and not, like some, deny the Lord that *bought* them; let them preach a practical and vital christianity, and we at the East will stand by them till we split the last biscuit, and given them the biggest half. God bless you, Bro. C. Remember "auld lang syne." May God's work spread *grandly* and *rapidly* about *Grand Rapids*.

Oct. 12th. Bro. D. writes:—

"I had the loan of the *Crisis* on the 8th of this month. It is dated Sept. 21st. I saw by that that you are trying to raise $1000 to send tracts to the West. I send you $5 towards it. . . I do hope you will meet with good success in your undertaking. Your well-wishing brother, D."

So much for lending one copy of the *Crisis*. It will do to lend another, I think. Brethren, that "*Crisis*" might do more good if it had a few thousand more subscribers. Who will get them? We want *that* as a regular medium of communication, while the little tracts go digging like sappers and miners away under the strong fortifications of error and sin. "God speed the right!"

A sister, who has lived at the West, writes:—

"Oct. 11th. My heart has thrilled with joy at the success the Western cry of 'Come over, or send us help,' has met with, and yet there is room for others to contribute, if it be but little,—that little may do a great amount of good. My *heart* is in the work, if nothing else; yes, I have long considered it a *greater cross not* to work for my Master than it used to be *to* work, when I had naught to hinder but my proud heart, and my excuse was I had but one talent. And oh, how wicked! that I should virtually say my Father was an *hard Master*, requiring more of me than he had bestowed upon me."

Sister, if there *first* be a willing mind, it is accepted according to that you have. Thanks be to God, that through the dark and thorny path Israel's Shepherd has at last learned you to hear his voice and follow him.

"O to be brought to Jesus' feet,
Though sorrows bring me there!"

A sister from Ill. writes for

"Something that will be useful to distribute in a Bible class. We have one here composed of—(no matter about the *names*, you know,) and non-professors. I was highly pleased when I read of your proposed plan of publishing tracts to distribute in the West. I have been very anxious to do something, but have not been able as yet. When I get the *Crisis*, I am anxious to know what has been done in this department. I sent a couple of dollars to Bro. Grant last spring, and got a few books, and [illegible] them I hope would [illegible] to [illegible] [illegible]

have received the doctrine of the resurrection, life through Christ alone, and the destruction of the wicked. Many others are calling for more light! more light! Now, Bro. H., if you are able (I know you are willing,) to send me some tracts to be distributed among a poor, but intelligent people, who are anxious to know the truth as it is in Jesus, I will faithfully discharge my duty in the fear of God, praying that it may be to you bread cast upon the waters, and to them a *light* to guide them to the kingdom of our soon coming King. There is a large field here, all white and ready for the harvest; but laborers are few. The enemy is continually sowing tares in the field, whose fruit is Spiritualism and infidelity. There is one man here who has been an advocate of infidelity for many years, who is now rejoicing in the hope of the resurrection of the dead, and has publicly professed, and understandingly put on, Christ by baptism by hearing the word explained to him in its true light. Yours in Christ."

Thus goes the battle at the West. Let us push it. You shall have some tracts, sister. Your Bro., H. L. Hastings.

Providence, R. I.

For the Crisis.

"Don't Give up the Ship."

This is the world-renowned sentence which the dying Lawrence uttered; and it was worthy of that hero, whom admiring foe and mourning countrymen revere alike. It is a noble sentiment, and in itself a host. Figuratively, I adopt the resolve—I wont give up the ship—or in other words, I wont give up the sailors, without whom the ship would be of little service. The Lord helping me, they *shall* have tracts, even had I to wait a year in gathering funds to print them. The enterprise is not a "*speculation*;" and those who assist will have their reward, besides the pleasure, if required, of helping to cast the bread of life upon the waters of the deep. The money may come slowly, but come it will, I have no doubt, and we shall give to the lips of the bravest men, the cup of the living truth for which thousands of them are thirsting.

Since my last, I gratefully acknowledge the receipt of one dollar each from Mrs. C Warner, Ore Hill, Conn.; R Boston, Milton, Mass.; C. H Sutton, Manayunk, Pa.; and 50 cents from G. A. Lewis, Plymouth Hollow, Ct. I thank you, my dear friends, in the name of the seamen, and entreat others to help this noble cause.

Jno. F. Cotton.

Correspondence.

From Eld. Wm. Sheldon.

Bro. Grant:—Since my last letter to you, I have been scattering the truth in different localities. On the 27th of Sept., I left my home, in company with Eld. Teeple, to go to Conference. On our way thither we stopped at Utica, Minn., over an hundred miles from my residence, to hold a meeting of days. Our congregations were not large till Sunday, but the meetings were appreciated by those who were in attendance. Eight sermons were preached in that town, three by Eld Teeple, and five by the writer. Elds. C. L. Page and W. Sweet were present. On Sunday evening we sat down to the Lord's table. It was a good time. Here let me say that I always observe this ordinance in Scriptural style; that is, eat the supper at *supper time*, not at dinner time; surround a *table* as our Master did, using *unleavened* bread.

At the close of this meeting we proceeded on our way to the Annual Conference, where we greeted many "friends of Jesus," and enjoyed a glorious meeting. Although this conference is yet in its infancy, it already numbers fourteen ministers, and a goodly number of churches, with a fair prospect of a speedy and generous addition of both ministers and churches.

At the commencement of conference, I arranged to begin a meeting on the 10th of Oct., at the Court House in the village of Viroqua. At the time appointed, preached my first sermon in the Court House to a good congregation of interested listeners. But at the solicitation of the Springville friends, the meeting was adjourned to that place, thinking that the interest awakened there by the conference should be followed up. Accordingly I commenced laboring in Springville with pleasing success; the interest continuing to deepen among the members of other churches and non-professors, as well as among our own people. However, I had remained in Springville but two days when I received the following note from Viroqua Village, signed by thirteen prominent citizens of the place, among whom were the signatures of the editors of the "*Expositor*," the judge, the registrar of deeds, and several lawyers and doctors:—

"Elder Sheldon:—Dear Sir,—Having heard your sermon delivered in the Court House in this village on the 10th inst., and believing you might accomplish much good here by repeating your efforts,—we, the undersigned, do hereby tender you a cordial invitation to revisit us *immediately* for that purpose. We wait your pleasure. Respectfully."

As these were candid men, not belonging to the nominal churches, and were anxious to know the truth, duty constrained me to announce to them that I would recommence my meetings at the Court House in their village, on the evening of the 15th. We expect that God will do a great work in [illegible]

Bro. Y. Higgins is preaching in this locality, and in the surrounding region. May he be prospered of the Lord. There are a few dear children, in this place, who are alive in the good cause of Christ.

During the conference, and during my subsequent meetings in this village, I have made my home with a respectable and intelligent merchant, Hon. J. R. Savage, an ex-member of the legislature of this state, who is becoming deeply interested in the precious truths of revelation, together with his amiable companion. He has spared no pains to render my home pleasing. His influence has been fully in our favor. May the Lord lead him in the path of obedience.

Friends, who wish me to hold protracted meetings with them, can address me, as formerly, at Castle Rock, Dakota Co., Minnesota; but let such remember that I am too poor to pay my own traveling expenses. I expect to be at home by the first of December next, when I will arrange for another campaign, as an evangelist.

Springville, Wis., Oct. 13th, 1859.

From Sr. A. C. Judson.

Bro. Grant:—Why is it that so many ministers of our faith are congregated in the N. England States? The appointments that are given out in the *Crisis* from week to week, show that a large majority are traveling over the same circuits, in that region, and preaching to the same congregations; while from north, south and west, are continued calls for help,—multitudes of destitute churches, and many lonely christians here and there, who are hungering and thirsting for the dispensation of the word,—who have not, perhaps, heard a gospel sermon for months, or even years.

Now, why is it? Are souls any more precious in New England than elsewhere? or is there a want of self-sacrifice in the cause of Christ among the ministers there? Is there a possibility that there are less hardships, more ease, and better pay there than in other sections, and that "poor human nature" is somewhat influenced by these considerations to induce the fact I have mentioned? Now suppose ten, at least, of the laborers in our Master's vineyard, should leave their comfortable localities in your pleasant region, and answer some of the calls for help in different portions of our land,—would the cause suffer in consequence? Would it not rather be benefited, and God honored?

Married.

In Stamford, Vt., Oct. 29th, by Eld. S. S. Brewer, OLIVER BLANCHARD of Stamford, and SARAH JANE KNAPP of Pownal.

In Savoy, Mass., Oct. 30th, by Eld. Asa Barnes, LEWIS E. SEARS of Hawley, and LUCY STARKS of Savoy.

Obituary Notices.

Died, at Palmer Depot, Mass., Oct. 19th 1859, Betsy Mattison, wife of Daniel Mattison, aged thirty-four years.

Sister Mattison made profession of religion some seventeen years since, at which time she joined the Methodist church. Since then she has ever lived a christian life. During her long illness—her disease was consumption—she was never known to utter a murmur of complaint, but patiently endured all as becometh a meek disciple of Christ. She died in a full belief of eternal life only through Christ at the resurrection.

May the grace of God uphold her husband in his sad bereavement and fit him more fully for a blest reunion in that future life, where parting is unknown.

Bro. A. M. Higgins preached the funeral discourse, and sought to comfort the mourners present by presenting the glowing hopes which the gospel inspires in the christian's heart. O. P. Allen.

Palmer, Oct. 31st, 1859.

Died, in North Haverhill, N. H., Sept. 18th, 1859, Bro. Josiah Osborne, aged fifty-eight years, eleven months, and seven days, leaving a wife and six children.

The subject of this notice was for years a faithful member of the Christian church, but when he heard the glorious news of Christ's coming, he with joy received it. Our brother was one of those that seemed to glory in the cross of Christ, for he bore the yoke so faithfully and constantly, that it seemed to be easy and the burden truly light. Before great and small, at home or abroad, his theme was, to hold up the word of God as our safe guide to the future world, and although a lover of time, and evidences that might show the Savior near, yet his constancy and devotion at the family altar, showed that his religion was not like those that make no effort, only when borne on the wave of excitement. Our brother and his companion were always ready to welcome the servant of God under their roof, to share with them the comforts of this life, (as many can testify) and his religion did not lead him to feast the servants of the Lord and starve the poor beast that carried the messenger of God.

His health began to decline in May last, and in June he took his bed; he continued to fail until he could no longer grapple with disease. But our brother has gone down in full faith in the power of the great Life Giver to ransom him from the power of the grave and to redeem him from death. The writer was with him two weeks before he died, sat up with him, and had the privilege of kneeling in prayer by his side, and hearing his exhortation and counsel to his companion and children, to meet him where the tear of sorrow and grief will never fall, nor parting hand be given.

May the good Lord impart grace to the afflicted widow in this hour of trial; and his Spirit to enable the children to make the necessary preparation, to meet that praying, devoted father in the kingdom of God.

Our brother was carried to the meeting-house in Piermont, where the funeral services were performed, where he had many times assembled with the saints for the worship of God. Discourse by Bro. Wm. Merrill, from Job. 14. 14.

J. G. Smith.

Summary of News.

FOREIGN.

FRANCE.

[Per North America.]

The Paris *Constitutionnel*, in an article signed by the principal editor, in reply to the assertions of the English press that the policy of the Emperor has left a state of political incertitude in Europe, states the aim proposed by the Emperor in the beginning of the war, and compares it with the advantages gained, and accuses the English journals of inconsistency.

The Paris correspondents of the English journals generally indulge in gloomy forebodings.

The writer for the Herald states plainly that the impression gained ground that a rupture between France and England was imminent. Several provincial journals published simultaneously violent articles against England, which are known to have been supplied by a government official. England is warned that the hour of trial approaches which may put an end to her greatness forever.

SPAIN

A Paris journal asserts that a declaration of war by Spain against Morocco has been strongly urged by France.

A Paris letter in Le Nord asserts that Palmerston had declared to the French Ambassador that England would not suffer Spain to occupy both sides of the Straits, and would oppose it by force. The English Cabinet, he said, would make the question an European one.

The London Times is of opinion that any danger to Europe or British possession of Gibraltar, from the Spanish enterprise against Morocco, is absurd, but an attack by France on the independence of Morocco, and an attempt to add its territory to Algeria, would justify the strongest remonstrances on behalf of Europe.

The London Shipping Gazette of the 24th, says: We have reason to believe there will be no war between Spain and Morocco, the Moors having made the required concessions.

Accounts from various parts of Spain, however, continue to speak of great preparations for war with Morocco. Troops are collecting in every part for conveyance to Africa.

ITALY

The Pope had returned to Rome on the 20th. A great crowd assembled on his passage through the city.

The government of Rome had received intelligence that the Bishop of Rimini, and other priests, had been imprisoned, and that the authorities at Pesaro had seen letters from emissaries, inciting to rebellion the provinces now held in submission by Papal troops.

The reports of disturbances at Palermo are confirmed. The conflict between the troops and people began on the 9th, and lasted till the 11. At Bagliera, near Palermo, quiet had been restored, but Palermo was in a state of siege.

The *Giornale di Roma* states that the Pope, the day after his arrival at Castel-Gandolfo, visited the church of the Immaculate Virgin, belonging to the Jesuits, and that all the members of "the fraternity were admitted to the honor of kissing his foot."

CATALOGUE

Of Books and Tracts published by H. L. Hastings, 43 Weybosset Street, Providence, R. I.

The following Books and Tracts I offer for sale as follows:—

Voice of the Church	$1.00
Fables of Infidelity	75
Dobney on Future Punishment (a *few copies*)	75
Spiritualism a Satanic Delusion	40
Ditto paper covers	30
Church Debts	40
Fables of Infidelity	25
The great Controversy between God and Man	60
Tracts on Prophecy (bound)	50
Tracts on Immortality (bound)	50
Pauline Theology	15
The Old Paths	18

Terms.—Sent by mail *post paid* on receipt of the *price*. When sent out on credit, I make a discount of 20 *per cent.*, i. e., I give $10 worth of books for $8.00, to be paid in *three or four months*. I cannot afford to trust out a *longer time* than this.

When persons send the *cash*, I shall make a greater discount, viz., 33 1-3 per cent. So when persons send $8 with the *order*, I shall give them for it $12 worth of books at retail prices, and in that proportion.

Tracts. Those I furnish at the rate of 1600 pages for a dollar. This is *one hundred* pages *more* for a dollar than the American Tract Society, with all their great property and donations allow. Where I send them by mail *prepaid*, I send 1200 pages for $1.00. Where persons send for a single tract, they should send at least three cents for a tract of twenty-four pages, to pay postage and trouble. My list of tracts is quite extensive, and comprises tracts on various subjects, as follows:—

The Church not in Darkness	24 pp
The Last Days	24
The Three Worlds	24
Plain Truths	28
Will all Men be Saved?	24
Ancient Landmarks (6 Nos.)	24
Olive Leaves (6 Nos.)	24
Important Questions (6 Nos.)	24
The New Heavens and Earth	24
A Voice of Warning from the Four Winds	24
The State of the Dead, by Milton	24
The Day of Judgment	12
The Destiny of the Wicked	12
An Outline of the Coast, (with engraving)	12
The Night Cometh	8
Future Punishment	12
Man's Future State	12
The Key of Truth	12
Scripture Searchers, etc.	12
Gems—(poetry)—Brother, shall we meet?	8
Life Insurance (envelope size)	12
Home " "	12
Leaflets for Letters (preparing)	24
Lost, Lost! (envelope size)	8

LANDMARKS—SOLD IN SETTS.

1. The Coming and Kingdom of Christ	4
2. Duration of the Earth	4
3. Hope and Duty of the Church	4
4. The Restitution, by St. Cyril	4
5. A Warning Voice	4
6. Loving Christ's Appearing	4

OLIVE LEAVES—SOLD IN SETTS.

1. Children, love one another	4
2. The One Resting Place	4
3. My Friend	4
4. Wondrous Love	4
5. Abundant Grace	4
6. Go in Peace	4

IMPORTANT QUESTIONS—SOLD IN SETTS.

1. Are you a Christian?	4
2. Why not now?	4
3. Are you Pardoned?	4
4. Do you Pray?	4
5. Are you Saved?	4
6. Are you Safe?	4

SCRIPTURE SEARCHERS.

1. Destiny of the Wicked. 2. State of the Dead. 3. Coming of Christ. 4. Plain Truths. 5. Resurrection. 6. Judgment.

GEMS.

1. Say, brother, shall we meet?	4
2. Say, sister, shall we meet?	4

LEAFLETS.

1. Peace in Christ (envelope size)	4

A new Tract or Pamphlet—"Reasons for the hope that is in me." It will occupy about 50 pages,—large, clear type. Price hereafter.

Bibles of the British and Foreign Bible Society. Minion, references between the verses, $1.50 to 2.25. Nonpareil, marginal references, or references between verses, $1.30 to $2.10. Pearl, references between verses, $1.75. Marginal references, $1.30 to $1.75. Diamond, marginal references, 75 cts. to $1. Bindings, Roan, Calf and Morocco: these make the difference in prices.

Terms for *Bibles* cash *with the order*, as I am not *able* to send them out on credit. 20 per cent. off to those who order ten dollars' worth, i. e., for $8 in cash I send by express $10 worth of Bibles. These prices are very low, much less than those of booksellers generally. I have not all these kind on hand now, but expect to have them in a few days, as soon as they can be imported.

The Englishman's Greek Concordance, $4. Hebrew Concordance, $20. Greek Testament from 50 cts. to $4. Greek Lexicons from $1.25 to $6.25. Hebrew, $1.50 to $10.50. *Cash with order.*

Directions. 1. Write as soon as possible, if you wish Books or Tracts.

2. Do not expect me to send any or *many* except such as are on this list. I sometimes have others, but not always. If you want them, say so, and I will send if I have them; but if not, get them at the Crisis office, and do not expect me to write and hunt them up and send them to you. I have too much to do.

3. Do not make me answer *needless* questions or useless letters. I have not the time nor strength to do it. I write day after day, and still am behind with my correspondence.

4. Tell me where you live, your town, post office, county and state, and sign your name *plainly* to your *letter*, and put your *address under it*. Do not forget this.

5. If you want tracts to scatter, send $1, or $5, or $10, and get a lot. 1600 pages for $1. If you are too poor to pay and want tracts, send in and you can have them free. Send stamps to pay postage if you can, if not, I will do it. Let the tracts fly!

6. Tell how to send the tracts—by mail or express. What express? What is the nearest depot?

7. My address is always Providence, R. I., and my office in Providence is 43 Weybosset street, near the post office, and opposite the Bank of North America, up stairs, in a watch shop with H. W. Pray.

9. After Nov. 10th till Dec. 1st, orders may be sent "care of G. W. Young, Box 3124 New York city P. O." During that time I can be found at 138 Williams St., New York. I want all orders, so far as possible, sent in by that time, that I may fill them and have it done with.

9. Cut out this paper and read it over when you order books and tracts of me.

10. If you want any Greek or Hebrew books, I can get them for you as cheap as any one when in N. Y. I can get you any other books you need. Yours, L. H. Hastings.

Notices, &c.

Notice.

Friends wishing to communicate with the church in River Point, R. I., will please direct their letters to Albert Greene, clerk of the church.

Notice.

There will be a Second Advent Conference held in Worcester, Mass., with the brethren worshiping in Warren Hall, commencing Wednesday, Nov. 16th, at 2 o'clock P. M., to hold over the following Sunday. At this meeting in addition to the usual religious services, there will be a suitable portion of the time occupied in the investigation of doctrinal truths, among which, and not least, will be considered the evidences that exist in proof of the fact that the coming of our Lord is especially near. The brethren in that region, both preachers and lay brethren, are cordially invited to attend as the Lord may direct. The following preachers have declared their intentions to be present, and others are expected: J. Hemenway, J. Billings, J. G. Smith, H. Pratt, C. Goodrich, J. G. Hook.

S. W. Bishop, for the Brethren.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. D. T. Taylor will preach in
Boston (Chapman Hall) .... Sunday, Nov. 13th

Eld. H. Pratt will meet with the brethren in Springfield, Mass., Nov. 13th, where Bro. Otis may appoint.

Eld. G. L. Teeple appoints to preach in
Lanesville, Conn .... Nov. 13th
Painter Hill, Conn., (where Bro. Teeple may appoint) .... Nov. 20th
Will Bro. Teeple meet me at my appointment at Lanesville?

Bro. George Champlin appoints to preach in
Bristol, Ct. .... Nov. 13th
JOHN H. SUTLIFFE.

By request, I appoint to preach as follows:
Irish Row (Ellington) .... Nov. 16th and 17th
Square Pond .... Nov. 18th
and over the following Sunday. Brethren in the surrounding region, please come with warm hearts to this meeting; there is want of strength.
Bolton .... Nov. 27th
L. S. LUDINGTON.

Eld. Wm. Sheldon appoints to preach in [illegible]
[illegible] .... [illegible]
New Britain, Ct. .... [illegible]
Bristol, Ct. .... Nov. [illegible]
Southington Ct. .... Nov. 17th and 18th
Waterbury, Ct. .... Sunday, Nov. 20th

Eld. Jos. Hemenway appoints to preach in
Worcester .... Nov. 13th
Danielsonville, Ct. .... Nov. 20th and 27th

APPOINTMENTS FOR CHESHIRE ST., CT.
S. S. Brewer .... Nov. 13th
S. G. Mathewson .... Nov. 27th
GEORGE MORGAN.

Bro. Joseph Gregory will meet with the brethren and sisters in
Middlebury, Ct. .... Nov. 25th
Prospect .... Nov. 26th and 27th
West Cheshire .... Nov. 28th
(where Bro. Mix may appoint.)
Morris .... Nov. 30th
(where Bro. Canfield may appoint.)
Roxbury, Ct. .... Dec. 3d
Wauramaug .... Dec. 6th

Eld. J. W. Crabtree is expected to preach in
New Britain .... Nov. 13th
T. K. BUTLER.

R. P. Manning appoints to preach in
Dover .... Nov. 13th

L. S. Ludington appoints to preach in
Plymouth Hollow .... Nov. 13th

T. W. Piper will preach in
Meredith Centre .... Nov. 11th
Danbury .... Sunday, Nov. 13th

Bro. J. K. Bellows will meet with the brethren in
Cheshire St., Ct .... Nov. 13th

Business Matters.

To Correspondents.

Eld. T. M. Preble's P. O. address is Concord, N. H.

M. B. Dewey.—The Book Asher is not to be had.

M. E. Potter.—We prefer not to publish the verses. They are long, and being of a personal nature entirely, would only interest the few.

Aaron B. Andrews' P. O. address is Danbury, Fairfield Co., Conn.

Eld. D. T. Taylor's P. O. address is Worcester, Mass.

D. A. Jones.—Sr. W. Pratt's P. O. address is Southbridge, Mass.

Cash Receipts.

Nov. 4th.—Preachers' Aid Society.—Isaac Ewell, $5.00. Chas. H. Sutton, Manayunk, Pa., $4.00. To Nov. 7th, $77.00.

R Stertevant 228, T W Haskins 223, D S Wilkins 213,—50 cts. each.

G W Gross 250, P C Goodale 234, Alv. Perkins 247, R H Dickerson 215, C R Smith 234, E M Mix 241, D A Grant 217, A Burr 234, Mrs. R Price 234, R Andrews 234, S Cooper 237, G W Gorham 260, S Dodge 234, J French 221, W I Pierce 234, L Macomber 212, J Richards 212, H Harrington 234, Mrs. G S Flint 236, Mrs. H Wilson 234, E Potter 241, Mrs. R S Dunning 216, I R Hall 227, E Tyler 234, G A Lewis 242, B Bemis 244, J Brackett 208, C Lewis 234, S Rogers 195, A Lawrence 208,—$1.00 each.

John Smith 234, A G Thomas 230, G French 266, L Wade 256, W Tisdale 261, I Hodkins 260, P I Taylor 219, J W Thomas 234, R L Smith 286, C B Walker 234, Mrs. E Marsh 274, I Ewell 260,—$2.00 each.

W C Ladd 242, Mrs. M Norton 234, Mrs. P S Blood 304,—$3.00 each.

Books and Tracts.—R Stertevant 13 cts., C F Scribner $1.00, O H Mann $1.00, A P Allen $1.00, J Richards $1.00, L I May 13 cts., Dr. A Fuller 75 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred, postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

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[illegible]

The Three Kingdoms: [illegible]

[illegible]

[illegible]

When the tempest o'er us lowers, [illegible]
[illegible] the wayfarer's star?
Jesus, dear Jesus.
[illegible] morning star?
Jesus, dear Jesus.
[illegible] temptation, care and strife,
When the heart with grief is rife,
Who will guide us safe through life?
Jesus, dear Jesus.

Who has pointed out the way?
Jesus, dear Jesus.
That leads to one eternal day—
Jesus, dear Jesus.
Thou alone our guide shall be,
[illegible]
Help us now all sin to flee,
Jesus, dear Jesus.

Who can make the desert bloom?
Jesus, dear Jesus.
Who can raise us from the tomb?
Jesus, dear Jesus.
When that glorious day shall dawn,
[illegible] in a day 'll be born,
And we shall no longer mourn
Thy absence, dear Jesus.

Hasten the time when strife shall cease,
Jesus, dear Jesus,
[illegible] the universal peace,
Jesus, dear Jesus;
Thou shalt then as king preside
O'er thy kingdom far and wide,
Then forever we 'll abide
With thee, dear Jesus.
A. M. Caswell.

Fairhaven, Mass.

For the Crisis.

The Baptism of the Holy Ghost.

CORRESPONDENCE.—No. 4.

My Dear Sister G.:—In my last I had only room to notice the offices of the Holy Spirit, as brought to view in the instructions of Christ, connected with the "promise of the Father." In view of them alone, do we not need the Spirit to sustain these several offices toward us? If so, we too need to "tarry," if not at Jerusalem, at the throne of grace, until, like the disciples of old, we receive the baptism of the Holy Ghost, for without it we cannot be thus comforted, counselled, instructed and guided.

Just before Jesus ascended to the Father, he commanded his disciples to tarry at Jerusalem until they were *endued with power* from on high. This brings to view another office of the Spirit, viz., to impart power, or energy. "Ye shall receive *power* after that the Holy Ghost is come upon you." But why wait for the endowment of *power?* These were disciples of Jesus, they had been chosen out from the world, to perform a special work for Christ. They had left all, and been followers of him in his journeyings; they had received his gospel so far as they were capable of comprehending it, and proclaimed it to others. In the name of Jesus they had cast out devils, healed the sick, and performed various other miracles. What wait they for? What lack they yet?

Behold them as they walk by the way, *disputing one with another* as to which of them shall be the greatest. Any evidence of unsanctified nature hereby evinced? Look at Peter! To-day he boldly declares his faith that Jesus is the Son of God. To-morrow he rebukes that Savior, and declares that what he has testified shall befall him, shall not so be; and is thus reproved by Christ: "Get thee behind me, Satan, (adversary) thou art an offence unto me; for thou savorest not the things of God, but those that be of men." To-day he declares in all the confidence of faith, "*Though all men forsake thee, yet will not I!*" To-morrow he follows the Savior afar off, then with an oath denies all knowledge of him, and all through fear of a servant girl. [illegible] strongly marked vacillations [illegible].

When the box of alabaster was broken, and the costly ointment poured upon the head of Jesus, "his disciples saw it, and had indignation, saying, for what purpose is this waste?" Any workings of the carnal mind here manifested? When certain of the Samaritans refused to entertain Jesus, James and John were for having fire call down from heaven to consume them. Any revengeful spirit in this? So slow of heart were they to understand the mystery of the incarnation and the atonement, that they at one time lost their faith quite, and [illegible] a falling, and when Jesus [illegible] after his resurrection, he upbraided them with their folly and unbelief. [illegible]

[illegible] ambitious, covetous, [illegible] vacillating, fearful and un- [illegible] associated with the Savior, [illegible] to be taken from them, [illegible] something more than [illegible]

[illegible] have received the holy anointing. [illegible] go forth at the present day to preach the gospel to the world, no better qualified by grace—though it may be by education—than were those fishermen of Galilee. They manifest the same infirmities of the flesh—the same vacillations—the same lack of energy and faith.

It is not the Biblical Institute, nor the Seminary, nor College, that qualifies the individual for the work of soul-saving, but the same essential baptism of power—the same tongue of fire—the same "anointing," "sealing," and divine "unction," that descended upon those waiting disciples, gathered together in that "upper room" at Jerusalem. What a transformation it wrought in all their hearts! With what living, energizing power did Peter preach to assembled thousands, the gospel of the Nazarene—the crucified? It was "not with the enticing words of man's wisdom" that he won over three thousand to the faith; no, no! it was the Spirit that demonstrated the word, and sent it home, sharp and powerful, to their guilty hearts!

Has the word lost its former power? Alas! too true! And why? Because not wielded by the hand of the Spirit. Many preach the word very correctly as to doctrine, they accumulate a vast number of passages and arrange them in very systematic harmony, to establish some favorite theory; but while it falls musically perhaps upon the outward ear, it penetrates not the heart, it awakens no slumbering conscience, it reveals no covered sin; it stirs up no feeling of gratitude, adoration, nor love, it kindles no fire upon the mouldering embers, it moves no heart. What is the matter? The bullet is there—the powder is there—but, alas! no spark from heaven's smitten steel is there, to send them home to the heart! But more of this anon.

Yours as ever, M. D. W.

For the Crisis.

Religion.

IS IT PROGRESSIVE IN PRINCIPLE?

It was recently assumed in a sermon before Williams College that "religion is progressive and theology stationary"—that improvements cannot be made upon the theological positions of the early Fathers and councils, but as the distinguished preacher was a representative of the Calvinistic school, we presume that he admits improvement till the day of the learned John of Geneva. To admit his position, is to take the scholastic nonsense of other generations as the best solution of difficulties in divinity, and most harmonious views of worship in any time. What shall we answer to this? It is evidence that a man believes that his own school and church are authentic, however long they may have been groveling, and again, that all the improvements among them are only supposed,—there is nothing really good but what was,—which is to say that inspiration prevails with that body; and that while other people may be religious, and possess a truly progressive system of morals, if not an enlightened mode of worship, they cannot have a Bible theology as the basis of their religious institutions, because they are not bound by the stationary theological platform of a former and fast receding age. The very gist of exclusiveness lies in this assumption, that theology is stationary, and as a succeeding step, the church, which is built upon theology and not upon religion, must be regarded as *infallible*.

The Rev Dr. Bellows, in his sermon at the commencement at Harvard, intimates a New Church movement—a catholic ground of fellowship, or broad church with a ritual, but if the object be to establish a pure church and simple worship,—to exhibit apostolicity itself,—why not go back to the simplicity of the apostles? The apostles do not direct any ritual, they do not bind a man even in form, much less in conscience, to any precise liturgy. We could hail Dr. Bellows as a true reformer, and with many more could unite upon liberal church principles, but who would bear the idea of a new hierarchy? It is denied that this is intended, but how could the plan eventuate else? Man has been considered a religious being—admitted to possess a nature adapted to religion. But this is only shown in the fact that he seeks worship, in which he proposes to propitiate, by which he seems to be aware of religious need, and would secure supply; that supply he finds in the satisfaction of having done that which was demanded; and, dependent upon a gracious providence and care, which his imagination or his faith has secured to him, he feels confident, this much is gained; and in the real fact, the divine providence over the truly devout worshiper.

Now each man's religion is, to him, a heritage; but a heritage sometimes with encumbrances. If a man have no religion, he must be exceedingly impoverished; yes, extremely, absolutely impoverished! For all things else will man surrender before the ancient religious heritage. Each man will value his inheritance in proportion as certain considerations weigh upon him. This fact is no less true in regard to the [illegible] patrimony [illegible] labors and [illegible]

[illegible] from love of gain. Religion [illegible] a great claim in the world, and still may be divided into various classes. Outside of christianity, there are many, even, whose devotion to the modes of worship, which are founded, as we believe, entirely on fables, would shame the languid and frigid homage of the professor of the christian religion, whose great claim for their conceptions of the divine, and manner of approaching divinity, is an ancient and time-honored position, with universal consent. It should be remembered that all idolaters invest the objects of worship with divinity, i. e., divinity is the *ideal*. Hence, as we have said, the *god*, whatever it may be, must be intended to exhibit the conception of divinity; and the worship, of necessity, should be the attempt to approach the *ideal*. The whole, without the light of christianity, is a miserable abortion; but still the best possible production from the sources employed.

Theology is the great bulwark of society, from whatever source and in whatever age. If heathen nations have been bad and deeply depraved with their idolatry, and under the darkness of mythology; it were a grave question—would they not have been worse off without any religion—without any idea of the gods or divinity? The Pagan and Mohammedan, being defective, especially in the great conceptions of Deity, have given but little improvement; yet I must contend that so far as the really *theological* has prevailed, it has been the stay of the social structure, and support of social order. Many heathen have been far from infidel; indeed, the inquiry of philosophical minds with them should naturally lead them to reverence and worship; which, as we must all agree, is the way to faith. Under the christian system, faith comes before enlightened worship, but in the *religion* of christianity generally, worship first. And in the dependence of the young mind upon example for the direction and force of its action, this must almost necessarily be the case, how much more so with the heathen mind, without the authority of revelation! All nations claim authority, in morals and politics, from their theology. In the Jewish, God himself made the social and political structure depend upon the knowledge of himself, which is the true idea in *genuine* theology. But in the religion of the Jews, based as it was upon *knowledge*, and exhibited in certain ceremonies, which, while they gave the credit to the divine wisdom and power, gave distinction to the people who were called to practice the rites and observances, and thus gave them precedence, we have an example of others and as they did, so each will do—they will refer to the great principles of their theology as the authority in their religious system. It is well that it should be so, yet the stationary position results from it. If Christians and even Protestants would not imitate Jews, Pagans and Mohammedans, then the whole civilized world might rejoice, for the Jew, as such, cannot be improved in his theology; his religion arising therefrom, his religion is stationary too. What another dispensation may assert for him is another question. The same is true of a Mohammedan or Pagan. He is mainly the creature of arbitrary circumstances and conditions. He then cannot deviate widely from his original bent. Not so with the christian, from the nature of the influences, and in one word, the whole power by which he, as a believer, is constituted. His position, not being limited by circumstances,—being a *centre stand* itself,—his knowledge of God may continually increase, hence his theology is improved. Then he progresses, not only in his *religion*, but in the apprehension of *the divine*.

Theology is indeed stationary, and religion too, with the classes referred to, aside from christianity, and it is to be feared that it is being made so by many christian sects after the Catholic exhibition of blind zeal, with adherence to the past in all things. Rather in Protestant sects, the effort is to improve religion, give it the true impetus of progression; while the great basis of a scriptural religion—*genuine theology*—would be wrapped in the swaddling bands of infancy—a juvenile giant, lying in the sleep of ages.

W. S. C.

(To be continued.)

For the Crisis.

Notice to the Scattered ones in the West.

I would like to have you send me your address and that of those that you know of, that I may give you a call if I come near you. Those that write, be particular to give me the state of affairs in your place, then I can judge where I am the most needed. I intend to travel the most of this year and hold quarterly conferences in several places, the object of which will be to enter into order, so that brethren that cannot go to the Annual conference may be accommodated with a home within their reach. I expect to start for Howard Co., next month—shall be glad to call and visit all the brethren. I expect to go forth at my own expense, and wish to know of all the pilgrim homes. I am glad that some preachers who have traveled West give the different places and names. I wish others would do so.

[illegible] hear the many inquiries for them, they would start these little preachers. There are many large places that could be reached, and now is the time, when the towns are small, to commence and grow with them. The people emigrate from all sections, with different religious views. Neither one can support their cause, and they will not unite together. We have long prayed for help. We hope now an opportunity has been presented, that you all will take hold.

By the way, I acknowledge those papers sent me by Bro. G. W. Frisbie, Forestville, Ct. Thank you; they are at work. I hope to see more, especially those containing the Minutes of our Conference, so we can let the people know what we are doing.

Peter S. W. Deyo.

Strawberry Point, Iowa.

"Thy Word is a Lamp unto my Feet." Ps. 119: 115.

How glorious the light that around us is beaming,
Our hopes, O how cheering, our prospects how bright!
What radiance from God's blessed word now is gleaming
On the path of the pilgrims who walk in the light.
Time's darkness and shadows are fading—are ending!
Before the bright day-star in glory ascending!
The glow of the morning through heaven is extending!
'Tis guilding the mountains and banishing night.

We come from a world that is lying in darkness,
For sin hath cast round it her mantle of gloom,
No tongue can portray half its terrible blackness,
'Tis cheerless and dark as the shades of the tomb;
Yet still midst the darkness and gloom so uncheering,
The light brings to view our blest Savior's appearing,
It tells of the kingdom of heaven that 's nearing,
It gladdens the pilgrims with prospects of home!

Then, pilgrims, whilst traveling this journey so dreary,
We'll praise Him who gave us his word as a light,
In this we'll rejoice, though we're downcast and weary;
'T will guide us the remnant of this far-spent night
We'll heed the monitions that by it are given,
While o'er time's rude billows by tempests we're driven,
Be guided by it to the kingdom of heaven,
There know the fruition of glory and light!

H. L. H.

For the Crisis.

Take Care of Your Reputation?

Certainly you ought, reader, or rather let God take care of it. What is a man or woman without a good reputation—a reputation for probity, honest integrity, uprightness of purpose, a wish and will to do good and communicate?

"A good name," says Solomon, "is rather to be chosen than great riches." Careful, prayerful caution, should be evermore, not to injure our reputation by thought, word or deed. Give no just cause of offense to any one. "Provide things honest in the sight of all men." "Do nothing through strife or vain glory." Beware of officiousness and self-conceit. Do your utmost to gain a patient and profitable hearing, that God may be glorified. A man with a lost reputation, what can he do for God, to benefit his fellow men? "Confidence in an unfaithful man is like a broken tooth, and a foot out of joint."

While we lay infinite stress upon the value of a good reputation, we do not fear of losing it, by declaring *all the words of this life*, by being "in season and out of season," by reproving, rebuking, exhorting with all long-suffering and doctrine—by doing our *whole* duty—"Stand for Jesus" *everywhere*—face the foe. The sure way of losing a good reputation, is by stooping and crouching, bowing and scraping to a man-fearing, time-serving policy—shrinking from declaring boldly God's whole truth, come life, come death. "He that saveth his life shall lose it."

God never pledges Himself to take care of our reputation, save in the discharge of our duty, except we honor him by a faithful, *unflinching* adherence to every known precept. "Them that honor me will I honor." Beloved reader, do you wish a good name, imperishable—a reputation unsullied, evermore? "Confer not with flesh and blood." Speak out, cry aloud, spare not, hold up your head; look the enemy full in the face; fight the good fight, clear your skirts of blood. Suffer not sin to rest upon your neighbor. "Stand for Jesus, and Jesus will stand for you." Go forward, stem the current—"follow on to know the Lord." "Be steadfast, unmovable, always abounding in the work of the Lord."

Very many lose their reputation by fearing to lose it. Look at the false prophets, false priests, the Scribes, Pharisees, hypocrites, who tithed mint, anise and cummin, and "omitted the weightier matters of the law—judgment, mercy and faith!" who loved the praise of men more than they did the praise of God! Where now their good reputation? And where the good reputation of those at the present day who follow in their steps?

"The memory of the just is blessed: but the name of the wicked shall perish." Whoever lost a good reputation by being faithful, bold in the cause of God? Did Moses, Joshua, Elijah, Daniel, Nehemiah, Paul the apostle? Did Luther lose his good reputation by his holy boldness, in fighting against the "Mother of Harlots"? Did Whitfield, Wesley, Bunyan, Baxter, lose their reputation by their faithfulness, [illegible] self, and swinging loose on God? Did the beloved Dudley Tyng lose his good reputation by opening his lips wide for the dumb? For this very thing his name is embalmed forever and ever in the memories of the blessed! Has the beloved Cheever, of our own city, lost his good reputation by standing boldly for Jesus on the auction block, and in the prison house? His name will be had in everlasting remembrance, with that of Wilberforce, and Clarkson, while his opposers and slanderers will sink into oblivion! "The righteous shall be in everlasting remembrance." Reader, are you seeking a good reputation? Stand boldly for Jesus then.

"When the retinue of heaven
Shall in matchless grandeur come,
And the countless hosts of mortals
Stand to hear their final doom—
Jesus smiling—saints rejoicing—
You will then be welcomed home!"

D. F. N.

New York.

Selections.

Workers.

Most of the great and beneficent operations of nature are silent. How quietly the sun diffuses his beams of genial light and heat. How gently does the dew distill upon the earth; in the morning its pearly drops adorn the fields and moisten the thirsty earth: but so imperceptibly have they gathered, that no one can hardly tell how or whence they came. But their service is none the less appreciated on this account. So in all the various departments of nature. Most of its processes are so silent and hidden that few know or comprehend them. They are known almost wholly by their results.

So in society, it is not always or generally those who make the most noise that accomplish the most. The practical worker has little time or disposition for boasting and pretension. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.' It is very easy for some to talk and boast of their plans. Persons of an ardent temperament and strong imagination can easily get up almost anything on speculation. But practical people very soon understand the difference between planning and executing. Ardent and enthusiastic men are often very useful in carrying forward an enterprise, doing much to infuse life and vigor into the less hopeful. But they can rarely be trusted to plan any new work.

In our school days, we recollect hearing of a professor in the natural sciences, who used to make a great display of his experiments beforehand. He would tell his class of the wonders he was about to bring to their view, and so raise their expectation to a high pitch. On the trial he often failed, and only got a laugh on him for his pains. Our old professor was a plain, practical man, and remarkably successful. He would never promise anything, often warned us of failure, yet scarcely ever failed. Thus his experiments pleased us, and more than satisfied our hopes. We have often made the comparison, and reflected that this is very much the way of the world. Those who boast and promise most, usually bring the least to pass, while the still, earnest, patient worker, often unobserved, brings out the mightiest results, and ere we are aware, has obtained a most noble and enduring reputation.

What the ministry, the church, and the world want is *workers*. There is a vast amount of work to be done, and it must be done little by little, a grain at a time. It cannot be wrought in the mass. True, we must take large and extensive views, there must be liberal and comprehensive plans. But these must be executed step by step, action by action. Another thing is essential. Do one thing at a time. It is great folly to be perpetually devising new schemes—leaving one half finished to commence another, and so complete nothing. Undertake nothing without first counting the cost, when commenced, earnestly persevere until the work is done. Then you may be ready to enter on another. In this way you turn what you do to the best account, and insure success."—*Morning Star*.

Family Music.

Yes! there is music all around us
If we only list awhile,
And there is beauty every where,
The home of childhood to beguile.

Music, as well as the reading of our language, should be taught in every family, in every school and seminary. Its beautiful results are many.

1st. Singing improves the voice, takes away harshness, sweetens its tone, and gives it greater compass.

2d. Singing improves speaking.

3d. Singing refines the taste, elevates the affections, improves the heart, assists devotion.

4th. Singing is a delightful, interesting and profitable part of worship—especially domestic.

5th. Singing is an element of power.

Parent, teach your children to sing, commence early. Teach them to sing hymns of praise, of a pure and elevated character.

A more delightful scene cannot be presented this side of heaven, than when parents, with their sons and daughters, surrounding the domestic circle, devoutly unite their voices in sacred song.

"Domestic happiness, thou only bliss
Of Paradise that has escaped the fall.
—*Golden Rule*.

Riding a Hobby.—The Archbishop of Dublin tells of a horseman, who, having lost his way, made a complete circle; when the first round was finished, seeing the marks of horses' hoofs, and never dreaming that they were those of his own beast, he rejoiced, and said, "This, at least shows me that I am in some track." When the circuit was finished, the signs of travel were doubled, and he said, "Now, surely, I am in a beaten way;" and with the conclusion of every round the marks increased, till he was certain that he must be in some frequented thoroughfare, and approaching a populous town; but all the, while he was riding after his horse's tail, and deceived by the track of his own error. So it is with men that ride a hobby.

[illegible]

[illegible] "Thus, saith your Heavenly [illegible]."

For the Crisis.

Diet—The Ministry.

"To the law and the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

The usual word in the Greek Scriptures for meat is *Broma*; (that which is eaten; and derived from Brosko, to eat,) and is used interchangeably with the most precise of all terms, to express the distinctive idea, of "*flesh*."—Rom. 14: 15–21; 1 Cor. 8: 1–18. Another word is Trophe, from a word to nourish, and embraces the usual food eaten at that time. Of course, it included animal food, almost universally eaten throughout the whole range of Patriarchal, Prophetic and Apostolic times.—Matt. 8: 4; 6: 25; 10: 10; John 4: 8.

Note I. This food—flesh—was allowed by Jehovah—created "to be received with thanksgiving."—1 Tim. 4: 3. Nay; it was ordained and most solemnly sanctioned by God, as an essential part of Patriarchal and Mosaic worship. "The Passover" was a feast on *flesh*. It was one of the holiest of all memorial services among God's chosen people.

Note II. Abraham, the father of the faithful, the friend of God, ate flesh. He *killed a calf* to feast his celestial visitants! Thus did other godly worthies.

Note III. Jesus and his holy apostles "ate the Passover"—ate flesh—the sacrificed lamb.

Thus the purity of their persons—the efficiency, spirituality, and success of their ministry did *not* depend on their abstinence from animal food. They ate for nourishment. They ate what God appointed. They were sustained like other men, in their most *spiritual* approaches to God, by flesh that had been "salted with salt" and offered in sacrifice.

It is then a great mistake to assume for ourselves or others any "*spiritual* gift" on the ground of abstinence from what God has "appointed to be received with thanksgiving!" Abstinence on the ground of prudence and of christian charity is acceptable.—Rom. 14: 15; 1 Cor. 8: 13. But no dietetic rule that reflects on the goodness of God, or the holiest habits of his most honored servants, or that "puts a stumbling block in the way of the disciples," can be christian or even humane, because—

Note IV. It is the distinctive character of the false teachers whom the Holy Ghost saith should arise in Rome and the Romish earth—inclusive of the whole apostasy—that they should "forbid to marry and *command to abstain* from meats."—1 Tim. 4: 1–5. This is a bad place to put ourselves in—the company is bad too. Let us avoid it.

Note V. Christ's first miracle made water into first rate wine. John 2: 11–23. The apostle enjoins *wine* on a worthy minister as a drink instead of water, in a case of infirmity.—1 Tim. 5: 23. There is *no* reverse command from God—no miracle where wine was converted into water, as if water could be better than wine in all cases to clergymen.*

It has been my privilege to preach and reason of "righteousness, temperance and the judgment to come," but never to "go beyond the word of the Lord," as if God and the history of all the holy of all dispensations could be at fault!

Note VI. The Essenes and other anchorites at the first advent, the Monastics of Rome and of modern times, are not taken up into the catalogue of worthies with Abraham in Hebrews 11. History and holy scripture harmonize here.

The conclusion is, that we may eat wholesome food—"whatsoever is set before us, asking no questions, as the Holy Ghost" hath directed. Other "spirits" make other rules. Where christian charity demands abstinence from things even lawful, it is reasonable, right and acceptable to God. Amen. Monkery has no place in christianity.

J. B. C.

* Of course the writer is not to be understood as advocating the habitual use of wines.—Ed.

Change of Clothing.

Change of clothing is a subject of vast importance, because, being injudiciously done, it has cost the life of thousands. One of the best, most useful, and humane men in our country, respected and admired at home and abroad—Abbot Lawrence, of Boston—brought on the illness which prematurely terminated his life by an injudicious change of clothing. Rachel, the great *tragedienne* of modern times, attributed the sickness which cut short her life to the same cause, on the occasion of going in the cars from New York to Boston. The general rule for daily changes should be to put on additional clothing the very moment we are sensible of a feeling of chilliness, irrespective of the time of day, or night, or season, or year. But, on the other hand, it is always hazardous to lessen the clothing for warmer weather, at any time during the day. Many lives will be saved if it be made a standing regulation never to diminish the amount of clothing after having first dressed in the morning; change to a cooler dress for warmer weather on the morning of the succeeding day. Persons are generally too eager to put on lighter clothing as spring advances, and on the coming of summer. It is safer, and more philosophical to regulate the heat by the eating, and let the clothing remain the same until the spring is fully established, [illegible] arrived, for in the latitude of New York [illegible] fire is sometimes very comfortable on the first day of June, and families very greatly err in removing grates and stoves from the general room at an [illegible] [illegible] condition for hours, together on an unexpectedly cool morning, rather than the summer arranged fire-place or stove should be soiled with ashes and coal, thus running the risk of giving a chill to some less robust member of the family, which may cause a sickness of weeks and months following. The same inconsideration and fear of trouble [illegible] postpone the convenience of fire-making until late in the fall, and rather than have a bright cheerful fire the very first fall morning that is cool enough to make fire agreeable, they will sit shivering in the prim parlor for hours, in shawls and overcoats, or blankets piled on their laps. Shame on us for thus tampering with glorious good health, for thus inviting spirit-breaking and body-destroying disease.

Wearing flannel is another most important subject. It is worn next the skin winter and summer for the purpose of regulating the heat of the body, and preventing the effects of those sudden changes between in and out-doors, which are necessary to most persons in following the daily avocations of life. Woolen flannel is worn for this purpose because it is a "non-conductor," least calculated of any ordinary article of clothing to transmit heat, to carry it from one thing to another; that is to say, it takes a long time for a particle of heat to travel from one side of a blanket to the other; therefore, we say that flannel confines the heat to the body, "it keeps us warm," keeps the warmth about us in cold weather, and in very hot weather keeps the greater heat on the outside of us. Thus, in our changing climate, it aids in keeping the temperature of the body the same, and should be generally worn by all children, old, and weakly persons all the year. A much thinner article should be worn in summer. That the changes as to the feeling of heat and cold are less severe in connection with the "non-conductor," woolen flannel, than as to other articles, called conductors, may be tried any moment by placing the hand on a blanket, and then on a piece of cotton sheeting, or Irish linen, or an article of silk, for in all these things we must appeal to our own convictions from actual experience, rather than to the philosophical argument. Still, it is always gratifying to the reflecting to understand the reason of things, as it aids to their remembrance and is a stimulus to their observance. Flannel next to the surface has another important advantage, its fibres are sticky, they irritate the skin, and each one, by its constant titillation, induces a redness not quite so apparent to the eye as the intolerable itching which it causes in some, is evident to the senses when a garment is first put on. The effect of this irritation, as physicians term it, is to draw the blood to the surface as certainly as a scratch of a pin, or the application of a blister plaster, but in a more moderate way, and the keeping of blood toward the surface is the health and the life of all. It is when it tends inwards that the wheels of the complex machinery are clogged, and men begin to die. As long as blood can be kept freely and fully on the surface, there is no death by disease.

But since the incessant application of an irritant tends at length to make the skin callous, hard, unfeeling, the flannel should be removed on retiring at night, and a cotton garment worn so as to give the skin rest during sleep, thus aiding sound repose. This should be done for motives of personal cleanliness, that by throwing the flannel over a line or on the back of a chair, it may have a thorough airing, and thus by shaking it well in the morning, before putting it on again, it may be dry, fumigated, clean, with the additional advantage, that if not worn during the night, it is more serviceable during the day, making less clothing necessary, which should be a study, for the more we bundle ourselves up, the more we may, the more is the skin debilitated by the constant enervating warmth and need of ventilation. Thus it is that those who wear a great deal of clothing, and muffle themselves up so very carefully, whenever they put their heads out of doors, are always ailing, the "slightest thing in the world" gives them a cold, according to their own confession, and they are invalids for life. The reader who has been in the habit of sleeping in flannel, and from the statements made, is convinced that a change is wisdom, can do it the first night, the coldest of the winter though it may be, with entire impunity, if for a night or two he is at extra pains to heat his feet before the fire, stockings off, for half an hour, rubbing them with the hands meanwhile, until every part is perfectly dry and warm, and in addition will have an extra cover over the lower limbs. And even if he should take a little cold by the change, persevere resolutely, and the system will soon feel the benefit of the practice.—*Health and Disease*.

☞ Always have your room well ventilated.

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All who wish to receive the Crisis, should, in writing to the office, name their town, county and State in which they reside. [illegible]

[illegible]

[illegible]

When the tempest o'er us lowers,
[illegible]
[illegible] our conqueror's car?
Jesus, dear Jesus.
[illegible] morning star?
[illegible] Jesus, dear Jesus.
[illegible] temptations, care and strife,
When the heart with grief is rife,
Who will guide us safe through life?
Jesus, dear Jesus.

Who has pointed out the way?
Jesus, dear Jesus.
That leads to one eternal day—
[illegible] dear Jesus.
Thou alone our guide shalt be,
[illegible]
Help us your all sin to flee,
Jesus, dear Jesus.

[illegible] make the desert bloom?
Jesus, dear Jesus.
[illegible] take us from the tomb?
Jesus, dear Jesus.
[illegible] that glorious day shall dawn,
[illegible] in a day 'll be born,
And we shall no longer mourn
Thy absence, dear Jesus.

Hasten the time when strife shall cease,
Jesus, dear Jesus,
Send the universal peace,
Jesus, dear Jesus;
Then shalt thou as king preside
O'er thy kingdom far and wide,
Then forever we 'll abide
With thee, dear Jesus.
A. M. CASWELL.

Fairhaven, Mass.

For the Crisis.

The Baptism of the Holy Ghost.

CORRESPONDENCE.—No. 4.

MY DEAR SISTER G.:—In my last I had only room to notice the offices of the Holy Spirit, as brought to view in the instructions of Christ, connected with the "promise of the Father." In view of them alone, do we not need the Spirit to sustain these several offices toward us? If so, we too need "to tarry," if not at Jerusalem, at the throne of grace, until, like the disciples of old, we receive the baptism of the Holy Ghost, for without it we cannot be thus comforted, counselled, instructed and guided.

Just before Jesus ascended to the Father, he commanded his disciples to tarry at Jerusalem until they were *endued with power from on high*. This brings to view another office of the Spirit, viz., to impart power, or energy. "Ye shall receive *power* after that the Holy Ghost is come upon you." But why wait for the endowment of *power*? These were disciples of Jesus, they had been chosen out from the world, to perform a special work for Christ. They had left all, and been followers of him in his journeyings; they had received his gospel as far as they were capable of comprehending it, and proclaimed it to others. In the name of Jesus they had cast out devils, healed the sick, and performed various other miracles. What wait they for? What lack they yet?

Behold them as they walk by the way, *disputing one with another* as to which of them shall be the greatest. Any evidence of unsanctified nature hereby evinced? Look at Peter! To-day he boldly declares his faith that Jesus is the Son of God. To-morrow he rebukes that Savior, and declares that what he has testified shall befall him, shall not so be; and is thus reproved by Christ: "Get thee behind me, Satan, (adversary) thou art an offence unto me; for thou savorest not the things of God, but those that be of men." To-day he declares in all the confidence of faith, "*Though all men forsake thee, yet will not I!*" To-morrow he follows the Savior afar off, then with an oath denies all knowledge of him, and all through fear of a servant girl. [illegible] strongly marked vacillations [illegible]

When the box of alabaster was broken, and the costly ointment poured upon the head of Jesus, "his disciples saw it, and had indignation, saying, for what purpose is this waste?" Any workings of the carnal mind here manifested? When certain of the Samaritans refused to entertain Jesus, James and John were for having fire called down from heaven to consume them. Any revengeful spirit in this? So slow of heart were they to understand the mystery of the incarnation and the atonement, that they at one time lost their faith quite, and gave a fishing, and when Jesus [illegible] after his resurrection, he [illegible] with their folly and unbelief.

[illegible] ambitious, covetous, [illegible] vacillating, fearful and un[illegible] associated with the Savior, [illegible] taken from them, [illegible] something more than [illegible]

[illegible] Galilee. They manifest the same infirmities of the flesh—the same vacillations—the same lack of energy and faith.

It is not the Biblical Institute, nor the Seminary, nor College, that qualifies the individual for the work of soul-saving, but the same essential baptism of power—the same tongue of fire—the same "anointing," "sealing," and divine "unction," that descended upon those waiting disciples, gathered together in that "upper room" at Jerusalem. What a transformation it wrought in all their hearts! With what living, energizing power did Peter preach to assembled thousands, the gospel of the Nazarene—the crucified? It was "not with the enticing words of man's wisdom" that he won over three thousand to the faith; no, no! it was the Spirit that demonstrated the word, and sent it home, sharp and powerful, to their guilty hearts!

Has the word lost its former power? Alas! too true! And why? Because not wielded by the hand of the Spirit. Many preach the word very correctly as to doctrine; they accumulate a vast number of passages and arrange them in very systematic harmony, to establish some favorite theory; but while it falls musically perhaps upon the outward ear, it penetrates not the heart; it awakens no slumbering conscience, it reveals no covered sin; it stirs up no feeling of gratitude, adoration, nor love; it kindles no fire upon the mouldering embers, it moves no heart. What is the matter? The bullet is there—the powder is there—but, alas! no spark from heaven's smitten steel is there, to send them home to the heart! But more of this anon.

Yours as ever, M. D. W.

For the Crisis.

Religion.

IS IT PROGRESSIVE IN PRINCIPLE?

It was recently assumed in a sermon before Williams College that "religion is progressive and theology stationary"—that improvements cannot be made upon the theological positions of the early Fathers and councils: but as the distinguished preacher was a representative of the Calvinistic school, we presume that he admits improvement till the day of the learned John of Geneva. To admit his position, is to take the scholastic nonsense of other generations as the best solution of difficulties in divinity, and most harmonious views of worship in any time. What shall we answer to this? It is evidence that a man believes that his own school and church are authentic, however long they may have been groveling; and again, that all the improvements among them are only supposed,—there is nothing really good but what was,—which is to say that inspiration prevails with that body; and that while other people may be religious, and possess a truly progressive system of morals, if not an enlightened mode of worship, they can not have a Bible theology as the basis of their religious institutions, because they are not bound by the stationary theological platform of a former and fast receding age. The very gist of exclusiveness lies in this assumption, that theology is stationary, and as a succeeding step, the church, which is built upon theology and not upon religion, must be regarded as *infallible*.

The Rev. Dr. Bellows, in his sermon at the commencement at Harvard, intimates a New Church movement—a catholic ground of fellowship, or broad church with a ritual; but if the object be to establish a pure church and simple worship,—to exhibit apostolicity itself,—why not go back to the simplicity of the apostles? The apostles do not direct any ritual; they do not bind a man even in form, much less in conscience, to any precise liturgy. We could hail Dr. Bellows as a true reformer, and with many more could unite upon liberal church principles; but who would bear the idea of a new hierarchy? It is denied that this is intended; but how could the plan eventuate else? Man has been considered a religious being—admitted to possess a nature adapted to religion. But this is only shown in the fact that he seeks worship; in which he proposes to propitiate; by which he seems to be aware of religious need, and would secure supply; that supply he finds in the satisfaction of having done that which was demanded; and, dependent upon a gracious providence and care, which his imagination or his faith has secured to him, he feels confident; this much is gained; and in the real fact, the divine providence over the truly devout worshiper.

Now each man's religion is, to him, a heritage; but a heritage sometimes with encumbrances. If a man have no religion, he must be exceedingly impoverished; yes, extremely, absolutely impoverished! For all things else will soon surrender before the ancient religious heritage. Each man will value his inheritance in proportion as certain considerations weigh upon him. This fact is no less true in [illegible]

[illegible] another, from love of gain. Religion [illegible]

[illegible] a great claim in the world, and still may be divided into various classes. Outside of christianity, there are many, even, whose devotion to the modes of worship, which are founded, as we believe, entirely on fables, would shame the languid and frigid homage of the professor of the christian religion, whose great claim for their conceptions of the divine, and manner of approaching divinity, is an ancient and time-honored position, with universal consent. It should be remembered that all idolaters invest the objects of worship with divinity, i. e., divinity is the *ideal*. Hence, as we have said, the *god*, whatever it may be, must be intended to exhibit the conception of divinity; and the worship, of necessity, should be the attempt to approach the *ideal*. The whole, without the light of christianity, is a miserable abortion; but still the best possible production from the sources employed.

Theology is the great bulwark of society, from whatever source and in whatever age. If heathen nations have been bad and deeply depraved with their idolatry, and under the darkness of mythology; it were a grave question—would they not have been worse off without any religion—without any idea of the gods or divinity? The Pagan and Mohammedan, being defective, especially in the great conceptions of Deity, have given but little improvement; yet I must contend that so far as the really *theological* has prevailed, it has been the stay of the social structure, and support of social order. Many heathen have been far from infidel; indeed, the inquiry of philosophical minds with them should naturally lead them to reverence and worship, which, as we must all agree, is the way to faith. Under the christian system, faith comes before enlightened worship; but in the *religion* of christianity generally, worship first. And in the dependence of the young mind upon example for the direction and force of its action, this must almost necessarily be the case; how much more so with the heathen mind, without the authority of revelation! All nations claim authority, in morals and politics, from their theology. In the Jewish, God himself made the social and political structure depend upon the knowledge of himself, which is the true idea in *genuine* theology. But in the religion of the Jews, based as it was upon *knowledge*, and exhibited in certain ceremonies, which, while they gave the credit to the divine wisdom and power, gave distinction to the people who were called to practice the rites and observances, and thus gave them precedence, we have an example of others and as they did, so each will do—they will refer to the great principles of their theology as the authority in their religious system. It is well that it should be so, yet the stationary position results from it. If Christians and even Protestants would not imitate Jews, Pagans and Mohammedans, then the whole civilized world might rejoice, for the Jew, as such, cannot be improved in his theology; his religion arising therefrom, his religion is stationary too. What another dispensation may assert for him is another question. The same is true of a Mohammedan or Pagan. He is mainly the creature of arbitrary circumstances and conditions. He then cannot deviate widely from his original bent. Not so with the christian, from the nature of the influences; and in one word, the whole power by which he, as a believer, is constituted. His position, not being limited by circumstances,—being a *centre stand* itself,—his knowledge of God may continually increase; hence his theology is improved. Then he progresses, not only in his *religion*, but in the apprehension of *the divine*.

Theology is indeed stationary, and religion too, with the classes referred to, aside from christianity; and it is to be feared that it is being made so by many christian sects after the Catholic exhibition of blind zeal, with adherence to the past in all things. Rather in Protestant sects, the effort is to improve religion, give it the true impetus of progression; while the great basis of a scriptural religion—*genuine theology*—would be wrapped in the swaddling bands of infancy—a juvenile giant, lying in the sleep of ages.

W. S. C.

(To be continued.)

For the Crisis.

Notice to the Scattered ones in the West.

I would like to have you send me your address and that of those that you know of, that I may give you a call if I come near you. Those that write, be particular to give me the state of affairs in your place, then I can judge where I am the most needed. I intend to travel the most of this year and hold quarterly conferences in several places, the object of which will be to enter into order, so that brethren that cannot go to the Annual conference may be accommodated with a home within their reach. I expect to start for Howard Co., next month—shall be glad to call and visit all the brethren. I expect to go forth at my own expense, and wish to know of all the pilgrim homes. I am glad that some preachers who have traveled West give the [illegible] of places and names. I wish others [illegible]

[illegible] come this way soon, and if those East could [illegible] would start these little preachers. There are many large places that could be reached, and now is the time, when the towns are easily to commence and grow with them. The people emigrate from all sections, with different religious views. Neither one can support their cause, and they will not unite together. We have long prayed for help. We hope now an opportunity has been presented, that you all will take hold.

By the way, I acknowledge those papers sent me by Bro. G. W. Frisbie, Forestville, Ct. Thank you; they are at work. I hope to see more, especially those containing the Minutes of our Conference, so we can let the people know what we are doing.

PETER S. W. DEYO.

Strawberry Point, Iowa.

"Thy Word is a Lamp unto my Feet."
Ps. 119: 105.

How glorious the light that around us is beaming,
Our hopes, O how cheering, our prospects how bright!
What radiance from God's blessed word now is gleaming
On the path of the pilgrims who walk in the light.
Time's darkness and shadows are fading—are ending!
Before the bright day-star in glory ascending!
The glow of the morning through heaven is extending!
'Tis guilding the mountains and banishing night.

We come from a world that is lying in darkness,
For sin hath cast round it her mantle of gloom,
No tongue can portray half its terrible blackness,
'Tis cheerless and dark as the shades of the tomb;
Yet still midst the darkness and gloom so uncheering,
The light brings to view our blest Savior's appearing,
It tells of the kingdom of heaven that 's nearing,
It gladdens the pilgrims with prospects of home!

Then, pilgrims, whilst traveling this journey so dreary,
We'll praise Him who gave us his word as a light,
In this we'll rejoice, though we're downcast and weary;
'T will guide us the remnant of this far-spent night
We'll heed the monitions that by it are given,
While o'er time's rude billows by tempests we're driven,
Be guided by it to the kingdom of heaven,
There know the fruition of glory and light!

R. L. H.

For the Crisis.

Take Care of Your Reputation?

Certainly you ought, reader, or rather let God take care of it. What is a man or woman without a good reputation—a reputation for probity, honest integrity, uprightness of purpose, a wish and will to do good and communicate?

"A good name," says Solomon, "is rather to be chosen than great riches." Careful, prayerful caution, should be evermore, not to injure our reputation by thought, word or deed. Give no just cause of offense to any one. "Provide things honest in the sight of all men." "Do nothing through strife or vain glory." Beware of officiousness and self-conceit. Do your utmost to gain a patient and profitable hearing, that God may be glorified. A man with a lost reputation, what can he do for God, to benefit his fellow men? "Confidence in an unfaithful man . . . is like a broken tooth, and a foot out of joint."

While we lay infinite stress upon the value of a good reputation, we do not fear of losing it, by declaring *all the words of this life*; by being "in season and out of season," by reproving, rebuking, exhorting with all long-suffering and doctrine—by doing our *whole* duty.—"Stand for Jesus" *everywhere*—face the foe. The sure way of losing a good reputation, is by stooping and crouching, bowing and scraping to a man-fearing, time-serving policy—shrinking from declaring boldly God's whole truth, come life, come death. "He that saveth his life shall lose it."

God never pledges Himself to take care of our reputation, save in the discharge of our duty, except we honor him by a faithful, *unflinching* adherence to every known precept. "Them that honor me will I honor." Beloved reader, do you wish a good name, imperishable—a reputation unsullied, evermore? "Confer not with flesh and blood." Speak out, cry aloud, spare not; hold up your head; look the enemy full in the face; fight the good fight, clear your skirts of blood. Suffer not sin to rest upon your neighbor. "Stand for Jesus, and Jesus will stand for you." Go forward, stem the current—"follow on to know the Lord." "Be steadfast, unmovable, always abounding in the work of the Lord."

Very many lose their reputation by fearing to lose it. Look at the false prophets, false priests, the Scribes, Pharisees, hypocrites, who tithed mint, anise and cummin, and "omitted the weightier matters of the law—judgment, mercy and faith!" who loved the praise of men more than they did the praise of God! Where now their good reputation? And where the good reputation of those at the present day who follow in their steps?

"The memory of the just is blessed: but the name of the wicked shall perish." Whoever lost a good reputation by being faithful, bold in the cause of God? Did Moses, Joshua, Elijah, Daniel, Nehemiah, Paul the apostle? Did Luther lose his good reputation by his holy boldness, in fighting against the "Mother of Harlots?" Did Whitfield, Wesley, Bunyan, Baxter, lose their reputation, by their faithfulness [illegible] God's [illegible] Did the beloved Dudley Tyng lose his good reputation by opening his lips wide for the dumb? For this very thing his name is embalmed forever and ever in the memories of the blessed! Has the beloved Cheever, of our own city, lost his good reputation by standing boldly for Jesus on the auction block, and in the prison house? His name will be had in everlasting remembrance, with that of Wilberforce, and Clarkson, while his opposers and slanderers will sink into oblivion! "The righteous shall be in everlasting remembrance." Reader, are you seeking a good reputation? Stand boldly for Jesus then.

"When the retinue of heaven
Shall in matchless grandeur come,
And the countless hosts of mortals
Stand to hear their final doom—
Jesus smiling—saints rejoicing—
You will then be welcomed home!"

D. F. N.

New York.

Selections.

Workers.

Most of the great and beneficent operations of nature are silent. How quietly the sun diffuses his beams of genial light and heat. How gently does the dew distill upon the earth; in the morning its pearly drops adorn the fields and moisten the thirsty earth: but so imperceptibly have they gathered, that no one can hardly tell how or whence they came. But their service is none the less appreciated on this account. So in all the various departments of nature, Most of its processes are so silent and hidden that few know or comprehend them. They are known almost wholly by their results.

So in society, it is not always or generally those who make the most noise that accomplish the most. The practical worker has little time or disposition for boasting and pretension. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.' It is very easy for some to talk and boast of their plans. Persons of an ardent temperament and strong imagination can easily get up almost anything on speculation. But practical people very soon understand the difference between planning and executing. Ardent and enthusiastic men are often very useful in carrying forward an enterprise, doing much to infuse life and vigor into the less hopeful. But they can rarely be trusted to plan any new work.

In our school days, we recollect hearing of a professor in the natural sciences, who used to make a great display of his experiments beforehand. He would tell his class of the wonders he was about to bring to their view, and so raise their expectation to a high pitch. On the trial he often failed, and only got a laugh on him for his pains. Our old professor was a plain, practical man, and remarkably successful. He would never promise anything, often warned us of failure, yet scarcely ever failed. Thus his experiments pleased us, and more than satisfied our hopes. We have often made the comparison, and reflected that this is very much the way of the world. Those who boast and promise most, usually bring the least to pass; while the still, earnest, patient worker, often unobserved, brings out the mightiest results, and ere we are aware, has obtained a most noble and enduring reputation.

What the ministry, the church, and the world want is *workers*. There is a vast amount of work to be done, and it must be done little by little, a grain at a time. It cannot be wrought in the mass. True, we must take large and extensive views; there must be liberal and comprehensive plans. But these must be executed step by step, action by action. Another thing is essential. Do one thing at a time. It is great folly to be perpetually devising new schemes—leaving one half finished to commence another, and so complete nothing. Undertake nothing without first counting the cost, when commenced, earnestly persevere until the work is done. Then you may be ready to enter on another. In this way you turn what you do to the best account, and insure success."—*Morning Star.*

Family Music.

Yes! there is music all around us
If we only list awhile.
And there is beauty everywhere.
The home of childhood to beguile.

Music, as well as the reading of our language, should be taught in every family, in every school and seminary. Its beautiful results are many.

1st. Singing improves the voice, takes away harshness, sweetens its tone, and gives it greater compass.

2d. Singing improves speaking.

3d. Singing refines the taste, elevates the affections, improves the heart, assists devotion.

4th. Singing is a delightful, interesting and profitable part of worship—especially domestic.

5th. Singing is an element of power.

Parent, teach your children to sing; commence early. Teach them to sing hymns of praise, of a pure and elevated character.

A more delightful scene cannot be presented this side of heaven, than when parents, with their sons and daughters, surrounding the domestic circle, devoutly unite their voices in sacred song.

"Domestic happiness, thou only bliss
Of Paradise that has escaped the fall.
—*Golden Rule.*

RIDING A HOBBY.—The Archbishop of Dublin tells of a horseman, who, having lost his way, made a complete circle; when the first round was finished, seeing the marks of horses' hoofs, and never dreaming that they were those of his own beast, he rejoiced, and said, "This, at least shows me that I am in some track." When the circuit was finished, the signs of travel were doubled, and he said, "Now, surely, I am in a beaten way;" and with the conclusion of every round the marks increased, till he was certain that he must be in some frequented thoroughfare, and approaching a populous town; but all the while he was riding after his horse's tail, and deceived by the track of his own error. So it is with men that ride a hobby.

[illegible] very few beams that are bright all the time.

[illegible] "THUS SAITH THE LORD." [illegible]

For the Crisis.

Diet—The Ministry.

"To the law and the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

The usual word in the Greek Scriptures for meat is *Broma*; (that which is eaten, and derived from Brosko, to eat,) and is used interchangeably with the most precise of all terms, to express the distinctive idea of "*flesh*."—Rom. 14: 15–21; 1 Cor. 8: 1–13. Another word is Trophe, from a word to nourish, and embraces the usual food eaten at that time. Of course, it included animal food, almost universally eaten throughout the whole range of Patriarchal, Prophetic and Apostolic times.—Matt. 3: 4; 6: 25; 10: 10; John 4: 8.

Note I. This food—flesh—was allowed by Jehovah—created "to be received with thanksgiving."—1 Tim. 4: 3. Nay; it was ordained and most solemnly sanctioned by God, as an essential part of Patriarchal and Mosaic worship. "The Passover," was a feast on *flesh*. It was one of the holiest of all memorial services among God's chosen people.

Note II. Abraham, the father of the faithful, the friend of God, ate flesh. He *killed a calf* to feast his celestial visitants! Thus did other godly worthies.

Note III. Jesus and his holy apostles "ate the Passover"—ate flesh—the sacrificed lamb.

Thus the purity of their persons—the efficiency, spirituality, and success of their ministry did *not* depend on their abstinence from animal food. They ate for nourishment. They ate what God appointed. They were sustained like other men, in their most *spiritual* approaches to God, by flesh that had been "salted with salt" and offered in sacrifice.

It is then a great mistake to assume for ourselves or others any "*spiritual* gift" on the ground of abstinence from what God has "appointed to be received with thanksgiving!" Abstinence on the ground of prudence and of christian charity is acceptable.—Rom. 14: 15; 1 Cor. 8: 13. But no dietetic rule that reflects on the goodness of God, or the holiest habits of his most honored servants, or that "puts a stumbling block in the way of the disciples," can be christian or even humane; because—

Note IV. It is the distinctive character of the false teachers whom the Holy Ghost saith should arise in Rome and the Romish earth—inclusive of the whole apostasy—that they should "forbid to marry and *command to abstain* from meats."—1 Tim. 4: 1–5. This is a bad place to put ourselves in—the company is bad too. Let us avoid it.

Note V. Christ's first miracle made water into first rate wine. John 2: 11–23. The apostle enjoins *wine* on a worthy minister as a drink instead of water, in a case of infirmity.—1 Tim. 5: 23. There is no reverse command from God—no miracle where wine was converted into water, as if water could be better than wine in all cases to clergymen.*

It has been my privilege to preach and reason of "righteousness, temperance and the judgment to come," but never to "go beyond the word of the Lord," as if God and the history of all the holy of all dispensations could be at fault!

Note VI. The Essenes and other anchorites at the first advent, the Monastics of Rome and of modern times, are not taken up into the catalogue of worthies with Abraham in Hebrews 11. History and holy scripture harmonize here.

The conclusion is, that we may eat wholesome food—"whatsoever is set before us, asking no questions, as the Holy Ghost" hath directed. Other "spirits" make other rules. Where christian charity demands abstinence from things even lawful, it is reasonable, right and acceptable to God. Amen. Monkery has no place in christianity.

J. B. C.

* Of course the writer is not to be understood as advocating the habitual use of wines.—ED.

Change of Clothing.

Change of clothing is a subject of vast importance, because, being injudiciously done, it has cost the life of thousands. One of the best, most useful, and humane men in our country, respected and admired at home and abroad—Abbot Lawrence, of Boston—brought on the illness which prematurely terminated his life by an injudicious change of clothing. Rachel, the great *tragedienne* of modern times, attributed the sickness which cut short her life to the same cause, on the occasion of going in the cars from New York to Boston. The general rule for daily changes should be to put on additional clothing the very moment we are sensible of a feeling of chilliness, irrespective of the time of day, or night, or season, or year. But, on the other hand, it is always hazardous to lessen the clothing for warmer weather, at any time during the day. Many lives will be saved if it be made a standing regulation never to diminish the amount of clothing after having first dressed in the morning; change to a cooler dress for warmer weather on the morning of the succeeding day. Persons are generally too eager to put on lighter clothing as spring advances, and on the coming of summer. It is safer and more philosophical to regulate the heat by [illegible] and let the clothing remain the [illegible] until the spring [illegible] and then [illegible] arrived, for in the latitude of New [illegible] are is sometimes very comfortable on the [illegible] first day of June, and families very greatly err in removing grates and stoves from the general room at an [illegible] [illegible] condition for hours together on an unexpectedly cool morning, rather than the summer arranged fire-place or stove should be soiled with ashes and [illegible] thus running the risk of giving a [illegible] less robust member of the family which may cause a sickness of weeks and months following. The same inconsideration and fear of trouble [illegible] and convenience of fire-making until late in the fall, and rather than have a bright cheerful fire the very first fall morning that is cool enough to make fire agreeable, they will sit shivering in the [illegible] for hours, in shawls and overcoats, or blankets piled on their laps. Shame on us for thus tampering with glorious good health, for thus inviting spirit-breaking and body-destroying disease.

Wearing flannel is another most important subject. It is worn next the skin winter and summer for the purpose of regulating the heat of the body, and preventing the effects of those sudden changes between in and out-doors, which are necessary to most persons in following the daily avocations of life. Woolen flannel is worn for this purpose because it is a "non-conductor," least calculated of any ordinary article of clothing to transmit heat, to carry it from one thing to another; that is to say, it takes a long time for a particle of heat to travel from one side of a blanket to the other; therefore, we say that flannel confines the heat to the body, "it keeps us warm," keeps the warmth about us in cold weather, and in very hot weather keeps the greater heat on the outside of us. Thus, in our changing climate, it aids in keeping the temperature of the body the same, and should be generally worn by all children, old, and weakly persons all the year. A much thinner article should be worn in summer. That the changes as to the feeling of heat and cold are less severe in connection with the "non-conductor," woolen flannel, than as to other articles, called conductors, may be tried any moment by placing the hand on a blanket, and then on a piece of cotton sheeting, or Irish linen, or an article of silk, for in all these things we must appeal to our own convictions from actual experience, rather than to the philosophical argument. Still, it is always gratifying to the reflecting to understand the reason of things, as it aids to their remembrance and is a stimulus to their observance. Flannel next to the surface has another important advantage; its fibres are sticky, they irritate the skin, and each one, by its constant titillation, induces a redness not quite so apparent to the eye as the intolerable itching, which it causes in some, is evident to the senses when a garment is first put on. The effect of this irritation, as physicians term it, is to draw the blood to the surface as certainly as a scratch of a pin, or the application of a blister plaster, but in a more moderate way, and the keeping of blood toward the surface is the health and the life of all. It is when it tends inwards that the wheels of the complex machinery are clogged, and men begin to die. As long as blood can be kept freely and fully on the surface, there is no death by disease.

But since the incessant application of an irritant tends at length to make the skin callous, hard, unfeeling, the flannel should be removed on retiring at night, and a cotton garment worn so as to give the skin rest during sleep, thus aiding sound repose. This should be done for motives of personal cleanliness, that by throwing the flannel over a line or on the back of a chair, it may have a thorough airing, and thus by shaking it well in the morning, before putting it on, again, it may be dry, fumigated, clean; with the additional advantage, that if not worn during the night, it is more serviceable during the day, making less clothing necessary, which should be a study, for the more we bundle ourselves up, the more we may, the more is the skin debilitated by the constant enervating warmth and need of ventilation. Thus it is that those who wear a great deal of clothing, and muffle themselves up so very carefully, whenever they put their heads out of doors, are always ailing, the "slightest thing in the world" gives them a cold, according to their own confession, and they are invalids for life. The reader who has been in the habit of sleeping in flannel, and from the statements made, is convinced that a change is wisdom, can do it the first night, the coldest of the winter though it may be, with entire impunity, if for a night or two he is at extra pains to heat his feet before the fire, stockings off, for half an hour, rubbing them with the hands meanwhile, until every part is perfectly dry and warm, and in addition will have an extra cover over the lower limbs. And even if he should take a little cold by the change, persevere resolutely, and the system will soon feel the benefit of the practice.—*Health and Disease.*

☞ Always have your room well ventilated.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Longing for Rest.

Come, Savior, quickly come,
And take thy people home
With thee to rest!
Long thou hast absent been,
O, come to earth again,
Thy saints to bless!

Fain would thy waiting bride
Be seated near thy side,
No more to roam;
She would thy glory see,
And live and reign with thee,
In thy blest home!

She has been waiting long,
And thou hast been her song
By night and day,
Until thy glorious light
Breaks in upon her sight,
She'll watch and pray;

Knowing that her dear Lord,
According to his word,
Will soon appear;
Hailing with joy each sign
That speaks in tones divine—
Jesus is near! R. M. F.

West Killingly, Ct.

For the Crisis.

The Golden Symbols.—A Discourse.

BY ELD. O. R. FASSETT.

"This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4: 6.

II. *The means to be employed, or influences furnished the church for the accomplishment of her work on earth*, are evidently the preaching of "*the word of the Lord*" through the agency of *the Holy Spirit*. "Preach the gospel," was the instruction of Christ. "Preach the word," was that of the Apostle. The command is one and the same. And "the word of the Lord" preached by the ministry and the churches, with the *unction* of the Holy Spirit, is the appointed instrumentality to enlighten and convert men to God. "No man, when he hath lighted a candle, covereth it with a bushel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." So the Lord never lit up a church or attached her to the word of the Lord,—or the "two sons of oil,"—not to give light; but the very object of their having his word is, to give light; i. e., the church, and not simply the minister:—the "lamps" or the "churches."

There are several things indispensable to the obtaining of a good light.

1. *A perfect lamp.* A broken lamp, or an imperfect one, can be of no use. Broken cisterns can hold no water, or oil.

2. *A clean lamp.* One would not put pure oil in an uncleansed lamp. A lamp must first be cleansed. When once cleansed, it must be kept clean and constantly trimmed while in use, every day, or it will refuse to burn.

3. The lamp must have oil, or some burning fluid. No one could expect a lamp to give light with no combustible material within it. And to burn well it must have pure oil. An impure article may impart light, because there is some oil within; but it will gender smoke and emit a disagreeable odor, because of extraneous ingredients.

4. *A lamp constantly in use* must have an unfailing supply. It may be filled, and in one night all, or nearly so, will be consumed. It must be continually replenished, or its light will go out.

5. *A lamp must have a wick*, to bring the oil in contact with the air, so that the inflammable material within when set on fire, may feed upon the oxygen in the atmosphere. The oil and air must be brought together.

6. *Fire is needed.* A match must be applied and the wick ignited, and as it communicates with the oil in the lamp, then the lamp will burn, until it is quenched by violence.

Six things are also necessary in a church to make her give light to the world.

1. *A perfect church.* One perfect in its organization; scripturally organized, with its proper officers and ordinances; perfect in its discipline and order; for a distracted, broken, and divided church can give no light; for it hold not all the [illegible] oil."

"For where envying and strife is, there is confusion and every evil work." "This wisdom (light) descendeth not from above" (the golden bowl), "but from beneath, and is earthly, sensual, devilish." "Keep the unity of the Spirit in the bonds of peace," if you would hold the golden oil, and give light to the world.

2. *A clean and pure church.* These lamps were "all of gold," and churches must be sanctified by the word, and cleansed by the working of regeneration, and be kept constantly in this pure state to give light to the world. "Be ye clean." "Be ye holy." "Sanctify them through thy truth," was the prayer of our Lord. "And the very God of peace sanctify you wholly," was that of the apostle.

3. *A church must have "oil in her vessel with her lamp."* And pure oil to burn brilliantly in the dark world. "The golden oil" furnished from the "golden bowl" and "olive trees." The light of some churches may be compared to some old lamps, uncleaned, and filled with bad oil; if they burn at all, it is with a dim light, and a bad odor. They are neither sanctified mediums nor have they but little of truth and the Spirit. There are also many lights in our world, the scintillations and sparks of men's own kindlings. "Satan" often transforms himself into an angel of light, and, with blazing theories and "doctrines of devils," lies in wait to deceive. The church of God must have the *Holy Spirit* and *word* in her body to give the "*true light*." And when her "*whole body is full of light, with no part dark*," then she will impart light to the world.

4. *A church must have a constant supply of the holy oil, to give a continued light.* She must be constantly supplied from the "golden bowl" and the "two olive trees"—unfailing resources which are provided. If not continually and daily furnished, her "lamp will go out," and the region will become dark. Some churches shine as do meteors, with sudden, flashing light, and then go out in darkness. They are periodical in giving light, as *comets*, which come and go, frightening some people with their sudden light, and causing levity with others, and the more grave and serious give learned speculations and theories, as moral philosophers, over the anomaly. True churches shine as do the stars, with a continued and steady light, guiding the periled mariner on earth's stormy ocean to the haven of eternal rest.

5. We remarked that "*a wick*" was needed in a natural lamp, to bring the oil in contact with the common air, so that the flame might feed upon it. So the church needs a temple and temple service, by which to communicate her inward light to the hosts. As the light and flame comes in contact with "the common people," who "heard Jesus gladly" and who always hear the gospel with the most interest, it separates them, feeding upon the good, which goes to increase her light and heat in christian zeal, while they are offered up a holy sacrifice to God, and the bad left alone, degenerate and fall to the earth as pestilential vapor, breeding moral death to destroy all around.

6. And lastly, *A church needs the fire.* It is not enough that the fire be latent in the oil in the lamp, it must be set on flame. So with a church, the Holy Spirit and word in her body must be baptized with the outward manifestation of the Holy Spirit, as though *coming direct down from heaven*, and sitting on the countenances and persons of her members; thus lit up as with a heavenly match from on high, then her oil within is consumed for the benefit of the world. Your "bodies must be full of light," and your tongues and countenances set on fire, and then the utterances of divine truth will be signal to the good of the world.

Do we as *a church*, and as *individual members*, hold such relation and union to God, his word, and Spirit, as here symbolized? Are we the golden channels, and the mouth and organ of the Holy Spirit and word of God to the world? Are we "the light of the world?" Let us cry mightily unto the Lord that he will thus make us, that he will send down his Spirit from on high and set on flame the word and Spirit in our body; then thus related and thus baptized, we shall be laborers together with him in adding "precious stones" to the spiritual building, which will ere long be completed with the bringing forth of the "Head-stone thereof with shoutings, crying grace, grace unto it." Remember, this is the word of the Lord,—"Not by might, nor by power, but by my Spirit, saith the Lord."

☞ If you love others, they will love you. If you speak kindly to them, they will speak kindly to you. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasing echo, speak sweetly and pleasantly yourself.

[illegible] person who hates the [illegible]

For the Crisis.

Reasons for Believing the Advent Near.

BY ELD. A. ROSS.

No. II.

In a former article I endeavored to define our position in the prophetic calendar by an exposition of the metallic image. Our object in this is, to show that the event symbolized by the stone smiting the image upon the feet is, the personal advent of Christ and the opening of the dispensation of judgment. I am aware that on this point there is a diversity of opinion; for while all agree that we are in the iron and clay age of the world, many argue that the next great change is to be of a moral nature, and that the political contortions, which have from time to time, since the French revolution, threatened the social interests and quietude of every nation, are the sure precursors of a spiritual millennium, in which the gospel will be universally received, and its principles become the frame-work of every civil code.

But a proper understanding of the present dispensation, its opening, course, and end, will show that impossible. The present divine administration is purely one of mercy, in which God sends his rain upon the evil and the good, he opens wide his hand of beneficence to supply the wants of every living thing wherein is the breath of life, the seasons perform their revolutions with precision, and come laden with tokens of divine love and parental care. He sends abroad his word to sanctify the hearts of his people, accompanied by his Spirit, to enlighten the eyes of our understanding. Well might the Psalmist exclaim, "How manifold are his blessings!" To be sure, the present dispensation is disciplinary, yet, associated with the rod of correction is a merciful design. The punishments inflicted upon cities and nations in the past were of a judicial nature, in which the innocent suffered with the guilty. All these were but hints to the disobedient, that God was a God of justice as well as of mercy, and that justice would at length dislodge itself from mercy's grasp to redress all wrong and pour upon the heads of the impenitent the judgments written.

While mercy is thus performing its work upon the earth, what does the word of God teach us the disposition of the wicked will be, embracing the great majority of the human family? Read Isa. 26: 9, 10, 11.—"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth the inhabitants of the world will learn righteousness. Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness he will deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see; but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them."

We see by the above, although God has lavished his mercies upon the world, the hearts of the children of men are set on doing evil. The past furnishes no argument in favor of man's moral worth; disobedience and apostasy have marked his steps from the beginning. But it may be urged, the future beams with brightness; so it does, to the church; but the sun of this world is to set in obscurity.

In the action of the stone upon the image, no mention is made of a change of character of the statue; it is a blow—a sudden one—a blow which breaks in pieces, destroys, leaves not a trace of the existence of the statue, as it is said—"No place was found for them." The Roman empire—the feet—and with the feet all the rest, disappears. By this one blow the whole is pulverized, destroyed, annihilated, and after this judgment the stone which fell upon the statue becomes a mountain which fills the whole earth.

Did christianity break to pieces the fourth monarchy, or will it be the destroying element of the political governments of our own time? No. Christianity has a mission, but not to destroy. Jesus of Nazareth exhibited a loyalty to the Roman government. He respected its civil claims by rendering to Cæsar the things that were Cæsar's, and enjoined his disciples to do the same.

The design of the gospel is not to overthrow existing governments, but to take out of the Gentile nations a people for Christ's name. The act of destruction which is marked in the fall of the stone upon the feet of the image, by no means represents the grace of the gospel, nor has it any reference to the work which the gospel accomplishes. Besides, it is after the destruction of the statue that the stone becomes a great mountain and fills the whole earth; which signifies that the knowledge of the glory of God, which is to fill the earth, will not be till after the judgment and destruction of the fourth monarchy. But it represents the work brought to view in Ps. 2: 8, 9.—"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Forasmuch as all this is a work of judgment, it cannot take place during the present dispensation of mercy. From one end of the Bible to the other, the event which is to close the present age and open that which is to come, is the coming of Christ. Let us be watching.

For the Crisis.

"Cannot Sin."

"Whosoever is born of God sinneth not; for his seed remaineth in him; and he cannot sin, because he is born of God."

When does this scripture have an application, in this life, or in that which is to come? Since the *birth* here brought to view is connected with *freedom* from *sin*, we might in our haste throw it forward into the resurrection state, and thus relieve our consciences from the obligation of living *without sin* now. I fear there is too much inclination to postpone blessings till the "ages to come." I believe in having something to *do*, *to be*, and to *enjoy*, in this life. It may be that this scripture belongs to us here. We must not put it in the future because we believe the "*New Birth*" is future. The word rendered "born" is sometimes translated "*begotten*." In 1 John 5: 1, it is rendered "born," "begat," and "begotten." In 1 John 5: 18, it is also rendered "begotten," and evidently refers to present experience. In 1 Cor. 4: 15, also Philemon 10, it is rendered "begotten" and had an application in Paul's day, since then it *often* refers to an experience in this begotten state. Why may it not in the passage before us?

But, it is further urged, "the text declares that one 'born of God *doth not commit* sin.' Every body commits sin *now*, therefore the 'birth' must be future." Not too fast, brother. We read also, 6th verse, that "whosoever *abideth* in him *sinneth not*." Are we not to abide in Christ *now*? Yea, it is our only hope. John 15: 6,—"If a man abide *not* in me, he is cast forth as a branch and is *withered*, and men gather them and cast them into the fire and they *are burned*." Hence there must be *some*—if any are saved—who abide in Christ *now*, and will abide, consequently some do not *now* commit sin, for "*whosoever* abideth in him *sinneth not*." Thus far we may have an application of the passage to the *present time*. "But, it says one *cannot* sin because he is born of God. Certainly, it is not impossible for the best christians to sin *now*, therefore it must have a *future* application." Very true, absolutely speaking. If we speak of the *absolute* impossibility of sinning, I doubt whether the text will apply either here or hereafter. I, in my ignorance, question whether it will be absolutely impossible to sin in the *world to come*. That there will be no *sin* THERE, I believe; but why? Simply because it will be *absolutely impossible*? No. This would end all virtue. It may be because there will be no *disposition* to sin, but a controlling delight in serving God. Now as we are to have the future state BEGUN in us, as far as character is concerned, it may be that the apostle John refers to this holy state of mind as being always connected with one "begotten of God," and that he did not speak of the absolute impossibility of sinning, which does not exist *now*, and, I think, *never*. Indeed, the word which he employs seems to indicate as much.

Schleusner renders the passage—"cannot delight in wickedness;" i. e., one who is begotten of God has no disposition, no relish, for sin *while* God's seed remaineth in him, not that he cannot *apostatize*; that would be employing the *absolute sense*, which evidently is not intended.

There are other passages which cannot be taken in the absolute sense. For instance, 1 Cor. 2: 14,—"The natural man receiveth not the things of the Spirit of God: neither CAN he *know* them, for they are spiritually discerned." Taken in the absolute, this would make it impossible for man to know or be taught the things of God; yet we know, by the Spirit's help, he *can* not only *know* them but GROW in the knowledge of them.

How then shall we understand this? The natural man, *as long as he remains under nature alone*, cannot know the things of the Spirit. Again, Rom. 8: 7,—"The carnal mind is enmity against God; for it is not *subject* to the *law* of *God*, neither indeed *can be*." Taken absolutely, it would make it impossible to convert a sinner to God; for it declares the carnal mind *cannot be subject* to the law of God. Now we certainly know, that there is such a thing as bringing into captivity every *thought* to the obedience of Christ." How, then, shall we understand Rom. 8: 7? Why, that the mind, *while* subject to the flesh, *cannot* be subject to the law of God, which is spiritual. If this be true, the reverse is also true; and as one *subject* to the flesh (carnal) *cannot* be subject to the law, so one *subject* to the Spirit (law of God) *cannot* sin (or violate the law.) One passage, therefore, explains the other; one is to be taken in the same sense as the other; and neither of them will bear the absolute force of the letter.

Again. We read that God "*cannot lie*." Considered absolutely, this is not true. If God pleased he could as readily lie as anybody. What do we mean then? That he cannot lie consistently with his character and attributes. So in 1 Jno. 3: 9, the apostle means to say that a christian cannot love sin consistently, or while under the Spirit. We often speak in this way. Suppose it my duty to preach in Bristol, Ct., Oct 30th. Some one comes to me and requests me to preach in Worcester at that time. I reply immediately—"I *cannot*;" not that it is absolutely impossible, but I cannot consistently with my engagement. So the christian's engagements with God are such, he *cannot* sin.

Suppose some one urges me to go and repay vengeance upon my enemy. I say at once, "I *cannot go*, because I am a christian, and christians do not do so." So one begotten of God "*cannot sin*." Paul gives equally as strong meat, when he says we are "dead to sin." A dead man cannot sin. "There is no work or device in the grave whither thou goest." Sin has no power over him there. All its deceitfulness cannot excite one sympathy in a dead man's heart. You may place him in the midst of sin, you may clothe it with all its false charms, he will make not one single effort to engage in it. "Likewise reckon ye yourselves dead indeed unto sin." "How shall *we* who are dead to sin live any longer therein?" The inference is, that if we be "*dead* to sin," we *cannot live* any longer therein—we shall have no relish for it. Thus Paul corroborates the testimony of John, and both have an especial reference to our experience *now*.

Have we the seed of God remaining in us? Is there a darling sin for which we have a relish? When tempted to the least sin, *can* we, *do* we, reply instantly—"I *cannot*?" Let us become so "dead to sin" that we *cannot* "live any longer therein."

H. F. C.

"The Union Movement:"

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 3, 1858.

CHAPTER V.

A meeting of the preachers in the town of *Unity*, May 27th, to discuss the subject of Christian Union. Present, a Baptist, Methodist, Presbyterian, Lutheran, Episcopalian, and a Christian. Prayer by brother M. Brother E. in the chair, and brother L. secretary.

Pres. I have felt a strong determination to bring my church to an acknowledgment of the injustice of their course in depriving me of my support. I yet feel that it ought to be done, but how to do it is the matter.

Meth. Yes, sir, how to do it, is the matter! I have thought the same, but I find that my church is in good solid earnest. I find, too, that they can do as well without my preaching as I can do without their support.

Lu. I am not prepared to admit that I am driven into measures by the withdrawal of my stipends.

Ep. I am not willing to make any such admission either, but I am willing to admit, that having the subject of union forced upon my attention, and having leisure to read upon the subject, and give it a thorough examination, I have seen the evils of division more clearly than ever before.

Bap. Brother E. has expressed my mind pretty fully. Having my salary withdrawn, my pastoral labors being suspended, affording me abundant opportunity to examine the whole premises, I have been led to see things that I never thought of. I felt this at the close of our last meeting, and consequently expressed myself favorable to union.

Chris. Brethren, I have attended the prayer-meetings of the private members of our churches, and I am sorry you could not have all been present to have seen the love, piety, and zeal manifested at these meetings. I am sorry that you were not present to hear them pray for us, in these deliberations, that we might agree upon the scriptural basis for union, unite upon it, and enter into the great work of converting the world to the "one Lord, one faith and one baptism," formerly delivered to the saints! They are already united, and determined never to be separated again, in this world or the world to come.

Pres. I suppose they are making a great show, in repudiating all ministerial authority!

Bap. I was present at their meeting, a few evenings since, and, from remarks in several spirited exhortations, I gathered that they do not repudiate all ministerial authority. They say, that they repudiate *our* authority, because it conflicts with the authority of Christ, and the authority of his apostles. They insist that Christ and the apostles required them to be one—to be perfectly joined together, in the same mind and in the same judgment, and that there be no division among them, and that we interpose our authority, and prohibit them from being one; and, consequently, that they were compelled to repudiate our authority, or the authority of Christ and his apostles. They prefer repudiating our authority, and bowing to the authority of Christ.

Pres. And did you listen to such an imputation and make no reply?

Bap. I did, for I knew of no reply that could be made. I could not deny that Christ and the apostles required them to be one, and that they were willing to yield to the requirement. On the other hand, I could not tell them that we were willing that they should be one. Yet, when I saw them all united in worship, I could not but wish that we were indeed and in truth, one. Beside, the Word of God thundered it in my ears, that the Lord broke down the middle wall of partition between the Jews and Gentiles, and of the two made one new man, so making peace—that there is one body or one church, one Lord, one faith, and one baptism. I thought of the holy prayer of Jesus, for the oneness of believers, and the command of the apostles, to be of the same mind; and, as Peter once said, "What was I, that I should withstand God?"

Pres. They have converted you then! and I suppose you will join Mr. C., and uphold them, in their repudiation of ministerial authority!

Bap. I have not said what I shall do, I do not know that I can, at present, say what I shall do, I desire to do right! What would you, sir, have replied, had you been in my place, when our brethren showed that the authority of Christ required them to unite, and that our authority required them to remain divided?

Pres. What would I have done? Why, sir, I should——I——should have shown that Christ did not mean that.

Bap. That he did not mean what?

Pres. That we should be one in that sense.

Bap. But he prayed that we should be one, as he and his Father are one. The union is the same as that existing between him and his Father. How could you get over it?

Pres. The passage does not mean that.

Bap. What does it mean?

Pres. It means—the Greek—I am not to be caught in the "gull-traps of Campbellism," the fact is—

Meth. Brethren, I do not know why it is, but this subject is a very exciting one. I feel, much of the time, almost afraid to speak, lest I should say something wrong. On the one hand, I agree with Bro. P. that it is intolerable that our ministerial authority should be so trampled under foot; but on the other hand, when I have attended the meetings of our brethren, witnessed the love that prevails among them, the ardor, the zeal, the piety, and the large numbers that attend, I can not but feel the conviction almost like a revelation from God, that the work is of God and that we can not withstand it. And I confess with brother B., that when I have heard these plain passages of Scripture quoted, setting forth the authority of Christ for Christian union, I could scarcely retain my seat. I thought I would reply, but what to say was the difficulty. And now, since this matter has been put before brother P., whom I respect, as a man of decided learning and ability, and he has shown himself incompetent to answer, I begin to suspect that no man can answer. I at first suspected my own ability, but finding brother B. in the same predicament, and now finding that brother P. can make no answer, I am well convinced that no answer can be made. What to do is another thing, but it is no use to try to withstand Scripture. That Christians are required to unite is as certain as that the Bible is true.

Lu. I am well satisfied that the union of the children of God is required by our Savior, and that we can not serve him acceptably, and continue our present unhappy divisions. The truth is, I love men of God wherever I find them, and I desire to be in full fellowship with all the followers of Christ. I love my [illegible] denomination [illegible]

Ep. I fully accord with the sentiments of the brethren just advanced, and am determined, by the grace of God, not only solemnly to pray for the union of Christians, and labor for it, but to look for the basis upon which it rests. It can do no good to maintain division, and I am satisfied that the more of the love of Christ we enjoy, the more interest we shall take in the union of the followers of Christ.

Pres. Gentlemen, you certainly are not looking where you are going. There are a thousand difficulties in the way of our uniting. I am astonished that you have made such concessions in favor of Mr. C. This is just what he has been contending for all the time. He must have converted you all.

Chris. I hope we shall have no appeals to prejudice, to pride nor to worldly ambition. The concessions made, are no more in favor of myself than of you all. Our interest in being right is the same, and our interest in being united is the same. It is as much advantage to each of you as to myself. You all see where we are. We are doing nothing and have been doing nothing, not only since our brethren suspended our support, but for years before, or at least we have been doing nothing that could render us acceptable to the Lord. The cause of this is, not that we have not labored hard, for we have all labored perseveringly. But when one church labored, the others opposed it; when one church pushed forward, others pulled back. The cause is not that we are not talented, zealous, and honorable men, for all admit that we are such. The reason is not that the members are not honorable and devoted. It is not a want of liberality on their part, for they have been liberal. We can accomplish comparatively nothing in our present divided state, though we had the talents of angels, and though our desires were as pure as theirs. We must be engaged in the same cause and co-work with God. We can do this in no way, without standing complete in one brotherhood.

Pres. Who do you think, sir, will come to you and submit to your dictation?

Chris. No one, I presume, and no one is called upon to do such a thing. I am willing to come to the Lord and submit to his dictation, and we had all as well come to him first as last, for we shall have to come to him in the end.

Pres. I know how you speak of coming to the Lord and his dictation, but you always have to explain the Lord's meaning to suit yourself.

Chris. No, sir, you are wrong again; we desire every man to think for himself, and to understand for himself, as he must account for himself to the Lord.

Pres. I, for one, can never adopt your views.

Chris. I have not asked you to adopt my views! We can not unite upon any man's views.

Pres. What shall we unite upon, then?

Chris. We must unite upon Christ, if we unite at all.

Pres. Who will explain Christ to us?

Chris. The apostles. We must receive Christ first, with the whole heart, and when we have received him—not some man's views of him—we must listen to him, and consider who he has authorized to preach him, to explain him, and receive their explanation of him. I ask you not, gentlemen, to give up your consciences, or to sacrifice them, but to exercise them to the utmost extent. I ask you not to receive some dangerous dogma that you can not sincerely accept, but I ask you to receive and act upon great Bible truths that you can not conscientiously deny, when once you look at them. I desire you to have solid truth—pure, heaven-born truth, and nothing but truth. I desire you to believe such truth as professors of religion will be compelled to admit. I wish you not to leave a sure foundation and stand upon an uncertain one, but I desire for us all to unite upon a basis that shall stand unmoved and immovable when all things that can be shaken shall crumble into atoms. We have a Savior that all will have to admit to be the only Savior. We have a book that all will have to admit the best creed—the only infallible creed. We have a [illegible] be regarded as the only [illegible] We have a faith, a [illegible] tism, that will [illegible] most again, I [illegible] sand difficulties [illegible] more substantial [illegible]

☞ Make the right use of [illegible] terday cannot be recalled. [illegible] thou hast no [illegible] thing. [illegible]

The World's Crisis.
BOSTON, NOVEMBER 16, 1859.

For the Crisis.

Work For God.

Those that work for God will [illegible] something done, however small his talent. Tal[illegible] creates an appetite for imitation, and tends to throw into the back ground those working elements of the church that God has always owned and blessed. If we work for God we shall see others encouraged to work in their sphere. The members of a church are the body, or machinery that does the work. Success will follow a working church, and sinners will be converted to God. I have seen in five weeks over twenty resolve to serve God. Glory to God! salvation is free, when we work down [illegible]

Getting up in the estimation of the world is working for ourselves,—that does not pay in God's coin,—takes too much study to do it, and too long to deliver it, and wears out the throat—kills the church, and displeases God, and he wont pay. We must go in more for the old fashion work of God, to please him. Splitting hairs will not quarry rock. Climbing trees will not dig wells. What if Squire Squint-eyes does not like the preaching, and you see two or three converted to God, you make a good change and please God.

Do not try to see how long you can preach. I notice that long sermons do not take as well as you expect. You are deceived. A little shorter and stronger will do double the good. Strive to have some blest in every meeting. Aim at it, work for it, and you will do it. Such the congregation understand, when they do not your long, tedious sermons, as you might expect. The following is good:

"A Tedious Preacher.—Baron Yelverton, when Chief Baron of the Exchequer in Ireland, went to a Lent Circuit, and one of the assise towns happened to be a place of which one of his college cotemporaries held the living; at his own request, the Chief Baron's reverend friend preached the assise sermon. The time being the month of March, the weather was cold, the Judge chilled, and unhappily the sermon long and the preacher tedious. After the discourse was over the preacher descended from the pulpit and approached the Judge, smirking and smiling, looking fully satisfied with his own exertions, and expecting to receive the compliments and congratulations of his quondam chum.

'Well, my Lord,' he asked, 'and how did you like the sermon?'

'O, most wonderfully,' replied Yelverton; 'it was like the peace of God—it passed all understanding; and like his mercy, I thought in would have endured forever.'" Hiram Munger.

For the Crisis.

Missionary Fund.

Bro. Grant:—The *Crisis* now appears to breathe a healthy missionary spirit. The communications upon this subject are more interesting to me than any others. Without flattery, I doubt whether there is any other paper in the country that has taken hold of this subject with more zeal and determination than this. And this spirit is the main spring to christianity. It is what brought Christ from heaven to this lost world, and what has kept a healthy state of religion in the hearts of christians and churches in all ages. Without this they soon settle down into doctrinal and theoretical subjects, which often eat out the life and soul of vital christianity, and leave a dry form of godliness without the power thereof. But let a church or individual get interested in behalf of others, and he has no great desire to dispute or theorize upon doctrinal points.

And while the great event is occupying the attention of the church, let us not forget the sailors, for an effectual door is now opened for sowing the seeds of truth among them; and can there not be something done immediately in their behalf? Why would it not be judicious to organise a society for this purpose? We know the power of united action, and I think some simple plan of co-operation could be established with great success.

My idea would be to have all who are so disposed to join hearts and hands and employ some one to furnish tracts and also see that they are distributed, for the channels through which these little messages circulate do not often reach the sailor. There are Seamen's Bethels in almost every seaport for their benefit, and we seldom see them in any other church. So in order to get these gems of truth into their hands, they must be visited on shipboard, and in the streets, etc. One sailor may carry these glad news to the other side of the globe. Let each be up and doing. Give, and it shall be given to you. Yours,

D. N. Smith.

Private Labor with Sinners.—One of the most effective instrumentalities employed in the conversion of men is the labor of private christians, to persuade them to come to Christ or to bring them to the house of God, where they will hear the gospel preached. This is always a prominent means in operation in every powerful revival of religion. In this way alone can multitudes be reached.—[illegible]

☞ "Patience is a sublime virtue. The [illegible] *private* [illegible]

Gehenna.

Gehenna is a Hebrew, or Syriac word, signifying the valley of Hinnom, and is used twelve times in the New Testament, being rendered hell in every place. It is defined as follows in the Polymiorian Greek Lexicon to the New Testament: "*Gehenna*, properly the valley of Hinnom, south of Jerusalem; once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." Let it be remembered that nothing was ever cast into the valley of Hinnom, or Gehenna fire, for the purpose of preserving it. On the contrary, whatever was thrown there, was put in for entire consumption and destruction. The fire was kept burning there to *consume* the filthy objects placed therein; yet those fires might have been quenched, and a portion of the burning bodies taken from the fire; but in case the fire should be rendered unquenchable, all within its reach must of necessity be consumed. Hence when the Savior would illustrate the final destruction of the wicked, he referred the Jews to the fire in the valley of Hinnom, where they burned up their filth; and to show them that no part of the wicked would be preserved, he says the fire that will burn them is *unquenchable*. This is a very strong expression to denote their entire extinction, and corresponds with all the plain Scripture on this subject. Says the prophet Malachi:—"Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4 : 1. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall *consume*; into smoke shall they *consume away*."—Ps. 37 : 20. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are *burned*."—John 15 : 6. "The tares are the children of the wicked one . . . As therefore the tares are gathered and *burned* in the fire; *so* shall it be in the end of this world."—Matt. 13 : 38, 40. "He will *burn up* the chaff with *unquenchable* fire."—Matt. 3 : 12.

We cannot conceive how any one can believe that human beings will live and be preserved in an "unquenchable fire." For what purpose are they cast into the fire? The Bible answers, to "*burn them up*." How can they be burned *up*, and be preserved entire? The fire either affects them, or it does not. If it has no effect upon them, why is it applied to them? If it affects them at all, what is that effect? If it does not consume them at all, it can produce no pain or torment; but if it does, then in process of time they would be entirely consumed away, as David declares. It involves an absurdity to say men are "burned up," when they are not burned at all, but existing in full strength and vigor.

We are told by theologians that the soul is an "immaterial substance," and that "an immaterial, uncompounded spirit cannot be affected by material fire, any more than it can by frost; it could dwell alike in the sun or in the polar regions." "If God himself has made the soul immaterial, he cannot destroy it by bringing material agents to act upon it. God cannot destroy that which is uncompounded, or divide that which is indivisible."—*See on the Soul.*

Mr. Drew, a very able writer on the immortality of the soul, quoted by Mr. Lee, says:—

"As an immaterial substance has no surface, it is a contradiction to suppose that matter can ever be brought in contact with it. To suppose such a contact *possible*, is to suppose a surface in an immaterial being, which at the same time is excluded by its natural immateriality. Whatever has an *exterior* must have an *interior*, and what has both must be extended. An immaterial substance has *no surface*, and that which has no surface can never be brought into contact with that which has; it therefore follows that the soul must be inaccessible to all violence from matter."

This being true, it follows that *material* fire can never affect the soul, and therefore can cause no suffering, from the fact that it cannot "be brought in contact with it." The soul being "immaterial," with neither "exterior" nor "interior," the attempt to burn it would be equivalent to an effort to consume or destroy *nothing*. If *material* fire cannot affect the soul, how can *immaterial* fire, which has neither "*exterior*" nor "*interior*," *consume* another immaterial thing, that has neither *outside* nor *inside*? If a material fire can never come in contact with an "immaterial substance," because the latter cannot "be extended," how can *two* immortal substances meet? and how can one *burn* and destroy the other? We will leave the reader to solve this problem.

We are glad to turn away from such theological absurdities to the plain teachings of the Scriptures, which declare that man—the accountable being—was made of the dust of the ground," [illegible]

he [illegible] sin he will finally be destroyed," "consumed," "burnt [illegible]." We learn from Peter that God made Sodom and Gomorrha . . . an *ensample* unto those that after should live ungodly."—2 Pet. 2 : 6. Were those cities destroyed by *immaterial* fire and brimstone? If so, we may expect the lake of "fire and brimstone," which is to be employed for the destruction of the wicked, will be immaterial; but we learn that the fire in the "ensample" turned the cities of the plain into "*ashes*." The fire and brimstone that consumed those cities was *certainly literal*, and as this is the "ensample," it follows that literal fire will finally burn up the wicked. This view harmonizes with the statement of the prophet Malachi, in connection with his declaration that they shall be burnt up root and branch. He says the proud and wicked "shall be *ashes* under the soles of your feet." As the fire is "unquenchable," there is no possibility for any part of them to escape unconsumed. Hence it follows that, when the Savior would illustrate to the Jews the future punishment of the wicked, and referred to an *unquenchable gehenna fire*, he used one of the strongest expressions denoting their complete destruction and extinction of being.

If a house should take fire, and one should say, "the fire is unquenchable," none who heard would suppose that the one who made the remark believed the fire would burn *eternally*, but that the house could not be saved from being burnt up. Jerusalem was destroyed in such a fire. Says the Lord, by the prophet Jeremiah, "If ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering into the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall *not be quenched*."—Jer. 17 : 27. The Jews did not hearken to the Lord, the fire was kindled in the temple by the Romans, A. D. 70, and notwithstanding the most earnest efforts were made to save the magnificent buildings, they were burnt to the ground by an unquenchable fire. Is the fire burning now? Eusebius, the father of church historians, speaks of martyrs who were burnt in an unquenchable fire. Does he intend to teach us that they are to burn *eternally*?

We see nothing in the expression, "*pur to asbeston*," the unquenchable fire of Mark 9 : 43–48, to indicate that the wicked will be eternally preserved for unending torture. This "hell fire," or fire of *gehenna*, is employed solely to *burn up* whatever is cast within the sphere of its influence.

We will now give all the examples where the word *gehenna* occurs. The words in *italics* in the following texts are translated from this word.

"Whosoever shall say thou fool, shall be in danger of *hell* fire."—Matt. 5 : 22. "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into *hell*. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into *hell*."—Matt. 5 : 29, 30. "Fear him which is able to destroy both soul and body in *hell*."—Matt. 10 : 28. "If thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into *hell* fire."—Matt. 18 : 9. "Woe unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of *hell* than yourselves."—Matt. 23 : 15. "Ye serpents, ye generation of vipers! how can ye escape the damnation of *hell*."—Matt. 23 : 33. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than, having two hands, to go into *hell*, into the fire that never shall be quenched. . . And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than, having two feet, to be cast into *hell*, into the fire that never shall be quenched. . . . And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into *hell* fire."—Mk. 9 : 43, 45, 47. "Fear him which, after he hath killed, hath power to cast into *hell*."—Lk. 12 : 5. "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of *hell*."—Jas. 3 : 6.

Fort Edward and Sandy Hill.

In company with Bro. S. G. Mathewson, we commenced our meetings at Fort Edward, about the middle of Oct., in the house now occupied by the Presbyterian congregation. This building was erected by the citizens of Fort Edward, for a Union House, and first occupied by the Methodists, who subsequently built another, and offered this for sale, contrary to the instructions in the deed, which specified that it should be used as a *free* house, for all christian denominations. The present occupants (the Presbyterians) were admitted by forcible means, after the Methodists left, some four years since, during which time the two churches have been in law with each other. Last July, Eld. Parry applied for it for our use, for only one evening, at a time when no one else wanted it, but was shut out by the Presbyterians. This dissatisfied some of the citizens and resulted in opening it for our use on our return in Oct., when not wanted by the Presbyterians. We continued our meetings here some two weeks (a week longer than we first intended,) and came to the conclusion that it was the hardest place in which we have ever labored. Not that the citizens were the most openly wicked, but the mass of professors had lived so, that the people had lost their confidence in christianity. Notwithstanding all this, and the strenuous efforts made by the churches to keep people away, considerable interest was awakened, and from small beginnings, the house was finally well filled. Several church members and unconverted persons became deeply interested, and four were baptized in the noble Hudson, which passes through the village.

Monday evening, Oct 31st, we commenced our meetings at Sandy Hill, in Matthews' Hall, about two miles from Fort Edward, where we have continued them every evening till the present time, Nov. 10th. This is also known as a hard place, on account of the poor lives exhibited by many professors. A minister, residing here last winter, was invited to Poultney, for the purpose of breaking up the glorious work at the Stone church, in that place. Considerable interest was awakened by his labors, but did not prove to be very lasting. He has since left Sandy Hill, convicted of great imprudences with the other sex. This, and many other things have caused the people to harden their hearts, and lose their confidence in the religion of the day. In addition to these things, many professors, in company with their ministers, are doing all they can to keep people away from the hall. Yet, notwithstanding all these discouragements, and the great political excitement consequent upon the N. Y. state election, just passed, we have our place of worship well filled, and deep interest is felt by many church members and non-professors. Several have requested prayers, and three were baptized last Lord's day. The work is onward. A church has been formed consisting of fourteen members, and several others are about to join. Proper officers have been appointed, and our better prospects are brightening.

There are some noble hearts in this place, associated with us; who have fully counted the cost, and are willing to buy the truth at any price. They are unmoved by the finger of scorn, and the cry of "infidel." We have rarely seen a better nucleus for the establishment of a true christian church.

Bro. S. G. Mathewson returned home to Ct., yesterday, to arrange his business so as to come back within a week or two, and spend the winter in laboring here and in the surrounding country. His brother, Dr. D. Mathewson, resides in this place, and has become deeply interested in the truths of the Bible. He will probably spend a part of the time during the coming winter, in laboring with his brother in the adjoining towns. Two other promising young men in this vicinity purpose to enter the gospel ministry soon. Praise the Lord for what he is doing.

We have preached two Lord's day evenings in the Baptist meeting-house, at Glens Falls, a flourishing village about three miles from Sandy Hill. We had very interesting and attentive audiences, and were assisted in our exercises by Bro. Eastwood, the preacher in charge. He manifested a christian spirit.

During our stay at Sandy Hill, we have been kindly entertained in Bro. J. Parry's *happy family*, which has suffered cheerfully for the truth's sake, and seem willing to lose all things if they can only win Christ. Bro. Parry was a pastor in the Dutch Reformed church, but has received the "cold shoulder" from his brethren in the ministry, who have cast him out of their number. He is now rejoicing in the truth, thankful for the persecution which has brought him nearer than ever to the dear Savior. He has learned to glory in the cross of Christ. He and two of his daughters were baptized a few days since, and were blessed with sweet peace from our approving Lord. They are resolved to follow Christ through evil as well as good report.

We shall long remember the kindness received at this christian home.

The Six Thousand Years.

It has been the faith of the church in all ages, that the earth would stand in its present state six thousand years, when the great Sabbath of rest would commence, being introduced by the coming of the Lord and the resurrection of the righteous dead.

It was understood by the Jews and primitive christians, that the six days of creation were each typical of a thousand years, making six thousand in all, which are assigned for the time of labor upon the earth in its present state, at the end of which the curse is to be removed, the sanctuary cleansed, the kingdom of God established and given to the saints of the Most High.

Says Rabbi Ketina, "The world endures six thousand years."

Rabbi Manasse says:—"As for my opinion, I think that after six thousand years, the world shall be destroyed; . . . . that there will be no more generation or corruption, and all things by the resurrection shall be renovated, and return to a better condition. . . . . This, out of doubt, is the opinion of the most learned Aben Ezra, who looked for it in the new earth of Isa. 67 : 17."

Rabbi Moses Nachmanides says:—"Man shall be restored in that time, viz., in the days of the Messiah, to that state in which he was before the first man sinned."

Says Rabbi Becai: "In that time the whole world shall be changed for the better and shall return into its perfect and pure state, as it was in the time of the first man, before he had sinned."

Rabbi Simai says:—"The early Jewish church . . . commonly received the opinion that the world was to last in its present state during six thousand years; and that in the seventh millenary it was to be renewed, and all the promises of God made to the fathers, accomplished at that time."

It appears to be the universal faith of the *Jewish* church, that the earth will remain in its present state six thousand years from creation, and then be renovated and restored to its primal state of beauty for the abode of the righteous. Let us look at the testimony of the early *christian* writers. Barnabas, a fellow laborer with Paul, who is denominated in the Scriptures "a good man, and full of the Holy Ghost and of faith," when speaking of the creation and the Sabbath says:—"In the beginning of the creation he makes mention of the Sabbath: 'And God made in six days the works of his hands, and he finished them on the seventh day and sanctified it.' Consider, my children, what that signifies.—'He finished them in six days.' The meaning is this: that in six thousand years the Lord will bring all things to end. For with him one day is a thousand years, as himself testifieth, saying: 'Behold this day shall be as a thousand years;' therefore, children, in six days shall all things be accomplished. And what is that he saith, 'He rested on the seventh day?' He meaneth that when his Son shall come, and abolish the wicked one, and judge the ungodly, and change the sun, moon and stars, then he shall gloriously rest on the seventh day."—*Epistle of Barnabas*, Sec. 14, 15.

Papias, Bishop of Hieropolis, one of St. John's auditors, and a martyr, taught the same doctrine, and also that Christ is coming to reign a thousand years with his saints on earth, in glory, which will be the antitypical Sabbath.

Irenæus, bishop of Lyons, who flourished in the second century, and was a disciple of Polycarp, says:—"In as many days as this world was made, in so many thousand years it is perfected; for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest that the perfecting of those things in the six thousandth year, when anti-christ . . . shall have wasted all things in the world, etc., then shall the Lord come from heaven in the clouds, with the glory of his Father." In speaking of the promise made to the fathers, he says:—"Inasmuch as the blessing promised to Jacob from his father Isaac, was not made good to him in this life, therefore," he says, "without doubt, those words had a farther aim and prospect upon the times of the kingdom, when the just, rising from the dead, shall reign, and when nature, renewed and set at liberty, shall yield plenty and abundance of all things, being blessed with the dew of heaven and a great fertility of the earth, according as has been related by those ecclesiastics or clergy who saw St. John, the disciple of Christ, and heard of him *what our Lord taught concerning those times*."

This appears to be good authority. Irenæus received it from the elders of the churches in Asia, who heard it from John the Revelator, who learned it from Christ.

Justin Martyr, a cotemporary with Irenæus, confirms this doctrine, showing it to be the belief of the early christians.

Cyprian, Bishop of Carthage, who flourished in the third century, and whose "writings are held in great esteem among all the godly," speaks of the Sabbath of rest which is to follow the end of the six thousand years. He also says:—"In the creation of the world seven days were spent, and in those seven days, seven thousand years were figuratively included."

Bishop Latimer observes:—"The world was ordained of God to endure, as *Scripture and all learned men agree*, six thousand years."

Lactantius, who lived in the fourth century, says:—"Because the works of God were finished in six days, it is necessary that the world should remain in this state six ages—i. e., six thousand years." Again, he observes, "Let philosophers know, who number thousands of years, ages since the beginning of the world, that the six thousandth year is not yet concluded or ended. But that number being fulfilled of *necessity*, there must be an end, and the state of human things must be transformed into that which is better."

The learned Joseph Mede says:—"The Jewish Doctors" and "many in every age of the christian church" have adopted the belief "that this world will attain to its limit at the end of six thousand years."

Thomas Burnet says in his "Theory of the Earth," published in London, A. D., 1697, that "it was the received opinion of the primitive church from the days of the apostles to the council of Nice, that this earth would continue six thousand years, when the resurrection of the just and conflagration of the earth, would usher in the millennium and reign of Christ on earth."

We are indebted for the foregoing extracts, to a work by E. R. Pinney, entitled "The Purpose of God."

A question of interest here arises in the mind, how old are we in this dispensation [illegible] of the six thousand years? All [illegible] must terminate [illegible]. According to Archbishop Usher's chronology, the earth lacks about one hundred and thirty-seven years of being six thousand years old, but a mistake is shown in his reckoning for the time of the Judges. He allows but about two hundred and ninety-five years, while Paul says:—"And after that, he gave unto them Judges about the space of four hundred and fifty years, until Samuel the prophet."—Acts 13 : 20. Then it follows that, if Usher's chronology is correct elsewhere, we are as much nearer the end of the six thousand years, as the difference between Paul and Usher. We learn that a distinguished chronologer in Europe claims that he can demonstrate that the six thousand years terminate in less than eight years. Other chronologers have come to the same conclusion. All the signs of the times seem to harmonize with such a conclusion. We see no room for doubt that the end is near, *very near*. Dear reader, are you ready to welcome the Savior back to this world? If not, be entreated to prepare at once. No time now for delay.

A Challenge.

We clip the following from the editorial columns of the *Christian Repository*, a Universalist paper, edited by Eli Ballou, and published at Montpelier, Vt.:—

"We learn that there is a certain 'Elder Grant' who preaches that all will be raised from the dead, but that a part are simply raised up to life for the purpose of beirg tertured or burned up into a state of entire destruction and eternal unconsciousness! We may safely challenge him to prove the truth of any such idea by the language of the Bible. We do not deny that the Bible says much of destruction, etc., but is it subsequent to the resurrection of the soul to immortality? It makes no difference whether man has within him now an immortal soul or not. The question is, are not all to be raised from the dead to a future existence? Are not all who die in Adam to be made alive in Christ? Now we deny that the Bible furnishes the least evidence of the destruction or annihilation of any after they are made alive in Christ."

We would say to our friend Ballou, we accept his challenge, and will endeavor to sustain our position by a Bible argument; providing we can agree upon conditions, such as time, place and the form of question, etc.

Election Riots in Baltimore.

At the late state election in Maryland, there was much excitement, especially in the city of Baltimore, where the rowdies took possession of the polls and prevented many respectable citizens from voting, while others who favored the rowdies were allowed to vote several times. During the day some twenty or thirty were either killed or wounded. Truly, "we have fallen upon strange times." Says the New York *Herald*:—

"The local elements of ruffianism not being deemed strong enough for the work, armed gangs of rowdies from Washington were brought in to their assistance. The consternation and terror into which the whole city was thrown by these proceedings may readily be imagined. The houses of business were closed, and the streets presented all the aspects of a beleaguered town. Everywhere that the reformers showed themselves individually, they were shot at or pursued with drawn swords."

We may well inquire to what are we coming? We know one thing, the Bible declares that "evil men and seducers shall wax *worse and worse*." Facts are abundant to sustain this Scripture.

Harper's Ferry.

The Harper's Ferry insurrection bids fair to result in a very serious conclusion. Says one of our leading journals of the day:—

"The Harper's Ferry affair is, therefore, but the sharp skirmish before the general battle. It would indeed be a very unimportant and contemptible affair if it stood isolated and alone. But it does not so stand. It is the beginning of the end; the first act of war; the first of a series of hostilities, the end of which may be the dissolution of the Union and the division of the country into two or three fragments."

"From all appearances there is only one thing that can prevent this dire catastrophe, which hangs over the Union like two dark thunder-clouds, which are approaching each other and at any moment may explode. Nothing can prevent it but the interposition of the conservative element between the antagonistic forces, keeping them both in check by firmness and discretion, and rallying around itself the public virtue and the patriotism of the country."

"But blood is already shed; civil war is begun, and the Southern journals as well as the Northern, are fanning the flames. Wendell Phillips and the other panegyrists of Brown insist that Harper's Ferry is the Lexington of the revolution of 1859, and will bear to it the same relation in the page of the historian as the event at the little town in Massachusetts bore to the seven years' war of Independence."

"Once the sword is drawn, who can tell where or when it will be sheathed? Never will it be returned to the scabbard till the whole of this fair soil is an *aceldama*—one field of blood."

"The Next Congress will be the most important body that has assembled in the United States for the past fifty years. Its members will be called upon to discuss the present condition of our national affairs, which have lately assumed a very grave, not to say alarming and dangerous phase. The debates of the next Congress may go far to demonstrate whether or not our governmental experiment is a failure, and they will be watched with the [illegible] the whole civilized world."

"Southerners in Virginia are organizing for the purpose of preparing frontier defences against the forays of the Northern invaders, and establishing a system of passports for all travelers crossing Mason and Dixon's line. The times are out of joint, and some terrible calamity is visibly hanging over the destiny of the United States."

"The Crisis in Italy."

This is the heading of the latest news from Italy. All hopes of peace appear to be given up. The battlefield must decide whether the Pope shall longer continue a temporal sovereign. We think the handwriting on the wall will soon declare, "Thou art weighed in the balances, and art found wanting." The hour for rewarding the harlot for her filthy corruption seems rapidly approaching. Says the *London Observer*, Oct., 15th, "*Italian peace is now manifestly impossible without Italian freedom*." The London *Post* says:—"It is almost certain that Romagna will be attacked by the Papal troops. It is also certain that at the first menace of armed intervention in the Duchies, the troops of Garibaldi will sweep before them every vestige of Papal rule." Another writer says:—"Italy remains like an open volcano, ready to pour out the lava of revolution over Europe."

For the Crisis.

The Two-Horned Beast.

BY F. H. BERICK.

It is a well settled principle of prophecy, that a beast symbolizes a kingdom or combination of wicked rulers. This we see in the case of Babylon, Persia, Greece, Rome, and other nations or kingdoms of antiquity, as set forth in prophecy. One beast may symbolize a number of governments, but never less than one. A wild beast, in the Apocalypse, never symbolizes a single man, but a combination of wicked men in the exercise of Civil, Political and Judicial authority. And as no such combination exists without territory, in which and over which to exercise its powers, it becomes necessary, in defining the prophecy, to point to some particular locality or territory over which its authority is exercised. Hence, whatever we interpret this power to be, we may rest assured that it is a body politic; a government or kingdom, as much so as Babylon, Grecia, or any kingdom that has or does exist.

Again. The power of this beast is set forth in the declaration,—"he exerciseth all the power of the first beast." Now the term "*power*" of the "first beast" refers undoubtedly to two things. 1. To the authority received from or through the dragon, which evidently involves certain rights, the use of which constitute him or it an independent government, subsisting by its own inherent qualities, maintaining its own powers, and exercising its own absolute dominion. And 2d, to the exercise of spiritual or ecclesiastical functions, by which he makes war with the saints, causing all dissentients who refuse to worship him to be persecuted. So extensive is his power, that it is said to extend over all "kindreds, tongues and nations." Now when it is said of this two-horned beast that he exerciseth ALL the power of the first beast before him, we are to understand him as referring to a dominion like the first in "*strength*" and "*extent*." It is the political and ecclesiastical elements united.

The time when he, the two-horned beast, exerciseth this power, is, evidently, *after* the deadly wound of the first beast is healed. For as the first beast had power given to him to continue forty-two months, so he must have *exercised* that power during that period, which covers the reign of his successive heads, which power he lost when the seventh head fell. Now in the fall of the seventh head, this two-horned monster is said to exercise ALL the power of the first beast, which he could not have done had not the first beast lost his power. When the first beast lost his power, the "kindreds, tongues and nations" no longer did him homage; hence, when the eighth head *lived*, one of the first acts of the two-horned beast is to command the earth to render the same worship to this *revived* head that was rendered to the beast, his predecessor, during the forty-two months.

One of the acts of this two-horned beast is, he makes an image to the beast that had the wound and did live. Now as an image is not of the same nature as that which it represents, so this image must be distinct from the beast that he represents.

This image was something that could

1. Speak, talk, issue commands.
2. It was, like its contemporary, an object of worship.
3. Had life—political and civil life.
4. Had power to put to death all who refused to do it homage. And
5th. It *exercised* that power.

Such was the creature or offspring of this two-horned monster; hence, during the ascendancy of this beast, a power or government corresponding to this image must exist, and be the creature of this two-horned dragon. As to this particular characteristic of this two-horned beast we may remark [illegible] worship the beast with the wounded head,

that is, the head *after* he comes out of the bottomless pit;

4. It authorizes or is instrumental in making an image.

5. He gives civil and political existence to the image or "image-beast."

6. He causes all classes to receive a mark in the hand or forehead. And

7. He suffers none to buy or sell save those who had this mark.

Now if spiritualism is the two-horned beast, we are led to inquire:

1. When did spiritualism become a kingdom? Where was it organized? Over what territory does it exercise control? The exercise of moral power does not fulfill the prophecy.

2. We have seen that a beast in the Apocalypse symbolizes a political combination; are spiritualists thus combined? If so, when, and where? A mere community of socialists does not make a kingdom.

3. The two-horned beast causes the earth to worship the beast, or the *revived* head. Does spiritualism cause the inhabitants of earth or any part of it to worship France or Napoleon III.? If so, where is the evidence of it?

4. The two-horned beast makes, or constitutes, another government or kingdom similar to, but distinct from, the beast with the wounded head. Has spiritualism done anything of this kind? If so, when, and where?

5. When did it give life or political existence to such a government?

6. When did spiritualism cause all classes to receive a mark in the hand or forehead?

7. Has everybody that buys or sells received such a mark? As certain as spiritualism is the beast, so certain it is that all these items may or must be recognized. It may, however, be objected by those holding the view that the two-horned beast symbolizes spiritualism, that the time has not yet come when this deception has assumed the dimensions indicated in the prophecy by the two-horned monster, but that it is now in its embryotic state, that the mystery of iniquity has merely begun to work, that the seed is in process of germination and will ere long be developed.

Now this may all be so, but if it be true that the power is developing but *not developed*, then *spiritualism* is not as yet, the two-horned beast; and if not, what are we to do with the prophecy in the 16th chap. in relation to the issuing out of the mouth of the two-horned beast or false prophet those demon-spirits, which are said to go forth to the kings of the earth. If spiritualism is the beast, then it is a real government, if it is not, but is going to be sometime in the future, then it is *morally certain* that the time *has not* arrived when the demon-spirit goes forth, for if that that gives birth to the demon is not in existence, how can it be said that the prophecy is being fulfilled—"There went forth a spirit out of the mouth of the false prophet." The spirit is one thing and the source from which it proceeds is another. It were contrary to the rules of interpretation to say that the dragon and the beast are real powers or governments and then assert that the false prophet is an influence or a religion. We have seen, already, that the false prophet, or the two-horned monster that stood before the beast that had a wound and did live, chap. 13, must have been a political power, as much so as his predecessor; and the identity of the two-horned beast and false prophet is too well settled to be disputed by any person well acquainted with the prophecy.

Now with what has been suggested, I see no way to escape the conclusion that, if Spiritualism is, or is to be, the two-horned beast, then to fulfill the prophecy it must be,

1. A government combining the elements of political, civil, and judicial authority.

2. Its power must be as great as that of the ten-horned beast.

3. It must, itself, be an object of worship.

4. It must cause the inhabitants of earth to worship the *revived* beast, which is said to be Napoleon III.—rather partial, I think.

5. It must be instrumental in the creation of another power, called the "image to the beast."

6. It must fix some kind of a mark in the hand or forehead of all earth's inhabitants, except the few who love God or refuse to worship it.

It must prohibit buying and selling to all who do not receive the mark.

Now if Spiritualism answers this description, then it is the beast, and it is beastly enough; but if it does not yet occupy the position of the beast, then,

1. The demon-spirit, chap. 16, that goes out of the mouth of the false prophet, has not gone forth.

2. The kings of the earth are not being deceived.

3. The nations are not in course of preparation for the great battle; and

4. The day of God is not imminent.

Or, if it be near at hand, then,

1. The Euphrates is dried up!

2. The demon-spirits are doing their work!

3. The nations are being deceived!

4. The kings are about gathering [illegible] battle!

5. The [illegible] of Great Babylon is near at hand!

6. The great day of God is imminent! and

7. If this be so, Spiritualism is not, never has been, and never can be the two-horned beast!!

For the Crisis.

Minutes of the N. Ind. and S. Mich. Conference.

[COM. BY ELD. P. B. MORGAN.]

Conference met pursuant to previous appointment Oct. 7th. Dr. R. Willard was appointed to the Chair; L. P. Fox, Clerk. Conference then listened to reports from churches and ministers present. Business Committee: Brn. Seymour, Morgan, Mansfield and Sober.

Oct. 8th. Business committee reported "A Plan of Arrangements" for the organization of Churches and Conferences, which, after a lengthy discussion, was, with several amendments, adopted. Resolutions then passed as follows:—

Resolved, This Conference be known as the N. Ind. and S. Mich. Conference.

Resolved, That while we choose to cooperate according to the "Plan of Arrangements" adopted by this Conference, we will at the same time fraternize with all Churches who take the Bible as their rule of faith and practice.

Resolved, Brn. Seymour, Mansfield and Morgan be appointed a committee to determine upon the place and time of a camp-meeting, to be held the coming summer if time last, in such place as shall best accommodate the Churches of this Conference.

Resolved, We feel it duty as a Conference to exhort our brethren and churches everywhere to continue steadfast in the faith of the Gospel and in the hope of the soon coming of the Lord.

Resolved, The corresponding Secretary be hereby instructed to correspond with the ministering brethren throughout the Western States, with reference to the propriety of having a Conference embracing all the preachers and representatives of Churches who should choose to send of the entire Western States and Canada West, who may wish to meet to take into consideration the general interests of our cause—such as a general plan for the upbuilding of churches, missions, publishing interests, etc. The time and place for such a Conference was suggested to be Tuesday, Jan. 3d, Buchanan, Mich., i. e., if held at all.

Resolved, The following persons be requested to be present and discuss topics as follows, at the next meeting of this Annual Conference:—Moral evil, by P. B. Morgan; the atonement, by Eld. A. N. Seymour; divine institutes, by Eld. S. A. Chaplin; prophecies relating to the present, by O. R. L. Crozier; the destiny of the earth, by D. R. Mansfield; the nature and destiny of man, by Dr. N. Field; revivals, by N. Hornaday; modern Spiritualism, by M. S. Mansfield.

Resolved, Eld. S. G. Mathewson, of Conn., be requested to act as Evangelist and Agent for this Conference the ensuing winter.

According to the "Plan of Arrangements" adopted, the following appointments were made, and the Conference divided into quarterly Conference districts, as follows:—

La Porte District: Union Mills, Bigelow's Mills, Stilwell, and Madeiraville.

Buchanan Quarterly District: Embracing the Churches in Buchanan, Dayton, Niles, Decature, and South Bend.

Hillsdale District: Cambia, Alagansa, Gillead, Burlington, Tekonsha, Jackson Prairie.

Goshen District: Pine Creek, Middlebury, Goshen, Liberty Mills, Bone Prairie, Warsaw, Plymouth.

It was suggested the first Conference of the several quarterly districts be held as follows: *Goshen District*, Dec. 1st, Thursday; *Hillsdale District*, Reading, Thursday, Dec. 15th; *Buchanan District*, Thursday, Jan. 5th; *La Porte District*, Kingsbury, Thursday, Jan. 12th.

Appointments were then made for the year as follows:—Eld. D. R. Mansfield, President; Dr. R. Willard, Vice President; L. P. Fox, Secretary; P. B. Morgan, Cor. Secretary; A. Freeman, Jr., Treasurer.

Resolved, The minutes of this Conference, with our "Plan of Arrangements," be published in the *World's Crisis*.

Adjourned to meet at such time and place as shall be appointed by the Conference Committee.

PLAN OF ARRANGEMENTS.

SECTION I.

Of the Organization of Churches.

1. It is recommended the following or a similar Covenant be entered into by a Church, a record of which, with all the proceedings of the Church at its meetings of business, be kept by a Deacon or Clerk appointed to this end.

2. *Form of Covenant.* In the name of our Lord Jesus Christ we whose names are hereunto affixed, do promise, relying upon Almighty God our Heavenly Father for grace, that whereas we severally desire to form a part of a local and visible Church of Christ in ———, we will receive the Scriptures of the Old and New Testament as our rule of faith, striving in all things to live conformably thereto.

SECTION II.

Of Quarterly Conferences.

1. All Quarterly Conferences should be composed of delegates, and preachers of any two or more Churches of a given region who may wish to unite in forming a Quarterly Conference District. Each Church being authorized to send one delegate for every ten members, or a fraction of one-third less.

2. Each preacher shall make a report of his labors, and the prospect of the work where he labors.

3. Each Church shall make a fair report of its moral and financial condition, prospects, and wants.

4. It shall be the duty of the Evangelist appointed by the Annual Conference to attend and preside at each Quarterly Conference of the district to which he is appointed; confer with the Conference concerning any destitute localities where missionary labor can be profitably bestowed; and also as agent for the Annual Conference and Mission Fund, shall receive such contributions and subscriptions, or pledges, as may be offered to this end.

5. The Quarterly Conference shall also take into consideration the subject of protracted or camp-meetings, Sabbath schools, and any other measures by which the cause of God may be advanced in the locality of its own district.

6. The minutes of the Quarterly Conference should be kept by some one appointed for that purpose;—a digest of which, containing the amount paid for the Conference and Mission Fund, should be sent to the Secretary of the Annual Conference.

7. The Quarterly Conference shall also appoint at its last session before the Annual Conference, delegates to attend the coming Annual Conference. Being one delegate for each Church.* And each Church that may not have had opportunity to associate itself with a Quarterly Conference, may likewise send one delegate to the Annual Conference.

SECTION III.

Of Annual Conferences.

1. The Annual Conference shall be composed of the preachers and delegates of the Quarterly Conference districts within the bounds of the Annual Conference. And it shall require two-thirds of all the members in attendance to form a quorum. And, when desired by five members, may be divided into two parts, composed of Preachers or Elders of one part, and laymen of the other; a majority of each being required for official action on a given question.

2. The Annual Conference shall appoint a President, Vice President, Secretary, Corresponding Secretary, and Treasurer, who shall likewise constitute a standing Conference Committee *ex-officio*, which Committee shall transact any business the Conference may appoint them during the ensuing year—as also any business properly belonging to the Conference and not otherwise cared for.

3. The Annual Conference shall, until the organization of a General Conference, have power to define its own boundaries.

4. The Annual Conference shall hear reports of the Conference Evangelist's labors, Home Missions, Conference Fund Agents, and Tract and Publication Agents.

5. It shall also make inquiries concerning the number, moral character, and standing of the preachers in its connection, and of the progress of the cause represented by the delegates of the several Quarterly Conferences, including the number of Churches, church members, with the Elders and Sabbath Schools thereof.

6. The Annual Conference shall appoint an efficient and circumspect preacher as Evangelist, to labor in such district or districts as shall be appointed him,—to attend protracted meetings, or organize Churches, ordain Elders, and attend the several Quarterly Conferences of the district to which he may be appointed. He shall also superintend all missions, or missionary enterprises appertaining to his district, and as agent for the "Conference and Mission Fund," shall receive the contributions and pledges of the several Churches in his district given to this end,—of all of which, he shall make a faithful report at the ensuing Annual Conference.

In this work, such Evangelist may have appointed him an assistant, when in the minds of the Conference such help is required, or may himself be authorized to call such help to his aid when and as he may deem wise.

7. The Conference shall also appoint or employ such Home Missionaries, Colporteurs, and Tract and Publication agents as it may deem necessary,—who shall also be required to receive collections and distribute publications, as the Conference may appoint them, faithfully reporting the same to the ensuing Annual Conference.

9. The Annual Conference shall establish a fund known as the "Conference and Mission Fund," also a fund known as the "Tract and Publication Fund," which funds shall be sustained by the gratuitous offerings of individuals and churches. The object of the former shall be to sustain Missionaries and Evangelists, and defray the incidental expenses of the Conference. The object of the latter shall be to provide tracts and publications for gratuitous distribution among indigent persons, and in destitute regions.

9. The Annual Conference shall specify the region and boundaries of each Quarterly Conference district, and also the salaries of those whose services it may engage, and see that such persons are suitably compensated for such labor at each succeeding quarter.

10. The Conference Committee (or, after deliberate consideration, four-fifths thereof) shall have power to silence, or suspend any Evangelist, Missionary, Agent, or Colporteur, who may be supposed to have forfeited their moral character, or otherwise rendered themselves incapable of performing the work appointed them by the Conference; official and written notice of which shall be communicated to the several parties concerned. The Committee shall also have authority to appoint others in the stead of such as may be silenced, or such as, by reason of sickness, death, or any other means, cease to answer the ends for which they were appointed by the Conference.

11. The President of the Annual Conference shall attend personally upon the examination of all candidates for the ministry presented to the Conference, and preside in the ordination of such as exhibit the requisite talent, learning, and grace; sign all certificates of ordination; all letters of commendation, and inspect all conference documents designed for publication, attaching his own name with the seal of the Conference thereto; and also see to the carrying out the general rules of the Conference during his official year.

The other officers of the Conference shall perform such duties as usually devolve upon persons filling the offices their several appellatives indicate.

12. Any change in the arrangements as herein contained, shall be effected only by vote of three-fourths of all the members composing the Annual Conference, after such change has been under consideration for the term of one year; except it be by a general Conference, after the organization of which, this provision shall be null and void.

SECTION IV.

Of the General Conference.

1. A General Conference may be formed so soon as churches of two or more States may find it becoming or necessary to form two or more Annual Conferences, providing, such shall be desired by the Annual Conferences.

2. It shall be composed of delegates from the several Annual Conferences, being one to every one hundred members of churches—or a fraction of two thirds—represented in such Annual Conferences.

3. The General Conference shall be organized in the same manner of the Annual Conferences,—and shall be appointed to meet biennially.

4. The object of the General Conference shall be to, (1.) regulate the bounds of the Annual Conferences; (2.) superintend all Missionary interests that do not properly belong to the Annual or Quarterly Conferences; (3.) have the charge of any publishing interests that may belong to the Conference; and, (4.) also have authority to revise or amend the arrangements herewith contained, providing:—

1. The General Conference shall in no case legislate in matters of faith and doctrine.

2. And in no case shall it so change the arrangements herewith contained as to make void the provision for the organization of our churches by covenant,—or that part that provides for the existence of our Quarterly and Annual Conferences.

* Note. It should be remembered that preachers are members of the Annual Conference, as given Vide Sec. III, 1.

For the Crisis.

Richmond Quarterly Conference.

This was a conference that will not be soon forgotten. According to appointment the brethren came in from abroad, Oct. 27th, and during the remainder of the week. They came with a mind to work. The believers in the place were also in good working order, and the Lord gave us an abundant blessing. We have had many excellent conferences in Richmond. Indeed, we never failed to have a good one, but in some respects this seemed the very best we have had. A good work of grace has been going on here for three months past. God has converted several strong young men and women, quite a number of others have been reclaimed from a backslidden state. These were heartily engaged in the work of the Lord, which added much to the meeting. Every meeting seemed to be in advance of the former; so our hearts were constantly enlarged and filled with peace and joy in the Lord. A full faith, and deep interest was manifested for the salvation of sinners. The reports from several places and churches abroad were cheering, giving evidence of persevering faith, and hope, and an increase of believers.

Elders Haggett and Hanscomb were, by some cause, prevented from being with us. Ministers present, were, H. B. Sevey, L. L. Howard, J. Partridge, R. R. York, Dr. N. Smith, I. C. Wellcome, L. Rhodes. We were much gratified to see our beloved Brother Smith among us once more, although in very feeble health. His heart is still full of interest in the great and stirring truths which move us on in our work, yet unable to preach them.

In our business department, Eld. H. B. Sevey was called to the chair. Our plan adopted for evangelizing was presented by the secretary, and aid solicited to carry on the work. Something was contributed by different persons. Conference then adjourned, to meet on the first Thursday in January 1860, at the call of the chairman and secretary, at some place then decided upon.

On Sunday the house was densely crowded with solemn and attentive hearers, who listened to some of the great gospel truths for these last days, preached by Elders Howard and Sevey, and witnessed by others. In the evening several arose for the prayers of God's people. We expect good fruits as the results of this conference. Let us continue to work on until Jesus comes to give us an eternal home and rest.

In behalf of the Conference,

I. C. WELLCOME, Sec.

Richmond, Me., Nov. 1st, '59.

Obituary Notices.

Died, at Hillsborough, Nova Scotia, Oct. 12th, 1859, in the 77th year of her age, my dear mother, MARTHA RICE, the wife of Thomas Rice, Sen., who yet lives to mourn his loss.

My mother raised twelve children, four sons and eight daughters, who are all living, and married, and were present to follow their mother to the grave, her last resting place. Her health was good during the year past, for a person of her age. She was converted when quite young, joined the Baptist church in the year 1843, and ever since has looked with interest for that event. On Sunday eve before her death, we had a prayer and exhortation meeting at her house. She was very happy, and praised the Lord in the presence of all the people. She leaves a large connection to mourn, but not without hope. We therefore are enabled to sing—

Dear mother, we shall see again,
O blessed be the Lord,
For Jesus [illegible]
We read it is his word.

And he shall break the bars of death,
[illegible]
And call the sleepers from beneath
The earth's cold, heavy clod.

The Bridegroom and the Life
Can melt the dear restore,
Bring back the prisoners from the grave,
And they shall die no more.

Then in the Kingdom we shall meet,
On Zion's mountain stand,
And there the friends that once we loved,
And take them by the hand;

And walk the golden streets of bliss
On that immortal shore,
Where sorrow, suffering, pain and death
Are felt and feared no more.

The funeral sermon was preached by Eld. Obed Parker, Baptist minister, from Job 14: 14, who spoke of the Resurrection with interest.

ISRAEL RICE.

Summary of News.

FOREIGN.

Per City of Baltimore from Liverpool the 27th ult.

A large number of wrecks are reported on the English coast, with much loss of life, but no American vessels are mentioned.

Garibaldi issued a stirring proclamation to the Neapolitans. Fighting in Naples is considered imminent.

Paris, Wednesday. The Minister of War has placed material of war at the disposal of the Spanish government, and has declared that the Emperor will support the military operations of Spain in the war against Morocco, in a similar way to those made to Piedmont during the late war.

It is asserted that the Emperor will pay a visit to the King of the Belgians.

Constantinople advices are to the 19th. Four Chiefs of the late conspiracy have been condemned to death. These condemnations had created ferment among the populace, and direct threats of revenge had mysteriously reached the Palace of the Sultan.

The Montenegrins have begun to commit great atrocities against the Turks.

A conspiracy had been discovered at Aleppo, and arrests made there.

Brescia—Tuesday. The Austrians have evacuated five Cantons of the District Gragnano, on the Lago di Marda. The enthusiasm of the inhabitants is great.

Madrid, 24th. Marching orders have been given to the troops, which are to join the expeditionary army against Morocco. Marshal O'Donnell will start at the end of the week. General enthusiasm prevails among the people.

The Constitutionel says that France will not stand the action of England in the Suez Canal affair.

Madrid, Oct. 25. The rumors which have been current concerning a peaceful settlement with Morrocco are without foundation. Two Generals and other officers left this evening.

The Herald correspondent says the tone of the semi-official journals of Paris is daily becoming more acrimonious towards England.

A reactionary plot, got up by Red Republicans and Mazzinians, in league with the Grand Ducal and priestly authorities, has been discovered. The conspirators belong to the upper classes, and possess considerable funds.

In a letter from Napoleon to the King of Sardinia, France demands that the Duchess of Parma be called to Modena; that Parma shall be united to Piedmont; Tuscany be augmented in territory and restored to the Grand Duke; and that the projected confederation and moderate reforms be carried out.

France disclaims the idea of aiding Spain in her expedition against Morocco.

The Zurich Conference had again assembled, Count Karoletz representing Austria. All the treaties, it was expected, would be signed by the Plenipotentiaries in a few days.

It is asserted that the European Congress will take place, with the adhesion of England.

It was expected that Spain would commence offensive operations against Morocco about the 8th inst.

Garibaldi had arrived at Turin, for the purpose of holding an interview with the King of Sardinia. He was enthusiastically received along the route by the people.

[Per Hungarian.]

FRANCE

The Emperor demands that the Duchess of Parma shall be called to Modena; Parma is to be united to Piedmont; Tuscany, augmented perhaps by a portion of territory, to be restored to the Grand Duke Ferdinand; and a system of moderate liberty shall be adopted in all the States of Italy. The Emperor traces the plan of an Italian Confederation, with the Pope as Honorary President, as this increase of his moral influence will enable him to make concessions in conformity with the legitimate wishes of the populations.

The Archbishop of Paris had issued a pastoral note ordering prayers to be put up for the Pope.

THE ZURICH CONFERENCE.

A Zurich telegram of the 26th says: To-day a present took place. It is stated that the three treaties will be signed next week. Count Karolyi, the new Austrian representative, arrived here last evening.

The Florence correspondent of the London Times says:

"I feel convinced that, if ever the restoration of the Central Italian Princes and the recovery of the Legations by the Papal Government are definitely resolved upon, the day in which such an arrangement is carried into effect, no matter by what means, will change these gentle, orderly and civilized communities into as many dens of wild beasts."

EUROPEAN AFFAIRS.—The following is an extract from the letter of an American gentleman, some time a resident in Paris:

"As for Napoleon III., I am by no means disposed, as you intimate, to consider him very selfish, or even any more tyrannical in his government than the character of the French people require. Heretofore, I have occasionally doubted his expressed motives, but his course for the last few months has gone far to make me believe that he wishes and tries to do the best he can; and if he has not accomplished all that was expected of him, it has been on the account of events that he could not control. At any rate, he has humiliated, deeply humiliated, that despicable government of a past age, Austria, and at the present moment Francis Joseph dare no more "cross" the French Emperor, than he dare invade Russia. The late war has sunk Austria almost to a second-rate power, and has placed France at the very head of Continental Europe.

France and Russia now rule supreme.—There are no powers or combination of powers in Europe, England included, that can resist or cope with the allied Empires of Alexander and Napoleon.

How France will finally act in the affair of the Italian Duchies, or in the revolted provinces of Romagna, remains to be seen. My own impression is that the Duke of Tuscany will be restored, but be compelled before that restoration to grant a liberal constitution to his people, and Modena and Parma remain annexed to the Kingdom of Sardinia. Romagna will, I think, finally return to its allegiance to the States of the Church; but not, probably, until the poor old Pope has been compelled to grant many much needed reforms in his secular government.

Although many 'complications' still exist in European matters, I do not think, as some do, that another war will soon take place about Italian affairs. [illegible] has declared war against the Moors, but as this war is [illegible] by England, it will not probably amount to much.

Conference

Will be held in Jersey county, Ill., commencing Nov. 18th, and continuing over the following Lord's day. The brethren can appoint where they judge the cause of truth can best be served. I will spend the following week also with them if there is an open door, Lord willing.

WALTER PRATT.

Notice.

There will be a quarterly conference holden (if the Lord will) at Marble Rock, Floyd Co., Iowa, to commence Friday evening, before the fourth Sunday in November.

PETER S. W. DEYO, Evangelist.

Appointments.

Bro. W. S. Campbell will preach in Boston (Chapman Hall) .... Nov. 20th and 27th

Eld. Frank Burr appoints to preach in North Canton, Ct .... Nov. 27th

God willing, I intend to preach in Portland the last Sabbath in this month. JOHN COUCH.

Wm. B. Davis appoints to preach in

Amherst, Mass	Nov. 18th
North Dana	Nov. 26th
North Dana Village, (Bro. G. A. Streeter's)	Nov. 27th
Athol	Nov. 30th
Northfield	Dec. 4th

Eld. G. L. Teeple appoints to preach in Painter Hill, Conn., (where Bro. Teeple may appoint) .... Nov. 20th

By request, I appoint to preach in Scitico .... Nov. 27th

L. S. LUDINGTON.

Eld. Wm. Shepherd appoints to preach in Waterbury, Ct .... Sunday, Nov. 20th

Eld. Jas. Hemenway appoints to preach in Danielsonville, Ct .... Nov. 20th and 27th

Bro. Joseph Gregory will meet with the brethren and sisters in

Middlebury, Ct	Nov. 25th
Prospect	Nov. 19th and 20th
West Cheshire	Nov. 28th
(where Bro. Mix may appoint.)	
Morris	Nov. 30th
(where Bro. Canfield may appoint.)	
Roxbury, Ct	Dec. 3d
Wauramaug	Dec. 6th

Business Matters.

To Correspondents.

Bro. S. G. Mathewson's P. O. address is Sandy Hill, N. Y.

Mrs. Walter Pratt's P. O. address is Fiskdale, Mass.

Eld. F. Burr.—All right.

Cash Receipts.

Preachers' Aid Society.—Miss A. M. Hollis, $2.00, G. W. Bailey $1.00. To Nov. 16th, $80.00.

J D Walker 234, $1.28, H Thompson 234, $1.24, J Haskins 234, $1.20, D Fowler 234, $1.20, H Griffen 231, $1.08, C Husted 268, $2.25, S P Hubbard 234, $1.76, I Belding 231, $1.37, H Tuttle 255, $2.62, B P Braley 286, $4.00, E Burrows 219, $1.40, L A Thornton 284, $1.70, J Balcomb 266, $2.25, S P Hubbard, for post., 22 cts.

J French 234, J R Hyde 229, G Stockwell 218, I A Hazen 217, B Perkins 222, J Jeffry 222,—50 cts. each.

I Hazelton 242, Mrs. C Bragg 238, A Hill 234, S Potter 272, A Cole 245, S C Knowlton 230, S Mitchell 242, S Blaisdell 234, E Flanders, Jr., 227, I Hartwell 234, Alv Lord 240, M Pepper 242, S Mills 235, H A Hovey 222, H D Sherwood 242, A Kelley 231, E Sanderson 236, J H Harding 226, B S Jackson 229, G W Rathburn 240, L P Fox 234, H J Howe 242, S Sparks 234, J Clifford 234, J S Fenney 193, J Hayes 242, I Chapman, W Bassford 236, J Bartell 208,—$1.00 each.

C Pettibone 256, A M Barton 247, W A Lovejoy 244, T C Mason 249, L B Potter 268, Mrs. A Doolittle 267, W Harriman 244, J W Marden 252, R Hurlbut 268, J Woodward 260, Romedy 260, G Morris 240, S Dawyer 234,—$2.00 each.

S G Edgerly 267, B Little 247,—$3.00 each.

Books and Tracts.—H Thompson 76 cts, W Rowand 24 cts, T C Mason $1.00, C B Turner $1.00, P A White $15.50, T Tucker $1.60, J H Harding 15 cts, G W Rathburn $2.00, A D Eastwood 57 cts, H Tuttle 38 cts, L A Thornton 30 cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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THE SPIRIT—*what is it?* or a careful examination of all the uses of the words ruakh and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp., price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

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The Rights of Woman, [illegible] By C. F. [illegible] copies [illegible] hundred. Sold by A. W. Young, [illegible] New York; [illegible] S. C. Griggs & Co., Chicago.

[illegible]

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Glad Tidings [illegible]

[illegible]

Original Contributions.

For the Crisis.

"The End of all Things is at Hand."

[illegible] I hear the wall
[illegible]
The solemn clash of deadly arms
Is echoed o'er the seas.

The [illegible] clouds are darker grown,
And swelling wide with wrath,
They lower now and soon will burst
Upon the sinner's path.

The "preparation day" has come,
We hear the "rattling" car,
The "chariots jostle in the streets,"
Their sound is heard afar.

Christian, gird on thine armor now,
Give not the battle o'er;
Our toils are ended; lo! we stand
Beside our Father's door.

And can ye now give up the prize
For which ye've suffered pain?—
Faint not, another step advance,
And you the crown will gain.

Look boldly up; now is the time
That God will answer prayer,
When Time's great heart has pulseless grown,
He'll make each saint his care.

One plunge into the fount of faith,
One mighty cry to God,
And we'll come forth a shining gem
From 'neath the "chastening rod."

Glory to God! we're almost home,
We're almost done with pain;
Sorrow and sickness ne'er shall reach
Our changed forms again.

M. Mathews.

Richmond, C. E.

For the Crisis.

The Baptism of the Holy Ghost.

CORRESPONDENCE.—No. 5.

My Dear Sister G.:—There is in my possession the thoughts of one who has been eminently successful in the work of soul-saving, that are so appropriate on this point, I will transcribe for your perusal.

"But all this spiritual [I question the propriety of this term] and rational preaching will be of no avail, unless another means of God's own choosing be superadded to give it an effect—*the light and influence of the Holy Spirit.* That Spirit of life and fire penetrates in a moment the sinner's heart, and drags out to the view of his conscience those innumerable crimes which lie concealed there, under successive layers of deep and thick darkness, when, under that luminous burning agency, he is compelled to cry, 'God be merciful to me a sinner!' 'Save, Lord, or I perish!' 'Heal my soul, for it hath sinned against thee!'"

The following principles were formed, and laid down as the result of those sentiments.

"1st. The absolute necessity of the immediate influence of the Holy Ghost, to impart point, power, efficacy and success to a preached gospel.

"2nd. The absolute necessity of praying more frequently, more perseveringly, and more believingly, for the aid of the Holy Spirit in my ministry.

"3d. That my labors must be powerless and comfortless without this aid; a cloud without water; a tree without fruit; dead and rootless; a sound uncertain, and unctionless, and meaningless; such will be the character of my ministry. It is the *Spirit of God alone* which imparts *significancy* and power to the word preached, without which, as one has expressed it, 'all the threatening of the Bible will be no more than thunder to the deaf, and lightning to the blind.' A seal requires weight, a hand upon it, to give it an impression. The soul of the penitent sinner is the wax, gospel truth is the seal; but without the Almighty hand of the Holy Ghost, that seal is powerless. In the apostolic times, they preached the gospel with the Holy Ghost sent down from heaven. In our day, we need an energy from no lower source to overturn the wickedness of the vile and profane, and to counteract the formality and worldliness which are every where visible.

"4th. I am now fully persuaded that in proportion as the Spirit of God shall condescend to aid my efforts in the gospel ministry, I shall be successful; nor need I expect any success beyond. No man has ever been signally useful in winning souls to Christ without the help of the Spirit. With it, the humblest talent may astonish earth and hell, by gathering into the path of life thousands for the skies, while without it, the first, the most splendid talents remain comparatively useless.

5th. The entire glory of all my success shall henceforth be given to the Spirit. By this I shall conscientiously abide as by any other principle of our holy religion. [illegible] They that honor me, I will honor.' To this may be added that right- [illegible] and unchanging determi- [illegible] of Jehovah, 'My glory will I not give to another.'"

These excellent resolves were deeply engraven upon this devoted christian's heart; [illegible] and he was governed thereby, [illegible]

... ministers need to have the *Spirit of life from God* [illegible]! Would that the ministry felt it as they ought to feel it, and go to their closets, and there "tarry" in importunate, believing prayer, until upon their hearts the mighty baptism came, and to them the tongue was given! What would be the result? Why, with burning words would they give utterance to the truth, and it would find its way to cold-hearted professors, and they would begin to see their need of the same anointing; while sinners would be convicted, and cry out, "What shall we do to be saved?"

And if upon the *entire church* the baptism was poured out, what then would be the result? Jew and Greek, bond and free, male and female, high and low, rich and poor, would all be *one* of *one heart and mind.* It would not be the Baptist church, the Methodist church, the Advent church, the Congregationalist church, etc. These would not constitute *the* church, but believers of every name, thus baptized into Christ, would be *Christians*, and constitute *the Church* of the living God! And O, how mighty her influence! The *oneness* would carry conviction to the world; and the power of her testimony, conveyed through diversified channels, operating through divers gifts, would convince and win thousands upon thousands to Christ. If three thousand were added to the one hundred and twenty Spirit-baptized disciples, in one day, as the result of that limited outpouring, what would not *millions* of heaven-baptized disciples accomplish?

And it ought be done! Alas! too many are settling down in the idea that this *gift of power* is lost to the church, and never can be regained. Thank God, it is not wholly lost! There are to-day more than three thousand reserved in Israel, who have not bowed the knee to *Formalism*, but, possessed of the same "unction" that was received by the church at Jerusalem, they make their mark for God wherever they move—their hearts are in the work, and they love to labor with all the power God gives them. O this baptism! How it makes the timid female courageous in the work! How it establishes the vacillating disciples! How it imparts assurance to the doubting one! How it resurrects buried talents, and breathing into them life, sets them in motion for God and souls! Who, oh who does not cry out,—"Lord, baptize *me* with the Holy Ghost!"

But I have lingered long, my sister, on this one point, the "*power*" imparted by the baptism, as constituting the great essential qualification for success in the great work of soul saving.

Yours in Christ, M. D. W.

For the Crisis.

Notes by the Way.

By request of some of the brethren, I pen a few notes of my tour through Maine, for the readers of the "*Crisis.*" Our first appointment was at North Searsport, Sept. 20th. Here, in company with Bro. Billings, we commenced our labors in Me. There are but few of like precious faith in this place, but the few are trying to let their light shine. They have passed through some trials, which resulted from the teachings of one who has been there preaching, and practicing that which is contrary both to gospel and good sense. The brethren pursued a proper course, and he failed to do them much injury.

Our next appointment was at Frankfort, where we had a good congregation out to hear, and hope some good will be the result. From Frankfort we went to Newburgh. Here was once a large company of brethren and sisters, but we found them in a low and scattered condition. The inconsistent course of some who have been among them, advocating strange doctrines, has had an influence to scatter and discourage those that would pursue a consistent course.

Oct. 6th, Bangor. Called upon Bro. Smith. Found a few in this place trying to gain the heavenly Rest. Held one meeting with them in a private house, a goodly number were out to hear, and I trust some good was done.

Friday, Oct. 7th, Hermon. Our meeting commenced at 2 o'clock P. M., and continued over the Sabbath. The church in this place are in a low state, but we had an attentive congregation, and the truth seemed to take effect upon the hearts of the people. The brethren were encouraged to go on. One soul was converted, and testified to the goodness of God. There might be much good done in this region of country, if there was some one to travel and preach, and labor among the people, and who feels the worth of souls, rather than the riding of some doctrinal hobby. Much injury has been done to the cause in Maine, by some that have been among the brethren, preaching and forcing some peculiar tenet, to the dividing of the flock.

Our next appointment was at Holden, Oct. 13th. When this appointment was made, the brethren had no house to worship in; but Bro. Clewley put his hand to the work, and purchased a house, moved it upon his land, and fitted it up for a chapel; so that we found all things ready for the meeting which commenced Thursday morning, and continued day and evening until Sunday night. The brethren in this place are doing what they can to sustain meetings. [illegible]

The people were interested, and I have it to say to the credit of the young people there, they manifested candor throughout the meeting, and convinced us that there are some young men in that part of Maine who know what belongs to good breeding.

Our next appointment was at Corinna. On my way there I stopped at Levant, and held three meetings in a school-house. Had an attentive congregation. At Corinna held three meetings. A number of brethren were in from other places. Enjoyed the meeting with them much. Sunday preached twice, and rode to Hermon, twenty miles, and preached in the evening. I regret that I could not have stopped longer with the church in Corinna, for there seemed to be omens of good; but previous engagements obliged me to leave; I had engaged to preach a few evenings in Swanville on my return. I arrived there on Monday, and preached evenings until Friday. The people in this place were mostly Universalists; and I presented to them the doctrine of immortality through Christ only. It was new to them, and some became very much interested, and are searching to see if these things are true.

This was my last appointment in Maine. We found a few in every place trying to press their way on to the eternal Rest, but they have many things to dishearten them. They have but little preaching, and much that they have had has served to divide rather than to unite; but I think the "drift wood" has nearly all gone down the stream, and I hope to see hereafter a rising interest among the brethren in that State. I was with the different churches about five weeks, attended about fifty meetings, had some refreshing seasons, and I trust some good was done, which will be made manifest at the judgment. Soon the labors of the preacher will be ended,—the King will come and save the humble few that love him. O, let us be ready! J. Hemenway.

Oct. 31st, 1859.

Hymn of Trust.

O Love divine, that stooped to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earth-born care,
We smile at pain while Thou art near!

Though long the weary way we tread,
And sorrows crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near!

On Thee we fling our burdening woe,
O, Love divine, forever dear,
Content to suffer, while we know,
Living and dying, Thou art near!

Selections.

Preaching upon Popular Proverbs.

BY TIMOTHY TITCOMB.

"When you are an anvil, bear, when you are a hammer, strike."

"There is never wanting a dog to bark at you."

"An honest man is not the worse because a dog barks at him."

"He laughs best who laughs last."

Every man in the world who gives blows must take blows. Every man who occupies the position of a positive force, bearing upon the thought and life of the world, is a hammer that, more or less, must submit itself to the fulfillment of the office of an anvil. Those whom he assails, or the supporters of that which he assails, will turn up his face, and undertake to straighten their crooked nails on it, or re-fasten the rivets of their broken cisterns on it, or pound the wrinkles out of their battered opinions on it, or punish it with spiteful indentations. The perfection of art with such a man is to strike heartily when he assumes the office of a hammer, and bear bravely when he is compelled to be an anvil. Until a man becomes as good an anvil as he is a hammer, he fails to be thoroughly fitted for his work. What an indurate old anvil Martin Luther was! He smote errors and abuses and sins with blows that sent their resonant echoes through all the centuries. He was a moral sledge-hammer, assailing a system that shook through all its rotten timbers; but that system and its defenders returned his assaults, and tested his resistance and endurance. The diet of Worms made an anvil of him, and the kind of steel he had in him was manifested in his reply to the friends who undertook to dissuade him from going to Worms to be hammered. "Were there as many devils in Worms as there are roof-tiles, I would on!" That was the way of Luther, the anvil.

The hammer and the anvil are the two hemispheres of every true reformer's character. They are, in fact, the two aspects of every leader, let him be never so high, or never so humble. Every man who strikes blows for power, for influence, for institutions, for the right, must be just as good an anvil as he is a hammer. If he is not, he may properly conclude that he has no very important mission in the improvement and progress of his race. If private and instituted sin, error, prejudice and wrong would be kind enough to stand quietly, and let us batter in their sides, or knock them down, reform would become a fine art, with great attractions for men of weak constitutions and gentle pedigrees; but they always object to this mode of treatment; and any man who attacks them must calculate on his power of resistance, or his power to bear without flinching the blows he will receive in return. A pugilist who is an inferior hammer not unfrequently wins a fight in consequence of being a superior anvil. If victory were always with the hammer, the French would always be victorious; but the anvil won at Waterloo.

But the blows which a reformer receives in direct response to his own are not always the hardest things he had to bear. Many [illegible] to those that [illegible] they rather enjoy them. Direct and powerful opposition is a kind of compliment to the assailing power, and demonstrates fear, or the consciousness of damage, on the part of the assailed. Every system and institution of wrong, error and sin has its defenders; but, beyond these, it has adherents and friends in multitudes, who, being unable to enter the lists as champions, resort to smaller and meaner arts of enmity. There is never wanting any number of dogs to bark at an honest man. Now this playing the part of an anvil, and being the object of the vocal demonstrations of a popular quadruped, are two very different things. Many a man can withstand the fiercest blows of an individual, who will shrink from the barking of the people. Many a man can give blows valiantly and receive them bravely, who is made very nervous and miserable by clamor about his heels, and spiteful feints at the terminal portions of his pantaloons. In fact, there is nothing which a true man cannot bear, provided he is conscious of possessing the sympathy of the people.

When a reformer utterly loses, or fails to gain, the sympathy of the people, strong indeed must be his conviction, profound indeed must be his charity, and vital must his faith and purpose be, if he can still strike lustily in their behalf. Oh! how few enter upon a career of reform, in whatever department of life, and come out of it uninjured! How few are able to battle through a lifetime with the errors and sins of society, and escape unembittered toward those whom they have endeavored to benefit! How few can close a life of self-sacrifice,—misconstrued, misrepresented and abused,—with the immortal words, welling up from a heart of love still full and overflowing, "Father, forgive them, for they know not what they do!"

I suppose that indifference to direct opposition and popular clamor, even if in some sense desirable, is impossible in a nature worthy of any good work. Every man who becomes the subject of these should, however, guard himself against the consequences to which I have alluded. Every man should guard himself against a waning faith in humanity. Moral forces move slowly, partly from their nature and the complication of their processes, and partly from the lack of social sympathy among the masses of men. The most that a reformer can hope to do in his short life is to introduce a leaven into society which shall at length work the elevation he desires to effect. He can rarely move masses to his will by the immediate exercise of power, because there are, in sympathy, no such things as masses of men. There are loosely bound aggregations of individualities, but no masses through which runs so thorough a sympathy that action upon one will be action upon all. It must be remembered that a man may apparently have all society against him, and yet be engaged in a work which will certainly and thoroughly revolutionize its opinions and habits. An air-line railroad, running strait through home-lot and garden and dwelling, through hill and valley and meadow, will throw everybody upon its course into wild confusion during the process of its construction, and were we to sympathize with the clamor of those with whose private interests it temporarily interferes, we should unite with them in calling it a curse. But when, after long preparation, and great individual labor and sacrifice, it is completed, and the cars commence their regular trips, the abutters upon the road adapt themselves to it, reap gladly and gratefully its advantages in the appreciation of their estates, and learn to regard it as a blessing which they cannot spare.

There are many good reasons why a reformer should be slow to lose his faith in humanity. The first and most obvious, is, that there is always involved in this loss the loss of faith in God and in himself. I have yet to see the first reformer who has become sour and bitter towards his fellows—who has not also ceased to be a religious man. The religious anniversaries in the great cities nearly always are accompanied by gatherings of men, who, having exhausted their faith in their fellows, and become bankrupt in charity, meet to pour into one another's ears, and into the ears of a curious multitude, the horrid discords of their blatant infidelity. The reformer feels, too, that he comes into any general judgment of his kind. If he do not feel this fully, he at least loses faith in his power over men, and, disappointed, sinks back into fretfulness over the failure of his mission, and the miscarriage of his life.

Another reason why a reformer should be slow to lose faith in men, is because they cannot at once understand him. They have lost faith in leaders, and for good cause. Leaders have been accustomed to use them for the accomplishment of selfish purposes. Thus, when a new leader arises, it takes them a long time to become fully assured of his motives. As there are always men enough whose selfishness leads them to misconstrue these motives, it may sometimes require many years for a man to vindicate himself, and secure confidence. There is no justice in blaming the people for this cautiousness. They have been deceived too often, and would be fools were they not to exercise it. A reformer has no right to expect immediate reception into the confidence of the people. They must be satisfied of the motives of him who undertakes to lead them, measure his ability, sound the depths of his character, and intellectually comprehend his plans before they ought to consent to be guided by him. It is no more than just to say that every reformer who has lost his faith in men, and becomes embittered by the loss, proves that the judgment of the people upon his character is just. He undertook a task for which he was not fit, and the people found him out.

A stronger reason still for the preservation of faith in men, is, that the more intractable and unreasonable they may be, the greater their need of reformation, and the larger draft do they make upon faith. Faith in humanity, under divine guidance and blessing, is the hope of the world. Christianity comes to us with no compulsory processes. It has faith in itself, doubtless; but without faith in men, it would never have come, or never would have made its appeal to voluntary choice. All powers that have no faith in men act by compulsion, or by circumvention. There can be no action upon will—no motives of action presented to voluntary choice—that do not proceed upon the basis of faith in humanity. The moment we lose this faith, our efforts are paralyzed, and we turn railers and accusers. A man who desires to benefit his fellows cannot proceed a single step without faith in those whom he would benefit. No matter how bad men may be, there must be, on the part of him who would reform them, the faith that there is that in them which will respond to the truth when it can be brought into contact with their judgment and conscience, or he can do absolutely nothing.

The people owe a duty to all who come to them with the professed wish to do them good. A man is not necessarily bad because a dog barks at him, and an honest man is never the worse because a dog barks at him. If you will look over your town, your state, your country, you will readily select the names of those against whom there is more or less of popular clamor. You will recall here and there names that are names of reproach. You shrink from association with those who bear them. If you enter their presence, you enter suspiciously, as if you feared a taint, or guiltily, as if you thought them conscious of the contempt in which you hold them. You think, because there is so much outcry against them, there must be something bad in them. Now, no considerate, generous man will join in this outcry, or allow it to prejudice him against its object. It is, I believe, the general rule that these men are men of power—of genuine progressive ideas—men who have an errand of good to their race.

Look back over the past, and see how many of those whom the world once abused are the world's idols. Who are the preachers whom you most delight to hear? Have they not at some time in their history been the objects of the world's outcry, and of yours, too? Look at the ballots which you carry to the polls with confidence, and perhaps with unlimited enthusiasm. Do they not bear the names of men whom you once verily believed to be the incarnations of selfishness and demagogism? Think of the statesmen, hunted to their graves by the hounds of popular clamor, who are now enthroned among the nation's immortals. Remember all the men against whom you have joined in denunciation, and whom you have learned to respect, if not to love, by getting near to them, and obtaining a look into their honest hearts and a vision of their devoted lives. Look over the whole track of history, and see how every one who ever did great good in the world has been the object of the world's maledictions, and then be careful how you join in an unreasoning outcry against any man.

While the world should be more careful and considerate in its treatment of those who come to it with a mission of good, the reformer himself should be very patient with the world. He must not only retain his faith in it, but he must not be in too great a hurry to be understood and accepted. He must draw close to the world, where it can look into his heart, and the world should draw close to him, until it is rationally satisfied that he has nothing for it. The efforts of opposing forces, backed by the indorsement of the unreasoning multitude, should throw no worker for the world off his poise, nor should they deprive him of the honest judgments of those who think. No true man will ever be in haste to vindicate himself before the world by direct efforts for that end. He has faith in men, and that gives him faith in the ultimate judgments of men. He lives and speaks and acts, and feels content to let his life, his words and his actions speak for him. By them he knows that, sooner or later, the world will judge him, and he is content. Show me a man who gets excited and uneasy under popular clamor, and betrays his unhappiness and anxiety by frequent private or public explanations and justifications, and you will show me one who is not to be trusted. He has not the spirit nor the stamina for his work. But he who goes straight forward, confident in his own motives, true to his own convictions, and calmly trustful of the ultimate issue of his efforts and his life, is of the true metal, and one may be sure that there is something good in him. * * * * *

No man can be a true worker for human good who does not believe that the cobble-stone pavement has an end, and that there is an avenue ahead where it will be his turn to enjoy himself. He believes that the time will come when what he is doing, and has done, will be accepted at its true value. He may be laughed at now, he may be scoffed at and scorned, his motives may be maligned, he may be hammered by opposition and barked at by popular clamor, but he knows that sometime in the future it will be his turn to laugh, and he is confident that he will laugh last and laugh best. He knows that God will prove to be a good paymaster, and he believes that the world will, in the long run, be just.

If any man propound ideas in advance of the world, the world in its progress will come up to them, as certainly as the world continues to exist, and then, if not before, it will remember. Those who cherish truth and stand by the right, must be at warfare with those who hold to falsehood and to sin. There is no conscription in this war. It is a voluntary service on both sides, and neither is in want of cowards. There is a contemptibly quiet path for all those who are afraid of the blows and clamors of opposing forces. There is no honorable fighting for any man who is not ready to forget that he has a head to be battered and a name to be bespattered. Truth wants no champion who is not as ready to be struck, as to strike, for her. The eye that can see the triumph of that which is good in the world from afar—the heart that can be certain of victory though now in the sulphurous thickness of the fight, can afford present contumely and even present defeat. The bearer of such a heart and eye knows that sooner or later the time will come when he and the band to which he belongs shall celebrate a final victory over all that oppose them—that they shall come home from the contest "with songs and everlasting joy upon their heads." He knows that the last shout will be his, and that the severer the conflict the heartier will that shout be. Ah! what peans of triumph, what sweeps of majestic music, what waving of banners, what joyous tumult of white-robed hosts, shall greet him who goes home, worn and weary, to take a crown worthily won in the contest with error and with wrong! May that crown be yours and mine!—*Springfield Republican.*

☞ There are two things in which all, or nearly all, sects agree—the hatred with which they pursue the errors of others, and the love with which they cling to their own.

Selected for the Crisis.

Death.

Thou art a fearful thing, oh, death!
Thou claimest all things living for thine own;
The friends we love, the beautiful, the gay,
Pass daily from our midst. Affection's tone—
Its soft, sweet cadence cannot move thy will;
Thou heedest not, though all around thee weep.
Thy victim feels thy touch, so cold and still,
It stops life's rolling tide—seals up in sleep
The heavy eyes—bids the heart cease to throb—
The icy limbs to move—the brain to think.
Stern tyrant, bitter is thy brimming cup—
A cup from which I, too, must one day drink.

Mysterious, grim keeper of the tomb,
Thou'rt ever watchful, seeking for thy prey.
Thou steal'st from infancy's fair cheek the bloom—
Thou doomest the tender form to foul decay;
Thou comest unbidden to the halls of mirth—
The bridegroom turns away, the bride is thine,
The fondly cherished wife, the aged sire,—
Youth, manhood, all pay vows at thy dark shrine.
Monarch of time! thy heavy chains will break,
And from thy presence joyously we'll soar
To blissful homes, where sin and sorrow cease;
There we shall meet our loved ones—meet to
part no more.

Reading for Youth.

For the Crisis.

Little Children can do Good.

Away in the west lived a Catholic family, in which there was a little girl seven years old. She was induced to go to a Protestant Sunday school. The father became very anxious about his soul. His distress increased daily, and one night, at the midnight hour, he arose from his bed in agony. He begged his wife to pray for him, as he said he did not know how to pray for himself. She told him that she could not pray any better that he could.

"What shall I do then?"

"Perhaps," said she, "our little Mary can pray."

So the father went up to her chamber, where she was fast asleep, and took her up from her bed in his arms and bore her down stairs, and putting her gently down, he said to her with great earnestness,

"Mary, can you pray?"

"Oh, yes, father, I can pray."

"Will you kneel down and pray for your poor father?"

"Yes, I will pray for you."

So she kneeled, put up her little hands, and said—"Our Father who art in heaven," —going through with the Lord's prayer. Then she prayed for her father, in her own language, asking God to love him, and have mercy upon him, and to pardon all his sins for Jesus' sake.

When she had finished her prayer, her father said to her, "Mary, can you read in your Bible?"

"O, yes, father, I can read. Shall I read to you in my Bible?"

"Yes, read to me."

She began at the third chapter of the Gospel according to John. She read along till she came to that verse, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life."

"Oh, Mary," said he, "is that there?"

"Yes, father, it is here. Jesus Christ said so."

"Well, that is just what I need—what your poor father needs."

"Yes, father, and hear the rest of it." 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.'"

"Oh, that is for me—for just such as me!—'whosoever believeth in him.' I *can* believe in him—I *do* believe in him." And from that hour that father went on his way rejoicing in Christ Jesus with great joy.

And now, my dear little children, who read this story which I have selected for you, hoping it may do you good, will you not give yourselves away to Christ, as did this little Mary?—love to pray, and to read God's holy word, and thus not only be prepared for the glorious home where all the good children and holy people will dwell, but help others to find the Savior, as this sweet girl did? Do you not want to live forever with that loving Savior who died for you upon the cross? Do you not want to dwell always in a country where every thing will be beautiful—where the flowers you so much admire will never wither—where the green foliage will never blight with winter's frosts—where you will never have to be separated by death from father, mother, brothers and sisters, and loved playmates? Do you not want to have a home in that city that you read about in Revelation—partake of the delicious fruits which grow on the tree of life, and never suffer any more sorrow nor pain?

If so, you must give your heart up to Jesus, and ask him to give you a *new* heart—to take away all sinful feelings, all love of sin, and enable you to love the Savior, and love to please him. He invites you to come to him; "Suffer the little children to come unto me, and forbid them not," is what he very kindly says, and there is a promise which reads thus; "They that seek me *early* shall find me." Now will you not come to Jesus? Will you not seek him early in life? I hope you will go away, after reading this, into your room alone, and there give your heart to Christ, and trust in him to save you, and then when he comes in the clouds, you will be glad to see him. Aunt Mary.

☞ Virtue is like a rich stone, best plain set. [illegible]

Beautiful Allegory.

"There was once a king who had a very beautiful garden, and grounds arranged with taste to please the eye, to afford refreshing shade, retired walks, commanding views, and all the delightful fruits that could be procured. There was one superb old oak, so high and grand, that it could be seen for miles around. There were roses, and lilacs, and flowering shrubs of every kind; in short, nothing was wanting to make it a perfect spot. One day, the king's head gardener came in and exclaimed,—'O king, pray come out and see what is the matter with your garden; every thing is wilting, drooping and dying!' While he spoke, the other gardeners came up, and all had the same sad story to tell.

So the king went out, and there to be sure he found it all as they had said. He went first up to his grand old oak, his pride and admiration, and said,—'Why, Oak, what is the matter with you, that you are withering and dying? I have taken great pleasure under your wide-spread branches, and it pains me to see you in this condition.' 'Oh!' said the Oak, 'I don't think I am of any use, I am so large and cumbersome; I bear no flowers or fruit, and I take up so much room, and my branches spread so wide and thick, that it is all dark and shady under them, and no flowers or fruit can grow there. Now if I were a rose-bush, it would be worth while, for I should bear sweet flowers; or if I were a peach or a pear tree, or even like the grape-vine, I could give you fruit. But now I am of no use. It is fit that I should wither and die.' Then the king went on to his favorite rose-bush and said,—'Well, Rose-bush, what is the matter with you?' why are you so drooping? why are your leaves all falling off? why are your fragrant buds perishing on the ground?' 'Why,' said the Rose-bush, 'I am of no use; I have no fruit, I bear nothing but flowers; if I were like that grand old oak, I should be an honor to your garden, for I should make some show in the world, but as it is, I might just as well die.'

The king next came to a grape-vine, no longer clinging to the trellis or tree, but trailing sadly on the ground. He stopped and said, 'Grape-vine, what is the matter with you? why are you lying so dolefully on the ground?' 'Ah!' said the Vine, 'you see what a poor, weak creature I am, I cannot even hold up my own weight, but must cling to a post or a tree, and what good can I do? I neither give shade like the oak, nor bear flowers like the shrubs, I must always depend on something else, and surely I am of no use.'

So on went the king, quite in despair to see all his place going to destruction, when he suddenly espied a little *heart's-ease*, low down by the ground, with its face turned up to him, looking as bright and smiling as possible. 'You dear little Heart's-ease,' said he, 'what makes you look so bright and blooming, when every thing around you is wilting away? how can it be?' 'Why,' said the Heart's-ease, 'I thought you wanted me here; if you had wanted an oak, you would have planted an acorn; if you had wanted a rose, you would have set out a rose-bush; if you had wanted grapes, you would have put in a grape-vine. But I knew that what you wanted of me was, to be a heart's-ease, and so I thought I would try and be the very best little heart's-ease that ever I can.'

Children, can you see the moral? God did not want a grown-up, learned, rich, great man, in the place where he put you; if he had, he would have made one. He wants each of you to be a child, while you are a child; but he wants you to be a good child, and the very best little heart's-ease that ever you can. Will you try?"—*Child's Book.*

Although this allegory was written for children, methinks there are some grown-up persons that might draw a good lesson from it. How often do we hear persons say, "If I were in the place of such a one, I could do as well as they do, or better." Even among professed christians, we very often hear remarks like this,—"If I could talk like this one, or pray like that one, I might do something, but I cannot do any thing." And so they sit still, forgetful of the words of the Master, which requires "according to that a man hath, and not according to that he hath not."

Bro. Paul's teachings exemplify the same truth, especially the twelfth chapter of Romans and twelfth of first Corinthians. Brethren and sisters, the time is short. Let us each one strive to keep in our proper place, and do with our might what our hands find to do, resting assured that the smallest stick in the building is just as useful in its place as the largest, and the large one can not fill the place of the small. May the Lord help us all to do right in his sight, is the prayer of your sister, looking for a home "free from all care" in the kingdom of God. E. Grant.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 219. BOSTON, WEDNESDAY, NOVEMBER 23, 1859. VOL. X. NO. [illegible]

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

Flowers.

I've gathered them at early day—
Flowers fresh and fair;
And wandered 'mid their bowers green,
While perfume filled the air.
I blessed the God of light and love,
Who decked this earth of ours
With fruits, and many a healing leaf,
And with the sweetest flowers.

I saw a lovely child of earth
Amid those bowers at play:
And heard her merry, prattling voice,
All through the summer day
The roses bloom'd upon her cheek,
And 'mid her sunny hair
The gentle zephyrs softly played,
And loved to linger there.

I saw the beauteous flowers fade
As autumn winds drew nigh;
And she who 'mid the bowers played,
Together droop and die!
I turned my heart from earth away,
Filled with the deepest gloom,
And longed to see the verdant fields
Of never fading bloom!

S. Lizzie Baker.

For the Crisis.

Thanksgiving.

In my youthful days I used to look forward to this time as a pleasant holiday, without scarcely any comprehension of its true meaning. In after years, as we gathered around my father's table, with no vacant seat, then I began to realize and feel the meaning of the day. As year after year I was permitted to join that family circle, the question would come up, shall we all meet here again? Death came. That aged sire was laid in the silent grave. With sadness the season came around, still it was a day of *thankfulness*. My own family surrounded me—my cup was mingled with love and blessing. Death came again, and the darling who was the light of our dwelling was laid away. As the day returned, we could still see "our Father's" smile, and feel his love. Had we not strong consolation? Although the storm swept fiercely on, we were hid in the Rock of ages, rejoicing in hope, established in the faith, *abounding therein with thanksgiving*. The storm lulled only to gather blackness, and the arm of flesh on which I was prone to lean was laid low by the destroyer.

Although my heartstrings seem torn asunder, shall murmurings now take the place of thanksgiving? Methinks I hear a voice saying, "Be still and know that I am God!" Yes, "though he slay me, yet will I trust in him;" and as this season returns, now beyond all former years do I have reason for *heartfelt thanksgiving;* for as the enemy robs me of my heart's treasure—gifts from God—Jesus says to me, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." While I am made to feel our helplessness in escaping the enemy's power, my heart cries out, "*Thanks* be to God who giveth us the victory through our Lord Jesus Christ!" *Thanks* be to God who always causeth us to triumph in Christ! "Let us come before his presence with *thanksgiving*, for we are the people of his pasture, and the sheep of his hand."

To very many the return of this day brings pleasing associations, and interviews with separated friends, with the enjoyment of God's bounty; but do they consider what they are, and whither they are going? That all we are, and all we may be, is provided by the grace and mercy of our God? There is to be a glorious thanksgiving by and by, when all the family of God, without one absent one, shall meet, arrayed in white robes, "and they cry with a loud voice, Salvation to our God which sitteth upon the throne and unto the Lamb. Amen: blessing, and glory, and wisdom, and *thanksgiving*, and honor, and power, and might, be unto our God forever and ever. Amen." "Blessed are they which are called to the marriage supper of the Lamb!"

Oh! how I long to hear the proclamation given, the day appointed, for this thanksgiving, which the King of kings shall appoint, and where he shall sit at the table with us, and all that share [illegible] supper, we shall know no separation or sorrow after; "we shall obtain *everlasting* joy and gladness, and *sorrow* and sighing shall flee away."

Shall any of us, dear readers, trust in our own righteousness, and appear at this supper without the wedding garment on? Shall we be cast into outer darkness, or hear the voice of our King say—"Friend, go up higher!" "Awake, awake! put on thy strength, oh Zion; put on thy beautiful garments!" O that we may be clothed with the garments of salvation, covered with the robe of righteousness! "Blessed is he that watcheth and *keepeth* his garments." Let us be sure we do not exchange these "white robes" for those that have broad phylacteries; for all *our* righteousness is as filthy rags, and this would be a poor condition in which to appear at the supper of our Lord.

Sarah A. Elmore.

South Windsor, Ct.

For the Crisis.

An Exposition of Phil. 1: 23.

BY ELD. J. S. WHITE.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

Let this passage be interpreted to mean what it may, it is evident that it does *not mean* that Paul desired to *die* that he might be with Christ. Our reasons for this may be stated.

In all the Bible, death is spoken of as a judgment, or as a calamity. It was so looked upon by all the good, whose names are in the Scriptures, and who have said anything about it. Never, when they are spoken of as being in a right mind, do we have any desire expressed in favor of death rather than life. They submitted to death, not because they desired it, or looked on it as a friend, but as an event that must in the government of God take place. Death, in the Bible, is called an enemy; and as such it is everywhere represented; consequently, we find no desire expressed in favor of death, with the anticipation of any thing to be enjoyed while in death.

True, Job said in his affliction, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."—Job. 14: 13—15. Job's desire was not that he might die, but that God would *secure* him in the grave, and appoint a time for him to be there, and then call and raise him up from death. His desire was, that if he must die, God would raise him, and so let him live again! Job expressed no anticipation of anything to be enjoyed in death. And he did not talk as he did because he was ignorant of the way of life and immortality through his Savior. He has told us what he believed on that subject, and when he expected to be with, and see, his Redeemer and his God. In the 18th chapter as recorded, Bildad told him that the wicked man should "be driven from light into darkness, and chased out of the world," applying his remark to Job. In the 19th chap. is Job's reply: "O that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Thus did Job talk, when speaking of his death.

In like manner did Paul talk when speaking of his death:—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me in that *day*, and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 6—8.

As Paul in all his letters of encouragement to the church, *never* directed them to the anticipation of anything to be enjoyed in death, so in speaking of his own future as above, he passed from his death to the coming of his Lord, as the next event of interest, without even intimating, that any promise would be fulfilled to him before the coming of Jesus and the resurrection. When he wrote to the church, 1 Thess. 4: 13—18, and took occasion to comfort those who had lost friends by death, he did not refer to their condition in death, as a matter of interest to them; but directed their minds to the coming of Jesus and the resurrection of their friends from the dead, as the subject of interest, and consolation. [illegible] the passage. How unlike the course sometimes used to comfort the mourner!

All the encouragement and promises given by our Savior to his apostles and to the church, it seems to me, are in keeping with the view that Job and Paul had of the future.

We may look at another example in Isaiah 38: The prophet was sent to say to Hezekiah, "Set thine house in order, (margin, give charge concerning thy house) for thou shalt die and not live." This was a sad communication to Hezekiah. Although he was a good man, it was no comfort to him to be told that he must die. He turned his face to the wall and prayed, and wept sore. God heard his prayer, and sent the prophet to say, "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." For this Hezekiah was glad; and in his response he said, "Behold for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee. . . . . they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day. . . . The Lord was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." See the whole chapter. Now, whatever might have been his opinion of the place where he would have gone, if he had died, it is certain that he did not want to go there. He thanked and praised God that he had mercy on him in preventing him from dying and going there: and we think he does very plainly give his reason for wishing not to die.

We next notice Paul's view of this subject in 2 Cor. 5: 1—10:—

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

There are several things here to be noticed:

1. The apostle speaks of two houses, one earthly and one heavenly. The one heavenly, he says, is eternal. It is not eternally in the heavens, but it is eternal and it is now in the heavens. It is to be revealed, it is *from* heaven.

2. He would be clothed upon with his house from heaven, that mortality might be swallowed up of life. That is, that his mortal house might cease to be, to give place to the immortal; or, as he says in 1 Cor. 15th, death swallowed up in victory. In this chapter he has most clearly told us when this change is to take place. It is when Christ shall come to raise the dead. When this mortal shall put on immortality, then will mortality be swallowed up of life. This house of immortality is in the heavens, because Christ is there, and in him is immortality, and he will give it to Paul when he comes. This is what Paul desired. That he might be raised from the dead, or changed from mortal to immortality. That he might receive his crown of life. In other words, he would like to be absent from the body, this earthly house, and so be present with the Lord, when he shall come to swallow up death in victory.

We see that Paul speaks of only two states of being; one in an earthly house, the other in an eternal house. He tells us what he means by the latter; that it is immortality, to be given him from his Savior from heaven. By turning to 1 Cor. 15th, we see that he has told us most plainly that this change must take place by the resurrection of the dead, or by translation. To our mind, he expressed no expectation of anything between living here, and being clothed with immortality. To be absent from the body and to be present with the Lord was, with him, to have this earthly house swallowed up with the immortal. Instead of wishing to die, he says, "For we which are in this tabernacle do groan, being burdened; *not* that we would be unclothed, (not that we would be *dead*,) but clothed upon, that mortality might be swallowed up of life." This is like his expression in Rom. 8: 23.—"Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." He did not groan, waiting for death; no, not he. He looked on death as an enemy, calls it an enemy, and everywhere so represents it. He groaned, looking and waiting for deliverance from his earthly house, and for his house from heaven, in the *redemption* of his body.

(To be concluded.)

A Letter.

[The following interesting letter was written by one of our contributors to a friend, and by good fortune was obtained by the editor, who hopes to be pardoned by the writer for inserting it in the *Crisis* for the benefit of our readers.—Ed.]

Pine Avenue, Nov. 1st, 1859.

"My Dear ——:—I don't know but you will think it strange, and out of place, for me to open the battery upon *you;* and I have no excuse for writing, except that I have a friendly interest in helping get you off "the fence," where I learn that you are still perched. You must forgive me if I "break the ice" and write first. I would not do it if I did not want to see you come over on the side of *Bible truth*. My pen is too weak to sustain *error*, but the *truth* sustains *itself*, else I should not write to you at all on this subject. May the Lord lead us into *all truth!* When we can say that without any "mental reservations," with a candid, teachable spirit, without regard to the opinions and traditions of men, and when we are *sufficiently awake* to *care* what the truth is, we've gained half the battle. Now nothing looks so very contemptible to me, as to see a person "take it easy" "on the fence," go to sleep over what appears to him a mass of contradictions.

We often hear persons say in speaking of these truths, "I have been 'on the fence' so long, that I've got used to it, and find it quite comfortable." Let us bring these words to the light and see how they will *bear examination*. Supposing an infidel heard a professing christian make this remark, would he not see its inconsistency and use it as a handle to the devil's pump? It seems to me to be giving the enemy great advantage, for a christian to say that, though the Bible speaks again and again of the destiny of the wicked, he cannot decide from it whether they are to *live* or *die;* that though it says in one place, "the dead know not anything," he thinks it teaches in another that they know more than they ever did before. When a christian is on the fence about Bible truths, is he not confessing to the world that to him the Bible is nothing but a mass of contradictions? Is that the way to teach people to believe and love it? He is a traitor to the Bible, who, pretending to be its friend, yet openly avows that he can't reconcile one part of it with another. Don't you think so? I will not say "I don't know" about any Bible truth, if I can help it; for I should find it hard to give a reason for the hope that is in me, if my faith ran in two opposite directions. Don't you think that if a person is "on the fence" he had better try and get off as soon as possible, for fear of bringing a reproach on the cause of Christ? If we are in doubt about any truth let us at least *make the effort* to come out straight.

It may be said that the truth, in such matters, is *non-essential;* this is the reason persons usually give for the little interest they take in it. Now, without being absolutely *essential*, I think it is very *important*, and *it is non-essential only so far as ignorance is concerned*. I look at it from the same stand point that I would look at the essential items of doing every *known* duty and forsaking every *known* sin. When we *have* the light, it *is essential* that we *use* it. And if we *know* that we have *not* got the light, it is *essential* that we *seek* it. This idea that it is no matter how you go, upside-down, or right-side-up, is *false*. It *does* matter to me if John spoke the truth when he said that God was Love. A very wicked man at Fort Edward, who was converted at our meetings, came to Bro. Grant, and after asking a few questions, said—"If God is what you represent Him to be, I want to serve Him." All the eternal torment preaching in the world could not have reached that man. Truth is never useless! The man is reformed, as the people of Fort Edward can testify. He is to be baptized next Sunday.

If a person *knows* that the preaching of the day is casting a stain on the character of God, it *is essential* that he should do what he can to wipe it off. The truth never makes those free who are afraid to own it. I had rather meet with *down-right opposition* than *sleepy indifference!* Let your light shine!

In the first place we will talk about what Paul says of immortality. He is the only writer who uses the word in the Bible. He [illegible] . . . "who (God) only hath immortality." Here I can fancy an orthodox minister rising and saying, "I beg leave to differ; all men are immortal." Well, both can't be true. Which shall we take?

Paul. "*Seek for* glory, and honor, and immortality.

Orthodox Minister. "That's just where you and I differ, Paul. I think that we have it already." Well, certainly if we have it, it is no use to seek for it.

Paul. "This *mortal* must *put on* immortality."

O. M. "He is n't mortal! He put on immortality at his birth!"

Paul. "Christ . . . brought life and immortality to light through the gospel."

O. M. "No he did n't!"

You see we can't fit the coat Paul cut, on to this hideous lump of deformity man calls his *creed*. Paul says: "I kept back *nothing* that was profitable;" "I have not shunned to declare unto you all the counsel of God." Yet he has not said *one word* about eternal torment in all his epistles; therefore it is neither "*profitable*" nor "the counsel of God;" neither has any other Bible writer mentioned such a thing. Paul has spoken of the destiny of the wicked many times, and it is *always* to "die," to "perish," "destruction," etc. He does not tell us to take these words in a new, strange sense. What are we to think? Write soon and tell me what *you* think.

Yours truly, F. P."

For the Crisis.

Where your Treasure is, there will your Heart be also.

Why should we love earth's glittering toys,
Which scarce a moment stay,
While pure and everduring joys
Invite our souls away?

Why should we love to linger where
Sin's withering blight is seen,
And where the friends that we've held dear,
Death's victims long have been?

Where tears of sorrow oft do flow,
And cares our bosoms fill;
Where all our joys are mixed with woe,
And all our good with ill?

A home prepared by Him, who died
A ruined world to save,
By Him who once was crucified,
And triumphed o'er the grave.

West Killingly, Ct. E. M. F.

"The Union Movement."

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 3, 1858.

CHAPTER VI.

The meeting being called to order in the usual form, the parties proceeded as follows:

Pres. I have been looking over the concessions made at our last meeting, and when I think of the insuperable difficulties in the way of union, I am surprised that gentlemen of intelligence should have made such concessions.

Bap. I, sir, was looking at the bare question of union, without regard to difficulties, and was constrained, and am now, to admit that union is not only right, but exceedingly desirable. Not only so, sir, but the fact that there may be difficulties in the way of getting right, is not the least evidence that we are not wrong.

Pres. Gentlemen, I can soon show that union is wholly impracticable. It is a grand chimera—"a gull-trap." Let me here present a difficulty, and I defy the world to get over it. I am a Calvinist, and the son of a Calvinist, and I believe that Calvinism is not only the Gospel, but the very vitals of the Gospel. Now it is out of the question to ask me to unite with Arminians. I have a conscience that can not and will not succumb to errors.

Chris. My dear sir, I am astonished to hear you say that Calvinism is *the Gospel*.

Pres. It is not only the Gospel, but the very essence of the Gospel, and I can not fellowship with any man who is not a Calvinist.

Chris. Do you not believe that Methodists are christians, and that they will be saved?

Pres. Certainly I do.

Chris. Methodists are not Calvinists, and you admit that they are christians and will be saved.

Pres. Certainly I do. I am no bigot.

Chris. Can any man be saved and not believe the Gospel?

Pres. No, sir; "He that believeth not, shall be damned."

Chris. A man, then, according to your own admission, can be a christian, and be saved, and not believe Calvinism. He can not be a christian nor be saved without believing the Gospel. Therefore Calvinism is not the Gospel.

Pres. I hold—I can prove—the fact is—you have not disproved Calvinism, and you never can.

Chris. I was not trying to disprove Calvinism. I was simply trying to show that you are mistaken in saying that Calvinism *is the Gospel*. This I have done.

Meth., Lu., Ep., Bap. Brother P., you will have to give it up. Mr. C. has shown that Calvinism is not the Gospel.

Pres. Calvinism, I insist, is true, after all your vaunting.

Chris. I shall not contend with you about that, nor shall I vaunt. All I want is to rid the Gospel of all difficulty. This we have now done. You have admitted that a man can be a christian and be saved, and not believe Calvinism, and that he can not be a christian nor be saved without believing the Gospel. This shows, that in your own estimation, Calvinism is not the Gospel. When we find that it is not the Gospel, we can admit that a man may be a Christian and believe it, or not believe it. It is not a *saving* truth, if a truth at all—it is not a *Bible* truth, if a truth at all, but is like a truth in astronomy—a man might be mistaken about it, and still be a christian and be saved.

Pres. This is making too little of this precious doctrine, I can not give it up.

Chris. I have not asked you to give it up. All I ask is, that as it is not the Gospel, and we have found that men can be saved and not believe it, you hold it upon a level with views you may have in regard to astronomy, or any other speculative subject, which a man may at pleasure, receive or reject, and still be a christian.

Pres. This would be making too little of Calvinism.

Chris. Not any less than you make of it yourself, every time you admit that a man can be a christian and be saved, without believing it.

Meth. I see now more clearly than ever, that Calvinism is not the Gospel. This satisfies me that the great Arminian doctrine is what I have always believed it to be—*the Gospel*.

Chris. Do you deny that Calvinists are christians?

Meth. No sir, I hold no such bigoted notions. I believe that thousands of Calvinists are christians, and that immense numbers of them will be saved.

Chris. Do Calvinists believe the doctrine of Arminians?

Meth. No, sir, not one word of it.

Chris. Then, Arminianism is not the Gospel, for a man can not be a christian and not believe the Gospel, and you admit that Calvinists who do not believe in Arminianism are christians.

Meth. I can prove—Mr. Wesley showed—you have a great way of turning everything out of the Gospel. See here, sir, can a man be saved and not believe Campbellism?

Chris. Certainly, if there be any such thing.

Meth. Then, Campbellism is not the Gospel!

Chris. Very well; you are welcome to put Campbellism down upon the same list with Calvinism, Arminianism, Lutheranism, Episcopalianism, Baptistism, or if there be any other *ism*, and let them all stand upon the same level. But the glorious Gospel of the blessed God must be exalted far above them all, because no man can be saved unless he believes it.

Pres. Mr. C., you can not get out of this difficulty in this style. You aim to keep up the impression that there is no such thing as Campbellism; but you can not escape in this way. The writings of Mr. Campbell are just as much a creed as any creed in our times.

Chris. Very well, if you are willing to put the writings of Mr. Campbell upon a level with creeds, I have no objection.

Pres. Then your own logic will prove that the writings of Mr. Campbell are not the Gospel.

Chris. Certainly; no one ever thought his writings were the Gospel, any more than your creed is the Gospel.

Pres. Our creed is the Gospel, or it is just like it.

Chris. No, sir, that can not be, or there could not be any christians who do not believe your creed, for there can not be any christians who do not believe the Gospel.

Pres. Well, sir, our creed is true, at all events.

Chris. No matter if it is; if it is not the Gospel, it is wicked to make it a bar of christian fellowship. The Scriptures do not say, and you do not say, that he that believeth not *your creed*, shall be damned.

Pres. No, sir, I do not say so, nor do I believe any such uncharitable doctrine.

Chris. But you do say, and the Lord says, that he that believeth not the Gospel shall be damned. The Lord makes the Gospel a bar of fellowship [illegible] but does not make your creed or the writings of Mr. Campbell a bar of fellowship. Therefore, it is [illegible] for you to do it.

Pres. [illegible] make, then, upon which to [illegible] members?

Chris. I do not think we are at liberty to make propositions upon which to receive members into the church of Christ. If we form organizations that are strictly human, and do not pretend to have anything divine about them, we have a right to make the conditions of reception just what we please. But if we attempt to come to God, we must come upon the terms he has pointed out. The simple question is, upon what stipulations will the Lord receive us? His stipulations are, that we receive Christ, that we receive the Gospel, for "he that believeth and is baptized shall be saved." The Lord does not receive us upon the views or the creed of any man, but upon our faith in Christ.

Pres. Do you thus repudiate the writings of Mr. Campbell?

Chris. No, sir, but read them for religious edification, as I do all the writings of great and good men, but not as authorities or bonds of union.

Pres. Why, then, do you so violently repudiate our creed?

Chris. I do not repudiate your creed, as a mere human composition, but keep it standing upon my shelf and frequently read it. I do not repudiate it all as an uninspired production, but repudiate it as an *authoritative creed* or a *test of fellowship* in the church. Place it upon a level with other books, publications, sermons and teachings of men, and I shall have no further quarrel with it. A man can be a christian and believe it, or not believe it, as you admit. Every man that is a christian, God receives, and I am bound to receive him too.

Meth. Your views are too exclusive. We must stand upon catholic ground, where all can meet.

Chris. I am not exclusive at all. I will receive any one that the Lord receives. And I accord with your remark, that we must stand upon *catholic ground*. Not one of you, gentlemen, stand upon catholic ground. The ground occupied by each of you, is *exclusive, partisan*, and not common. Therefore, we never can unite upon it. None believe *any creed* among you, but the one little party who have subscribed to it, but the great christian basis upon which Christ receives all christians, is catholic, is common, is believed by you all. Upon this basis all christians are received of God, and must be received by each other.

Pres. Gentlemen, I am not through with my difficulties, but I must leave them till we meet again.

For the Crisis.

The First Thing.

The first thing in proper prayer, after acknowledging the paternal character of our God, is, to *feel* and say, "Thy kingdom come; thy will be done in earth as it is in heaven."—Matt. 6: 10.

The first thing in christian morality, or New Testament precept is, "Seek *first* the kingdom of God and his righteousness."—Matt. 6: 33.

The first thing in Christ's conversation—living manifestation of christianity—is, that "pertaining to the kingdom of God."—Acts 1: 3.

From these three grand and practical portions of truth, we learn that all religion that does not harmonize in prayer, preceptive teaching and practical, living, working faith, is so far wanting in its vital elements—so far not Christ-like. Thus easy is it to show that holy living—following Christ—is essentially prophetic. In its deepest *spirit* and *truth* it is prophetic! The very soul of our every day religion, our praying and all, has reference to God's gracious purpose relative to his future kingdom. The centre is in God and his future kingdom.

The most popular piety seems to centre mainly in self and personal ends. It is "present salvation"—(a palpable misapprehension of the subject,) or it is personal experience, comfort and approbation. But the teachings of Jesus—his example and that of his prophets and apostles—turn the mind and heart to God, and [illegible] to the kingdom that the God of heaven will set up. Amen and amen.

Thus this [illegible] form of piety, centres only in God and his glorious purpose—"in his [illegible] his kingdom."

Oh, the precious time that is lost in the grave of [illegible] [illegible]

THE WORLD'S CRISIS. WHOLE NO. 219.

BOSTON, NOVEMBER 23, 1859.

For the Crisis.

The Baptism of the Holy Ghost.

Correspondence.—No. [illegible]

My Dear Sister G.:—Who does not admire the wisdom of God in granting such a diversity of gifts to his church? Just read the 12th chapter of 1 Cor., and see how beautifully the apostle brings them forward: "Diversities of gifts," "differences of administrations," "diversities of operations, but it is the same God that worketh all in all." Did you ever notice how the three persons of the Godhead are here introduced? "Gifts" are attributed to the Spirit; "administrations" to the Lord Jesus; "operations" to God the Father. Yet all are communicated through the power of the Holy Ghost, and "to every man to profit withal." Perhaps you will ask if I believe that these "diversities of gifts," "difference of administration," and "diversities of operations," were designed to be continued in the church unto the end? If they were, why have they not existed? I might reply by asking another question:—Why has not this "gift of power," denominated the "baptism of the Holy Ghost," continued through all ages of the church to the present?

We have plainly proved from the Scriptures that it was a speciality of the "last days"—that it was "the promise of the Father," and that all "afar off," whom "the Lord our God shall call," were heirs of the promise. Why, then, has this power been at any time almost lost to the church? I am aware that one who claims any other than the ordinary manifestations of the Spirit, falls under the imputation of being a *fanatic*; but in view of this accusation let me ask, did it make one a fanatic to believe in the miraculous operations of the Holy Spirit, in the primitive times, or to be thus exercised by those gifts? If not, must one necessarily become one in these days, as the result of such a faith, or such an exercise?

To those who claim that miracles were given only for the confirmation of the covenant, or seven years, I would ask, Can you prove that immediately upon the termination of that week of years, they ceased, and have never been granted the church from that time to the present? The language used by the apostle, when speaking of these diversified gifts, does not at all intimate that in a few years these were to be taken from the church; and Mosheim, in his Church History, shows that miracles did exist to some extent in the *fourth century*. Why thus far in the history of the church, if designed only for the work of confirmation?

In the fourth chapter of Ephesians we find the apostle referring to the "gifts" bestowed when Christ ascended up on high, and to the different administrations—apostles, prophets, evangelists, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edification of the body of Christ. How long? "*Till we all come into the unity of the faith, and of the knowledge of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*" Does not this refer to the time when the body of Christ is complete in *all its members*—when all have become united to Christ, who were to constitute his church, even the fulness of time, when every Jew and Gentile believer would stand complete in him? The apostle compares these different members, with their diversified offices and gifts, to the various members of the human frame, and contends that all are necessary for the comfort and use of the body, and closes his argument thus: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, (members—see ver. 18; 'God hath set the members every one of them in the body,'—this is the figure,) first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" Now by what authority shall we displace some of these members, sustaining some of these offices, and say unto them; "I have no need of thee?" "For seven years your gifts were necessary for the edification of the body, but it no longer needs your office."

As miracles can be traced at intervals during the history of the church unto the present time, and as the extraordinary manifestations of the Spirit have been more [illegible] whenever there has been a coming forth from the wilderness, and a returning from apostasy, why may we not [illegible] conclude that had the church always stood in the primitive simplicity and power of faith, she might have always retained her demonstrative testimony [illegible] of these divers gifts and diversities of [illegible]? Dr. Clarke, in his [illegible], says: "All these various [illegible] and the gifts and graces con[illegible] judged necessary [illegible] the church, for its [illegible] the important doctrines [illegible] and [illegible] but they do not know [illegible] and one gift, that by which he [illegible] to [illegible] The apostles, prophets, evangelists, pastors and teachers, are all commanded [illegible] many, to whom God has given nothing but the *gift of exhortation*, take texts to explain them; and thus lose their time and mar their ministry."

I will now, my sister, close this letter by giving you a quotation from a higher authority than Dr. Clarke, which is direct on this point. You will find it recorded in Rom. 12: 4–8; "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. *Having then gifts differing according to the grace that is given unto us*, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."

How harmonious the action, how edifying the improvement, how convincing the testimony, of these various gifts of the church of Christ! The means by which this should be brought about, will be considered in our next epistle.

Yours, M. D. W.

Letter from Bro. H. Munger.

Bro. Grant:—I wish to say to my friends through the Crisis, I cannot come to you as I expected. I have wrenched my back, handling logs, and cannot go a step without the help of two staves. I have been confined to the house and bed most of the time since the 14th Nov., in pain all the time. What I am going to do I do not know. I need grace and patience to endure this trial. Over forty years I have been on my legs every day but one. This is a trying time to me. The Dr. is in hopes the spine is not injured so as to cripple me long. When I can go out again, I will let my friends know it. I hope I shall have your prayers and letters.

Chicopee, Mass.

For the Crisis.

Conference in Warren Co., Ill.

This conference was held Oct. 19th, in the Christian church—known as Campbellites—that our brethren had procured for the present occasion. The house was of good size, well arranged, and occupied free of charge. May He who rewards the servant that bears a cup of water to the thirsty lips of the pilgrim, remember their kind acts. The conference was well attended, especially evenings; and on Lord's day there was a great crowd. Truth found its way to some hearts; and the interest manifested by the community was a strong evidence there were many hearts of that kind of soil in which the seed would grow. God grant that this may be the case. There were a hundred or more, I should judge, that came to the Lord's table. This speaks well for a new field. May the blessing of God go with Bro Rathburn, who first sowed the seed in this place some two years since. Baptized one happy soul.

I was glad to greet these friends. It cheered my heart to see them striving together for the coming kingdom. Bro. Chandler was present to preach the word. His eastern tour did him good, as well as myself. As I met him in Worcester, Mass., just ready to return West, "Well," said I, "Bro. C., are you paid for coming East?" "Yes," said he, "I have been abundantly paid, if I have to beg my way back." The friends remembered his wants, and he is again on the battle ground.

At this meeting I had a chance to scatter some tracts that Bro. Hastings sent on. I received from Bro H. L. H., 40,000 pages. Those sent to me I shall try to place in hands where the fruit may be seen in a future day. May the Lord's blessing attend this effort, and those kind friends East reap life eternal for their reward.

On my way to the conference in Hancock Co., I stopped over night in Galesburg with Bro. Luther Fenn. Many of the readers of the *Crisis* know him. He is as diligent as ever—at work at his trade. O! how I wish he was in the field, and many others that are worthy and have a gift to teach and feel called to the work, and are discouraged for want of sympathy on the part of brethren.

Brethren, we are doing ourselves and the cause of truth a great injury in not trying to help young men into the field. The idea has obtained among many—"We must have a smart man to preach for us; a young man will not do." This feeling will destroy any church; and God's curse will follow us instead of his blessing if we indulge in such feelings. Every young man of piety and talent will do *good*. Yes, God will bless his effort if he feels his dependence and lives a life of prayer. He will be a blessing to the church, and by encouragement and help, he being studious and living near God, will soon be able to fill any station. O that God would raise up more laborers and send them out into the wide field! and when He is burdening their hearts and they begin to feel the wo, let us not reject them.

W. [illegible]

(To be concluded.)

☞ Souls rich in grace, practice that themselves which they prescribe to others.

Our New Music Book.

By referring to the column of notices, our readers will perceive that they shortly can supply themselves with a most desirable collection of hymns and tunes, embraced in the "Christian Lyre," to be published next week. It is what the church needs, and has needed for a long time. Let every society avail themselves of the first opportunity to obtain a supply. For particulars see notice.

Errata.—In the last No. of the Crisis, in the article on "Gehenna," for "*See* on the Soul," read *Lee*, etc. Near the bottom of the column, for "How can two *immortal* substances meet?" how can two *immaterial*, etc.

A New Tract.

We purpose to issue next week a tract on the Rich Man and Lazarus, and the Thief on the Cross. This will be a tract for the times—just what our brethren need to give our opponents when they inquire, "What will you do with the Rich Man and Lazarus, and the Thief on the Cross?" Send in your orders. Price 5 cts. single—$3 per hundred; 1-4 off per dozen; postage 1 cent.

The Five Hells.

Some of our readers may stare with surprise at our heading. By "the five hells," we mean, the Pagan, Mohammedan, Catholic, Protestant, and the one mentioned in the Bible. We have considered the latter, and will now notice the other four, giving a brief description of each.

The Pagan Hell is usually described as a large, subterranean cave, the entrance to which is down a rocky and steep descent; thence through a dismal grove to a lake called Avernus, which emits vapors so poisonous as to cause the death of birds that may chance to fly over it. Beyond the lake is the entrance to hell itself, where several monsters are stationed who assist in bringing men to death. They are known by the names of Care, Sorrow, Disease, Old Age, Freights, Famines, Wants, Labor, Sleep, Death, Sting of Conscience, Force, Fraud, Strife and Fear.

At the side of the water is an old ferryman, named Charon, whose business is to take the souls across the lake. Flocks of souls appear on the shores. Those whose bodies are buried are taken across at once; the others wander about a hundred years, and are then carried over to join the rest. The souls pay a small sum to Charon, the god of this place, for being taken across the lake.

Four rivers are said to run through hell. The first is called Acheron, named from a son of Zera, born in a cave, who could not endure the light, and therefore ran down into hell, and was changed into a river of bitter water. The second is called Styx, which was more of a lake than a river. Styx was the fabled daughter of Oceanus, who was changed into the Stygian lake, by which the gods swore. The third is called Cocytus, and runs out of the Stygian lake, groaning, to imitate the howlings of the damned. The fourth river is called Phlegethon, because it has waves of fire, and all its streams are flames. After the souls have passed over all these rivers they arrive at the palace of Pluto, the god of hell. Cerebus, a dog with three heads, and hair of living snakes, guards the gate of Pluto. Satan is said to have given the infernal regions to his son Pluto, for inventing burying and funeral mourning. He sits upon a throne in the dark, holding a key instead of a sceptre, crowned with ebony, and reigns over death. The Greeks call him hades, or darkness, gloom, or melancholy. Sometimes he was called Agelatos, because he drives people to the infernal regions; Agelastos, because he refrains from laughing. He was considered the chief of the infernal deities. Pluto's queen is named Prosepine, who is with him in the infernal regions. The past, present, and future are ordered by three old women called *Fates*. They have unalterably fixed everything from all eternity. Life is entrusted to them. Clotho gives us life, Lachesis determines what shall befall us here, and Atropos concludes our lives.

There are also three Furies in hell, whose business is to punish the wicked, and torment the consciences of secret offenders. There is likewise an inferior god called Nox, represented as a skeleton with black wings. Another god is called Samnous, or sleep. Hell is said to have three judges, who pass sentence on the souls that go there. Kings and giants are there, who are doomed to endless existence in misery. King Phleggus burned the temple of Apollo, and is condemned to remain in hell forever, having a great stone hanging over his head, which he expects every moment will fall on him and crush him to powder. Ixion is tied fast to a wheel, which will turn him round eternally. Another is doomed to roll a great stone to the top of a hill, but it invariably slips down before he arrives at the top.

One part of Pluto's dominions is called Elysium, or region of delights. Good souls go into [illegible] part, after they are purged from their [illegible] in this world. This Elysium has all manner of pleasant things, such as shady groves, verdant fields, [illegible] breezes, and a river called Lethe, which causes forgetfulness of all former troubles, after drinking its waters.—See *Took's Pantheon*. p. 219, or *Bible vs. Tradition*, pp. 171—3.

The foregoing is but a brief description of the Pagan hell, as conjured up by demons and men, which has been re-arranged by the Catholics and Protestants; but we have found the *origin* of the popular, theological hell, where the *souls* of the righteous and wicked are said to exist in happiness or misery between death and the resurrection. The patriarchs, prophets, Jesus and the apostles, are not responsible for teaching the doctrine that hell is a place for departed souls in a conscious state. It is entirely of heathen origin, and was introduced into the church by heathen philosophers.

The Mohammedan Hell differs somewhat from the Pagan. According to the Alcoran, there will be a judgment, when all will be judged according to their works. After judgment, those who are to possess Paradise take the right hand way, those destined for hell-fire take the left. Both must pass the bridge Alsirat, which lies across the middle of hell. This bridge is finer than a hair and sharper than a sword, from which the wicked invariably fall into hell beneath. This hell has seven gates. The first for Mussulmen; the second for Christians; the third for Jews; the fourth for Sabians; the fifth for Magicians; the sixth for Pagans; the seventh and worst of all, for the hypocrites of all religions. Those in this hell will suffer a variety of unending torments; with the exception of those who have embraced the true religion; who will be delivered after they have suffered sufficiently for their crimes.—*Adam's view of Religions*, p. 322.

The Roman Catholic Hell is described as a place burning with fire, in which the wicked dying out of "the church," will suffer eternal torment. Like the Pagans and Mohammedans, they have a place for purifying souls, called purgatory, which they have evidently copied from the former. Mosheim says, Vol. 2, p. 38:—"The famous Pagan doctrine concerning the purification of departed souls, by means of a certain kind of fire, was more amply explained and confirmed now than it had formerly been. And in the tenth century, the people dreaded the fire of purgatory, more than they did the fire of hell; for they supposed that by being enriched with the prayers of the clergy when they were dying, they should certainly escape hell. But they were taught that if they went to purgatory, it was a matter of doubt whether they ever should be delivered from that dreadful place."

Vast sums of money have been received from poor and rich Catholics, by the Romish priesthood, to pay them for praying souls out of purgatory. Had their dupes only believed the Bible, which declares that there is no "knowledge" in *sheol, hades*, or state of the dead, they would not have robbed their families to pay lecherous priests for performing such silly mummery.

The Protestant Hell differs but little from the Catholic, excepting the purgatorial part is rejected; though some of the Universalists retain the Pagan idea, with this difference, they think all souls will finally be purified and join the righteous in heaven. Spiritualists have modified the Pagan hell, so as to have *all* improve their condition a little when they enter the "Spirit-land;" but some are in a very unhappy condition, and will remain so for a long time. The Protestant hell, like the Pagan, Mohammedan and Catholic, is founded on the doctrine of the immortality of the soul. They were obliged to invent some place to keep these souls. But soon as we admit the Bible to decide the question, it overthrows all these four hells.

The Bible Hell, (*sheol*) is a very different place from either of the other four. It is one of *silence*, total ignorance and unconsciousness—the grave—state of all the dead, without respect to character, from which they will be raised at the time appointed.

As we have examined the Bible hell in previous articles, we need not say more at this time, than to express our gratitude to the Lord, for showing us the light and truth, and giving us courage to stand up in their defence against the fables of these last days, which are throwing so many into doubt and darkness. Brethren and sisters, let us believe no theological tenets that are not clearly revealed in the Scriptures. Let us weigh all doctrines in these truthful scales. As Paul says, "*Prove all things, hold fast that which is good.*"

Heathen Theology.

We clip the following from an article in the *Amer. Presbyterian*:—

"Some believe, or affect to believe, that man has no soul; but there are, alas! millions who live and act as if there were no souls to be saved. Both classes may learn a useful lesson even in the dark places of the earth: for there, where the missionary preaches Jesus Christ as the only Savior of sinful souls, the heathen priests teach their blinded followers that the soul, after it has [illegible] body, [illegible] another [illegible] and that, if any one of them has not attended to the worship of their gods, his soul will, at death, go into a deformed and tortured body, or, if [illegible] has bestowed much money on [illegible] that he shall be again born into this world rich and happy. They [illegible] soul may pass into the body of a bird, beast, or insect; and be punished in that its new state for the sins of a previous life. The very heathen, therefore, teach that man has a never-ending soul."

When we trace back the history of the immortality of the soul, we find that, "The *very heathen*" were, the very *first* who believed in this doctrine, and that the Lord and his prophets have not taught this dogma in a single case. It is very evident that it originated with Satan, who taught it to our first parents in the garden of Eden, and afterwards persuaded the *heathen* to believe it, and by this means instituted hero-worship or the worship of the *souls* of distinguished men. The whole system of heathen worship, as well as that of Catholicism, is founded on the fabulous idea, that man has an immortal soul, which is "the real man," who after he is *dead* can communicate with the living. Notwithstanding it is so unreasonable, unphilosophical, opposed to the laws of physiology, common sense and the whole Bible, we are called heretics for believing that a man is not alive when he is dead, and that a dead man does not know more than a living one. Well, be it so. We shall all know the truth hereafter; and we can afford to wait till the Lord comes for the vindication of his word. "Truth, though crushed to earth, will rise again."

Beecher's Progress.

It is evident that H. W. Beecher has cut loose from the Orthodox moorings, and is sailing in another direction. He speaks like one who is being satisfied that the doctrine of eternal torment is not sustained by the Bible, and our prayer is that he may be led to lift his voice in thunder tones against a doctrine so dishonoring to the Lord, which is leading thousands and tens of thousands into infidelity.

The *Puritan Recorder* appears to be very much troubled about Mr Beecher. It says:—

"What we have, with sad forebodings, long expected, is now realized in Mr. Beecher's open abandonment of the doctrine of the inevitable and eternal perdition of ungodly men. The secret of his fraternizing with Chapin and Parker is now fully explained in his open avowal of the main principle of Universalism—which is that all the Scriptural assertions of the sure and eternal punishment of the wicked fail to make us know that they will be thus punished."

We presume the *Recorder* somewhat misapprehends Mr. Beecher's position, or sets him before the public in a wrong light, where it carries the idea that he favors Universalism.

Proof of a Flood.

We copy the following interesting facts from Chapman's Principia, Vol. II, No. 5. This work, entitled "Nature's First Principles defined, and their harmony with the Bible record of the creation, the deluge, etc., philosophically vindicated," is one of interest and well adapted to these times of infidelity in which we are living. Price 50 cts. for 200 pp., 12mo. Single No. 6 cts. Address L. L. Chapman, Box 651 P. O., Philadelphia.

In proof of the proposition, "*That there has been one, and but one universal deluge*," he says:—

"The immense beds of oysters and other marine shells and substances which are found on the loftiest mountains of the highest elevation that man has yet been able to attain—not alone in *one* region, or on *one* continent, but in *all* parts of the globe, give a positive proof that the summits of those mountains were once submerged by water.

Such beds of marine deposits were found by Humboldt on the Andes more than fourteen thousand feet above the ocean's level! They are found on the summits of the Alleghanies! the Rocky mountains! the highest peaks of the Appenines! and on the towering Himalayas of Asia.

It is very evident that the atmosphere or soils of those giddy heights could *not* have originated those oysters and other marine productions of which these shells, etc., are remains! Therefore, the fact is positive *beyond* evasion, that the waters of the ocean must once have flowed over those stupendous heights! For *how* else could these relics, which nothing but the *ocean* can produce, get there?

The skeleton of a whale was found on Mount Sandhorn in Norway, at an elevation of more than three thousand feet above the present surface of his native *element!* A portion of another was found in Stappen, Finmark, eight hundred feet above high-water *mark!*

Humboldt found the bones of elephants near Bogota, in South America, some eight thousand feet above the level of the sea, and obtained others from the Andes, within a short distance of Quito!

In the Royal College of Surgeons, London, are deposited the bones of deer and of horses found in *masses!* which descended with the avalanches from an elevation on the Himalaya Mountains, computed at not less than sixteen thousand feet!

These animals could never have ascended the long, rugged way through the (so called) eternal snows to that lofty region where not only the intense cold, but the difficulty of breathing the rarefied atmosphere would cause speedy death to any known specimen of terrestrial animated nature!

By what means were these animals carried there? *How* did they get there? There is but one rational solution for the foregoing facts, and that is through the admission of a universal deluge, occurring in accordance with natural laws and in harmony with the Bible record."

There is no [illegible] attracting so much attention at the present time, as Italy; no people in which the world feels so deep an interest as the Italians. Were it not for the French troops, it is generally believed that an insurrection would have taken place in Rome years since. Napoleon now supports the harlot, but his feelings appear to be somewhat alienated at present, as he finds the Pope stands across his way to worldly glory; yet, we think he will bow to him till he is crowned by his hands, as was Napoleon I., unless the Italian reformers strike too soon for its consummation.

Garibaldi and his friends are very active in preparing for the decisive blow, when the Papal power will be rent in pieces forever. He has just addressed a proclamation to the Neapolitans, in which he says:—

"To our Brothers of Naples:—

Brothers—We have combatted the Austrians, we have fought these insolent oppressors of Italy, and we have beaten them. We have fought as Italians fight when united, and you were not with us. The shout of victory was heard in every dialect except yours, and we know your hearts beat high in the cause of the country; yes, Providence has decreed the union and alliance of our family, of this poor Italian family. Foreigners and priests labor in vain. In vain they seek to sow discord, to corrupt the hapless people whom they have divided often, and so often sold to the strangers in vain. Our brothers of the south have cleared the minds of our brothers of the north. The sons of Procedas, the Masselellos and the Pieros, have grasped the victorious band of the soldiers of Palestro and San Martino."

The Italians are now determined to have freedom from Papal rule, regardless of what it may cost. Napoleon appears, at times, to sympathize with them; and at other times with the Pope. He is in a very peculiar situation. The general belief is, that he will not allow Austria, nor any other foreign power, aside from his own troops, to interfere with the Italians in their struggle for liberty. A Paris correspondent says:—"I am assured by those usually well informed, that the French troops will leave Rome about the first of January, unless some great political changes should take place before then."

The official *Giornale di Roma* says:—"Many priests have quitted the country in the neighborhood of the Romagna on account of the intrigues of emissaries and in fear of disturbances."

Bonaparte has been trying to persuade the Pope to introduce some reforms, hoping thereby to quiet the Italians and keep them from destroying the Papal power, but Popes never reform. Says a London correspondent, when speaking on this subject, "As for the Pope, he cannot reform. His whole rule is rotten." Says another:—"Owing to the unbending attitude of the Pope with respect to temporal reform and his hostile position towards the liberals of the Romagna, it was thought that Garibaldi would soon head a revolution which would entirely sweep away his temporalities."

Our Tract Column.

For the Crisis.

Tracts for Sailors.

I am happy to inform those who feel interested in this work, that there is a good prospect of its being carried out. Besides donations, there come precious words of encouragement, which lift my heart in gratitude to think of what good things are in store for the seamen. I shall give extracts from a few. Here is one from Eld. J. Porter, Danville, C. E.:—

"My Bro.:—I hail with much christian pleasure your very laudable and praiseworthy undertaking in preparing to cast some bread of the right kind over the face of much neglected ocean; and enclose $2.00, one from self, and the other from Bro. H. Barnard. If the pen of Bro. Hastings be a little more limber, don't mind that, but keep your colors nailed at the mast head,—"No surrender." Agitate, agitate the churches until the end is reached. Money enough among us. Your very sincere

Well-wisher."

Thank you, Bro. Porter and Bro. Barnard. I won't give her up, you may depend. Here is another, from Bro. G. S. Hastings:—

"West Winsted, Conn.

Bro Cotton:—With a thankful heart to my heavenly Father for establishing me in the present truth by the reading of his blessed word and many a tract, it becomes my heart's desire that the seamen shall also be partakers of the same blessing. I therefore enclose for that purpose one dollar, praying that God's blessing may attend your effort, and that many a sailor may stand in the kingdom of God. God speed thee!"

Another still, from "Pontiac."

"Dear Fred:—Enclosed please find two dollars for 'Tracts for Sailors!'"

Thank you, we'll win yet. Yet another:—

"New Britain, Nov. 15th, '59.

Bro. Cotton:—Enclosed you will please find $1.00 from Sister G. of N. B., for your Tract Fund, with her prayers for your success in the work you have undertaken.

Yours truly, Louisa J. Beach."

In addition to the above, I have received one dollar each from H. G. Smiley, E. Macomber, A Friend, C. Cottle, and $1.72 from J. B. Walker, Keene, N. H. My brothers and sisters, I return you thanks in the name of the sailors.

[illegible]

For the Crisis.

Travels West.

After I bade my wife and child farewell for the present, and put aboard of Nahum's [illegible] of Thompsonville, Ct., we soon found ourselves moving rapidly through the mountains and fast leaving old New England in the distance. Although in fact we [illegible] going west, railroad speed, my mind was not much inclined to leave my family, kindred and brethren, without serious reflection. That reflection, however, was soon broken by bringing up at East Albany. Here we met Br. Wendell waiting to pilot us to their dwelling. In the evening we met a faithful and devoted company at their place of worship, and enjoyed a precious season with them. This company evidently love one another. Their exhortations breathed the spirit of love and also their prayers. They were having additions to their number. They are prospering in spiritual things. They helped me on my way after a brotherly manner.

After a pleasant interview, a good night's rest, and a refreshing season in waiting on the Lord, with Bro. Wendell and family, we took cars and dashed away as usual, headed westward. Soon my native land became the subject of my thoughts again, and I was not anxious to break that connection just yet. Hence I gave my mind full latitude to my travel when East. I recalled the many meetings and happy greetings I had enjoyed; the fervent prayers and earnest exhortations I had heard; the glowing sermons, the logical reasoning, and fervent appeals made to sinners; the sympathizing hearts and warm hands; the liberal spirit; the bond of love; the angelic voices; the love feast; the sacred communion; the deep interest manifested in my efforts and welfare; the many "God bless yous" which the farewell hand and streaming eyes evidenced as something more than a mere form, and of more value than rubies. My visit was pleasant, satisfactory and profitable to me. But the parting again with relatives, brethren, co-workers and my family, was any thing but pleasant. It was breaking the heart and almost bursting the head.

I shall not soon forget the material aid for myself and family. We acknowledge it, I trust, with a grateful heart, and a blessing of God invoked upon the donors. I recall the saying of a frank spoken brother, as he handed me a bill, "Trust in God, Bro. P." I thought that was rather different teaching from what I had often heard, but it made me think it was a very substantial method. A widow,—poor of course, handed me a bill and said her little daughter wished her to give me some money. "How much?" was the mother's inquiry. "O! give Bro. P. four or five dollars." That develops a heart that grace can dwell in. God bless the child, and mother also, who in past days has remembered my wants. I have often thought she among many others I have known did too much. May such liberal souls reap a hundred fold here, and eternal life in the world to come.

I stopped in Chicago to get some of Bro. C. F. Hudson's works, but none there,—all sold. On my arrival at Earlville, I found seven letters, one from a sister C. containing $1., and an announcement of a package to be sent. I will say for the benefit of that sister and others, that Mrs. Walter Pratt's P. O. address, for the present, is Fiskdale, Mass. Mine is Earlville, Ill. This Sr. says, "I have no one to sympathize with me in the faith, but am trying to do something through the tract medium." This letter breathes a deep spirit of piety, and I have no doubt, Sr., if you keep doing, you will see the fruit of your labor. Lord bless that husband and bring him to see his fearful position. Sr., keep praying; the Lord hears prayer. Take courage and go forward. I make these remarks as the sister cannot get any communication from any other source.

If those friends in D. and in S., knew how those things they sent by me West, for certain individuals, gladdened their hearts and caused them to thank God and invoke God's grace on the donors, I have no doubt you would be doubly, yea, ten-fold paid for your sacrifice.

Bro. S. Gilman, your letter I received at Earlville. I think it quite doubtful whether I can find time to come into your region this season. If I can get any one to come I will do so. Ye who live East, and have preaching constantly and know not how to appreciate it, hear what this brother says:

"We have been here three years and have not heard an Advent sermon since we came here. We are getting very hungry, we do not know how to wait any longer. They have never had any Advent preaching here. There are a good many anxious to hear. We are the only Adventists in the place. We are sending out books, tracts and papers, and the people are getting interested and we hope we shall be remembered and God will send some of his servants this way soon."

I publish this extract that all that are interested may have a sample of the letters I am receiving in the West from those that are pleading for help. How do you think such letters make a man feel, who has any [illegible]

can do a little, but I cannot fill one half of the calls. O that God would hear the cry of his people, and send forth laborers into his vineyard! Lord, help us while probation lasts! W. PRATT.

Correspondence.

From Eld. J. Porter.

BRO. GRANT:—The impression made on my mind by the Wilbraham campmeeting will last for many days to come. The forty-two tents; the sixty-four preachers; the multitude of countenances, inspired with the spirit of like precious faith; the heaven-inspired, Bible-taught truths, that were poured forth from the stand upon the thousands of deeply attentive, and listening hearers; the body of fearless but intelligent witnesses for God and an unpopular truth,—the like I never expect to see or hear on this side that day when He shall gather together his elect from the four winds of heaven. And then the harmony of the whole! Among these "odds and ends" I could see or hear of no conflict of doctrines, but the unanimous tone of feeling seemed to be, on the stand, in the tent, and among that intelligent throng—"Life alone through Christ"—"no immortality on this side the resurrection morn"—"he that hath the Son hath life"—"he that hath not the Son hath not life." I could clearly see that these blessed truths have gained a strong foot-hold in the churches; nor is it surprising; for when this is practically overlooked, or trampled in the dust, the coming of the Lord and the resurrection is of small importance.

It was to me a hallowed scene to meet so many of the heralds of the coming glory, with most of whose names only I had been acquainted through some part of the bygone seventeen years. Some I saw were sick, and others about worn out, and about all poor, and *some* homeless. Well, thought I, this is not the first of the Lord's experiments in choosing the weak and foolish, base and despised, things of this world to accomplish his purposes, and carry out his plans to the confusion of a scowling, Laodicean church, and an infidel age. On leaving the campground at the close of a week's acquaintance with the largest body of the most happy people I ever beheld, I felt to pray—O Wilbraham! let an unclouded sun shine on thy tented grove, until the tabernacle of the Lord be with men. Amen.

On the campground I obtained from Eld. H. L. Hastings, a faint promise that he would, some time this fall, visit Danville, C. E. And in about two weeks after, he took us by surprise; for when he stepped in, I was about as much expecting to see the man of the moon. Notwithstanding the short notice, large congregations gathered, which continued to increase. He gave seven lectures, deeply interesting to saint and sinner,—baptized two, administered the Lord's Supper, and all in forty-eight hours. Upon Bro. Hastings' talent and ability as an able minister of the New Testament, it would be useless in me to say a word, he being known throughout the churches; it was deeply regretted that he could not have continued with us over another Sabbath; but like the comet of 1848, he was scarcely well seen until he was gone; and not being familiar with the orbits of these heavenly bodies, we are unable to calculate his return.

The church in Danville numbers about forty members, well united in the "one faith," no doctrinal discord, but trying to live for the life to come. We have had to contend for our existence against a formidable host on every side. The talent, wealth, and influence of old monied institutions have been employed against us, but the Lord is on our side, and so we still live, and maintain our regular weekly meetings. We would that our traveling brethren on the other side of the line, should know that we are the sole proprietors of a spacious meeting-house that will accommodate a large congregation.

In the year '42 I entered the great temple of Truth deeply in love with its grandeur,—the coming of the Lord at hand, the resurrection of his saints, the establishment of the kingdom on the earth, and life and immortality alone through Christ at his coming, together with his promise to the seed of Abraham—to be the crowning doctrines of revelation. Since that time I have witnessed the infliction of many wounds upon the church, even in Canada,—one professed friend within her pale has done more damage than one hundred and one outside. Had we been true to the trust committed to us, we had this day been presenting an invulnerable front to the world, leaving no cause to the enemy to triumph and blaspheme. But among the variety of motive and character, with which the church has had to grapple during the last seventeen years, is *one* foretold in the prophetic language of Paul to the elders at Ephesus: "Of your own selves shall men arise speaking perverse things to draw away disciples after them." The love of rule in the heart of a Diotrephes (3 John 9,) always leads to the love of division; and such creatures failing to "draw with their tail," at least, the third part of the stars of heaven, would sooner blot out from the firmament every luminary that would dare to shine as brightly as their own little selves. O tell it not in Gath, publish not in Askelon, the frantic freaks of poor, weak humanity left to its own dotings. We have had our Korahs, among us; and our Dathans and Abirams have not been asleep; and although the Lord has not risen up in his displeasure and consumed these men, yet they have somehow shortly seen the end of their career among us. Paul's caution to the "puffed up" of his day is not obsolete: "Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem the other better than themselves. Look not every man on his own things (as if they were the only), but every man also on the things of others. Be not wise in your own conceits; but be ye kindly affectioned one toward another, forgiving one another, even as God for Christs' sake hath forgiven you."

Danville, C. E., Nov. 14th, 1859.

From Eld. J. Partridge.

BRO. GRANT:—I would say for the encouragement of the scattered flock, that the good Lord has wonderfully revived his work at old Richmond, Me. I came here last May, by the earnest entreaty of the brethren, to labor with them for a time; and appearances were really discouraging at first; but soon my courage increased. There were a few tried friends that have stood fast. Very few came out to hear, except the brethren, but I soon found that our company was increasing very fast. The Lord began to awaken the sinner that never had been moved before, and a deep solemnity rested on the entire community. Some of the hardest cases of backsliders have been reclaimed. I have baptized eight, and thirteen have been added to the church; and still the work is going on gloriously. Instead of a few being scattered over the house, we have it filled with attentive listeners, and sometimes we hardly know where all come from; but we can praise the Lord that he has sent out the people to hear, and that many of them have shared in the revival. Pray for us, that the work may go on. Your brother in Christ.

Richmond, Me., Oct. 23, '59.

[The above was overlooked, else it would have appeared before.—ED.]

From Ellen M. Jackman.

BRO. GRANT:—I feel desirous of expressing a few thoughts for the perusal of the "little flock," though in view of my unworthiness I have long remained silent.

I believe that the writers of a religious paper should be *spiritual*, living in close communion with their divine Lord; that they may be enabled to write by the direction of the Spirit, and thus feed and strengthen the church, and glorify God. Vain are the efforts of the greatest minds to comfort the humble follower of Christ, if unattended by the divine influence.

I often think of the heart-cheering communications from brethren and sisters scattered all over the land, with which the "Crisis" abounded a few years ago. They seemed to be but the ebullitions of hearts burning with the love of God, and joyful in the anticipation of the glorious advent of a Savior. All seemed desirous of expressing their thoughts on the subject, and none seemed tired of the story. The following from an old "Crisis" I think to the point. "When I read the Crisis, I feel to praise God for the Spirit and light which he has given to its writers. How soon we can see the lineaments of our Father's face in their articles, and feel assured that they are the genuine offspring of heaven, when holiness pervades the heart and prompts them to 'feed the flock.'"

And does not the light of the Bible still shine? And the prophecies, are they not fulfilling daily? Yes, truly; but how few among the mass of professed christians seem to see this. What a lack of interest in the subject of religion.

Often, as I go about from place to place, (teaching) am I led to feel that the line of demarkation between the christian and unbeliever has become dimmed, or is not drawn at all, so that it is difficult to determine who are (so called) christians and who are not.

Oh! how important that the followers of Christ arise and "trim their lamps," that their light may shine, especially those who are looking for the immediate appearing of Jesus Christ. In view of the shortness of time—the nearness of the judgment, are we all laboring as faithfully as we ought in the cause of Christ? We have but a short time to work, and oh how diligent we ought to be! How meek and humble we ought to be—"acknowledging God in all our ways;" bestowing as little thought as possible on *temporal things*—devoting time, talents, and means, all to the service of God.

I often feel a longing desire for more holiness of heart, and closer communion with God, that I may be enabled to fulfill my part in *this* life, and have an abundant entrance in the kingdom of God when Jesus comes to gather his children home.

Woodstock, N. H.

From Wm. A. Fenn.

I would say to the brethren that I have decided to remain East through the winter, and shall devote my time to the cause, as the Lord may direct. I beg an interest in the prayers of all the saints. My P. O. address is West Meriden, Ct.

From Henry F. [illegible]

BRO. GRANT:—There are but two or three of like precious faith in this vicinity; no preaching nearer than Hartford—eight miles. I am in hopes to be able to add to your list of subscribers before long. There are some here who were very bitterly opposed to our views on the Life and Death question when I came among them, but I find that their preconceived opinions are beginning to lose their power over them, and they freely acknowledge that they were not aware there was so great amount of evidence in favor of the truth. God help them to search more diligently the word of truth, is my prayer, and having become persuaded of a truth that these things are so, I hope they may have grace to fearlessly proclaim them to a perishing world.

I find that the cause of Christ here, as well as elsewhere where I go, languishes from the bigoted course that many pursue, who profess to be christians; and I am sorry to say not a few who profess to be Adventists (if I may be allowed the use of the term) are not a whit behind many whom they denounce and say all manner of evil against. I have long been, and am still, of the opinion, that if our brethren would cease to bring railing accusations against those who may happen to differ in opinion, and present the truth in all charity, much more good would be the result of our labors.

Again; spreading the truth, by the distribution of tracts, is not, in my opinion, so productive of good as it would be if done more judiciously. We should be careful in presenting truth, not to present too much at one time; and oftentimes some little tract will do more to awaken interest than volumes. People will not take the trouble to read large books many times, when they would look at small tracts, and often have their attention called to a subject, in so doing, which would not otherwise have been. May God help us to be wise as serpents and harmless as doves.

Buckland, Conn. Oct. 24, 1859.

From W. A. Morse.

BRO. GRANT:—Permit me to address a few lines through your paper to the brethren of Wisconsin, in regard to our dear Bro. Yates Higgins, Evangelist of Wisconsin, and a resident of this place. I have been personally acquainted with him and his circumstances for the past year. While the Annual Conference was in session here the first of October last, he was again appointed Evangelist for this State. I want the brethren, particularly of Wisconsin, to become acquainted with his circumstances, and if there are brethren elsewhere that can help him a little, may they do so. Bro. Higgins needs a horse and wagon.

I will now tell you how he has met his appointments in the last year. They have been from three to ten miles apart, and sometimes further. He has gone on foot through mud, rain, snow and cold. He has several times this summer, to my knowledge, traveled on Saturday, sixteen miles (after working from Monday until Friday evening) to fill appointments. I would further inform the brethren here and elsewhere that when Bro. Higgins came West a few years ago, he had over seven hundred dollars, which he has expended in traveling from place to place in proclaiming the truths of the Bible. Now, brethren, if you feel it your duty to help buy Bro. Higgins a horse and wagon, you may send what you have to spare to the Postmaster, Springville, Badaxe Co., Wisconsin, and to the Postmaster, Viroqua, Badaxe Co., Wisconsin. Some may wish to know the amount that is wanted. In my opinion, it will take about one hundred and fifty dollars.—Brethren, who will help?

Springville, Wis., Nov. 9, 1859.

Expositor please copy.

Obituary Notices.

Fell asleep in Jesus, April 4th, 1859, Sr. HOLDA PATTEN of South Wilbraham, Mass., aged eighty years, in full hope of immortality when Jesus comes.

Sister Patten was one of the salt of the earth—full of years, as well as of hope of that "better resurrection." She was the widow of the late Bro. Seth J. Patten, who died April 24, 1855, aged eighty years, and who was one of the trio who held a prayer meeting in the hollow tree at Chicopee, as noticed in Bro Munger's life. Sr. P. was one of the Lord's witnesses, ever ready to witness for Him—whose meat and drink seemed to be to do and suffer the will of the Lord. Blessed memory! We think of her as one ripe for the kingdom, as one coming to her grave as a shock of corn *fully* ripe. Few have I ever seen who could feed on the word of the Lord and relish their food like Sr. Patten. She was faithful to the end, exhorting others to prepare to meet her in a better land. D. D CHAFFEE.

Died, in Auburn, N. H., DEBORAH J., wife of Albert H Welsh, aged forty-two years, eleven months and nine days.

The subject of this notice professed faith in Christ when about eighteen years of age, and was baptized by Eld. H. Plummer, and united with the church. When the subject of the advent was preached by Bro. Miller and others, she embraced the doctrine.

Her health began to decline about one year ago. Six weeks before her death she took her bed, unable to assist the family more in this life. She leaves a husband and eight children to mourn her loss, but they are supported [illegible] hope of meeting her again. She [illegible] ready to welcome the servants of the Lord, and wait upon them with the solicitude of a friend.

She was carried to Derry, where, after a discourse delivered by the writer from Job 14: 14, she was interred, there to sleep until the trump of God shall sound.

J. G. SMITH.

Died, in West Alton, N. H., Nov. 6th, 1859, in consequence of an injury received the previous evening, Bro. SANBORN B. FOSS, aged about forty-five years.

He was returning from an auction, assisting a Bro. Sleeper in leading a heifer he had purchased, when, within a short distance of home, she became frightened, or from some other cause, frantic and unmanageable. Bro Foss, in the fray was thrown upon his back; the animal turning towards him, he raised his feet to prevent her coming over him; striking her in the breast, he was raised and turned completely over, bringing her whole weight, as well as his own, to bear upon his head and neck, causing a fracture in the spine, where the neck joins the back, paralyzing in a moment all below.

He was perfectly conscious, and resorted for help to Him who is a strong hold in the day of trouble. Although he regretted that he had not been more faithful in the cause of Christ in the past, yet after a season of prayer he said he felt peace, and could in this most trying position shout glory to God in the highest. He prayed several times during the twenty hours he lived after the accident, and was frequently heard to say, "My faith is strong; bless God! bless God!"

Bro. Foss experienced religion in 1843, and embraced the Advent faith, and though disappointed, he for several years was strong and unyielding in defence of the truth, but like many others, his hope deferred made the heart sick, and he lost in a measure the enjoyment and consolation of this hope. But when it was heard again—"Behold He cometh," he engaged anew in the work, and has since been a strong believer in the speedy coming of Christ and the truths connected therewith.

We had the privilege, the last Sabbath afternoon he lived, of hearing his last exhortation. Tuesday, the 8th, his mortal remains were carried to the chapel, where a large congregation assembled from this and the adjoining towns, where we had the privilege of listening to a very interesting and appropriate discourse from Eld James G. Smith, from Nahum 1: 7. A scene not easily described followed the service, while this deeply afflicted family took the parting look of their beloved friend. We then laid our dear brother down to rest till the heavens be no more.

If this notice should meet the eyes of Bro H. Munger, he will doubtless remember the impression he had while at our place last June, and the remarks he made in the chapel, there being but few present. Some one (said he) of this company will fall suddenly, the next snow will fall upon your grave, or God has not spoken by me.

"That once loved form, now cold and dead,
Each mournful thought employs,
And nature mourns her comforts fled,
And withered all her joys.

Faith looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more."

E. FLANDERS, JR.

Gilford, Nov. 11, 1859.

Summary of News.

FOREIGN.

[Per Canada from Liverpool the 5th inst.]

PEACE NEGOTIATIONS.

A Paris telegram of the 4th says the French and English governments had completely agreed on a basis of the Congress which is to be held at Brussels. All that remained to be settled was the official ratification from the English government.

GREAT BRITAIN.

At no time since the Russian war had greater activity been observable than at present at the Woolwich Arsenal, in preparation of war material for the coast defenses, and for China. The fortifications at Dover are to be extended forthwith, and several batteries re-constructed.

The organization of the French army for China is considered definitely settled, and preparations at the seaports for embarkation have been already commenced.

FRANCE.

The statement is reiterated that the Pope has promised to grant the reforms recommended by the Emperor Napoleon, after the insurgents of Romagna have returned to their allegiance.

It is vaguely reported that Garibaldi, at his interview with Victor Emmanuel, at Turin, declared that Italy had been betrayed by the course of the powers since the peace, and that he would head a revolution to secure the independence of his country. The King of Sardinia protested warmly against such a proceeding.

LATEST.

ZURICH, Nov. 6. Yesterday, the French, Austrian and Sardinian Plenipotentiaries assembled in a general conference, which lasted three hours. The treaties will be signed tomorrow or Tuesday next, and the Plenipotentiaries will leave the day after.

PRAYER OF THE JEWS FOR VICTOR EMANUEL. In Leghorn, on the 7th ult., a remarkable scene took place. For the first time the Jews of that city offered up a prayer for a Christian prince, and invoked the blessing of heaven upon Victor Emanuel, King of Sardinia. The prayer was recited by Signor Roberto Funaro. At the first word the three thousand Jews present, with the exception of a few old men, rose to their feet, and remained standing until the close of the prayer, to which they all responded with an overwhelming "Amen."

The Eco d'Italia, in reporting this interesting fact, gives the text of the beautiful and touching invocation, of which the following is but an inadequate translation:—

"May that One who watches over the safety of kings, who gives dominion to princes, whose empire is from everlasting to everlasting; may He who liberated his servant David from the murderous sword, who opened a way in the sea and a sure pathway through the rushing waves; may He bless, guard, defend, protect, elevate and exalt the king elect, Victor Emanuel.

"May the King of Kings guide his footsteps, preserve his life, and shield him from all dangers and peril. May the King of Kings, in his clemency, exalt the star of his destiny, and grant him a long and peaceful reign. May the King of Kings give to him and all his counsellors and ministers power and wisdom. May this be His Divine pleasure; and let all the people say Amen."

[From the N. Y. Tribune of the 10th inst.]

Fall of a great Fiery Meteor.

A singular phenomenon was witnessed yesterday morning about 9 1-2 o'clock, in the upper part of the city, in the form of a meteor, or immense ball of fire, as it was generally termed by eye-witnesses. It is represented as having been of striking brilliancy, and in size as large as a common ball, with a tail some 30 feet in length, resembling that of a comet, which, while passing through the air, left behind a fiery trail. The appearance of so remarkable a phenomena in broad daylight, while the sun was shining from an almost cloudless sky, leaving no room for theories favoring the possibility of tracing the cause to a probable "shooting star," or similar manifestation so frequently witnessed at night, naturally created an unusual degree of excitement particularly in the upper Wards, where it was witnessed by many persons.

* * * * *

From Sergeant Clinton and others our reporter gathered the following information as to the performance of the "meteor:"

Sergeant Clinton states that he was engaged in writing at his desk, near a window in the Station-House in Eighty-sixth st., about 9 1-2 o'clock yesterday morning, when suddenly a flash of light, as from an ascending rocket, was reflected upon the desk, which caused him instantly to cast his eye from the window, when he perceived the phenomenon, in the form already described, shooting in a direction from the north-east to the south-west, which instantly disappeared, apparently striking the earth some 200 yards from the Station-House. Officers Cavanah and Wright, who were within a few feet of the Station-House at the moment, also saw the meteor, the appearance of which struck them so forcibly with amazement as to cause them to alarm others who were within the building, but who, of course, did not perceive it, owing to its sudden disappearance.

The officers who, to the number of four or five, went in search of the spot where the meteor was supposed to have fallen, state that the excitement among the residents of that neighborhood, many of whom witnessed the occurrence, was very great, and that it was impossible to arrive at any correct conclusion as to the precise place where it fell, from the conflicting accounts given on that point. Mr C H Reed, acting in the employ of the Commissioners of the New Reservoir, states that he was at the pier foot of Ninety-first street, E. R, unloading lumber, when his attention was attracted by the singular appearance of a ball of fire shooting swiftly through the air, apparently in an E S E direction. He called the attention of the workmen to it, who appeared to be struck speechless with wonderment. Officer Flynn of the Central Park Police states that he was patroling the "promenade" within the Park at the time, when he perceived what appeared to him to be a ball of fire having a long tail like a comet. He says he saw it disappear behind the trees, but thinks it fell within the Park inclosure. John Berry, one of the laborers in the Park, confirms the above statements as to the appearance of the object and the time specified.

Louis Napoleon, it is rumored, has recently had another and most violent attack of that nervous disarrangement, which has been so frequently spoken of, and which, it is feared, will, sooner or later, make him a confirmed maniac.

The first Arab newspaper ever published in the Turkish empire, and out of Constantinople, has been commenced at Beyrout.

Notices, &c.

Providence permitting, I will commence a series of meetings at Seneca Falls, N. Y., Tuesday evening, Nov. 22d, to continue one week or more. MILES GRANT.

Providence permitting, I may be expected to be with the Church in Abington, Ct., (where Bro. Huntington may appoint) on Lord's day, Nov. 27th. S. S. BREWER.

The Christian Lyre.

This long expected book is now done, and will be published next week. It will be found, on examination, to be a very valuable book. The music and the hymns are excellent. There are about 300 tunes, and between five and six hundred hymns, besides chants and anthems. Our brethren will be well paid for patient waiting, in the long delay. Orders are now solicited. Price, retail 60 cts., postage 8 cts., six copies $3 00, 25 per cent. off for any greater number.

Address MILES GRANT, Crisis office, 167 Hanover Street.

Pulpit Notice.

Bro. Edwin Burnham has taken the entire charge of the pulpit in the "Advent Chapel" at Portsmouth, N. H., for the present, and therefore, all who wish to correspond in relation to that matter, must do so with him at Newburyport, Mass.

In behalf of the church, E. B.

Conference.

There will be a conference in Wilton, Iowa, or where the brethren in that vicinity may think best, commencing Wednesday, Dec. 21st, (eve.) and continue over the following Lord's day. Let there be a general gathering. WALTER PRATT.

Conference

In Earlville, Ill., will commence on Wednesday, Jan. 4th, 1860, and continue over the Lord's day following. One and all, come and pray the Lord to give us a feast. W. PRATT.

☞ I will hold a conference in Elizabeth, Joe Davis Co., Ill., Wednesday, Jan. 18th, and continue over Lord's day following. The brethren must write me if they wish the above named meeting, and name where (what depot) they will meet me. Direct Muscatine, Iowa, care of J. Covell.

WALTER PRATT.

Notice.

There will be a quarterly meeting in Earlville, Lazelle Co., Ill., to commence Wednesday, Dec. 14th, 1859, in the evening, and continue over Sunday. We hope the church in that district will be well represented. We give a general invitation to all the preachers in that region to attend. It is expected that Bro. Walter Pratt will be there without fail, and the friends wish Bro. John Howell to be there. In behalf of the friends,

MOSES CHANDLER.

Notice.

There will be a quarterly conference holden (if the Lord will) at Marble Rock, Floyd Co., Iowa, to commence Friday evening, before the fourth Sunday in November.

FRANK S. W. DARO, Evangelist.

Appointments.

We would say to our preaching Bro., this it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. W. S. Campbell will preach in Boston (Chapman Hall)....Nov. 27th

The Lord willing, I will preach at
Scitico....Nov. 27th
Waterbury....Nov. 30th
Harwinton (Bro. Elliot's district,)....Dec. 1st
Litchfield Station....Dec. 2nd
(where Bro. G. Humphreyville may appoint.)
Newfield....Dec. 4th
Pleasant Valley....Dec. 6th
Wolcottville....Dec. 7th
Plymouth Hollow....Dec. 11th
L. S. LUDINGTON.

Eld. Frank Burr appoints to preach in North Canton, Ct....Nov. 27th

God willing, I intend to preach in Portland the last Sabbath in this month. JOHN COUCH.

Wm. B. Davis appoints to preach in
Amherst, Mass....Nov. 18th
North Dana....Nov. 26th
North Dana Village, (Bro. G. A. Streeter's) Nov. 27th
Athol....Nov. 30th
Northfield....Dec. 4th

Bro. Joseph Gregory will meet with the brethren and sisters in
Middlebury, Ct....Nov. 25th
West Cheshire....Nov. 28th
(where Bro. Mix may appoint.)
Morris....Nov. 30th
(where Bro. Canfield may appoint.)
Roxbury, Ct....Dec. 3d
Wauramaug....Dec. 6th

Business Matters.

To Correspondents.

Bro. S. G. Mathewson's P. O. address is Sandy Hill, N. Y.

A. H. Eastwood.—We cannot obtain the book for you.

F. S. Blake.—All right.

J. Brown, Cranberry Creek.—All right.

The money credited to P. A. White last week, should have been cr. to P. A. Smith.

M. C. Allen.—The "Lines" were overlooked.

Cash Receipts.

Preachers' Aid Society.—A Sister, $5.00. To Nov. 22d, $85.00.

J Eaton 276, $1.66, L C Thomas, p. p. 234, $1.66, H M Thomas 234, p. p. 234, $1.31; J Whitman 222, 60 cts, J P Saunders 234, $1.32; J C Pettingell 234, $1.50, Mrs. G A Webb $2.50.

E C Gordon 230, R Sturtevant 241, J C Works 230,—50 cts. each.

I Newcomb 218, Alng Smith 242, G Hall 225, Mrs. J P Darling 234, S Shaw 211, D Lawrence 237, E M Freeman 243, J M Clellan 235, p. p., G B Lawrence 242, J West 182, J M Miner 242, E C Field 208, E Melcher 274, C York 223, B B Hoyt 238, Mrs. H. Johnson 208, Mrs. S Witherell 215, G W Barnes 242, W H Hill 243, H W Dann 242, J R Huntley, p. p., 206, Mrs. K O Temple 228,—$1.00 each.

A S Barber 236, S Tucker 260, E Pond 248, T J Philbrook 244, S Rollins, p. p. 222, Jno. Brown 260, M Rand 270, Mrs. N Furber 260, T P Hodgdon 234, G Gould 234, J Wait 234, E Miller 247, L S Rand 234, T Lee 234, L McDuffee 234, Mrs. H T Mesher 182,—$2.00 each.

T Carpenter 244, G W Johnson 248,—$3.00 each.

Books and Tracts,—J Eaton 34 cts, A P Allen $3.00, T A Lawton $3.24, L C Thomas $1.03, B Wilson $2.00, J Whitman 40 cts, R Sturtevant 50 cts, G W Barnes 24 cts, G T Collins $2.00.

Books and Tracts.

LAW requires all transient publications shall be pre-paid, hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more, books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 8 cts. 1-4 off per dozen.

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† The Olive Leaves are [illegible] that can be [illegible] Little Children, Love one Another [illegible] Resting Place; three, My Friend [illegible] Love; five, Abundant Grace [illegible] classes of saints and sinners.

Glad Tidings: or [illegible] [illegible]

[illegible]

O, though oft depressed and weary,
As we travel on our way,
Let us look beyond the shadows
To a fairer, brighter day;

For each heavy load and burden,
With our pilgrim staff and band,
Shall be laid aside forever
When we gain the promised land.

CHORUS.

Then we 'll rally to the standard,
To the standard of the cross,
Fearing neither toil nor sorrow,
Fearing neither death nor loss.

Onward then, for still above us
Love's sweet star doth fondly glow,
And the silver ray-light guiding,
Let us ever fearless go.

What though countless foes assail us,
And our hearts are sore oppressed,
Faith shall guide us to the haven
Where the weary are at rest.

For within our bosoms glowing,
Visions of the future lay,
Like fair islets softly pictured
In the bosom of a bay.

O, what wondrous trees are waving
In the soft, ambrosial air!
Vines with blossoms ever laden,
Bowers of roses strangely fair

Crystal rivers gently winding
Over beds of pearl and gold,
Countless gems beneath them lying
Richer than our diamonds old.

Sparkling fountains, crowned with lilies
Bending o'er the mossy brink,—
Lovely angels seem to whisper—
"Weary pilgrim, come and drink."

Then the music—list, we hear it
Stealing from a cherub band,
Anthem strains and choral numbers—
Onward, brethren, heart and hand!

E. S. M.

Correspondence.

From Eld. S. S. Brewer.

Through the mercy of God I am spared in this land of the dead and dying. O how grief-stricken my heart frequently becomes, as I review the mutations of time! 'Tis but as yesterday, since my ears were charmed, and my heart made to rejoice, with the gladly solemn sound —Behold the Bridegroom cometh! Never so sweet melody broke on the ears of the lover of the Son of Jesse, as this sound. O the precious truths! O the shining light! Pouring the oil of gladness into the hearts of many a sin-sick soul; as that trembling old man, the Low Hampton farmer, poured forth those precious pearls, sparkling and radiant with light, from the mine of God's revelation to poor mortals in this vale of weeping and lamentation.

My heart saddens. And although I anticipate the soon return of the Life-Giver, with the keys of death and the grave, the tears will course down my cheeks, now furrowed with time, as I retrospect the ravages of death amid the ranks of those who nobly stood and nobly dared, on the grand and glorious *dispensational proclamation*—Behold He cometh! Sweetly sleeping, quietly resting in Jesus,—gone, gone from scenes, sights and circumstances that cause weeping, sadness, and sorrow of heart,—your work is done; and, I trust in God, well done. Your night of weeping is past, and your morn of joy cometh speedily. Amen. Even so, come, Lord Jesus!

How multifarious the scenes and circumstances of this life! Our days are as an hand's breadth. It seems but a few days, when father, mother, brothers and schoolmates, were around me, with cheerful voices and smiling faces. Alas! where are they now? Gone, gone, all gone. I visit the scenes of my boyhood, I survey the once happy spot where our voices made the welkin ring with our merry urchin shout; the old familiar brook still flows over its pebbly bottom; the same little rill falls in gentle murmurs; the old crooked beech yet leans over the margin of the stream; but the storms have riven its branches, the moss covers its trunk; and there it stands, like an aged sire, whose tender branches have been torn away by death, and he, hoary with age, awaits the hour that lays his aged limbs to rest. I inquire for old friends and neighbors. Dead. Where are my schoolmates? Some lost in the deep, others sleep in the graveyard; the rest moved West. Father, mother, brothers—dead!

"I feel like one who treads alone,
Some banquet hall deserted!"

If I survey nature, it is now sad and mournful. How short is spring-time and summer! Yesterday, it seems, the little spring bird, perched on the leafless bough, broke the dull monotony of dread winter, and warbled his matin in sweetest strains. Soon the garniture of midsummer appeared; and floral beauties, in all their variegated tints and colors, threw their fragrance to the mild breeze of heaven. Farewell, ye pleasant scenes and beauties, ye are fled forever! The rude breath of chill autumn, like an angel of death, has laid them dry and withered on the ground. The hollow winds, now sighing through the leafless branches, and yet a strain from the feathered choir falls on the ear. Truly, all is fading—[illegible]

[illegible] my soul, for God's goodness, long-suffering and mercy to me.

I have had much reason of late as well as in past years, to praise God for his sustaining grace and his goodness in making his word effectual in the awakening of many precious souls, to realize their danger and the remedy. During the past season I have visited many places, seen some baptised, and baptized some. Our meeting at Pawlings was a season of deep interest to many. Bro. Munn baptized two, and when we parted, I was informed that several were under awakening. The result will be manifest at the reckoning day. Bro. Munn's labors have been signally owned and blessed of God in that region, and the work is still spreading in new places. On Wednesday, Oct. 2, I parted with those dear Brn. Munn and Goodrich; and may God bless them and the friends at Pawlings.

My faith is unwavering in the great advent movement. O my heart says, praise the Lord! We shall *soon* see the King in his beauty, and all the beautiful ones he will bring with him. I am thankful I heard, embraced, loved, held on, and still love and hold on to this come-out and stay-out, distinguishing truth of the soon coming of Jesus, and of no immortality out of Christ the Life Giver.

South Glastenbury, Ct. Nov. 11th, 1859.

From Eld. J. Blain.

BRO GRANT:—For the encouragement of brethren who are laboring to spread truth, I send some extracts from letters lately sent me by a Methodist minister in Indiana. They also afford an item of proof of what I have long proclaimed, namely, that the churches are going, with giant strides, into *secret restorationism*; and so our reform, as to the life and death question, is of more importance than many feel it to be who believe the doctrine. This is one of the reasons why I so often dwell on the *comparative* importance of this point, and though often told that I make it too prominent, I must yet believe that the time will soon come when brethren will see that I have not erred in my general course, except in some cases where circumstances called for more preaching on other subjects. I trust that experience has taught me to judge better in this respect, and I am happy to see that experience is also learning brethren, though I fear too slowly, that this subject should not be put in the back ground, or made a point of secondary importance in our day—we may meet on union ground by and by. But to said extracts:—

"BRO. BLAIN:—I have seen and read your book called *Death not Life*, and will you be so good as to send me a copy, and also inform me what those other works are to which you refer in one of your tracts, as for sale at No. 19 North Division St.

It is high time that people were more thoughtful in reference to this great subject. Too long already have they been blinded by the mass of our learned preachers, who are making such hosts of secret infidels by their terrific painting of endless woe. I have sat and heard them tell of the groans, and shrieks, and suffering of the damned in hell, until my hair would almost stand up, and I would secretly ask myself—'Is it possible that God, who is just and merciful, will create beings, and then shut them up and keep them eternally in burnings such as they describe?' My heart sickens at the thought, and with the Bible before me I cannot believe he will. It seems to me that those preachers have never fathomed the depth of meaning contained in the word *eternity*, else they would be more careful in reference to their assertions.

For my own part, I could not believe the doctrine of endless woe, hence I was *secretly a Restorationist* until I read your work, which teaches quite another doctrine. That sin and evil would finally be destroyed I firmly believed, and I believed, as I believe yet, that God will be worshiped by the whole intelligent creation. May you and I be numbered with those whom Christ shall 'raise up at the last day.'

P. S. Are there any periodicals published in the U. S. that advocate destruction? If so, will you give me their address, that I may subscribe? [I sent him copies of the *Crisis* and *Expositor*.]

Yours truly, G. W. GREEN.
Memphis, Clark Co., Ind., Aug. 25th, 1859."

In a letter in Oct. he says:—"My license has been discontinued, and I am discarded by the officials, but *silenced never!* I will obey God and not man. He has told me in his word what to preach, and if it DOES conflict with the darling theories of men, I shall preach it."

Will the *Expositor* please copy?

From H. J. Brown.

I love the "Crisis" more and more every week; and when I read the messages from God's dear children, their words of comfort and exhortation, I feel a great desire to give in my testimony with theirs for the same Jesus and the same truth. I want to tell them and you what the Wilbraham campmeeting has done for me. I went there with almost no faith in, and love for, Christ, but with some desire to get good, and desirous to know the truth. God blessed me there, and sent me away satisfied that the peculiar doctrines which you teach are His own truth, and taught in his holy word.

I cannot quite agree with our good Bro. B., who thinks campmeetings are sickly places, for I am sure it proved very different to me. I went up sick in [illegible] and [illegible]

Those love feasts and class meetings took me up to Pisgah's top. I looked down from thence, and saw how little the world really was, and how poor and small all the good opinions of men were; and from that mountain top I had a good fair view of the promised land, glorious in its unfading beauty. I had tried to look before, but I thought much of my good name and good standing in the church, and I was so afraid of being called a Millerite, that I did not dare look at its being near. And then how good it was to be buried with Christ in baptism. I have not lost, and I hope I never may lose, the peace and joy which came to me through that act of obedience.

For a long time I have been in the waters of doubt and unbelief, and all their billows seemed to roll over me; but these waters of baptism washed away my doubts and, I trust, my false pride, which has kept me away from the truth so long. My experience since accords with my feeling that Jesus accepted the consecration which I made.

My desire for Christ to come, and my hope that he is near, grows stronger every day; and although christians doubt and forget it, and the wicked laugh at it, yet it is to me a hope which strengthens to overcome easily besetting sins, and bear with patience life's burdens.

I cannot close my already too long letter without mentioning my great pleasure and surprise to see how much christians loved one another. How often my eyes fill when I think of the warm hands clasping mine, and the good faces which seemed to bear on them the impress of the spirit of peace. I went up, I thought, a stranger, and I found it to be a family gathering, and more than that, they were my brothers and sisters. And when our Lord comes, what a gathering there will be, and what a mighty shout will go up from all God's ransomed hosts! May God bless all his waiting ones, and help them to hold out faithful, and may he bless you, Bro. Grant, and may you have many stars in your crown of rejoicing in that day. From your unworthy sister.

Essex, Ct., Oct. 23d, 1859.

From Eld. Wm. Sweet.

BRO. GRANT:—I wish to say through the columns of the Crisis, I had the pleasure of attending one of the best religious meetings that I have enjoyed since I came to this state. It commenced on the 6th of this month, at Springville, Badaxe Co., Wisconsin, and continued over Sunday. A solemn spirit prevailed during the deliberations of the conference, as the Minutes will show. The preachers proclaimed the solemn truths of the gospel with energy and power; saints wept and rejoiced in the blessed hope of future salvation from death and the grave, when Jesus comes to finish the work of our salvation. I think the exhortations were calculated to stir up the lukewarm professors to duty, convict sinners, and do away with prejudice. The influence of this conference will be good, not only in S., but the vicinity will hereafter reap some of its fruit. My prayer is, O Lord, revive thy work in this State!

I feel more like going out into the world as an evangelist to preach the word of life to dying men than ever I did before, but, like others here, am poor as to this world's goods; the times are hard, money scarce, (we raise our edibles) and it costs a great deal to purchase clothing for a long, cold winter. I presume if the wealthy brethren East were aware of our destitute condition, they would cheerfully do for us in this matter.

Elder Teeple has promised to come into this county in about four weeks to stop and hold meetings, if the Lord will. He is poor, yet willing to do all he can to advance the Gospel. I intend to gird on the gospel sword and go out with him to help plant the standard in some fresh field.

Utica, Wis.

From A. G. Hudson.

BRO GRANT:—In the 145th Psalm and 20th verse I read, "The Lord preserveth all them that love him, but all the wicked will he destroy;" and I have come to the conclusion that David told the truth. I find by an examination of the Scripture that God proposes to preserve those, and those only, who love him, and if this is so, what power is sufficient to preserve the wicked either in happiness or misery? If it is in God that we live, move and have our being, and by him only that we are sustained, when that sustaining power is withdrawn, shall we continue to exist? To me this seems to be an important question; and I think David answers it in the 37th Psalm at the 10th verse: "For yet a little while and the wicked shall not be;" that is to say, they shall not exist.

This language appears to be very plain; yet there is a class of persons who propose to amend this language of David so that it will read—"But all wickedness will he destroy." Then there is another class who propose a substitute for this amendment, so that it shall read—"But all the happiness of the wicked will he destroy."

Now, sir, I rise to a point of order, and it is this: if I am not mistaken, the great constitution which we adopt when we make a profession of christianity, is not subject to amendment; and this point is settled in Rev. 22: 18, 19. Therefore, I think [illegible] reads. Does not the Savior teach the same when he says, "Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn?"

"He that hath ears to hear let him hear."

Florence, Minn.

From Clarissa Brayton.

BRO. GRANT:—I am truly thankful to you for your kindness in sending me the "Crisis;" it is a welcome visitor to my lonely dwelling. It always gladdens my heart to hear from those who are trying to do the will of my Father. I have no privilege of meeting with those who love to pray. We have no preaching. I have not heard but one sermon since last April.

My prayer is that God will bless you, and those dear brothers and sisters who write from week to week, with wisdom and understanding in those great truths contained in the Bible. But all this is poor recompense for the paper; yet it is all that I can do. I am the same poor widow, and know not how I am to provide for my five little ones this winter; yet Father has always provided, I have his promise still. Pray for me, that I may be counted worthy of eternal life when Jesus comes.

Chateaugay, N. Y., Nov. 1st.

Selected by a Friend.

Stanzas.

In God's most holy word I find
Truths far too deep for finite mind
To fathom or explore
Truths that with utmost stretch of thought
I cannot reach, for they are fraught
With more than human lore.

There I am told this world was made,
Its vast foundations firmly laid
By God's almighty hand.
He spake—'t was done—creation's plan
Was finished, and was made for man,
Who lived at God's command

And what is man? A body, soul,
But ah! we know not yet the whole
Of what man is to be
Once spotless, pure, his Maker's breath—
Now sinful, guilty, doomed to death—
And yet he may be free.

And what is God? A spirit pure,
Has ever been, and will endure
When time shall be no more.
The great "I AM" proclaims his name—
Mortal, veil now thine eyes with shame,
And wonder and adore.

But there are truths revealed so plain,
That all who read may light obtain
To find the narrow way
The way that points to endless life,
That saves from sorrow, sin and strife,
And leads to cloudless day

Christ is the way, the life, the light,
His Spirit seals the truth aright
Upon our guilty hearts
Reveals a Father reconciled,
Changes a rebel to a child,
And joy and peace imparts.

Revealed truth, my soul, embrace,
And love and serve the God of grace,
Who saves from death and hell.
And when I reach the world of bliss,
I then shall see what's dark in this,
And know that all is well

Selections.

Rules for Moral Warfare.

The following passage is from Rev. T. L. Cuyler's late discourse on "Decisive Battles."

A simple "yes," or an emphatic "no," may cost you a fortune—may cost you a troop of friends—may cost your political promotion—may cost you your character—may cost you your soul! How many a public man has had his whole career decided by his course in some trying emergency, or on some one great question of right. He is led up into the mount of temptation where some gigantic iniquity bids him bow down and worship it, and promises in return "all the world and the glory thereof." From that mount of trial he comes down a hero or a fool. The die is cast. If he has honored justice and truth, then justice and truth will honor him; if not, his bones will be left bleaching on the road to a promotion he can never reach.

That was a hard struggle for Nathaniel Ripley Cobb of Boston, when he decided to accumulate no more than $50,000 during his life, and to give all the surplus to the treasury of the Lord. But after the noble resolution was once taken, selfishness was a conquered lust in that man's breast forever. He had come off more than conqueror. How many a minister of Christ has been charged upon and overcome by this accursed spirit of "worldly wisdom!" He was put to the decisive test, not in Nero's judgment hall, or before Agrippa's tribunal, not before a Popish inquisitor, or in sight of Smithfield's fires of martyrdom. But in his quiet study, when some timid friend counseled a treacherous silence in his pulpit on some vital question of right, his "yes," or his "no," has either called from his Master the precious benediction, "Well done, good and faithful servant," or else the fearful anathema, "Ye were ashamed of me and of my truth, and of thee will I be ashamed before my Father and his holy angels!" We have all our moral Marengos and our Waterloos, where we win or lose the crown of christian character. When these decisive conflicts come on between our conscience on the one hand, and some selfish scheme or satanic iniquity on the other, then try to remember a few simple rules of moral war.

1. Never change your position in sight of an enemy. This was a fatal policy to the allies at Austerlitz. It has cost many a disgraceful defeat in spiritual warfare.

2. Never place on guard a doubtful or a questionable principle. Your sentinel will be sure to betray you.

3. Never abandon the high ground of right for the low lands of expediency. Before you are aware, you will be swamped in the bottomless morass of ruin.

4. Get your moral aim [illegible] God's [illegible] fatal weapon of the foe. Achilles was wounded through the joints of his harness. Do not mind blows in the face. Heroes are wounded in the face; cowards in the back.

5. But whether wounded by foes or deserted by friends, *never surrender*. It is said that not one of the old Imperial Guard survived the wreck of Waterloo. Toward the sunset of that long, bloody day, when the surviving remnant of the Guards was summoned to lay down their arms, the scarred veterans of fifty victorious fights cried out, "The old guards can die; but they never learned to surrender!" The glorious CAPTAIN of our salvation could die for us; but he could not desert us. Blessed is he who is found faithful! He shall wear the crown of amaranth in the paradise of God.

Trust in God—Fear Not.

Pilgrim, why so sad? What throws its darkening shade across thy path, that was once as the shining light? What clouds thy countenance, that was once beaming with the smile of hope? What dims thine eye, that once sparkled like a well-spring of joy? Perhaps the power of the fierce tempter is exerted for thy overthrow and discomfiture. Turn we then for consolation to the unfailing promises of the Lord Most High. Hark! "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him."

Perhaps the finger of the scornful singles you out. Perhaps the pen of a foe, dipped in wormwood and in gall, is drawn across thy name. Perhaps the sharp arrows of the wicked, "even bitter words," are poured forth upon you from the secret place of the ungodly. Perhaps the tongue of the slanderer and the backbiter, unbridled, full of deadly poison, set on fire of hell, pours forth upon you the viper-like venom of the sons of wrath. But what then? This will ere long be past, and past forever; "For in the secret of His pavilion shall He hide thee from the strife of tongues." Lying lips shall be put to silence, and the rebuke and reproach of the people of God shall pass to return no more. "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings."

Perhaps thy friends are few and thy foes are many. Perhaps in wrath they gather round thy pathway—assault thee on every hand, and with hellish ingenuity plot thy swift destruction. Perhaps to you "the fiery darts of the wicked" are something more than a meaningless term, or a rhetorical flourish. It may seem a fearful reality. What then! Trust in God! "He shall cover thee with his feathers, and under his wings shalt thou trust: his *truth* shall be thy shield and buckler." Fear not; trust in the mighty One, who says, "Lo, I am with you always, even unto the end of the world."

The toils of the toiling ones, the trials of the tried ones, and the temptations of the tempted ones, will ere long be past. Soon will the saints with joy exchange poverty for riches, shame for glory, crosses for crowns, ashes for beauty, mourning for joy, sickness for health, death for life, mortality for immortality, darkness for light, earth for the kingdom, toil for rest, trial for reward, pilgrimage, with its gloom and sorrow, for home, with its gladness and glory; deserts, and their dreariness, for paradise in its beauty; earth, with its unceasing sorrow, for Zion with its everlasting joy.

O! blessed day, long looked for, soon to be realized; long prayed for, soon to be granted,—day of peace and rest; day of joy and gladness; day of salvation and day of Christ, we long to see thee. We watch for the morning, but while in darkness we journey, awaiting thy bright rising, we will trust in God and *fear not*.

H. L. H.

The Secret of Happiness.

The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will be while the world stands, and the sooner this truth is learned the better for every one. If you doubt the proposition, glance around among your friends and acquaintances, and select those who appear to have the most enjoyment in life. Are they the idlers and pleasure seekers, or the earnest workers? We know what your answer will be.

Of all the miserable human beings it has been our fortune, or misfortune, to know, they were the most wretched who had retired from useful employments in order to enjoy themselves. Why, the slave, at his enforced labor, or the hungry toiler for bread, were supremely happy in comparison.

Earnestly would we impress upon young minds the truth we have stated. It lies at the foundation of all well-doing and well-being. It gives tranquility and pleasure to the youth just stepping across the threshold of rational life, as well as to the man whose years are beginning to rest upon his stoop-shoulders. Be ever engaged in useful work, if you would be happy. This is the great secret.—*Arthur's Magazine.*

Ben, Bar—Son.

"Ben," in the Hebrew, and "Bar," in the Greek, signify son. Thus Ben-aiah signifies the Son of the Lord; Ben-ammi, the son of my people; Ben-hadad, the son of Hadad, and Ben-jamin, the son of the right hand. Also Bar-tholomew, is a son that suspends the waters; Bar-timeus, the son of Timeus; Bar-sillia, the son of contempt; Bar-abbas, the son of the father or master; Bar-jesus the son of Jesus; Bar-jona; the son of Jona; Bar-nabas, the son of the prophet, and Bar-sabus, the son of return.

In the same manner "O," among the Irish, and "Mac" among the Scotch, signifies son. Thus O'Brien is the son of Brien; and Mac Pherson, the son of Pherson—the same as Johnson in English is the son of John. To illustrate a little farther, Ben-Levi, Bar-Levi, O'Levi, Mac-Levi, and Leviсon, would be all significant of the son of Levi.—*Advent Herald.*

☞ Christ is the pot of manna, the cruise of oil, a bottomless ocean of all comfort, content and satisfaction. He that hath him wants nothing. [illegible]

[illegible] "THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

From E. Macomber, Jr.

BRO. GRANT:—I notice in the *Crisis* a column set apart for advice concerning the health of the people, and I wish to have inserted in it this advice from the apostle Paul—1 Cor. 7: 1;—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Now we have great and glorious promises, which are of great consolation to the child of God, and to rightly comprehend and enjoy them, we should strictly adhere to the request of the apostle in this respect. I will speak of my own experience in this matter.

I was much addicted to the use of tobacco, and used it quite freely, smoking and chewing. I found it gnawing upon my life. I was led to investigate the matter, but all the time I loved the darling weed. I allowanced myself—found I felt better. I could read and understand what I read—ideas came more freely to my mind. I thought if this was the result of leaving off a part, I would try and leave the whole; but here was a trial. I thought as much of smoking after eating as I thought of my food. I prayed over the matter. I meditated day and night, and would console myself by the conclusion that a *little* smoking was good. So I continued on, but put myself on short allowance; and this was hard for my carnal appetite. I have been on old Ocean with nothing but water and bread, and that impregnated with worms quite large for some time; but this did not affect me so much as this having to leave my tobacco, that I had indulged in for about twenty years; but I was persuaded the *Lord* did not approve of my using it, and while asleep I heard the voice of the *Lord* say to me, You must not smoke any more. As I left chewing some time before, I took this as a word of caution in time, and have left the vile weed. I am now praising God, wholly clear from the fumes of tobacco.

Praise the good Lord, that he has enabled me to leave this and all that has a tendency to defile this temple—the body—made for the Holy Spirit to dwell in. Let all remember the words of Paul, as quoted above—to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Friend, whoever you are, ask your Father in heaven to bless you in whatever you do, that all things may be done to his honor and glory. "For every creature of God is good, and nothing to be refused if it be received with thanksgiving."

My health is much better. I understand better when I read. I enjoy the blessed seasons of prayer better, and I believe the Lord is pleased in this movement, because I have enjoyed myself well in the work of the Lord since I have come to the conclusion to strictly adhere to these rules given. "God be merciful unto us and bless us, and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations."

Yours striving to appear before the Great Judge of all the earth, without fault and blameless.

New Shoreham, R. I.

Colds Cured.

It would be to the saving of human health and happiness, and life itself, if the periodical press would never publish a recipe for any human ailment, which involved the taking of anything into the stomach.

Some scrap-editor characterizes it as an excellent remedy for a cough caused by a common cold, to soak an unbroken egg for forty-eight hours in half a pint of vinegar, then add as much honey, break up all together, and take a teaspoonful for a dose several times a day.

If the writer of that recipe had possessed the smallest amount of common observation, he would have known that if a man begins to cough, as the result of a cold, it is the result of nature herself attempting the cure, and she will effect it in her own time, and more effectually than any man can do, if she is only let alone, and her instincts cherished. What are those instincts? She abhors food, and craves warmth. Hence, the moment a man is satisfied that he has taken a cold, let him do three things: 1st, eat not an atom; 2d, go to bed and cover up warm in a warm room; 3d, drink as much cold water as he wants, or as much hot herb tea as he can, and in three cases out of four, he will be almost entirely well within thirty-six hours.

If he does nothing for his cold for forty-eight hours after the cough commences, there is nothing that he can swallow that will, by any possibility, do him any good, for the cold, with such a start, will run its course of about a fortnight, in spite of all that can be done, and what is swallowed in the mean time, in the way of physic, is a hindrance and not a good.

"*Feed a cold and starve a fever,*" is a mischievous fallacy. A cold always brings a fever; the cold never begins to get well until the fever begins to subside; but every mouthful swallowed is that much more fuel to feed the fever, and, but for the fact that as soon as the cold is fairly seated, nature, in a kind of desperation, steps in and takes away the appetite, the continued cold would be followed by very serious results, and in frail people, would be almost always fatal.

These things being so, the very fact of forty-eight hours [illegible] day or two [illegible] two days longer [illegible] to do its work before anything at all is done.—*Journal of Health.*

The Feet in Winter-time.

No person can be well long, whose feet are habitually cold; while securing for them dryness and warmth, is the certain means of removing a variety of annoying ailments.

The feet of some are kept more comfortable in winter if cotton is worn, while woolen suits others better. The wise course therefore is for each one to observe for himself, and act accordingly.

Scrupulous cleanliness is essential to the healthful warmth of the feet; hence all, especially those who walk a great deal out of doors during the day in cold weather, should make it a point to dip both feet in cold water on rising every morning, and let them remain half ankle deep, for half a minute at a time, then rub and wipe dry, dress and move about briskly to warm them up. To such as cannot well adopt this course from any cause, the next best plan is to wash them in warm water every night just before going to bed, taking the precaution to dry them by the fire most thoroughly before retiring; this, besides keeping the feet clean, preserves a natural softness to the skin and has a tendency to prevent and cure corns. Many a troublesome throat affection, and many an annoying headache will be cured if the feet are kept always clean, warm, soft and dry.

The moment the feet are observed to be cold, the person should hold them to the fire, with the stockings off, until they feel comfortably warm. One of the several decided objections to a furnace heated house, is the want of a place to warm the feet, the registers being wholly unsuited for that purpose. Our wealthy citizens do themselves and their families a great wrong if they fail to have one room in the house, free for all, where a fire is kept burning from the first day of October until the first day of June, on a low grate, on a level with the hearth, after the pattern of Andrews and Dixon, of Chesnut street, Philadelphia; for the closer the fire is to the hearth in a grate, or to the floor in a stove, the more comfortable is it, and the less heat is wasted. This is one of the delights of the good old fashioned wood fires, the very thought of which carries so many of us away to the glad scenes of childhood and early homes. It ought to be known in New York, where hard or anthracite coal is burned, that with one of the grates named, filled with hard coal and a few pieces of Liverpool or cannell put on top, nearly all the advantages of a wood fire are secured, at least as far as cheerfulness, comfort and warmth are concerned.

Some feet are kept cold by their dampness from incessant perspiration, in such cases cork soles are injurious, because they soon become saturated, and maintain moisture for a long time.—Soak a cork in water for a day or two and see. A better plan is to cut a piece of broad-cloth the size of the foot, baste on it half an inch thickness of curled hair, wear it inside the stocking, the hair touching the sole, remove at night and place before the fire to dry until morning. The hair titillates the skin, thereby warming it some, and conducts the dampness to the cloth.

Scrupulous cleanliness of feet and stockings, with hair soles, are the best means known to us of keeping the feet warm when they are not cold from decided ill health. A tight shoe will keep the feet "as cold as ice," when a loose fitting one will allow them to be comfortably warm. A lose woolen sock over a loose shoe will maintain more warmth than the thickest soled tight fitting boot. Never start on a journey in winter, nor any other time, with a new shoe.—*Ibid.*

Babies and Water.

What a pity that babies had not some more intelligible mode of expressing their desires, or that doctors, nurses, and mothers, were not wiser. How often we hear one of these sweet little darling babies, that always look "just precisely *like the daddy*," crying at the tip-top of its voice for water, simply, because it is thirsty. Many mothers never think of giving their child a drink of water, but to stop its cries, force it to the breast at which it eagerly grasps, thinking to satiate its burning thirst. But, alas! how sad the disappointment, for after its little stomach has been filled to the very brim with its natural food, it cries and cries on harder than ever. We have more than once been sent for by the parent, on the supposition that the child was suffering for medical aid, when by giving it a few teaspoonsful of good pure sparkling cold water, it was relieved of all its troubles. We often tell mothers and nurses to give the child water.

But many think that will not do, and instead of allowing the child to allay its thirst, attempt to arrest its cries by giving *pop, catnip tea, Godfrey's Cordial, Bateman's Drops*, etc., etc., thus creating a morbid appetite for rum and other poisons, resulting in deleterious effects on the health and morals of the child. Mothers will you think of this, and remember that although a child may drink milk or nurse at the breast, it may often suffer as much from the want of water as adults who take more solid food? Imagine how terrible a situation, to be deprived of water these hot days to allay our burning thirst. The fluids, if not replenished by taking water into the system, would soon be dried up, and our bodies turned to dust.—*Ec. Med. Jour.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

To the Heavy Laden.

Heart-broken one, say, would'st thou find
Comfort for thy poor saddened mind?
Joy in thy sorrow, light in gloom,
Gladness and welcome to a home?

Say, would'st thou lose thy load of woe,
Nor longer with thy burden go?
Would'st thou be clean, and pure, and white,
A ransomed soul, thy Lord's delight?

Sad one, I too have felt the load,
I too have trod sin's weary road,
I too have roamed by guilt opprest,—
Thank God, I now have found a rest!

Heart-broken one, behold for you
A Savior offered to your view,—
The Lord, forgiving, gracious, kind—
In him you may deliverance find.

Come, weary one, to Jesus' feet;
In him all love and mercy meet;
Come, wash thee in his cleansing blood,
O! come, and be at peace with God!

Sinner, oh! look, before your eyes
Jesus appears, your Sacrifice;
He dies to bring thee home to God,—
Come, seek redemption in his blood.

Believe in him with all your heart,
Let him his holy love impart;
O! yield yourself his grace to know,
Then die to sin and all below.

H. L. H.

Blandford, Mass., April 7th, 1859.

For the Crisis.

Popery.

"What consternation now prevails at Rome,
Among the sons of mystic Babylon!"

"Now I saw in my dream, that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even pilgrims that had gone that way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan dwelt in old times; by whose power and tyranny the men whose bones, blood and ashes etc., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learned since that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."—*Pilgrim's Progress.*

The famous allegory from which the above extract is made, although written nearly two hundred years ago, here gives a pretty good idea of the past and present condition of popery. A giant in strength, associated with his fellow, Pagan, in ferocity at least, he takes up his abode in the horrid mysticism of a cave, hard by the valley through which the Christians pass. Pagan first held his bloody orgies there, till pushed from his gory seat by the more cruel and more subtle pope; for never in all the ruthless persecution of paganism was there such a remorseless refinement of torture as that practiced by the minions of the triple-crowned apostate of the Vatican. Paganism, with bold and open hostility to the christians, devoted his thousands to the sword, fire and the cross; while Popery, ever cowardly, ever hypocritical, with the name of Christ upon her polluted lips, swept away the tens of thousands by sword and stake, and other nameless agonies—"Which should be howled upon the desert air, where hearing could not catch them." If the stones of the dungeons of that slaughter-house, the *holy* Inquisition, could speak, what tales of horror would be told.

"What sounds were heard,
What scenes appeared—
What agonized complaints.
Fires that glow,
Shrieks of woe,
Sullen moans,
Hollow groans,
And cries of tortured saints!"

And then upon the mountains of Switzerland, and in the valleys of the Waldenses, the blood of the faithful of the Lord mingled with the foam of the rushing torrent, and turned incarnadine the limpid waters of the brook. Age or sex afforded no protection from the spears of the fiendish troops of Rome and her vassals, and the gray hair of the grandsire, the long, black hair of the matron, and the golden curls of the little child mingled together, all matted and soaked in their own hearts' blood. With deep dissimulation, the Huguenots, comprising many of the most eminent men in France, among whom was the brave and pious Admiral De Coligney, were invited by Charles IX. to assemble at Paris, with every protestation of his good wishes and protection. Many who lay down that night in peace and security, awoke ere morn to horror and death. The tocsin pealed the summons to the red banquet; and before the next sunset, the blood of eighty thousand protestants was poured into the cup of the drunken Abomination. Reeling with intoxication and savage joy, a hymn of thanksgiving was ordered to be sung in every church throughout the land; and St. Bartholomew's day was marked as one of the brightest in the saintly calendar.

England had also her seasons of fierce and fiery trial. Henry the Eighth, of doubtful memory, but indomitable courage, first successfully defied the menaces of the Pope. Like Napoleon I., he was made an instrument in the hands of God in lowering the insolent pretensions of the vicegerent. Napoleon abolished the Inquisition in Spain, and "bluff King Hal" gave a heavy blow to the supremacy in England. Though neither had other than *self* in view, the Almighty turned the tools of Satan against himself. The afflicted protestants experienced a brief season of repose under the sway of the youthful Edward VI., and they hoped for a long and happy reign. But treason blasted the bud, and Edward died; and Mary, surnamed the Bloody, stepping on the neck of the wisest and best of England's daughters, sprang upon the throne and fiercely shook her sceptre at the heretics. Many writers have attempted to palliate the conduct of this queen. Undoubtedly, her mother, Henry's first wife, endured much wrong; and she inherited that mother's bigotry and Spanish spirit of revenge. Her unhappy marriage, and the desertion of her young and passionately loved husband, made her temper worse and worse, till all the woman was swallowed up in the ferocious bigot; and the fires of Smithfield blazed, and the axe fell, and the cry again went up to heaven,—"How long, oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

But death at length chilled that cruel heart, and palsied that bloody hand, and the nation, as if waking from a fearful dream, hailed with joy the succession of "Protestant Bess." The great Elizabeth soon plucked the victims from the stake and dungeon, and hurled from their abused power the cowled murderers, broke the pastoral staves of the truculent bishops, and proclaimed liberty to the people. This blow doubled up the Pope considerable, and the tremendous hammering which Oliver Cromwell gave him, so injured his back-bone, that from that to the present, he never can stand up straight. James II. tried to create a diversion in his favor, relying upon his faithful subjects, the Irish Catholics; but the Prince of Orange made even Ireland too hot for him, and the waves of the Boyne washed away every appearance of royal papacy in Britain.

But the seed was, and is still there, in that "Gem of the sea." The Irish papists, it might be said, are the only beings who blindly clasp their chains to their bosoms, and lick the dust beneath the feet of their domineering priests. Never did the poorest Hindoo yield such servile, unmanly submission to *their* priests, as do the Hibernian peasantry. Yet they will howl and plot against Protestant dominion, and cry for liberty, till those who know them not, pity and sympathise with them as if they were martyrs to the best of causes; when it is only English rule which saves every protestant on the island from utter extermination. Let any person read the history of the rebellion of '98, and then sympathise with them if he can. Many influential, and protestant gentlemen, farmers, and merchants, exasperated by the tyranny of the government, made common cause with the Roman Catholics and struck for liberty. At first, the troops were beaten at all points in the north, where the number of the protestants was greatest. But soon tidings came from the middle, and southern counties that there the war was one of religious extermination, and that the papists were murdering the protestants by wholesale. At Wexford, they shut men, women and children in the market house, and bringing them out by tens and twenties piked them, and threw their bodies into the river. And in a barn at Scullabogue, were crammed hundreds of the unhappy creatures, and all were burned to death. And when a mother threw her child from the window in order that the innocent might be saved, a bloody villain plunged his pike into its body and cast it back into the flames! This was the liberty the rebels sought, and their [illegible] ed the soldiers, and soon the rebellion was quelled.

An Irish protestant may be trusted as a staunch friend and loyal citizen—an Irish papist never. They are as distinct as if a divided world interposed its yawning gulf betwixt them. There is the most bitter, active hostility existing between the two parties. One lays schemes of murder, the other is ready to detect and avenge. And if ever the Catholics attempt another insurrection they will be as clearly swept from the land as if St. Patrick never set his blessed foot upon the shore.

Thus the giant has become crippled and unable to indulge much longer in his bloody game. His own dear sons in the Holy City, under his sacred nose, will not have him any longer. He looks out in his distress and consternation for help; but, alas! his dominion is slipping from his grasp, and even the Italians, who, from their contiguity to so much piety, might have known better, decline to have his holy skirt spread over them any longer, and actually turned him out of Rome. Yet his trials do not teach him humility; but all he can do is to sit in the mouth of his den grinning at the passers by, and biting his nails because he cannot come at them. And the Archbishop of Paris has called all hands to pray for the poor old Pope! If he were not such an intolerable nuisance, a person might feel compassion for his misfortunes and distress; but his old chair is getting ricketty like himself, and as blood is the only cement which he uses to strengthen it, we say, in the name of the Lord, let it crumble to pieces.

But human aid cannot long avail him now. The cloud which has cast its dreadful shadow over his fate, holds the lightning of his doom, which only waits for the hand of the Avenger to unloose it. The cries of His saints have not been forgotten, and when the day of His judgment shall come, the scarlet Lady, and all who have partaken of her abominations, shall sink forever beneath the flaming billows of the wrath of God.

JNO. F. COTTON.

For the Crisis.

An Exposition of Phil. 1: 23.

BY ELD. J. S. WHITE.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

(Concluded.)

We now come more directly to the passage with which we commenced. In doing this, we will read the connection. Vers. 12—24:—

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you."

In this connection, several things are to be noticed:

1. Paul makes a statement of the effect of his persecution. He says that the things which happened to him had been for the furtherance of the gospel. Many of the brethren in the Lord, waxing confident by his bonds, were much more bold to preach the word than they were before; some, indeed, preached with a wrong motive; but in either case, Christ was preached, and in that he rejoiced. What had been done to him had but advanced the cause of his Savior.

2. He is confident that Christ will continue to be magnified in his body, even though persecution should be carried so far as to take away his life. He says: "Christ shall be magnified in my body, whether it be by life or by death." If he lived, Christ would be honored; and if they went so far as to take his life, God would turn that into gain, to the furtherance of the gospel. He seems to argue from the less to the greater. If a little persecution was gain to the cause, more of it, even to the loss of his life, might be a greater gain. Hence he says: "For to me to live is Christ, and to die is gain." That is, if I live, it will magnify Christ, and if I die it will be *gain* to Christ and his cause.

3. After expressing his confidence in the honor of Christ through him whether by life or by death, he tells us what he might prefer if he were to consult his own personal feelings and interest. He says, "What I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." The two are evidently the two things he had just named, viz., life on the one hand, and death on the other. Between these, he was in a strait, having a desire to depart, that is, to leave this position, to depart, have no more to do with either of them. To go out from between the two, and have something better than either. To depart; neither live nor die,—but go to be with Christ and so have something far better. He knew of a way to *depart* and to be with Christ without dying, which he never desired. He has given us some examples of this departure. He spoke of Enoch who walked with God, and was not, for God took him. Enoch departed to be with the Lord; he did not *die* to be with the Lord. The Lord took him out from between life and death and gave him something better. There was Elijah. He too departed, and was taken up to be with the Lord. The Lord wished to bestow this blessing upon these two servants, to take them to be with himself. To do this, he would not let them die, but translated them, which he must do in order to take them to himself. Now Paul desired thus to depart that he might be with Christ, the only way to be with him before he comes.

But having no promise that he should be translated, and so depart and be with his Lord, he was confident that he should abide and continue in the flesh, that he should live some time longer as he was, and that that would be more needful for the church. In his conclusion, it seems he did not expect that his desire would be realized. But on the other hand, if Paul had a desire to die that he might be with Christ, and thought that would be better for him than to live, it is surpassing strange that he never intimated that such a change would be better for *others* beside himself. In all his description of the future, in all the encouragement he gave the church, in all his reference to the promises made to the church to be fulfilled in the future, he never once intimated that it would be better for any one to be dead than alive. If better for Paul to be dead, why not better for some others to whom Paul wrote? As a sample of the way Paul took to comfort the church in view of death and the future, we may notice 1 Thess. 4: 13—18:—

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

If Paul believed that those who slept in Jesus had departed and were with Christ, is it not unaccountable that he did not tell those sorrowing friends so, especially as he was making an effort to comfort them in view of the future condition of those who had died? Instead of intimating that there was anything in their death that was comforting, except that they slept in Jesus, and that only as to a future result, he directed their mind to the coming of the Lord from heaven, to awake those who slept in him, to raise them from the dead, and *so* be with the Lord. In this passage he has told the church *how* and *when*, those who are the Lord's, can and will be with Christ. It will be done either by the resurrection or by translation, and *at* the time of the Lord's revelation from heaven. If those persons who had died, had departed and were with the Lord, how could he fail to remind the friends of the fact while speaking of their relation to Christ for the express purpose of comforting the living? Or, was it of so little moment in the mind of Paul, as not to be worth naming? If so, how unlike the course pursued in modern times, when an effort is made to comfort those who have lost friends by death.

When Paul came up to the time of his death, and knew that he had but a few days to live, he spoke thus of the fact:—2 Tim. 4: 6—8:—

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

He made no allusion to anything that he expected to realize in death, no intimation that he was about to depart to be with Christ. He passed from his death to the coming of his Lord, when he should receive a crown of righteousness. If, in the language of the text, he had a desire to die, that he might be with Christ, it would seem impossible that he should not speak of it when he came to die, and to have his desire realized. Not a word in this direction did he utter, but spoke of the coming of Christ as the time when he and all the saints will change their condition so as to be with him. In like manner did he talk on other occasions. Col. 3: 4:—"When Christ who is our life shall appear, then shall ye also appear with him in glory." No intimation that they would be with Christ before he shall appear. In the same manner did all the apostles talk of the future. 1 Peter 5: 4:—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 John 3: 2:—"But we know that when he appeareth we shall be like him, for we shall see him as he is."

Thus did the apostles preach, as if it never entered their mind, that they should or could be with Christ before he should come the second time without sin unto salvation. Jesus so spoke in all the promises he gave to the church. He said, "I will come again and receive you unto myself." Then will the promise he made to the thief on the cross, on the day of his death, be fulfilled. The dead and the living are together to be caught up to meet the Lord at his coming.

The Death of the Flowers.

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sere.
Heap'd in the hollows of the grove, the wither'd leaves lie dead,
They rustle to the eddying gust, and to the rabbit's tread.
The robin and the wren are flown, and from the shrub the jay,
And from the wood-top calls the crow, through all the gloomy day.

And now, when comes the calm, mild day, as still such days will come,
To call the squirrel and the bee from out their winter home,
When the sound of dropping nuts is heard, though all the trees are still,
And twinkle in the smoky light the waters of the rill,
The south wind searches for the flowers whose fragrance late he bore,
And sighs to find them in the wood and by the stream no more.

—*W. C. Bryant.*

For the Crisis.

Burton Conference.

The brethren of Genesee and Oakland Counties, who are looking for the personal and speedy coming of our Lord Jesus Christ, met in Burton, Genesee Co., Mich., Oct. 14th, 1859, and organized, after some preliminary remarks. On motion, W. Worden was elected Chairman, and A. F. Servis Secretary.

Voted, That all brethren in attendance be invited to take part in the deliberations of this Conference.

Voted, That N. C. Jerome, A. F. Servis and S. J. Adams, be a Committee of arrangements during the present session. After sufficient time being spent in suggesting the propriety of organization, etc., for the more effectual spreading of truth, the following was adopted:

1. That we organize a Conference District in this section, called the Genesee and Oakland Quarterly Conference District.

2. That A. F. Servis be President of the aforesaid District for the coming Conference year.

3. That H. Austin serve this Conference District as Secretary for the ensuing year.

4. That A. F. Servis be our evangelist, to travel, and preach the gospel during the present year within the bounds of this District, with the privilege also of extending his labors beyond the limits hereof, as he in his judgment shall deem proper, for the advancement of the cause of God.

5. That we organize a church in this vicinity, called the Grand Blanc and Burton Church of Christ.

6. That we adopt the following

CHURCH COVENANT.

In the name of our Lord Jesus Christ. We, whose names are hereunto affixed, do promise, relying upon Almighty God our Heavenly Father for grace; that, whereas we severally desire to form a part of a local and visible church of Christ in the towns of Grand Blanc and Burton, we will receive the Scriptures of the old and New Testament as our rule of faith, striving, in our practice, to in all things live conformably thereto."

7. That D. Wolverton act in the capacity of Elder for the church of Christ at Grand Blanc and Burton, for the succeeding year.

8. That N. C. Jerome serve as steward for the Grand Blanc and Burton church of Christ for the year to come.

Voted, That D. Wolverton, A. F. Servis and S. J. Adams be a committee to appoint the time and place of holding the next Quarterly Conference.

Voted, That a copy of the proceedings of this Conference be sent to the World's Crisis for publication.

Voted, That we adjourn to meet in Quarterly Conference as the Committee on appointments shall determine.

A. F. SERVIS, Secretary.

"The Union Movement:"

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 3, 1858.

CHAPTER VII.

The parties having met at an early hour, proceeded as follows:

Meth. I have been thinking, Mr. C., of your remark in regard to meeting upon *catholic ground.* Our Discipline requires belief in "The Holy Catholic Church," as a prerequisite to baptism. I have noticed the explanation of the word "Catholic," at the bottom of the page, but still the definition did not strike me fully before.

Chris. The definition of this word in your Discipline is good. Webster defines the word, "universal, orthodox." The truly *Catholic Church* is the universal, general, or orthodox Church. The true catholic ground, is *orthodox* or *common* ground—undeniable or indisputable ground, admitted by all truly pious and well informed persons, in all parties. It is not, of course, Romish ground, for it never was catholic, nor was the Romish Church ever catholic.

Meth. If I understand you, then, Mr. C., you think, if we unite at all, we must do it upon *catholic ground*—that is, orthodox or generally admitted ground, and not upon doubtful and speculative peculiarities, such as have been the basis of the union of the various parties in modern times.

Chris. Precisely so. Our spiritual life is not drawn from these speculative peculiarities, nor in any way dependent upon them, but from him who said, "I am the *way*, the *truth*, and the *life*." Our strength is not in speculative peculiarities, but in common, generally admitted, and orthodox truth.

Pres. Mr. C., you are the last man I should have expected to mention *orthodoxy!* It is a fact known generally, that you are not *orthodox*. Of course, then, if we should unite upon orthodox ground, we should not unite upon your ground.

Chris. We shall see presently, who is *orthodox*. Presbyterianism is not orthodox. It is not *catholic* in any sense of the word. It is not general or universal in any sense.

Pres. I deny your assertions, sir; we hold, in common, the fundamental truths of Gospel, as faithfully and firmly as any other denomination. We are, therefore, *catholic*.

Chris. I am aware that you hold the great catholic truths of the Gospel, but these are not *Presbyterianism*, for Methodists and Baptists hold these as firmly as yourself, and still are not Presbyterians. This shows that the great general truths, held in common by all the principal parties, are not Presbyterian, Methodist, nor Episcopalian, but Christian, orthodox, or catholic.

Pres. Will you then, tell me what Presbyterianism is?

Chris. It consists wholly of speculative and governmental points peculiar to Presbyterians, and no others. In other words, it is precisely that which distinguishes them from all others—that in which they differ from all others, and not that which they hold in common with all others. If you will, by some process, extract from the great catholic system, held in common by all the good, that which is peculiar to Presbyterians—that in which they differ from all others—you will have not only *Presbyterianism*—the whole of it, but you will find it a meager skeleton at that.

Pres. I admit that if Presbyterianism is to be cut down to that in which we are peculiar, or in which we differ from all others, it will be a slender affair. But I am not in the habit of viewing things in that light.

Chris. I do not see how you can avoid the conclusion. In all the great features of the Christian religion, held in common by all, we are all one—not Presbyterian, Methodist, Baptist or Lutheran, but *Christian*. It is, also, through these great catholic truths, held in common by all the pious—the great catholic or orthodox system—that we have been made Christians, and not through any efficacy or power in any of the partisan peculiarities of any party.

Bap. If I understand you, Mr. C., you consider that all partisan peculiarities must go for nothing, and the common union upon the great catholic truths required, because [illegible] mon by us all, as it is through these we have received all spiritual good, and not through partisan peculiarities. How I like the appearance of this pretty well in theory, but I fear it is not practicable. I will give you a case. You hold that baptism is essential; I presume that no other one present agrees with you. We all hold that it is not essential. What will you do in this case? Must we all give up to you?

Pres., Lu., Ep., and *Meth.* That is the point. What will you do in that case?

Chris. Gentlemen, do you believe that baptism is a command of Jesus Christ?

Pres., Lu., Ep., and *Meth.* Yes, sir, it is an ordinance of the New Testament, appointed by Jesus Christ.

Chris. Is it right to obey this commandment of Jesus Christ?

Pres., Lu., Ep., and *Meth.* Certainly it is.

Chris. All those who have been baptized, then, have done right. This we all admit; it is, therefore, common ground.

Pres., Lu., Ep., and *Meth.* Please meet the question fairly. Can a man be saved without baptism?

Chris. Gentlemen, you have admitted that baptism is a commandment of Christ, and that it is right to obey that commandment. Here, then, the *right course of action* is agreed upon by us all. Your question, then, is not a question to ascertain *what is right*, but whether persons who do not do right, will be saved? This is a shocking question to come from four ministers of the Gospel, truly! Are you willing that it shall go to the public, that a dispute arose in our deliberations, to this effect? You four contended that a man could be saved who did *not do right*, and I denied it. Do you intend to plead for the salvation of those who do not keep the commandments of God?

Pres., Lu., Ep., and *Meth.* No, sir, we shall defend no such doctrine. We believe that men must keep the commandments of God, or that they can not be saved. But is it not possible for a man to be saved without baptism?

Chris. That question does not in the least concern one of us. We all admit that baptism is a commandment of God, and that it is right to obey this commandment. Here we all agree upon what is right. That which we all agree to be right, we must enforce upon all men. There is a class of men who should think of your question. If there be any who have never been baptized, and never intend to be, they should study the question, whether a man can be saved without baptism. But it is entirely out of place, for men who know it to be a commandment of God, and right that it should be obeyed—who, also, expect to preach and enjoin it upon others, to be everlastingly puzzling their brains on the question whether it is *possible for a man to be saved without baptism*. All inquiries into that question are of the same nature as the Universalian investigations. They are not in the remotest degree, calculated to make men better, or feel their responsibility to God; but, on the other hand, to harden their hearts, in the deceptive hope that they can be saved without keeping the commandments of God. We must constantly keep the words of Jesus before us, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5: 19.

Bap. If I understand the remarks of Mr. C., I am well pleased with them. We are to dispose of this question by uniting upon what we agree to, viz: That baptism is a commandment of Jesus Christ, and that it is right to obey the commandment, "Be baptized." We are certainly all willing to agree upon what we admit to be right, and to enforce it upon others. So far, then, as I am concerned, this difficulty is disposed of.

Pres. I am unable to make any farther objection on this point. It appears that there is common, or catholic ground, upon which we all agree, covering our whole practice, upon which we can unite. [illegible]

Chris. [illegible]

THE WORLD'S CRISIS
BOSTON, NOVEMBER 30, 1859.
WHOLE NO. 220.

For the Crisis.

"The Name of Jesus."

IS IT CABALISTIC AND MYSTERIOUS, OR PLAIN TRUTH?

"When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized."—Acts 8: 12.

This and like language is quoted and repeated by some as if there were something talismanic and very mysterious in the Romish sense of the term, involved in this phrase. But the reading of the Scriptures, with a simple faith, may dissipate this cabalistic, mysterious, or magical idea.

"The name" stands for the person. Ps. 20: 1.—"The name of the God of Jacob defend thee"—the person, or the God of Jacob himself defend thee. Acts 4: 10.—"Be it known . . . that by the name of Jesus Christ of Nazareth, . . . by him doth this man stand before you whole." Here "the name" and "by him" express the precise truth. The name expresses Him. In the prayer of Jesus he says to the Father,—"I have manifested thy name (thyself, thy loving will) to the men which thou hast given me."—John 17: 6.

The person is expressed and known by his *name;* and this simple fact seems to be the reason of its use in such relations. It occurs in John 1: 12; Acts 2: 38; 4: 7, 10 and 30; 1 John 3: 23, 5: 13; 1 Cor. 1: 10–15; Acts 10: 43, 48; John 20: 31. The reason for giving the name—Jesus—is found in Matt. 1: 21.—"Thou shalt call his *name* Jesus, for he shall save his people from their sins." Jesus is of Hebrew origin, like Joshua, (Heb. 4: 8) and is derived from the verb *to save.*

"The Messiah" is his Hebrew, official name in the Old Testament, and signifies the Anointed, (Acts 4: 27,) and is interpreted "the Christ."—John 1: 41. The Christ in the Greek language of the Apostle is then the same as the Messiah; or, in English, "the Anointed." *Note.* This was his OFFICIAL NAME; and in this, all who read the Scriptures believed, but this official name was *personalized*, and the word of promise and prophecy was accomplished in the miraculous birth of the Virgin's Son, whose personal, angel-given name is Jesus.

This PERSONAL NAME—Jesus—is important, inasmuch as it determines the question of the Messiah's personality—the integrity of the ancient prophecies, (Gen. 49: 10; Isa. 9: 6, 7; Dan. 9: 24–26; Micah 5: 2; Isa. 53: 7: 14); and so settles all the inquiries as to their precise import, by their fulfillment. Thus faith and baptism in "the name of Jesus" reproved and condemned the Jew—fixed the wandering eye of earth on the right one—honored God for the fulfillment of his word, and brought believers from under law to the grace and truth of the gospel. It was, as to truth, an age in advance. Hence the importance of this name lies in no magical, mysterious, cabalistic or concealed idea; but in the open, advanced and *accomplished* truth, that was understood and publicly professed by the baptized. None could walk with God through that stage of manifested mercy; none could hold fellowship with God in the unfolding of his gracious purpose; none could then, or now, co-work and so concur with the Almighty in his saving grace, except as they saw and confessed that the official name and divine promise were so far accomplished (and the remainder to be accomplished) in *Jesus*, who is the Messiah, the Christ, or the Anointed, Savior, Restorer, and only blessed Potentate. No other name—no other than He—can be God's appointed Prince or Sovereign of earth. The official work, dignity and glory of God's "Anointed" Judge and King, centre in Jesus. It is sin (after all the evidence given of this) to "look for another." Therefore the believer *believes this*—confesses this—and is baptized into this advanced, essential, and crowning truth of the gospel age! Amen.

N. B. The promise of a Messiah is personalized and so far accomplished in Jesus, and to be professed by baptism; but he is called "*the Son of God*," not so much as an official name, as to express the divinity of his descent, and his heirship "of all things." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that *holy One* that shall be born of thee, shall be called the Son of God."—Luke 1: 35. Platitudes and generalities may be indulged in till faith is confounded as to all that the Holy Ghost plainly teaches; but thy word is truth, oh Lord. The above is plainly read from the Word. J. B. C.

Do Right.—A man that has a soul worth a sixpence, must have enemies. It is utterly impossible for the best men to please the whole world, and the sooner this is understood the better. Do right, though you have enemies. You cannot escape them by doing wrong; and it is a little mean to barter away your honor and integrity, and divest yourself of moral courage, to gain—what? Nothing. Better abide by the truth—frown down all opposition and rejoice in the feeling which must inspire a free and independent man.—[illegible]

[illegible]—The late Rev. [illegible] was in the habit [illegible]

Sandy Hill.

Our last report from this place extended to Nov. 10th. We continued there till the 20th. During these last ten days, the great truths of the Bible were received into several honest hearts, which were made to rejoice greatly in the possession of the christian's blessed hope. Several members of the churches came out boldly and confessed that they had been much blessed in embracing that which some of their brethren and ministers, who could not come near, were pleased to call *heresy*. Every one here, as in all other places, who received and confessed the hope of life *only* through Christ, were very much comforted in the Holy Spirit, and said they never loved Jesus and the Bible so well before, nor felt such a sweet peace of mind. Lord's day morning, Nov. 20th, we had a delightful love feast. Some said it was the best meeting they ever enjoyed. Three new testimonies were brought in by those who had just left the broad road to destruction. It was a melting and rejoicing time for the saints. Others are seeking the Lord. Two more have been baptized, who have just given themselves to the Lord. The work is onward.

Execution of John Brown.

The execution of John Brown, the zealous opposer of slavery, is fixed, by the government of Virginia, to take place Dec. 2nd. Great excitement prevails through the length and breadth of our land. Southern papers talk very decidedly of withdrawing from the Union, and there are organizing military companies preparatory for actual war, which there is considerable reason to anticipate. The next Congress will, no doubt, be one of stirring interest, and, very probably, one of startling results. The political horizon of our country never looked more threatening than at the present time. The "perilous times" of the last days are rapidly becoming more apparent. Let every *christian* stand firm, "unmovable, always abounding in the work of the Lord."

Queries and Answers.

Bro. Grant.—Will you please explain through the columns of the "*Crisis*," Heb. 6: 4—6?"—*Subscriber.*

These verses read as follows:—

"For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame."

Different translations throw light on this scripture. Thompson renders a part of the fifth verse as follows:—"And the miraculous powers of the age about to come." Wakefield renders the same:—"And miracles of the age that was to come." This scripture seems to apply to particular individuals, or a specified class of persons, who had received some *special gift* through the agency of the Holy Spirit—something not enjoyed by christians generally. Griesbach renders it:—"And the mighty works of the age that is to come." Prof. Whiting, "And the miracles of the world to come," (margin, miraculous power.) This passage appears to refer to those who have received some of the *gifts* enjoyed by the primitive christians; as the gift of healing, of faith, or of tongues.

It is certain that the Scriptures teach that those, who have been children of the Lord and backslidden in heart and life, have been reclaimed, and again enjoyed the favor of the Lord. This was the case with David, Peter, and others. Says the Lord to Jeremiah, "Go, and proclaim these words toward the north, and say, *return*, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you."—Jer. 3: 12. Would the Lord ask backsliders to return if it were "impossible?" Again, he says:—"*Return*, ye backsliding children, and I will heal your backslidings."—Jer. 3: 22. Says the apostle James:—"Brethren, if any of *you* do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—Jas. 5: 19, 20. In this example, the Holy Spirit moves James to write, and clearly express the idea that a *brother* in the Lord may so far depart from the right way, that he will need converting over again; and after being thus reclaimed, he is saved from death; i. e., the "*second death*," which is "the wages of sin." This could not be true if *no* backslider could reform, and turn again to the Lord.

Bro. Grant:—"Is a man excused from family worship, because his family does not sympathise with him?" B. S. J.

We think not. The most happy results have often followed, when the christian has faithfully persevered in this duty. Of course it would be more crossing, but the Savior has not said, give up when the cross becomes a little heavier than usual. [illegible] is it [illegible]? [illegible] a christian father [illegible] down [illegible] altar, because his [illegible] have grown to be young men and women, and do not sympathise with him? or because his companion does not enjoy the love of God? We should say, *certainly not.* Persevere. Remember, Jesus says: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Popular Theology.

The following seven propositions, taken from a work on "The Immateriality of the Soul," by T. Read, New York, well express the popular theological views relative to the nature of man. How strangely different from the teachings of the *Bible*.

1. "That man, while on earth, has a perfectly organized body.

2. That besides his body, man has also a rational soul.

3. That this soul is spiritual, simple, uncompounded, immaterial, indivisible, indissoluble, indestructible, intangible, without exterior or interior surface, is not extended, and can never come in contact with matter.

4. That this soul, from its essential nature is immaterial, and independent of the body; and therefore, that it can exercise the functions of life, of the understanding, affections and will, without the concurrence of the body, and does indeed perform these functions, while the body is mouldering in the dust.

5. That these souls continue in a state of consciousness, enjoyment or suffering, between death and the resurrection; the good going to Paradise or heaven, where Christ is, and the wicked to hell.

6. That the resurrection refers only to the body, the soul having never died.

7. That the wicked, as well as the righteous, from the necessity of their own immaterial natures, will live forever."

Theological Poetry.

Michael Wigglesworth, who was born in 1631, and died in 1705, graduated at Harvard College in 1651, and when unable to preach, on account of an affection of the lungs, wrote a poetical work, denominated "The Day of Doom." The work passed through six editions in this country, and was reprinted in London.

When speaking of the damnation of infants, and anticipating their complaint against the justice of the sentence, on the ground that—

"Adam is set free;
And saved from his trespass,
Whose sinful fall hath spilt them all,
And brought them to this pass,—

he seems hardly satisfied with his own reasoning, but makes the Judge decide that, though—

"In bliss
They may not hope to dwell;
Still, unto them he will allow
The easiest room in hell."

After the infants are disposed of, the general sentence is passed upon the wicked, who begin to—

"Wring their hands, their caitiff hands,
And gnash their teeth for terror,
They cry, they roar for anguish sore,
And gnaw their tongues for horror
But get away without delay,
Christ pities not your cry,
Depart to hell, there may ye yell
And roar eternally."

Truth Advancing.

We are glad to see a man, occupying a position so high as that of Professor Agassiz, speaking out boldly on the side of truth, as in the following conclusion, expressed after a most elaborate investigation of fossil fishes. He says:—"An invisible thread in all ages runs through this immense diversity, exhibiting, as a general result, the fact that there is a continual progress in the development, ending in man. . . . Have we not here the manifestation of a mind as powerful as prolific? the acts of an intelligence as sublime as provident? the marks of goodness as infinite as wise? the most palpable demonstration OF THE EXISTENCE OF A PERSONAL GOD, author of all things, ruler of the universe, and dispenser of all good? *This, at least, is what I read in the works of creation.*"

An Honest Confession.

Mr. William A. Hume, a distinguished trance-speaking medium, when addressing the people at the Town Hall, in Rutland, in the summer of 1856, is reported to have said:—"I am the agent of the Almighty God." (This is the language of the *spirit* speaking through him.) After stating that he was instrumental in aiding the murders, wars and all kinds of wickedness, and in causing *death*, he said, "thus shall I move on, while sun, moon and planets move, till this world shall be on fire, *then I perish in the burning flames.*"

Olshausen.—Immortality.

Olshausen, the noted commentator, says: "The *doctrine* of the immortality of the soul and the name are alike unknown to the entire Bible." Why is it that people will still teach the immortality of the soul, when they cannot find *one* passage in the whole Bible that declares it, while, on the contrary, there are many texts which expressly teach the opposite? When will [illegible] turn from the fables and traditions of [illegible], and believe the teachings of the blessed Bible?

Public Worship in Vermont.

In 18[illegible], at the General Convention of Congregational ministers and churches of Vermont, a committee was appointed to ascertain and report the facts respecting the attendance on public worship in the state. After a careful investigation, the committee reported in June, 1857, as follows:—"There are in Vermont at least 22,064 families of which there is no *habitual attendant* on Evangelical worship, which would, allowing five persons to each, embrace 110,320 souls,—a fraction more than 1–3 of the whole population. The *average* attendance on Evangelical worship is 55,410, less than 1–5 of the population. Upon Non-Evangelical meetings, 9,088.—about 1–34 of the inhabitants. There are 77,640 *habitual neglecters* of all public worship,—a little less than 1–4 of the whole population."

Italian Prospects.

There is a steady advance of the revolutionary movement in Italy, and every thing indicates a triumphant success over Papal oppression and misrule. Mazzini, the noted Italian leader, who has been at the head of a party, now cooperates with the plans of Garibaldi, for a general attack and overthrow of their cruel enemies, who are drunken with iniquity. He says:—

"I send 200 francs as my contribution to the subscription proposed by General Garibaldi. I am sure that all those who share my political religion will hasten to follow my example.

The name of Garibaldi is for me an assurance that these muskets will not be collected merely to defend the Cattolica and the Mincio. The sacred principle of a united fatherland, violated by every scheme which does not comprehend the whole country from the mountain range of the Tyrol to the Sicilian sea, is his faith as well as ours.

Arms are for us everything. This subscription must be a bond of brotherhood to all Italians, who must at length display a manliness of purpose, and bid farewell to the indecorous twaddle of cowardly optimists, who expect to achieve liberty and fatherland by a delusive conference of foreign princes. JOSEPH MAZZINI."

The Italian question has become the all absorbing one of Europe, but all, except the Italians, are at loss to know what to do. The latter have fully decided, that nothing short of extermination of the Pontifical power at Rome, will secure to the people their heaven-born rights, and prevent the drunken harlot from again gloating on their bloody tortures.

The *Independence Belge* says:—

"The letters received by us from Italy state that the situation of that country is excessively troubled at bottom, however tranquil the surface may appear. In Parma, tumultuous and terrible manifestations are feared, should the Dictator Farini wish to inflict capital punishment on the assassins of Colonel Anviti. In the Legations the authorities are obliged to watch over the manœuvres of Mazzini, and to observe the greatest precautions to prevent the army from being tainted with the revolutionary element."

Says Garibaldi:—

"I repeat to you that to the last moment of my existence I shall be devoted, body and soul, to my country. For fourteen years, without pay or reward, I have served the cause of liberty in foreign lands. What, then, will I not do for the land of my birth? Events are progressing favorably, but there is still much to be done. The day is come when Italy is to regain its complete independence. This time it must be accomplished, and from the Alps to Sicily she must be free. Providence has given us the man we needed to reknit us together. It is round Victor Emmanuel that we must rally to repulse the stranger from our soil. We will not longer bear the foreign yoke. Let him but retire and leave us to enjoy our possessions in peace, and we will at once welcome him as a friend. But so long as he desires to subject us to his dominion, he has nothing to expect from us but the fire of our artillery. It is only by union and force that we shall obtain our freedom. When we can attain strength, believe me no one will dare to attack us. Before everything it is imperative that we should all be soldiers. Our entire nation must form one army, and if domestic duties detain a few round the family hearth, let them remain there like soldiers, muskets or sword in hand. Fifteen days are enough to make a brave Italian a brave soldier. It is not an embroidered uniform that his merit will consist in. As long as there remains a foot of our soil to be redeemed we will not lay down our arms."

Naples has been a strong hold of the Papal power, but present indications do not intimate that it will long continue its supporter. A Paris correspondent says:—

"The news from Italy is serious enough, for according to all human calculation we may reckon on a rising in Naples before long. At least, if there be not, it will not be the fault of the men who now seem to take the affairs of Italy into their own hands, and whose sincerity is not called in question."

The Romish priests are busy at work to secure their usurped authority. A correspondent of the *London Times* says:—

"The reactionary party which has been organized by some fanatic priests is busy at work, both in the towns and in the country. The day before yesterday four priests were arrested at Corzano Morziano, a small mountain village of this province. They were secretly conspiring against the government of Bologna, being under the impression that a new and general vote would be ordered by the European Congress in the Legations. They had already formed a skilful plan, which, if carried out with success, would, in their opinion, have insured here the triumph of the Papal government. Of course the [illegible] and excommunication were the means they would now have resorted to, had not the vigilance of the authorities frustrated their plans. The prisoners were [illegible] to Bo[illegible] under a [illegible] escort of carabinieri."

The following shows the state of feeling [illegible] Rome:—

"The reform feeling evoked in Rome at the moment of the departure of the Sardinian Minister had not at all subsided: and were it not for the military discipline and obedience of the French troops, it was thought that the soldiers of Napoleon even would join the inhabitants in again driving the Pope into exile as a temporary ruler.

Quite a number of Americans were arriving in Rome."

France Preparing for War.

Notwithstanding Napoleon talks peace, he is constantly preparing for war, and that too, on a *grand scale*. He is now assisting the Spaniards in their preparations to fight with Morocco. This is a great annoyance to England, for she fears that France and Spain may take the entire control of the straits of Gibralter, and make the Mediterranean sea a French lake. The Paris correspondent of the London *Times* speaks of "immense naval armaments in progress, particularly at Toulon, where no less than twenty-two large ships are being constructed." It is said:—

"The Paris correspondents of the London journals generally indulge in gloomy forebodings. The writer for the London *Herald* states plainly, that the impression gained ground that a rupture between France and England was imminent. Several provincial journals had published simultaneously violent articles against England, which are known to have been supplied by a government official. England is warned that the hour of trial approaches which may put an end to her greatness for ever."

Another writer says:—

"France continues her preparations for war on a scale of gigantic magnitude. Not a moment is lost, not a single fibre is relaxed; steel clad ships and powerful steamers are being continuously constructed, rifled cannon cast by hundreds, munitions and all the elements of war provided in immense quantities. Louis Napoleon does not make these immense preparations in vain. He has in view some great movement, which, when he is prepared, he will make on the checkered board of European affairs."

Increase of Crime.

There is no fact more apparent in morals, than the constant and rapid increase of crime, and yet there are many who tell us the world is growing better, and was never in so good condition morally, as at present. If facts sustained such a position, we should have reason to doubt the truth of the Bible, which declares the opposite. That states in the plainest terms, when speaking of the people, just before the harvest of the world, and says, "Their wickedness is *great*." This statement, in Joel 3: 13, harmonizes with all the Bible descriptions of the morals in the last days.

The New York *Chronicle* says:—

"Never was crime more rampant than now. Garroting, burglary, stabbing, lewdness, fraud, forgery, embezzlement, and every imaginable form of wrong, cruelty and murder, meet us at every turn. The morning and evening papers are encumbered with the disgusting details. Police has become impotent. Indeed, crime enters the sanctuary of law and presides on the bench of justice. Rulers have lost the public respect and confidence; wrong doers laugh them in the face and chuckle over the imbecility and wickedness which are set to preserve the public order. There is no respect for rulers, as was felt in the earliest days of our city. Our doors are entered and our halls stripped of hats, cloaks and furs; our necks grappled or our voice stifled as we pass along the streets, while our pockets are relieved of their contents; and it has come to pass that a man who walks out at night feels himself surrounded by robber bands just ready to pounce upon him with fatal results to limb and life."

Another writer says:—

"The daily reports of the newspaper press furnish evidence that crimes and social sins are on the increase in New England. . . . .

The multiplication of crimes and offences of various kinds is a matter for serious consideration by those who have at heart the moral welfare of the community, and it behooves them to inquire into the causes of our degeneracy, and the means of promoting a better state of things."

"The Sick Man."

The above heading is the appellation now applied to the Turkish empire. Mohammedanism is rapidly waning, and it is evident that this once powerful empire is near its dissolution. The great powers of Europe begin to look with jealous eyes upon each other, fearing that some one may get more than his share of the Mohammedan territory. In speaking of the proposed European Congress, it is said,

"We are determined not to neglect the opportunity of calling the attention of Europe to the affairs of the East, which are rapidly approaching a crisis. The conspiracy lately discovered in Constantinople is only a symptom of the incurable disease which is hastening the dissolution of the Turkish empire. The sick man is at his last gasp, and if an agreement is not come to in time, we shall soon see all the great Powers scrambling for his inheritance. Austria has evidently an eye upon the provinces conterminous with her dominions—Wallachia, Servia, Bosnia, etc.—where she would like to establish vassal thrones for the members of the Hapsburg family, who have just been driven from their Italian possessions. But Russia would never consent to such an arrangement, not even to secure the crown of Etruria for the Duke of Leuchtenberg."

☞ It is wiser and better to hold the torch of truth to the mind, than the torch of persecution to the body.

For the Crisis.

Tract Fund for the West.

Having been prevented from leaving home by the care and labor of moving, and also by the dangerous illness of my youngest child and of my mother, both of whom are now, I hope, out of danger; I think it good to say a few words regarding the Tract Fund for the West. I write, especially, because some, no doubt, think that the desired amount ($1,000) is nearly complete, and I wish them to know the exact state of the case. Since my last report I have received a few dollars from various sources, which I may acknowledge by and by, if I can find time.

You need not, however, expect hereafter lengthy reports on the Tract Fund. I have a pile of letters but I have not time or strength to transcribe them. Besides action, not talk, or writing, is demanded. Let us *act*. The matter has been fully laid before the readers of the *Crisis*. I shall continue to receive letters, I doubt not, which will stir my deepest heart, and I shall *act* as best I can. Some who have read the articles in the *Crisis* will remember them, while with some it will, be "out of sight and out of mind." As I have time I may say a little, but probably not as much as heretofore on the subject.—Enough has been said, and I prefer that all should *look up* to learn their *duty*. It remains to speak of the present state of the Tract Fund.

When I commenced writing on the subject, I had serious doubts whether there was enough real, honest, self-sacrificing *principle*, among those who read the *Crisis* and *have money*, to raise $1,000 at once, for *any* purpose, unless under the pressure of some "time," "cry," or "message," which taught them they must hand over their money or be damned in a very few days. Hundreds of thousands of dollars have been scattered to the wind at such times, or have been *used* to propagate that which has *proved* to be untimely and partially *untrue*, and many single individuals have spent more than $1,000 each, in such *movements* as that. I thank God, I believe I never had a *dollar* that was wrung from the hands and pockets of men under any such pressure as that. I hope I shall have none to stop me "in this boasting."

But notwithstanding my doubts, I begun to write and have appealed, as I never appealed for money before in my life, and have brought others to appeal too, in the language dictated by their own personal wants and the pressing needs of the fields where they labor. Now what are the results? I headed the list with the offer, first, to give one *twentieth* of the whole, $50, and second, to furnish the tracts cheaper than tract societies' usual prices. Bro. Grant followed with $50 more and paid half in cash, and the rest is to be paid in tracts which are ready. Now, besides this, the amount of cash or its equivalent, received for the Tract Fund is $517.25,—excepting a *few small* amounts to be used at my *discretion* for tracts or *other purposes*. Let me re-state it. —The total amount of *cash* which has been sent to me with directions to apply it to the *Tract Fund for the West*, is, if I reckon rightly, $532.23. Besides this have been *pledged* tracts, etc., amounting to $50; making in all, $582.23. Some of the tracts are not yet received, but may be by and by. To this $582.23, if I add my *own* subscription of $50, makes a total of $632.23. But my $50 is not *due* to the fund unless the $1,000 is raised, for I did not propose to give one *tenth*, but rather one *twentieth* of the amount raised. Of this $582.23, $158 have been paid by seven brethren and one sister, eight in all. Of the remaining $424.23, $150 have been collected by *four churches*. Leaving $274.23 in scattering contributions from various sources. Of this amount thirteen persons, (including one old backslider—God bless him—and one church) have contributed in sums of $5 or $6, $72—leaving $202.23 to come from other sources. Of this, $25 is given or pledged in *pamphlets* and *tracts* by four persons; leaving $173.23, which, as near as I can reckon now, has been paid by *one hundred and twenty-four persons*, including two or three *churches*, whose small contributions, less than $5, have been counted with the rest. We have then, as a grand total, contributions from about six or eight *churches* and one hundred and forty-five or seven persons, to spread the light at the West.

The *Crisis* has, I suppose, some two or three thousand subscribers,—we will say 2,800. Probably each copy is read by at least three or four persons, on an average, so that it *has*, we will say, some *ten* or *twelve thousand* readers. The appeals from myself and scores of brethren, have been read by them through the tract column, week after week, and month after month, for about *six months*,—all have been interested, almost all have no doubt said—God speed the tract cause; and now when "the *hat is passed*," and the collection counted, what is the result? A dime from each *reader* would make up the amount. "Fifty cents from each *subscriber* would be enough and more than enough to raise the $1,000. [illegible] or ten used by the readers of the *Crisis* while we have been talking about it would, I think, be sufficient; instead of that, we have $582.23 paid; and setting aside some six or eight churches, not more than one hundred and fifty persons have contributed at *all*. One hundred and fifty among ten thousand readers, or about one in sixteen of the *subscribers* to the *Crisis!* "Where are the NINE?" Yes, where are the *fifteen?* Do they love the precious truth? Do they love tobacco? Which do they love best? Do they take an interest in the cause? Do they take *snuff* too? Which do they take most of? Do they drink down the gospel? Do they drink tea and coffee too? Which costs them the most? Do they put on the whole armor? And ribbons and gewgaws besides? Have they mansions in heaven, or only fine houses here? Are they laying up treasures here? Are they lying like clams at low water, all shut up waiting for a high tide to come along and open their shells? Are they calculating to do something by and by, and have they put it off and forgotten it? Where *are* the *fifteen?* I cannot tell. Some I shall hear from. Some have written me to New York. Some have done what they could. For this I thank the Lord and them.

What now? Am I disappointed? not much—I did not expect anything but what the Lord would do,—his will be done. Am I discouraged? not much. Will I give up? not yet. Will I dun folks much more? I think not. Will I give up the idea of scattering 1,000,000 pages of tracts at the West? I think not yet. Can I print $500 worth as cheap as I can $1000 worth? not at all. How shall I print $1000 worth? I do not know. Where is the money to come from to buy the paper and do the work? I cannot tell. Will some who owe me for books pay up a part of their bills? I do not know. Do they know how much I want the money? I think not all of them. Would they pay it if they could? I think so. Are they able? perhaps not. Do they try? some *do* and some—will, wont they? Has the Lord God $1000 in money anywhere on the earth? Yes, and more too. Will he furnish all that is needed if we pray and trust him and labor? Yes. Let us pray. Amen.

Letters sent to my address, Providence, R. I., or, till Dec. 10th, to care of G. W. Young, box 3124, New York, P. O., will be attended to as soon as possible. Send in your orders for books with cash, and your calls for tracts, with or without price, you shall be attended to if the Lord will, soon. Those who have written will be patient. I will do the best I can.

Your brother, H. L. HASTINGS.
Providence, R. I.

Correspondence.

From W. L. Willard.

Bro. Grant:—It has been a matter of some consequence with me, whether thus to presume to address you, or allow my signature to appear in the columns of your most excellent and worthy paper. But I am encouraged to carry out my desire, by the knowledge of my mother's occasional contributions, and in her name, allow me to present myself.

To me, it seems almost sacrilegious for a name so unworthy as mine, to be found among those who "are the salt of the earth." Yet, as I most sincerely believe that one of the missions of the Son of God, was, when on earth, to raise the weak, and encourage the faint, I cannot but feel it my privilege and duty, if possible, to let my feeble and almost extinct light, so shine, that others seeing my good works may glorify our Father which is in heaven.

At the tender age of seven, I was immersed by one of God's faithful ministers—Bro. S. A. Chaplin—into the faith as it was then understood, and preparatory, as I thought, for that great event which was then looked forward to with such interest and anxiety by those who expected a final consummation of all things by the coming of the Messiah the second time.

The Lord failing to appear at the appointed time (1844) as was anticipated by the believers, wrought quite a change in the minds of many, respecting his second advent, as also other points of weight and interest. The result was, my father (Dr. R. Willard) concluded, in the first place, that he had not gained admittance into the "fold," by the right way, and fearing lest he might have "climbed over the wall," or burglariously entered, and thus be classed as a "thief and a robber," he, as also my mother, and several others were re-baptized for the "*remission of sins*," while I, like many other lambs of the flock, "wandered from the fold of God," and like the seed which fell by the wayside, "because there was not much earth," "withered away."

Thus things have passed on for fifteen years, and I am now a young man full of hope and high aspirations. Life to me is pleasant and desirable, and the world is all its fascinating loveliness, is spread out before me to please the eye, charm the ear, and gratify the passions. My parents still live, and I have enjoyed the inestimable blessing of religious instruction,—from the time when mother took her three boys and sought for [illegible] [illegible]

[illegible] my responsibilities greater than if I had never had these advantages; and thus I feel that my sins and neglect of attending to the "one thing needful," is of greater magnitude, than had it been otherwise. Yet, I, as a second "prodigal," may I trust, return, and if not fortunate enough to secure a son's enviable position, obtain a servant's place. I most earnestly solicit the prayers of the people of God, that I may be among those who shall be found "able to stand," having their names written in the "Lamb's Book of Life."

Bowling Green, Ind.

From Eld. M. Batchelor.

Bro. Grant:—I send a few lines for the Crisis. In Heb. 10 : 38, we read, "Cast not away, therefore, your confidence, which hath great recompense of reward." This exhortation is needed by the waiting church, while there are so many things to try their faith in this time of suspense. Some of us have been waiting and expecting for seventeen years, and still the world goes on. We dare not give up or change our faith in the great truth that the Lord is soon to come. It appears that Rome, the old Babylon of Revelations, must go down soon. Whether the French Empire is the beast of the 17th of Rev. or not, Rome, in its present form, cannot stand long as things appear; although I have no doubt the French Empire as it was and is, has been and now is filling up the remainder of the 11th of Dan. and the 17th of Rev. But be that as it may, we are at or near the downfall of the Man of sin, and the overthrow of Rome. I cannot see how it can go over next year; and when it goes down, then comes the marriage of the Lamb.—Rev. 19 : 1–8. This is God's order of things. When the usurper is cast out, the true bride is rewarded, as there named. Prophetic time will speak; and the true church will understand something of it before the end comes. That day will not come upon them as a thief. Cast not away your confidence in God's word of prophecy. Do not allow yourselves to be bought nor sold for a little of this world's popularity. It is evident that the overwhelming majority of the church will be found out of sympathy with Christ when he comes. The "days" of Dan. 12th must end soon; then Daniel will stand in his lot. We cannot separate the days from Daniel's coming into his lot, and when he comes into it, we shall. God bless you, dear children.

From Eld. J. Parry.

Bro. Grant:—The readers of the *Crisis* are interested in all that transpires in the conflict now waging between truth and error; and some account of the progress of the *war* in Sandy Hill by an eye witness, may not be uninteresting; and I propose from time to time to keep them posted on this subject.

Our brethren are aware that Elders Grant and Mathewson have been laboring in this vicinity for nearly six weeks; and if their statement is to be relied on, it is the *hardest* field it has been their lot to try to cultivate, in all their arduous labors. This arises from several causes; first, the conduct of professors of religion, especially those who would be leaders in the churches, and regard themselves as *pillars* of the faith. The life and conduct of these *flaming* professors is so worldly, carnal, and inconsistent with what they profess, that the world have no confidence in them, or in their religion,—they think it all a farce and pretence,—turn from it with disgust, and thus become infidels and unbelievers in all religion.

Another impediment to the spread of truth is, the influence of sectarian prejudice and bigotry—too many love the traditions and creeds of fallible men, more than the truth and the word of God. All through our meetings, the most strenuous efforts have been made by *ministers* and *members* of churches, to prevent their people from hearing for themselves. Very few have had courage enough to make the trial, and nearly all, who have done so, have been convinced that the literal meaning of the Bible is on our side of the question; and some have been convinced of the truth, and cordially embraced it. They say the word of God never appeared so plain and clear, they see a harmony and beauty in it, they never saw before; and wonder they have been so long in the dark, on the personal reign of Christ, the sleep of the dead till the resurrection, and the final destruction of all who do wickedly, after the judgment.

Another difficulty is, that these doctrines we hold are not *popular*, it is only *weak-minded*, *silly*, and *superannuated* people, who embrace them: none of the *wise*, *learned* and *strong-minded* people are ever thus led astray. Most people, in these days, would much rather be esteemed *rogues* than *fools*; and this pride of intellect, love of popularity, and fear of man, has kept, and does now keep, multitudes out of the kingdom of God. They are not willing to make themselves of no *reputation*, and to be called *fools* for Christ's sake; and the consequence is, they have their reward in this life, but lose it in the world to come. Who will be the fools then?

But one of the greatest discouragements we have met with [illegible]

[illegible] the bottomless [illegible] position of those, who, in their hearts, believe the truths we advocate, but who, from the fear of man, the love of ease and peace, or from a system of *expediency*, turn a *cold shoulder* on all the efforts we make to spread the knowledge of the truth, and draw men from the fables of the day, to the realities of the religion of Christ. These are indeed days of *apostasy* and will-worship. Now trials and persecutions arise because of the word; many go back, and walk no more with us—they sell their birthright for a mess of pottage. They sell their Lord and Master, for less than thirty pieces of silver. They hide the light God has given them under a bushel; they bury their talent in the earth; and, like Demas, have forsaken us, having loved the praise of men more than the praise of God.

I read in God's book, that to whom much is given, much will be required, and for my part, I dare not stand in the position, in the judgment of the great day, that many now take; especially when Christ says he that is not with me, is against me; he that gathereth not with me, scattereth abroad. Curse ye Meroth, saith the angel of the Lord, curse ye bitterly the inhabitants thereof. Why? Because they came not to the help of the Lord against the mighty. I fear some of the inhabitants of Sandy Hill and its vicinity, have placed themselves in this predicament; and have refused to take up the cross; and instead of showing themselves on the Lord's side, have openly espoused the side of the *enemy*; and used all their influence to oppose, what they *knew* to be the truth. The language of Mordecai to Esther may be applicable to this case: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou, and thy father's house, shall be destroyed."—Esther 4 : 14.

Notwithstanding all these difficulties, God has raised up amongst us a little band of faithful soldiers of the cross, who are not afraid or ashamed to stand up for the truth through evil as well as good report; and they now prove the verity of that promise,—"Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."—Luke 18 : 29, 30. We have had many witnesses to this truth:—"Those who honor me, I will honor." The word has proved a blessing to all those who have been faithful; and, thank God, we are strengthened and encouraged in our work, and are willing to sacrifice earthly honor and friends, for the sake of the truth as it is in Jesus.

In these last days perilous times have come, we need the whole armor of God to resist unto blood, in this last great conflict with the powers of darkness. And we are convinced, that nothing but the Bible truth of man's *mortality*, and *life only* in Christ, by a resurrection from the dead, can withstand the *demon worship* of these last days. And to say these truths are not now of *vital importance* to the church, and to the world, is to be wilfully blind, both to our danger and our remedy. May God open our eyes, before it be too late, to see and embrace the truth, that the truth may make us free. Amen.

For the Crisis.

"Doubting Castle."

Bro. Grant:—Our Bro. D. T. Taylor says, "I am on the fence." I believe, in very deed, I am in a much worse place. I am in "Doubting Castle" as to some points respecting the entire condition of the dead. The more I search and read, the more doubtful I become. I do not know where I am coming out. Indeed, I do not know as I am coming out at all, anywhere.—Things on "our side of the question" are full as "muddy" to me as they are on the "Immortal soul side."—that is, so far as many points are concerned. I thought once I had "settled the question" forever; but it is all unsettled now. I cannot see evidence that the spirit of man is immortal. I cannot believe that the spirit of man goes into the grave when man dies. I cannot understand how the spirit of man can be conscious out of the body. I am in doubt, doubt, doubt! I believe what the Bible says, but I do not know what it does say. I am a fool. I do not know much. About all I do know is, "I'm a poor sinner and nothing at all, but Jesus Christ is my all in all!" Will you permit me, if I get time this fall or winter, to write my points of doubt in the *Crisis*, that you and others may see them and do what can be done to dissolve them? Edwin Burnham.

Yes, dear brother,

"Speak, and let the worst be known,
Speaking may relieve you."

We can say for ourselves, we have no *doubts* on the point named; but we have known in time past the perplexities felt by those in "doubting castle." May the good Lord help you out *speedily*. We are ready to render all the aid we can.—[Ed.

☞ The highway of the upright is to depart from evil: he that keepeth his way, preserveth his soul.

☞ You should never place so much [illegible]

Obituary Notices.

Died, in Moreau, N. Y., Tuesday, Nov. 15th, Chillians, daughter of Bro Vincent and Sr. Charlotte Stone, aged six years.

It was a lovely child, and sleeps sweetly in Jesus, awaiting the glorious morn of the resurrection, for the happy reunion of loved ones. We laid her in the Union Cemetery, at Sandy Hill, where the waving pines bend over her grave, spreading a gloomy cheer to those who visit this retreat of the dead. Near by lies Jane McCrea, who was murdered by the Indians a short distance from this place. Here lie the venerable sire and blooming youth, the devoted christian, the gay and proud, friends and foes, learned and unlearned, side by side, in quiet slumbers, heedless of the busy world around, that will soon unite with their silent company, to wait for the trumpet morn that wakes the Savior's lovely bride, to join him forever in holy joy, where the oppressor's frown, the deceiver's wiles, and sorrow's tears are eternally unknown.

We endeavored to comfort the bereaved with this hope.—Ed.

Died, in Dover, Oct. 24th, Lucretia S., daughter of Oliver and Betsy R. Wentworth, aged twenty-one years four months and fourteen days.

Died, in Kennebunk, Me., Oct 20, 1859, George E., son of George and Maria Christenson, aged three years and two months.

Also, Oct. 27th, Widow Judith Wentworth, aged eighty-four years and eleven months.

Death will, ere long, cease to destroy, and will himself be destroyed; then will all who sleep in Jesus eternally triumph. May God speed on the glad moment. W. H. B.

Peacefully retired from earth's rude scenes, our beloved Sister Carrie E. Brayton, aged sixteen years.

About two years since, while Bro. Grant was laboring in Danielsonville, she became a christian, not merely in name, but in humility, love and obedience. Many hearts lie bleeding beneath this heavy stroke, yet they sorrow not as those without hope,—they believe that Jesus died and rose again, and the promise is sure that those that sleep in him he will bring with him at the sounding of the last trump. The loved one that lies palsied in the chilling grave, will then arise. Her now decaying body will be changed like to the glorious body of Christ, never more to see corruption. Those eyes, now closed in the dimness of death, will then sparkle with more than natural brilliancy. That voice, now hushed in all the silence of the tomb, will, we doubt not, help swell the mighty anthems of praise to the Lamb who cleanses by his own blood from all sin, and will redeem from the power of the grave. May we all participate in the universal song of praise.

J. D. Roberts.

Died, in Brown Co., Illinois, Oct 31st, Elizabeth, wife of Samuel Twombly, aged eighty years and three months.

She was born in the state of New Hampshire,—spent her youthful days in the state of Vermont. There married, and soon after gave her heart to the Lord. She joined the Freewill Baptist church in Sheffield, Vt., and was an acceptable and devoted member during her stay East. Kept up family prayers under all circumstances. True to her covenant, she would call the family together daily, sing a hymn, and bow and offer prayer to the Giver of every good and perfect gift. They moved to this state in 1840. Here, for the first time, she heard the proclamation of the speedy coming Kingdom, and its kindred doctrines, from the lips of Bro. Chapman. She embraced them with a full heart, with sleep of the saints, destruction of the wicked also, which he proclaimed here faithfully at that time. Her faith was strong—prospects bright—her voice always heard on all proper occasions in favor of those glorious truths. She anticipated the day of deliverance, and hoped to live to witness the event.

She fell on sleep in good faith that she should rest quietly under the care of her Savior a short time, when, by the last trump, she would awake to life and immortality. She suffered much during her sickness, without a murmur, often saying, "Christ suffered for me and I am willing to suffer also." Her funeral sermon was preached by the writer, from Dan. 12 : 12, 13, to a crowded house. She has left a large circle of friends to mourn her loss. May her devoted life and example lead her children to serve God and greet her in the coming Kingdom.

Walter Pratt.

Fell asleep in Jesus, in Saccarappa, Me., Nov. 12th, Sister Jane R. Hezelton, wife of Bro I. Hezelton, Jr., aged twenty-nine years.

A few months ago I first became acquainted with the subject of this notice. At that time I found her sincerely inquiring after the right way, and endeavored to present to her mind the gospel hope, and the way to obtain that hope. This spirit of inquiry continued till a few weeks before her death, when she made a full surrender to Jesus, and found peace in believing. From that time to the last moment of life, she was the happiest person I ever saw. I had the privilege of seeing her a few days before she died, and truly it was a blessed interview indeed. Though fast wasting away and suffering much by consumption, she was patient, and perfectly resigned to the will of the Lord. Supposing it might be hard for her to bid farewell to her beloved companion and her little ones, I asked her if this was not a hard trial? "O no," she replied, "I have no trials now. I have given all up into the hands of Jesus." Although able to speak only in a whisper, and that with difficulty, she joined us in singing, "There is rest for the weary," in a voice so loud and melodious, that all were astonished. Never shall I forget the heavenly radiance that shone around her as she sang so sweetly. Her last words of encouragement to her christian friends, and solemn appeals to those unconverted to God, will never be forgotten by those who heard them. She [illegible] happy and peaceful [illegible] Her last words were [illegible] when she calmly fell asleep in full assurance of [illegible] soon to die no more.

At her request I attended the funeral, and truly I could say, "It is better to go to the house of mourning than to the house of feasting." Our dear Bro. H. is sadly afflicted; but cheered by the gospel hope, and sustained by the abundant grace of God, he can say, "all is well." May he, and his little ones, share largely in the prayers and sympathies of the saints of God.

"Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more shalt join our number,
Here no more our songs shalt know.

Yet again we hope to meet thee,
When mortality is fled;
Then in Eden we shall greet thee,
Where no farewell tears are shed."

R. R. York.

Yarmouth, Me., Nov. 24th, '59.

Summary of News.

FOREIGN.

[From Liverpool the 11th.]

Nothing yet has transpired regarding the projected Congress.

The three treaties were finally signed at Zurich, on the 10th, by the Plenipotentiaries, who were to leave for home on the 12th.

The Paris Constitutionnel exhorts the Italians to moderation and patience.

Tuscany has followed the example of the other States of Central Italy, and conferred the Regency on Prince Carignana.

The King of Sardinia, under the pressure from France, has refused to grant permission to Carignana to accept the Regency.

Affairs between Spain and Morocco remain unchanged from last advices.

The Russians had a large naval force at Jeddo. It was feared that trouble would arise, owing to the murder of three Russians by the Japanese.

ITALY.

The following is from the Italian correspondent of the London Daily News.

Florence, Nov. 2. In the last letter which I wrote to you from Bologna, I told you that Garibaldi had been hastily summoned to Turin by the Sardinian Government. Fanti followed him a few hours afterwards, and to-day I hear from Turin that both these generals had a long interview with King Victor Emmanuel. I am now in a position to state, on what I think to be good authority, that the affairs of Central Italy were freely discussed at that important meeting. I hear also that there is no doubt that the letter addressed by the Emperor to the King of Piedmont, under date of 20th October last, was the cause of Victor Emmanuel summoning the two commanders of the army of Central Italy to his royal presence. The cabinet at Turin, being fully convinced of the total impossibility of carrying out the plan suggested in that letter by Louis Napoleon, is now under the necessity of taking a decisive step towards a speedy solution of the Central Italian question.

My informant tells me that after the interview with the King was over, Garibaldi was heard to say that the hour for action was near at hand, and that both Victor Emmanuel and his ministers had finally determined to follow a more decided line of policy. I should not, therefore, be surprised at all if the telegraph from Rimini should bring the news that Garibaldi is on the eve of crossing the Tavollo on his way to Pesaro. This, at any rate, is the opinion, which, if I am rightly informed, prevailed here this morning among official people. All sensible men in Florence believe now that there is nothing to be expected from the Emperor, and that, regarding the letter to the King as the last expression of the Imperial will, the only chance which remains for Italy is to take the matter in her own hands, and to force Europe to accept her liberation as a *fait accompli*.

PRUSSIA.

Berlin, Nov. 8. It is stated on reliable authority that, at the interview held at Breslau, the Emperor of Russia and the Prince Regent of Prussia determined not to consent to a revision of the treaties of 1815, nor to take part in any congress in which England would not be represented; the last resolution being proposed by Prussia.

[One day later.]

The Patrie is assured that the King of Sardinia, in his reply to the Emperor, expressed confidence in the sympathies of the Emperor in favor of the Italian cause, and declares that he will leave to the decision of the Congress all that relates to the reorganization of Italy.

Garibaldi had subscribed 5000 francs to the million musket fund, and issued a stirring proclamation in furtherance of the scheme. The Florence correspondent of the Times says the subscription was filling beyond the most sanguine expectations.

The Times Paris correspondent says the election of Prince Carignana was received with extreme displeasure in Paris.

The Piedmontese government, having been requested from Paris to restrain the impetuous spirit of the Italian patriots, declared that it could not be responsible for the acts of populations over which the King was not permitted to exercise even a temporary control.

Farini, Dictator of Modena and Parma, and Provisional Governor of Romagna, had issued a proclamation, which says "Europe knows that it can secure the peace of Italy by rendering Italy to the Italians. It is aware that we are ready to give the necessary grantees for order throughout the country, but it also knows that the people of the Romagna, if forbearance and moderation should be of no avail, sooner than submit to the yoke, would be advised only by their duty to their country and the pursuit of the path of honor."

According to high authority, the American treaty with China would not go into effect until matters are settled with England and France.

The Chinese forts at the mouth of the Peiho had been strengthened, and the general bearing of the Chinese lead to the belief that they contemplated resistance.

Fresh hostilities had been commenced in Cochin China. The Anamese were repulsed with loss, in an attack on the French entrenchments.

The Times has an article showing the prevalent feeling in France on the question of a war with England. The chief authority for the opinions expressed is a respectable French Review, published in London. It is stated that in France the prospect of a war with England is incessantly discussed in the high places of power, in the public offices, in the army and navy, among the working classes, and men of business. The army is reported to be unanimous for war, in the navy the desire for it amounts to a frenzy. The Church is as eager as either army or navy. The conclusions are that in a war with England the French Emperor has the power to satisfy the army and navy, of gratifying the clergy, of winning over the Legitimists, and of securing the suffrages of an united people.

SPAIN AND MOROCCO.

The blockade of the coast of Morocco had been commenced by Spanish men of war.

The brother of the Sultan was encamped four leagues from Tangier, with about 12,000 horsemen. He is said to have received from the Sultan full power to grant the demands made by Spain, as the ultimatum of the 5th of October.

The Florence correspondent of the Times [illegible]

"Everything that Garibaldi takes in hand is sure to thrive. The subscription opened by him for the [illegible] not of 1000, but of 10,000, but of 1,000,000 of muskets, is filling fast, beyond his most sanguine expectation. His success is, indeed, so rapid, that he has found himself under the necessity of appointing two deputies for the management of the fund.

A Remarkable Astronomical Statement.—Professor O. M. Mitchel delivered, on Tuesday night, in Philadelphia, an astronomical lecture in which he gave the following remarkable statement:—

He had not long since met, in St. Louis, a man of great scientific attainments, who for forty years, had been engaged in Egypt in deciphering the hieroglyphics of the ancients. This gentleman stated that he had lately unravelled the inscriptions upon the coffin of a mummy in the London Museum, in which he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact position of the planets, was delineated on this coffin, and the date to which they pointed was the autumnal equinox in the year 1722, before Christ, or nearly 3600 years ago.

Professor Mitchel employed his assistants to ascertain the exact positions of the heavenly bodies belonging to our solar system on the equinox of that year (1722 B. C.) and send him a correct diagram of them, without having communicated his object in doing so. In compliance with this the calculations were made, and to his astonishment, on comparing the result with the statements of his scientific friend already referred to, it was found that, on the 7th of October, 1722 B. C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the London Museum.

An Immense Iceberg.—Capt. Kirby, of ship Uncowah, at San Francisco from New York, reports that he passed an immense floating island of ice about fifty miles south of Cape Horn, on the 9th of August. It was eight to ten miles long, and very high—a solid mass of ice, against which the sea broke, as upon the iron-bound shores of a continent. At four miles distance the water about the ship was agitated with eddies and ripples caused by the opposing presence of so large a body to the usual ocean currents. The sides along which the ship passed appeared to be precipitous for more than a hundred feet from the water, when they broke up towards the peaks in the interior of the island, and down the steeps, the spy-glass showed the existence of great gullies and water courses. When the sun shone full upon the island it reflected the light with great brilliancy. It was a majestic spectacle.

Editorial Notices.

Errata.—In the last No. of the Crisis in the article on "The five Hells," for "*Satan*," etc., read *Saturn* "is said to have given the infernal regions to his son Pluto."

A little below this, for "*Eates*," read *Fates*.

☞ The "Christian Lyre" will be ready for delivery *next week*.

☞ Notice.—Those who may have sent in orders for "Fables of Infidelity," or "Spiritualism a Satanic Delusion," will please have patience till we receive a supply, when we will attend to them with due promptitude.

Notices, &c.

☞ The Discussion between Mr. Hudson and Mr. Cobb is being published as a book. It will make about 450 pages 12mo, and will be ready about the 20th of December. Price $1.00. It contains, of course, the Rejoinder to Mr. C.'s argument, which appeared in the *Freeman* for Nov. 18th. Bro. Hudson's argument will not be published separately in its present form, though he hopes to give a more full critique upon Universalism at some day, or years hence, God willing.

Those wishing the Discussion can secure it, by mail or otherwise, of Bro. Hudson, care of J. P. Jewett & Co., 20 Washington street, Boston. Also at the Crisis office, of Bro. Hastings or H. W. Pray, Providence, R. I., G. W. Young, 138 William St., New York, L. P. Judson, Lockport, N. Y., and S. C. Griggs & Co., Chicago, Ill.

A Request.

As I am unable to travel, I wish the brethren whom I have left my books with for sale would send them to me—those that are not sold, and the pay for those that are sold—40 cents each. I wish my brethren would be prompt in returning the books or cash. Let me hear from you, as I cannot come and see you. H. Munger.

Conference.

There will be a conference in Wilton, Iowa, or where the brethren in that vicinity may think best, commencing Wednesday, Dec. 21st, (eve.) and continue over the following Lord's day. Let there be a general gathering. Walter Pratt.

Conference

In Earlville, Ill., will commence on Wednesday, Jan 4th, 1860, and continue over the Lord's day following. One and all, come and pray the Lord to give us a feast.

W. Pratt.

☞ I will hold a conference in Elizabeth, Joe Davis Co., Ill., Wednesday, Jan 18th, and continue over Lord's day following. The brethren must write me if they wish the above named meeting, and name where (what depot) they will meet me. Direct Muscatine, Iowa, care of J. Covell.

Walter Pratt.

Notice.

There will be a quarterly meeting in Earlville, Lasalle Co., Ill., to commence Wednesday, Dec. 14th, 1859, in the evening, and continue over Sunday. We hope the church in that district will be well represented. We give a general invitation to all the preachers in that region to attend. It is expected that Bro. Walter Pratt will be there without fail, and the friends wish Bro. John Howell to be there. In behalf of the friends,

Moses Chandler.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

J. S. White will preach at [illegible] Sunday, Dec. 4th.

[illegible] I will preach in [illegible]

Miles Grant.

[illegible]

Eld. Wm. Sutherland will preach in

Palmer, Mass. .... Dec. 7th

(where Bro. Higgins may appoint.)

Brimfield .... Dec. 8th

Sturbridge .... Dec. 9th

(where Bro. Stone may appoint.)

Southbridge, (in Bro. A. Streeter's District) Sabbath, ... Dec. 11th

W. S. Campbell will preach at Peace Dale, R. I., the third Sunday in December, and at River Point the Friday evening before. At East Boston the first Sunday.

The Lord willing, Bro. J. W. Crabtree will preach in Pleasant Valley, Ct., Dec. 4th.

Wm. J. Ripley.

Eld. C. Goodrich will preach at

Lafayette .... Dec. 2d

Fisherville .... Dec. 4th

Bro. J. K. Bellows will preach in

North Adams .... Dec. 4th

Savoy, Mass. (and through the week) .... Dec. 5th

(as the brethren may arrange.)

Plainfield Pond, Mass. .... Dec. 11th

Goshen, Mass .... Dec. 12th

Chester Factories, Mass .... Dec. 13th and 14th

Blandford, (Bro. Henry's) .... Dec. 15th

New Boston, Mass. .... Nov. 16th

The Lord willing, I will preach at

Harwinton (Bro. Elliot's district,) .... Dec. 1st

Litchfield Station .... Dec. 2nd

(where Bro. G. Humphreyville may appoint.)

Newfield .... Dec. 4th

Pleasant Valley .... Dec. 6th

Wolcotville .... Dec. 7th

Plymouth Hollow .... Dec. 11th

L. S. Ludington.

Wm. B. Davis appoints to preach in

Northfield .... Dec. 4th

Bro. Joseph Gregory will meet with the brethren and sisters in

Roxbury, Ct. .... Dec. 3d

Wauramaug .... Dec. 6th

Business Matters.

To Correspondents.

J. D. C. Wheeler.—There is no vacancy now—will not be probably this winter.

G. S. Hitchcock.—Such a Bible as you speak of would probably cost from $5 to $6, and might be had in Boston or New York.

Jos. Whitman.—All right.

J. P. Babcock.—All right.

Cash Receipts.

P Brackett 234, $1 11, T Hay 219, 60 cts.; F T Wales 270, $1 25, W Bailey p. p. 244, $1.12, P Dagle $4 00, Mrs. F Eaton 234, $1 21.

W Edwards 231, S Stiles 231, W A Fox 231,—50 cents each.

G Doe 242, F S Diman 243, L F Chase 245, F T Wales, for poor, J Blaisdell 210, W Hale 218, K H Simons 245, I D Shaw 244, P H Walt 244, I D Fancher 244, M Cornell 244, Seth Smith 244, Mary Crane 244, W Harvey 234, G S Hitchcock 244, Jeff. Higgins 234, W F Leathe 234,—$1 00 each.

T P Perkins 234, H H Arnold 258, C Fairservice 248, E Wakeman 244, F T Gallop 244, Ira Fancher 306, Mrs. R P Freeman 270, J McCammon 244, J C Foster 244, W Fish 239, C W Buringer 244, L Clark 264, C W Sargent 234, A F Stark 253, D W Perry 208, J J Johnson 208,—$2 00 each.

D C Terry 247, W Woodman 284, M Green 218, W F Higgins for Worcester Brn.,—$3.00 each.

Books and Tracts.—Mrs. U Bucklin $1.00, L E Chase $1.00, A D Eastwood 28 cts, J N Boxwell $1.00, Eld. A Cleaveland $1.00, Dr. A Fuller 15 cts, R R York $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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The Parable of the Rich Man and Lazarus, does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

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Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single, postage 5 cents. Bound, 40 cents; postage 5 cents.

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[illegible]

[illegible] designed for [illegible] by J. V. Himes [illegible] per dozen. Postage [illegible]

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We also have the following works, published and for sale by H. L. Hastings, *Providence, R. I.*

1.—The Voice of the Church on the Coming and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

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4.—The Fate of Infidelity: or the Dealings of Providence with Modern Infidels; together with an appendix, containing a brief account of the special judgments visited upon the early opposers of Christianity; by a converted Infidel. 1 vol. 18mo. pp. 175, cloth gilt, 35 cents—post-paid.

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Address H. L. Hastings, Providence, R. I.

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* The Landmarks are issued in setts of six. [illegible] which can be separated for distribution. The sett contains, The Coming and Kingdom of Christ; [illegible] 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by [illegible] ry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by [illegible]

† The Olive Leaves are three neat [illegible] that can be separated for distribution [illegible] Little Children, Love one Another; two, The Resting Place; three, My Friends; four, [illegible] Love, five, Abundant Grace; six, [illegible] by Hastings. Just the thing [illegible] classes of saints and sinners.

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☞ The above [illegible] obtained of our agent in [illegible] Barnes, No. 8 [illegible]

☞ The following [illegible] be had of [illegible] The Race, by [illegible] tery.

[illegible]

For the Crisis.

Death.

There's such a "thing as death;"
To those [illegible] bright;
[illegible] the [illegible] cutting off
What most impedes his flight."
It is a dreadful "act
Life's drama must contain;
One struggle keener than the rest,"
Of nature's fearful pain.

There's such a "thing as death;"
[illegible] "thus unsealed;"
[illegible] its galling "chains;"
ALL must be thus "enthralled."
Death "a once hidden star!"
No, 'tis the darkest night;
No "gentle radiance" emanates,
Nor feeblest ray of light.

There's such a "thing as death,"
For then the whole man dies;
All thought, and sense, and love are gone,
So God's own word replies.
Death is the curse of sin,
The holy truth declares;
Jehovah's mandate—guilty man—
And his displeasure bears.

There's such a "thing as death;"
Yet shall our conq'ring King
"From each sad remnant of decay"
His ransom'd followers bring.
Not death, but CHRIST, shall give,
With resurrection power,
The glory of our holy faith—
O haste the welcome hour!   R. G.

Philad., Nov. 15th, 1859.

For the Crisis.

The Baptism of the Holy Ghost.

CORRESPONDENCE.—No. 7.

DEAR SISTER G.:—I might have given you *facts*, derived from the writings of devoted christians, demonstrating the truth that the *miraculous gifts* of the Spirit have been manifested within the last two centuries; and even in this our day, there are those who could speak of miracles, and say, "We speak that we do *know*, and testify that which we ourselves have *seen*." But I will not protract these letters to that extent which would be necessary, in order to give you these illustrations.

I said that I would show in this epistle how the state of things, referred to in my last, might be brought about. I do not for a moment believe that we ought to seek for any one of these several gifts, nor offices, that were presented in my last. "How then shall we attain unto them?" I answer, *in just the way that the primitive church attained*. Did that company of disciples, assembled together in that "upper room" at Jerusalem, continue in prayer and supplication, with one accord, for the reception of *divers gifts?* No such intimation is recorded. But they did pray continually and unitedly for something—what was it? Need we be in any doubt respecting the *specific object* for which they prayed? For what had Jesus bid them "tarry" at Jerusalem? For what commanded them to "*wait?*" Answer. The "promise of the Father"—the reception of "power from on high." How did it come? A mighty baptism of the Holy Ghost descended upon them, and filled the room and all their hearts with its glorious "power!" What was the result? A divine unction accompanied the word preached by Peter, and the testimony given by the rest of the disciples, so that three thousand were convinced of the truth, and received it into good and honest hearts. People of various nations were enabled, by the *gift of tongues*, to understand in their own language the wonderful story of the crucified One. Union prevailed to such an extent as to carry conviction to the unbelieving heart that they were indeed Christ's disciples. There was no longer a rich disciple enjoying his wealth, while his poor brother suffered for food and raiment; but as members of one family, they ministered one to the other, sharing alike in love and harmony. Such was the state of the Jerusalem church, and we think that not one of its members ever suffered for lack of food or raiment, while another had a sufficiency for each. Such was the extent of their liberality toward one another, and toward others, in endeavoring to spread abroad the gospel, that by and by other churches, in other places, (for they did not all remove to Jerusalem and live together in a community) had to send means to relieve the wants of the "poor saints at Jerusalem." (They were not cast upon the city authorities for support.) And they did it "cheerfully" for the church at Jerusalem, and the church at Corinth, Rome, and Ephesus, were all *one church*, and had a mutual care and love one for the other. We have no account that they sold their possessions, and distributed their property, in any other place as they did at Jerusalem, and this was probably done because they well knew that in a few years their city was to be destroyed, and then they could no longer hold their possessions. And in this there was no compulsion, no law, as Peter evidently shows in his language to Ananias. [illegible] not in retaining a part of the price of the land, but in *lying to the Holy Ghost*, by pretending that what was offered was all the money received. *Various miracles* [illegible] by the power of the Spirit [illegible] were cast out—the [illegible] healed, and those who were sick [illegible] made whole. And [illegible]

[illegible] with the spirit of wisdom [illegible] with the word of knowledge—others had the gift of *faith*, and the gift of healing, &c. &c., and these were brought into effective action for the edification of the church, through the operation of the Spirit.

We therefore see that all this was brought about in answer to *importunate, believing prayer;* a prayer for the baptism of the Holy Ghost, embraced in the promise of the Father. Turn to Acts 4: 31.—"And when they *had prayed*, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word with boldness." Turn also to the eighth chap. 14: 15.—"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he had fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." These were a company of disciples who had embraced the gospel, and been baptized in the name of Jesus, but they had not received this gift of power, the baptism of the Holy Ghost. The apostle did not seem to think, as do many modern teachers, that it was enough that these persons had embraced the gospel—given themselves to the Lord, and publicly professed their faith by baptism; but they deemed it essential for them to receive the holy anointing—the unction of the Spirit—the establishing grace—the keeping power, in order that they might thus be qualified for the work of God. O, if ministers at the present day would thus feel and thus pray for the young convert, the world would not so often have occasion to triumph over the quickly apostatizing disciple! They need to receive the *keeping power*—to have impressed upon them the *seal of the Spirit*, which is the *earnest of the inheritance until the redemption of the purchased inheritance*.

Our business, our duty is, to seek with consecrated hearts, in the exercise of importunate believing prayer, for the Holy Baptism; and then, under its guiding, illuminating influence, we shall be enabled to understand what is the gift given us to edification, and through its power be assisted to occupy upon it for the good of others. I said *believing* prayer. Not *hoping* the blessing may *sometime* be ours, but after having first established the fact that the promise of the Father is unto *us*—it is "*unto us*," my sister—it is unto *me*, as one whom the Lord has called from darkness to light, then *claim* the blessing *now*. Not next week, not tomorrow, but *now, just now*, by simple faith, and the blessing embraced in the promise *is ours!* Every promise, my dear sister, belongs to God's saints. They are promissory notes, *payable on demand*. Now you want this specific blessing that is embraced in the "promise of the *Father*," it is not classed with Christ's promises, but detached therefrom, as one of *special value*, (and it is the most valuable note the christian holds in possession) now *present* your note at heaven's bank—"the banker is within," and you will draw therefrom the *very thing* and the *full amount* of that which is embraced in the note.

O how many have I seen reach out the "promise," and thus by faith *embrace* the blessing. "I *do* believe, I *claim the blessing now*. It is *mine*. *It is mine*." Then would quickly come the assurance, and next would flow from the lips the joyous shout of *praise*. Do you say, "O that looks presumptuous!" "I cannot thus believe without evidence." When you present a good note at the bank, what is the evidence upon which you rest your faith that it will be paid? Is it anything *outside* of the note? "O no," you say, "I have confidence in the man who gave me this note, and know that his name is current at the bank, therefore I shall receive the amount due." Very well, cannot you rest with the same confidence on the promise of God? Cannot you believe that the draft which you present—a draft given you by the *Banker himself*, through his agent Jesus Christ, will be responded to whenever you present it to him?

"But it seems like taking a step in the dark." So said a disciple a few weeks since, to one who was seeking to direct her to the point of *present faith*. The sister thus addressed, replied, "I have a book in my hand. Your eyes are closed, so that you neither see me, nor my book. You have heard of the book, and of its value, by those who have obtained it, and you desire greatly to possess it. I say to you I have the book, and if you will extend your hand, I will give it to you. Now, although you see neither me, nor the book, yet if you *have faith in my word*, would you not extend your hand to receive it?" "Yes," said she, "I would." Just there her faith took hold, and also that of another disciple who stood near listening attentively, and as they *believed*, the power of the Holy Ghost descended upon them, and they fell overcome by its revelation, and lay for hours prostrate in the arms of some sisters; their countenances shining with the glory that filled their souls, and occasionally their lips whispering forth the praises of the Lord. And it was then [illegible]

faith that [illegible] that night received the Spirit's baptism, and thirteen lay slain by its power.

Some will turn away from this, and say that it was excitement, or Magnetism. On the day of Pentecost they scoffingly said, "These men are filled with new wine." Of course, had they not presented somewhat the strange, out-of-the-way appearance of drunken persons, they would not have been thus accused. But now this accusation can no longer be consistently pleaded, and so it is charged to another. But whatever influence it was that came upon these disciples referred to, it came very *quickly*, in answer to a simple, believing prayer, offered just where they were sitting or standing. To *God* it was offered—the "*promise of the Father*" was the one note presented. Did the *devil* come, and through an agent of his breathe upon them mesmeric power? We were an eye-witness, and if it was not the Holy Spirit moving in subduing power upon those, we confess that we are ignorant of its manifestations. No boisterousness was manifest there for five hours, during which this work of faith went on, but such a sacred awe—such a consciousness that *God was there* imparting power to the weak, and to those that had no might increasing strength, I never before saw.

When we become familiar with the brief experiences of those of olden times—the three thousand on the day of Pentecost—the Ethiopian in his chariot—the jailor and his family, and the baptisms granted in immediate answer to the prayer of faith, we shall no longer doubt the "shorter way."

Yours,   M. D. W.

For the Crisis.

Conference in Hancock Co., Oct. 26.

(*Report concluded*)

Our meeting in this place was very good. It was held in a new school-house built last season. It was not central for the friends, hence, not so large a gathering as we could desire. The Baptists took the responsibility of closing the doors of the house against us, which house was partly built by our brethren with an understanding they (Advent brethren) should occupy it a certain portion of the time. But without any ceremony or understanding they shut us out, and the Lord also, no doubt. I preached seven sermons, scattered tracts among the people, and left the seed for the Lord to give the increase. Bro. Scott is doing what he can to supply that region. After getting little rest, we started for the

CONFERENCE IN BROWN CO., NOV. 2D.

After a pleasant ride of some thirty-five miles,—as good roads as you ever saw, and you would hardly have dreamed there ever was any mud here—weather as beautiful as May,—we arrived at the pilgrim's hotel, at Mt. Pleasant, so called. Although the place is quite pleasant, the Mount is much wanting to make the name significant—very level prairie. We had no one to help, hence the preaching fell on me. I gave them eight discourses. The congregation increased during the meeting, and quite a portion could not get inside of the house. The word no doubt was treasured up by many, and by the blessing of God I hope to see or hear of the fruit at some future time. Of course I did not forget to scatter tracts. I have not done with this place yet.

I am inclined to think there are a number of jewels in this community that will be gathered. I will wait patiently and see. There is one serious objection to our meetings here; the house is too small to hold the people; although a good sized school-house, yet not large enough. There is a meeting-house within thirty feet of said school-house, that was built partly by brethren and in use only part of the time, but too sacred to let one of God's servants preach the most glorious truths that infinite wisdom has revealed to mortal man.

If rejecting the message of God in past days, stand as a witness against that people, what will be the condition of those who shut their doors against the last great and all-important message God is giving to a perishing world? Will not the Ninevites and Jews rise in judgment and condemn them? Will not God say thou hast rejected my word and I will reject thee? Does not Christ say, as much as ye did it unto the least of these my brethren, ye did it unto me? Who would not tremble for fear of the judgments that hang over nominal christendom in consequence of their fearful position. O unhappy church! have you gone so far there is no recovery? Will it be said of you as it was said of those in our Lord's day, "O! if thou hadst known in this thy day the things that belong to thy peace; but now are they hid from thy eyes."

Ye ministers, listen to the voice of God while he speaks in mercy. Ye professors, hearken to the message of love and the last awful warning. Speak, ye servants, before ye stand dumb, gazing on the Judge of quick and dead! Arise! all ye that are resting on your lees, before the Master shuts the door and you are found without!

W. PRATT.

☞ A lazy christian will always want four things—comfort, content, confidence and assurance. Assurance and joy are choice donatives that Christ gives to laborious christians only. The lazy christian has his mouth full of complaints, when the active christian has his heart full of comfort.

For the Crisis.

Religion.

IS IT PROGRESSIVE IN PRINCIPLE?

(Continued.)

Our forefathers, in the laws against the violation of the christian Sabbath, and other serious faults, even the enactments forbidding certain liberties of speech,—not to forget the statute against scolding with the penalty of ducking,—were in the extreme, we grant; but what was that extreme? Was it the extreme of superstition? Was it the bondage of bigotry? Was it the real enchainment of the press, of opinion, of speech? Was it not the extreme of morality and religion; which, owing to the weakness of human nature, gave erroneous views concerning it, and made coercion one of the necessities of the operation of morals, as well as the reaction from abuses in the old countries which took on these excrescences?

I have seen a noble oak, one of thrifty growth withal, which winds could not move, with wide shelter and umbrageous shade, but with many an excrescence, many a gnarl, often very uncouth,—still it would always leave out in spring time—it would bear the seeds of other trees—it was sound timber. We are now, if you please, *scioning* from that old Puritanical and theological oak which our forefathers planted and cultured. We find the heart sound; and while many a notion they entertained concerning man and government, with some of God, some of law and morals, may have been wrong, the firm root was in the ground of godliness and truth—the religious element was the great one. Suppose it was somewhat misdirected; it was radically of the right stamp. It was the operative force of the movement to plant religious and civil freedom on our shores. Still the ages must progress.

The Puritanic establishment of worship in New England was a link in the connection of the ages—a step in their process. Yet who would abandon the testimony of the ages? It is not what our *age* is, or may be, as such; but in a relative point of view; for without the *ages* we had had no *age*. Ours is one of the great fraternity. In the immense brotherhood, who shall excel? and by how much? And yet would you admit, with whatever excellence, which is independent—the superiority of this over all others—the super-excellence of to-day above the indefinite yesterday? Would you again be happy to admit that the darkest hour of past time, black with the record of human defection and degeneracy, when *Letters* sunk in obscurity, and morals mourned the veil of midnight—is brother to the latest noon-period of theologic and philosophic light? As sure as the midnight gloom is inseparably united to the noon-tide glory, by the action of the same sun.

The earlier ages may indeed have paternity; and while the latest cannot be separated, we discover unmistakable evidence that the growth of the later proposes and secures illimitable improvement. There is no end to improvement, especially in christianity. The darkness, abiding on the nations by the long dominion of Paganism, could not cloud the sun of truth which rose with the birth of Mary's Son; that grew into glory and power by the spread of the gospel; that became the great aggressive force upon the ignorance of the heathen mind, and planted itself in the affections of men as well as in their understandings. Its birth was a divine fire lit on the mountains of idolatry. Its very inception was the beginning of the world's progress. Its motto—the watchword of improvement to all successive generations.

In the ages which followed the first victorious achievements of the truth over the combined forces of darkness and ignorance, the ages of superstition and bigotry; when religion stood in forms in a splendid and yet frigid outward performance; with nothing to redeem it from its idolatrous degeneracy, its practical worship of images, but some abstract doctrines—a few terms and names which had been retained from the pure theology and spiritual worship of the gospel—then religion lived; then there was worship in the hearts and lives of the faithful; and then the true progressive spirit of the gospel developed itself; and because the theology of such was in itself a process, moving man forward to the noble and glorious end of his being and illumination; because the knowledge of God inspired the desire and the effort to improve, and at the same time imparted the hope of success. Reactionary as were all the established forces of the christian world over all the land, and the ages of papal domination, the true, divine element of improvement lived on, firm and perpetuous, in the souls of men. Underlying the whole was a theology which made men religious, and strengthening each fortress secured, reaching forward to explore new fields, it was prepared to seize the favorable moment to revolutionize. As if rising for the first time, its banner is unfurled on every plain; its signal fires lighted on every hill; the old battle-cry renewed; the great demand is improvement; that is obtained as a position, and that is the constant accomplishment of the reformation. The certain extermination of error follows. Persecutions prevailed; but by the very principle, here involved, persecution could never succeed. In its worst form, it was ever at a disad-

vantage; and by all the means it could employ, [illegible] its advantage, because it brought to man a religion based on a theology which led to his improvement, and, appealing to his heart, with his own necessity, its inspiration secured the avenue to the prize, with light thrown along, and aid at every step.

That the religion which is adapted to the wants of mankind is progressive in its very elements of being, is plain, from the fact that in all instances in which it has appeared, after depression, in the brightness of a new victory, its improvement is manifest—the conception of God, which secures the existence of worship, and this makes the religion a man will seek for, improve with the faculty to know the *divine*. While, therefore, the abstract revelation of God need not be improved—will not be—cannot be—the theological mine can be and must be theologically explored. Quarrying from the great rock of revelation, we finish for adjustment, in the great building, those truths which will make a perfect structure. True, men may err in the *ideal*, and, again, in the attempt to measure the ideal by the facts, there may be errors; but without the *ideal* there can be no improvement, because there can be no *aim*. In this condition, precisely, lay the multitude, for ages, who were so deeply engulphed in the gloom of papal blindness and misapprehension; but these were religionists; and so were pagans before them. Christians indeed, with the pure worship arising from pure theology, i. e., pure for the time, were religionists; but they had a basis which was operative—an active faith—not taking hold merely of the future world; but the future of this world—an *ideal*—an *aim*—which could not but require advancement.   W. S. C.

For the Crisis.

Heavenly Mansions.

Mansions! bright mansions are waiting for me,
Jesus, my Savior, has gone to prepare;
This is my hope, for by faith I can see,
Though one of the *least*, I have a home there.
I know that my Lord will come and receive,
And welcome me soon, to those mansions fair;
Then his blessed presence no more I shall leave,
Clothed in the robe that makes me an heir.
The night is far spent, the day is at hand,
Let us rejoice, for redemption draws nigh!
Soon, soon we shall reach that long promised land,
For which, and its mansions, we daily now sigh.

Our dear precious ones, whose loss we deplore,
In those "many mansions" soon we shall meet;
Oh! then what greetings on that shining shore,
When we lay down our crowns at Jesus' feet.
Father, mother, brothers and sisters dear,
And many beloved have wasted away,
A cheerful adieu they bade to us here,
In confident hope to awake "*in that day*."
The *last*, just budding into manhood's prime,
Died "in the Lord," and by faith had a sight
Of Eden restored, and that happy clime—
His home in those mansions, those mansions bright.

Now, as over life's stormy sea I glide,
By faith embarked on a favoring sail
That will waft me at home, I have a sure guide,
For Jesus is near to hush the loud gale;
Toward my dear home I'd soar like a bird,
While Jesus, my Captain, is guiding me there.
Or, like a winged cloud by gentle breeze stirred,
While onward and onward I go in his care.
With faith and hope firm, life's storms we outride,
And reach the celestial city of light,
For Jesus has promised—in him I confide,
He's gone to prepare mansions—mansions all bright.

Those mansions most holy! when shall I behold,
The Lamb has purchased—that here was once slain—
In that city whose streets are all of gold,
Where never can enter a sin nor stain?
The gates, night and day, stand open there,
Where enter the ransomed to dwell evermore,
The burdens of sorrow, and sin, and care,
Are left behind, on Time's trackless shore.
Moments! roll swiftly till Jesus shall come,
And give the Life-crown to all dear in his sight,
To bestow on his servants the plaudit, "Well done!"
And welcome them home to those mansions of light.   MRS. ALLEN

Selections.

Love of Money.

It brought down cruel stones on the head of Achan and his wife, and sons and daughters. It was within an hair's-breadth of driving the angel's sword through Balaam's breast. It turned Gehazi into a leper as white as snow. It set Judas on betraying Jesus, "his own familiar" Lord and Master.

And what myriads of souls it has ruined since! I recollect a terrible case, some years ago, of a mother murdering her own first-born for his purse. He was discharged from the army together with another, and they went home in company to the village. As they approached it, they talked about the surprise which it would be to their relatives, and they concluded to try whether or not they would know them, by introducing themselves as strangers—travellers who would be glad of a night's lodging, and pay handsomely for it. The mother of the first was completely deceived, and no sooner had he retired to his room, than she determined to get rid of him for his heavily laden purse. She persuaded a negro to strike the fatal blow as he lay asleep, and they buried him, by the light of the moon, in the back-yard. In the morning, his comrade came laughingly round and asked for Jack, but could hear nothing of him. Then he inquired of the woman if she had not a son in the army. She had. "Well," said he, "I can declare that I parted from him at the head of the lane which leads to your cottage, at such an hour yesterday, and he told me that he should not tell you who he was until to-day, to see if you would recognize him. I am confident he is here somewhere." The wretched woman fainted, and then confessed her crime. She had, in her "love of money," imbued her hands in the blood of her own son.

When that splendid California steamer, the Central America, caught fire and was sinking, the [illegible] ran to the cabins of the passengers, and collected all the gold she could. She then tied it in her apron round her waist. A boat was ready to start. [illegible] to be saved, she sprang from the deck, missed her aim, and shot head first into the brine like a cannon-ball, the weight of her ill-gotten booty dragging her down as effectually as a mill-stone would have done!—*Rev. James Bolton.*

Scotland's Maiden Martyr.

If to words that so beautifully and tenderly set forth the tender sympathy which Christ, as their Head, cherishes for his beloved people, I could venture to add any that ever fell from mortal lips, I would select those of Margaret Wilson, Scotland's Maiden Martyr.

Some two hundred years ago, there was a dark period of suffering in this land, when deeds of bloody cruelty were committed on God's people, not outdone by Indian butcheries. One day the tide is flowing in the Solway Frith, rushing like a race horse, with snowy mane, to the shore. It is occupied by groups of weeping spectators. They keep their eyes fixed on two objects out upon the wet sands. There two women, each tied fast by their arms and limbs to a stake, stood within the sea mark; and many an earnest prayer is going up to heaven that Christ, who bends from the throne to the sight, would help them now in their hour of need. The eldest of the two is staked farthest out. Margaret, the young martyr, stands bound, a fair sacrifice, near by the shore. Well, on the big billows come, hissing to their naked feet; on, and further on they come, death riding on the top of the waves, and eyed by those tender women with unflinching courage. The waters rise and rise, till, amid a scream and cry of horror from the shore, the lessening form of her that had death first to face, is lost in the foam of the surging wave. It recedes, but only to return; and now, the sufferer gasping for breath, the death struggle is begun; and now for Margaret's trial and her noble answer. "What see you yonder?" said their murderers, as, while the water rose cold on her own limbs, they pointed her attention to her fellow confessor, in the suffocating agonies of a protracted death. Response, full of the boldest faith and brightest hope, and all the divine unfathomed consolation of my text to you, she firmly answered, "I see Christ suffering in one of his own members." Brave and glorious words! borrowed in that hour from the precious language of my heart, and leading us to the Apostle's most comforting and sublime conclusion, "We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."—*Dr. Guthrie.*

The Reward.

A minister in the early part of the seventeenth century was preaching before an assembly of his brethren, and in order to direct their attention to the great motive from which they should act, he represented to them something of the great day of judgment. Having spoken of Christ as seated on his throne, he described him as speaking to his ministers, examining how they had preached, and with what views they had undertaken and discharged the duties of the ministry.

"What did you preach for?" "I preached, Lord, that I might keep a good living that was left me by my father, which, if I had not entered into the ministry, would have been wholly lost to me and my family." Christ addresses him, "Stand by, thou hast had thy reward."

The question is put to another, "And what did you preach for?" Lord, I was applauded as a learned man, and I preached to keep up the reputation of an excellent orator, and an ingenious preacher." The answer of Christ to him also is, "Stand by, thou hast also had thy reward."

The Judge then puts the question to a third, "And what did you preach for?" "Lord," said he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life which thou gavest me—nor did I preach that I might gain the character of a wit, or of a man of parts, or a fine scholar—but I preached in compassion to souls, and to please and honor thee; my design, Lord, in preaching, was that I might win souls to thy blessed Majesty!"

The Judge was now described as calling out, "Let this man come and sit with me on my throne, as I am set down with my Father on his throne; he has owned and honored me on earth, and I will own and honor him through all the ages of eternity."—*Ex.*

Bad Temper.

A bad temper is a curse to the possessor, and its influence is most deadly wherever it is found. It is allied to martyrdom to be obliged to live with one of a complaining temper. To hear one eternal round of complaint and murmuring, to have every pleasant thought scared away by their evil spirit, is a perpetual nettle, destroying your peace, rendering life a burden. Its influence is deadly; and the purest and sweetest atmosphere is contaminated into a deadly miasma wherever this evil genius prevails. It has been said truly, that while we ought not to let the bad temper of others influence us, it would be as unreasonable to spread a blister upon the skin, and not expect it to draw, as to think of a family not suffering because of the bad temper of any of its inmates. One string out of tune will destroy the music of an instrument otherwise perfect; so if all the members of a church, neighborhood and family do not cultivate a kind and affectionate temper, there will be discord and every evil work.—*Steel.*

OLD GRUDGES.—A writer in the *Congregational Journal* says:—

"I take this opportunity to say that, according to my acquaintance and prayerful observation of many of our feeble churches, the greatest cause of decline, and of the withholding of God's blessing, are old grudges among the brethren and sisters, and a destitution of family religion. Old grudges are like old ulcers within the body, unseen except by their effects, wasting away the moral and spiritual life of man, and imparting to it an effluvium that poisons the whole atmosphere of Zion."

Reading for Youth.

Spare Moments.

A lean, awkward boy, [illegible] morning to the door of the principal of a celebrated school and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go around to the kitchen. The boy did as he was bidden, and soon appeared at the back door.

"You want a breakfast, more like," said the servant-girl, "and I can give you that without troubling him."

"Thank you," said the boy, "I should have no objections to a bit of bread; but I should like to see Mr. ——, if he can see me."

"Some old clothes, may be, you want," remarked the servant, again eyeing the boy's patched trowsers. "I guess he has none to spare; he gives away a sight;" and without minding the boy's request, she was away about her work.

"Can I see Mr. ——?" again asked the boy, after finishing his bread and butter.

"Well, he's in the library; if he must be disturbed, he must; but he does like to be alone sometimes," said the girl, in a peevish tone. She seemed to think it very foolish to admit such an ill-looking fellow into her master's presence; however, she wiped her hands, and bade him follow. Opening the library door, she said:

"Here is somebody, sir, who is dreadful anxious to see you, and so I let him in."

I don't know how the boy introduced himself, or how he opened business, but I know that after talking a while, the principal put aside the volume which he was studying, and took up some Greek books and began to examine the new comer. The examination lasted some time. Every question which the principal asked, the boy answered as readily as could be.

"Upon my word," exclaimed the principal, "you certainly do well," looking at the boy from head to foot over his spectacles. "Why, my boy, where did you pick up so much?"

"*In my spare moments*," answered the boy.

Here he was, poor, hard-working, with but few opportunities for schooling, yet, almost fitted for college, by simply improving his *spare moments*. Truly, are not spare moments the "gold dust of time?" How precious they should be! What account can you show for them? Look and see. This boy can tell you how very much can be laid up by improving them; and there are many, *many* other boys, I am afraid, in jail, in the house of correction, in the forecastle of a whale-ship, in the tippling shop, who, if you should ask them where they began their sinful course, might answer, "In my *spare moments*."

"In my spare moments I gambled for marbles."

"In my spare moments I began to smoke and drink. It was in my spare moments that I began to steal chesnuts from the old woman's stand. It was in my spare moments that I gathered wicked associates."

Oh, be very careful how you spend your spare moments! Temptation always haunts you in small seasons like these, when you are not busy; he gets into your hearts, if he possibly can, in just such gaps. There he hides himself, planning all sorts of mischief. Take care of your spare moments.—*Mrs. C. Knight.*

Like Jesus.

I want to be like Jesus,
So lowly and so meek;
For no one marked an angry word
That ever heard him speak.

I want to be like Jesus,
So frequently in prayer,
Alone upon the mountain top—
He met his Father there.

I want to be like Jesus,
Engaged in doing good;
So that of me it may be said—
"She hath done what she could."

Alas! I'm not like Jesus,
As any one may see;
O gentle Savior, send thy grace,
And make me more like thee!

Don't Tattle.

Children, don't talk about each other. Don't call one of your schoolmates ugly, another cross, behind their backs. It is the meanest sort of sin. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults—it makes you uncharitable—your soul grows smaller—your heart loses its generous blood, when you tattle about your friends. Tell *all the good* you know about them, and carry their sins in your heart; or else tell them to God and ask Him to pardon them. That will be Christlike. If anybody says to you, "Oh! that Mary Willis did such a naughty thing!" call to mind some virtue that Mary possesses, and hold it up to her praise. For your own sake, learn to make this habit.—*Young Reporter.*

THE CRISIS.

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[illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

The Chief of Sinners.

If there's a depth in Jesus' love,
Deepest of all that boundless sea,
Highest of all the heights above,
Be that for me.

If there's a penitence more deep
Than ever other sinners see—
A bitterer tear than others weep—
Be that for me.

If there's a cross more hard to bear
Than those of all thy children be,
O! while I in thy mercy share,
Be that for me.

If there's a tearful, gloomy path,
That leads at last to rest with thee,
Though on it Satan pours his wrath,
Be that for me.

If there's a wilder, fiercer storm,
Than all that other voyagers see,
A sadder fate, "a hope forlorn,"
Be that for me. H. L. M.

For the Crisis.

On the Pre-existence of the Son of God.

BELOVED BRETHREN IN THE LORD:—The inspired apostle has well exhorted us to guard against the subtle devices of the Adversary. If he fails to keep us in the belief of an error, he will attempt to drive us over the line of truth to an erroneous extreme. If he cannot induce us to rob the FATHER of the glory of being "The ONLY true God," John 17: 1—3, by persuading us to give that glory to other persons, he will tempt us to rob the SON of the glory of being "the FIRST BORN of every creature," Col. 1: 15; the very "BEGINNING of the creation of God," Rev. 3: 14; associated with him in glory "*before the world was*."—John 17: 5. These plain and positive testimonies of his personal, veritable existence having precedence of that of all other created intelligences, are confirmed by many others of like import.

Our blessed Lord told his disciples that he "*came down from heaven*."—John 6: 38. He declared the same fact to Nicodemus.—"No man hath ascended up to heaven, but he that *came down from heaven*, even the Son of man whose abode is heaven" (G. Campbell).—John 3: 13. "What and if ye shall see the Son of man ascend up *where he was before*?"—John 6: 62. "For the bread of God is HE which *cometh down from heaven*" etc., 33 verse. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou *plainly*, and speakest no *proverb*."—John 16: 28, 29. Is it not most manifest, dear brethren, that he was *truly and literally* with the Father, before he came into the world? Is it true that he spake *plainly* and "*no proverb*," if this is denied?

If we may figure away the obvious import of these testimonies that he "came down from heaven," at his first appearing, may we not with equal propriety figure away the obvious import of the no plainer passages, which teach us his second appearing?

Both John, his Harbinger, and his apostles, who succeeded him in the ministry of the glorious Gospel of the blessed God, have established the great truth of his glorious *pre-existence*.

"He that cometh from heaven is above all."—John 3: 31. "This is he of whom I said, after me cometh a man which is preferred before me: for he was before me."—John 1: 30. So our Lord, when the Jews "said unto him, thou art not yet fifty years old, and hast thou seen Abraham?" replied, "Verily, verily, I say unto you, before Abraham was, I am."—John 8: 58.

Another conclusive argument of the pre-existence of the Son of God, is found in the repeated plain declaration of the fact, that he was the actual agent of the Father, in the creation of the world. The apostle states this fact ... that he is "the first-born of every creature." "Who is the image of the invisible God, the first-born of every creature, for by (or through) him [illegible] and that are in earth." etc.—Col. 1: 15, 16. Whatever translation we may give to the Greek preposition *en*, it is evident from his argument that the apostle believed that the Son was an active, living agent in the work of creation; otherwise, it fails utterly to prove his declaration that Jesus Christ was "the *first*-born of every creature;" which our Lord himself teaches us imports, not simply that he is the *chief* but "the BEGINNING of the creation of God."—Rev. 3: 14. The apostle affirms the same fact to the Hebrews, chap. 1: 3.—"By whom also (the Son) he (God) made the worlds." To the church at Ephesus also, 3: 9.—"God, who created all things by Jesus Christ."

Moreover, the apostle John declares that the Word "*was in the beginning*, (Gen. 1: 1,) with God,"—John 1: 2, and that "All things were made by him; and without him was not any thing made that was made," verse 3; "the world was made by him," verse 10. The *personality* of the Word is proved, not only by the application of the personal pronoun (v. 3) but also by the identification of the Word with the son of God, verse 14.—"And the Word was made flesh ("a body hast thou prepared ME," Heb. 10: 5) and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The glory of the Word and the glory of the only begotten Son, is one and the same. "His name is called The Word of God," Rev. 19: 13, with significant propriety; for as a word is the medium of communication of mind to others, the Son, who is the "one Lord BY whom are all things, "Heb. 8: 6, is the grand medium of communication of the mind of the "one God the Father, OF whom are all things, to his intelligent creatures. "No man hath seen God at any time; the only begotten Son (the Word in the 14th verse) which is in the bosom of the Father, he hath declared him."—John 1: 18. "Let this mind be in you, which was in Christ Jesus; who being in the form of God, thought not the being like God, a thing to be seized, (or tenaciously retained) but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men" etc. Such, it is, believed, is the import of the passage. Whether, however, it is so or not, the passage evidently implies a pre-existent state of glory, which he voluntarily gave up for a time, for the great work of our salvation. The inspired apostle represents him, in this wondrous fact, as an example of voluntary humility. He "made himself of no reputation" in being willing to be "made in the likeness of men." The supposition that he never actually existed before, ignores this truth. There is no voluntary humility on the part of any creature in being made in a particular manner, if he never existed in a superior manner before. The supposition divests the passage of its force and beauty. If, on the contrary, we believe our Lord himself, that he enjoyed glory with the Father *before the world was*, John 18: 5; we have here the most striking example of humility ever presented to the intelligent universe.

Other passages, though not expressing so plainly and positively the pre-existence of our blessed Lord as those I have quoted, appear to imply it. Peter wrote that it was "the Spirit of Christ which was in" the prophets which "testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter 1: 11. The Spirit of Christ, therefore, which subsequently took the body prepared him, must have then existed. By comparing Isa. 6: 1—8, with John 12: 41, it appears to prove, that the prophet saw both the Father and the Son. The words *Adonai* and *Jehovah* are both used by the prophet. Although the Lord, in our version, is in capitals, it is not Jehovah in the Hebrew, which word occurs in the third verse. The plural word *us* is also used in the eighth verse; "who will go for *us*." See also Ps. 110: 1. But we need not adduce these and other passages in this discussion. The plain and simple declaration of "The faithful Witness" of the Truth, "I CAME DOWN FROM HEAVEN," settles the controversy. I challenge my dear christian brethren to adduce anything from the living oracles, which can outweigh its literal import, on any just principle of biblical interpretation.

And now, I ask, on what scriptural, rational, or philosophical principle, do we object to the one God and Father of all, creating or begetting a Son to be "the brightness of his glory, and the express image of his person," who shall excel all other created beings in dignity of nature and glory of perfections? Is it said that he is called "the man Christ Jesus," "the son of man," "the son of David? Why do we stumble here, my brethren, when the apostle plainly and repeatedly informs us, that it was "according to the flesh," and "concerning the flesh" that he was so; plainly intimating that concerning another nature, he had some other origin, and positively declaring that in respect to that superior nature, he is "the Son of God."—Rom. 1: 3, 4. 9: 5. He who was of "the fathers—*as concerning the flesh*—is over all, God blessed forever." The Father, who is God supreme,—John 17: 1—3, has anointed him in the high office of God or Ruler in Zion, having put all things under him, himself only excepted.—1 Cor. 15: 27. Heb. 1: 8, 9.

Rom. 1: 3, 4, is an instructive passage on the subject of his two natures. The term translated "Spirit of holiness," is never used in reference to the Holy Spirit of God, it refers to Christ's pre-existing Spirit as the "*first* begotten" Son of God, and "*first-born* of every creature."

To the honor of him who is both "the *root* and *offspring* of David; the bright and morning star, which, according to our Father's infinite wisdom and love, has arisen on this benighted world, I submit, dear brethren, these considerations, as your servant for Jesus' sake. H. G.

Phila. Nov. 7th, 1859.

For the Crisis.

The Beast of Rev. 17.

BRO. GRANT:—I feel desirous of presenting to the readers of the Crisis the following extracts from "The Divine History of the Church," by the Rev. Frederic Fysh, M. A., as I consider all testimony that has a tendency to throw light on the glorious volume of Inspiration, of vast importance to every sincere lover of, and diligent inquirer after, truth. It is not for the sole reason that it corresponds with my own views for some years past, but it looks like truth to me. Please let others read and decide for themselves.

"1. THE BEAST THAT WAS AND IS NOT. It has been already observed that the fourth beast of Daniel corresponds, in its early stage, to the dragon; in its later, to the beast of St. John. It corresponds, in its Pagan state, to the beast. In one respect, therefore, the beast of St. John is a continuation of the dragon; in another respect it is different.

2. The beast *ascends out of the abyss, and goes into perdition*. The origin of popery is from Satan, from 'the abyss' of hell. The end of popery is destruction: it 'goes into perdition.'

3. The inhabitants of the earth 'wonder; *whose names were not written in the book of life from the foundation of the world*.'

* * * *

8. *They are also seven kings*. These 'kings,' or ruling powers, are (1) kings; (2) consuls; (3) dictators; (4) decemvirs; (5) military tribunes with consular authority; (6) Pagan emperors who refused the diadem. Of these, the first 'five had fallen' in John's time; the sixth was then in existence, the seventh was not yet come, and when it did come, he only continued 'a short space' of time.

6. '*The beast that was, and is not, even he is the eighth and is of the seven*.' This teaches us that what is said of the beast is said *chiefly of his eighth head*, and that this eighth head is not a new head, but the old seventh head revived. It will be necessary, therefore, to show that this is the case.

That the Pope claims *to be emperor and to wear the diadem*, will be made manifest by perusing the following document, embodied in the papal code, and known by the name of *the forged donation of Constantine*:—

'Constantine, the emperor, conceded *the crown and all the royal dignity* in the city of Rome, and Italy, and all the parts of the west, to the apostolic see. For so it reads in the acts of the blessed Sylvester.

'Constantine the emperor, on the fourth day of his baptism gave this privilege to the Roman church that the priests in all the Roman world should have this for their head, as judges have the king. In that privilege, among other things we read as follows:'

'We have judged it useful, with all our satraps, senate, nobles, and all our people, that as the blessed Peter seems to be constituted the vicar of the Son of God on earth, so also the pontiffs, who are vicegerents of that prince of apostles, obtain in grant from us and our empires the princely power, more amply than the terrene gentleness of our imperial serenity seems to possess it; choosing to ourselves the prince of the apostles, or his vicar, for our firm patrons with God.'

'And we decree that even as our earthly, imperial majesty, so the most holy Roman church be honored with veneration; and that the most holy see of the blessed Peter be gloriously exalted, more than our empire and earthly throne; rendering it power and exaltation of glory, and strength, and imperial honor.'

'And we decree and confirm that it have principality over the four chief sees, as well as over all the churches of God in the whole world. And let the pontiff who for the time may preside over the holy Roman church, be higher than all the priests of the whole world, and their prince; and by his judgment let all things be disposed [illegible] stability of christian faith. To the churches of the blessed Peter and Paul we yield the sacred control, both in the east and in the west, the north and the south; in Judea, Greece, Asia, Thrace, Africa, Italy, and divers islands, in such sort that all things be disposed by the hands of our most blessed father Sylvester, the supreme pontiff, pope of the whole city of Rome, and all the pontiffs his successors, who to the end of time shall sit in the see of blessed Peter; we now give the Lateran palace of our empire; next the *diadem or crown of our heads*, the superhumeral or collar, which is wont to surround the emperor's neck; and also the purple cloak and the scarlet tunic, and all the imperial robes; conveying further the dignity of the imperial sceptre, and also the imperial signia and bands and various imperial ornaments: and all the pomp of imperial elevation, and the glory of our power. And as imperial soldiery are adorned, so we decree that the clergy of the holy Roman church be adorned likewise. And as the imperial power is honored by various offices of chamberlains and porters, and all the variety of guards, so do we will that the holy Roman church be decorated. And that the pontifical glory may shine forth in highest refulgence. We decree that the horses of the clergy of the same holy Roman church be adorned with white trappings, and that in this guise ride forth. And as our senate uses sandals decorated with white, so let the clergy also use them; that both heavenly and earthly things may be decorated to the glory of God.

We decree this also, that our most holy Father Sylvester and his successors use the diadem, namely, the crown which we have granted him from our head, made of the purest gold, and set with precious gems, and wear it on their head to the praise of God in honor of St. Peter. And that the Pontifical dignity may not be lightly esteemed, but honored with glory and power more than the dignity of earthly empires, behold, we give and resign to the said blessed Pontiff, Sylvester, the universal Pope, both our palace, as said before, and the Roman city, and all the provinces, countries, and cities of Italy, and the western regions; and decree that they be disposed of by him and his successors, and we yield them to the perpetual control of the Roman church. Whence we have thought it meet, that our empire and the power of the kingdom be transferred into the Eastern regions; and a city built at Byzantium with our name and our empire be placed there; since where the princedom of the priests, and the head of the christian religion has been appointed by the heavenly Emperor; it is not just that there any earthly emperor should have power.

These things we have enjoined and confirmed and we decree that they continue unimpeached and unshaken to the end of the world. Whence we protest before living God and his terrible judgment, to all the emperors our successors, the nobles, governors, senators, and all the people of the whole world, now and forever, that to none of them it shall be lawful in any way to infringe these things, or any point to distrust them. But if any one (which we do not believe) shall break or despise them, let them lie bound under eternal damnation; let him find the saints of God, the princes of the Apostles Peter and Paul, his adversaries in the present life, and in the life to come, and let him perish, burnt in the lowest hell, with the devil and all the wicked. Confirming the page of this our imperial decree with our own hands, we have placed it over the venerable corpse of the blessed Peter, Prince of the Apostles. Given at Rome, the third of the Calends of April, our Lord Flavius Constantine Augustus, for the fourth time, and Gallicanus, being consuls.'

The object, however, for which we have quoted the above document, is to show that the Pope claims to be Emperor, to possess the *imperial palace, to wear the imperial diadem, the imperial collar, the imperial purple cloak, the imperial scarlet tunic, the imperial robes, to wield the imperial sceptre, to have the imperial banda, the imperial insignia, the imperial ornaments, the imperial soldier, in short, all the glory of imperial power*. It is remarkable that the chief stress is laid upon his right to wear the IMPERIAL DIADEM. "We decree this also, that our most holy Father, Sylvester, and his successors, use the diadem, namely, THE CROWN WHICH WE HAVE GRANTED TO HIM FROM OUR HEAD, made of THE PUREST GOLD, *and set with* PRECIOUS GEMS, and wear it on their head to the praise of God in honor of St. Peter."

* * * *

"As the Popes resemble Diocletian in *persecution*, so also in *idolatry* and the use of *Pagan rites and ceremonies*.

As the Pagan emperors encouraged image worship, with its concomitants of cringings, bowings, kneelings, kissings, offerings, incense, lights, processions, pilgrimages and the like, so also the Popes, Ludovicus Vives, a learned Papist, confesses *that no difference can be found between Pagan and Popish image worship, but this,—that names and titles are changed*. The church of Rome has indeed *learned the way of the heathen*.—Jer. 11: 2. An exact parallel exists between Rome Pagan and Rome Papal, in regard to rites and ceremonies, as is well shown in Stopford's "Pagano Papismus."

It is therefore manifest that the ancient seventh head, that is, the *Pagan, persecuting, idolatrous, diademed, imperial head, has been revived in the Popes*. They jointly form "the eighth" head.

The above is submitted most affectionately by your brother in the bonds of the gospel of love, peace and purity.

S. S. BREWER.

For the Crisis.

I'm Sad and Lonely.

I'm sad and I'm lonely, thick darkness and gloom
O'ershadow my heart as I think of the tomb,
For there laid away from life's bitter woes,
Is the loved of my heart, in his last repose.
The guide of my steps o'er life's troubled sea,
The light of my pathway, is taken from me!

I'm sad and I'm lonely, since from me has flown
All the sunshine and joy my heart has e'er known;
Since hopes that I cherished have vanished and fled,
And the truest of hearts now sleep with the dead!
Lonely and weary, and with sorrow oppressed,
My sad heart is sighing, and longing for rest.

I'm sad and lonely, but I wait for the morn,
When my tears will be ended, my sorrows all gone,
I wait for the morn, when my loved one shall wake,
When th' archangel's trump death's fetters shall break.
I'm sad and I'm weary, and lonely I sigh,
But I know that the morn of Redemption is nigh.

H. E. FELTON.

Marlboro, Mass.

"The Union Movement:"

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 3, 1858.

CHAPTER VIII.

The parties having met at an early hour, proceeded as follows:

Pres. Mr. C., your *catholic* ground is bound to fail you this evening. You, in common with all Baptists, claim that nothing but *immersion* is baptism. Now I do not question the candor of the Baptists, for I believe they are christians, but Presbyterians, and many others, are just as candid, while they believe that sprinkling or pouring is just as good as immersion. Now sir, how can you find catholic ground here? Are all sprinklers to sacrifice their consciences to Baptists?

Meth., Lu., and Ep. That is an important matter, and must be settled before we can proceed. I do not see how Mr. C. can get over it.

Bap. There will be no difficulty in finding catholic ground to stand upon here. Mr. M., have I not repeatedly seen you immerse?

Meth. Certainly, when the candidate demanded it.

Bap. Well, of course you believed in what you were doing—you believed that immersion was valid.

Meth. Certainly, our Discipline admits its validity, but recognizes sprinkling and pouring also.

Bap. Very well; brother P. also believes that immersion is baptism, for he received Mr. H., a Baptist, into his church, without requiring him to be sprinkled. Brethren L. and E. have also received Baptists into their church, without being sprinkled. You all, therefore, believe that immersion is baptism. This you all hold, in common with Baptists. Immersion is, therefore, catholic or *orthodox*. We all, in common, believe that it is valid baptism. But sprinkling and pouring are not catholic. They are not held in common, and are not *orthodox*. A large number, as wise and good as ever lived, have never believed that sprinkling and pouring are baptism. Sprinkling and pouring can never be practiced by such conscientiously. But immersion can be practiced by you all, without any violation of conscience, for you admit it to be valid. Here, gentlemen, is common ground. We can all unite and practice what we all hold in common.

Pres. Well done, Mr. B. You have turned your coat and joined in with Mr. C.

Bap. I ask your pardon, sir, I have not turned my coat at all. My argument is perfectly a Baptist argument, and I can show you where the same argument was used more than a century ago.

Pres. I should like to know, Mr. B., if you think Presbyterians are weak enough to give up their practice, and the practice of their fathers, and yield to you Baptists to be immersed!

Bap. I presume, sir, they are weak enough to do immensely worse. They are weak enough to continue a practice that was never catholic or orthodox—that was never believed in common by all christians, but has always been in doubt, in debate, in strife, and dispute, when they could have practiced that which all believed to be safe and valid, which was truly catholic or orthodox.

Meth. Brother B., I confess there is much force in your observations. I admit that at this point I have always felt staggered in my arguments with Baptists. In conscience and in concurrence with all sprinklers whom I could regard with any confidence, I was compelled to admit that the practice of Baptists, in immersing, was valid, and that I believed in it. This was admitting, at the start, that my opponent was right. There was no further dispute about his position, for I admitted it right. But the dispute then came up, whether I was right, or in other words, whether there were *two right ways*? This perplexed me.

Bap. Brother M., I am truly pleased to hear you speak with so much candor. Any man can see that it is safer and wiser to occupy an undoubted and indisputable position, admitted by all to be right, than one held in doubt by a respectable part of the world.

Meth. I am compelled, brother B., to make a still further admission, which has had much weight upon my mind. I can look back over my experience, and reflect upon circumstances that I frequently met with, very profitably. When I have had the charge of a church, it has frequently happened that a Baptist minister would deliver a number of discourses in the same place. It would almost invariably turn out, that some of my members who would hear him, would become distressed about baptism, and insist that I should immerse them. Sometimes, when I refused to comply with their request, they would go to the Baptists and be immersed by them. I have known this done frequently. But, on the other hand, I never knew a Baptist to become dissatisfied and come to us to be *sprinkled*. This is not all; I frequently was with Baptists at death, and I never knew one to be dissatisfied with his baptism and desire to be sprinkled. But I frequently knew of persons who had been sprinkled, and became dissatisfied at death, and were either immersed or desired to be. I was in the habit of telling my church, and indeed thought so at the time, that those members of our church who desired to be immersed, were weak-minded. But still I was staggered in this view, for I found that they were the more thinking and better-informed. But, I think, I now see a reason for all this. My own practice was in doubt and dispute. The Baptist practice was in no doubt. I admitted the validity of it myself, and the admission was in our discipline. What could we expect but that our members would frequently depart from that which was in *doubt*, and only regarded by a *part of the pious*, and receive that which was in no doubt, and believed in common by all?

Pres. Brother M., I think you are becoming weak-minded yourself! I am perfectly astonished at you. Do you not know that the prophet says, "He shall sprinkle many nations?"

Meth. I do not think it is any evidence of weakness to see a man, when he has the opportunity, take his stand upon *indisputable* ground, in the place of *doubtful*. I have quoted the words, "He shall sprinkle many nations," many times myself, but it is not right clear that they have any reference to baptism; but if they do, I lose nothing, for no one doubts that *immersion is baptism*.

Pres. We are then to look upon you as a Baptist in his *first love*. I should be sorry to become a turncoat.

Meth. I can not see, sir, with what propriety you call me a "turncoat." Did you not admit, at the commencement of our meeting, that the Baptists are christians? Does not your whole church admit that their baptism is valid? Do not all sprinklers admit the same? You know they do. What is the use for us, then, to attempt to withstand them in argument, when we commence by admitting that *they are right?* This I have always admitted. The only admission I now make more than formerly is, the propriety of invariably practicing that which we all admit to be right, in the place of that which has been always held in doubt. This, sir, is safe ground, and it is *orthodox ground*. I can practice immersion *invariably*, without any violation of conscience, and with the assurance that all parties admit it is scriptural.

Pres. I suppose you are convinced that sprinkling is not baptism.

Meth. No, sir, I have seen no new light on that subject. I always knew that it was held in doubt by many, as wise and good as there are in the world, and on this account I never could feel precisely the same assurance that those sprinkled were baptized, that I could in the case of those immersed. I shall never forget a remark a Baptist minister made as he came up out of the water, after baptizing about a dozen persons. Turning to the persons baptized, he said, "There was an end to all controversy about their baptism. Their own consciences would always approve it, and all pious persons admit its validity." I have always, I must confess, felt the same way when I have immersed persons, but I never could say the same about sprinkling. I am now struck with the force of the theory that the reason of this is, that immersion is received in common by us all, while sprinkling is [illegible]

Chris. That is very [illegible] popularity of immersion is [illegible] there must be a genuine reason, [illegible] this, some place, why immersion is so universally admitted, and sprinkling [illegible] such extensive doubt.

The True State of Protestantism.

The following startling description of the present state of Protestantism in England and the other countries in Europe, as well as America, is from the pen of a devoted minister of the gospel, in Torquay, England, who is a very close observer of the signs of the times, and a careful student of the prophetic Scriptures. He says:—

"It is no longer doubted that a confederacy exists between France, Russia, and Austria, the object of which is to divide Turkey, and to humiliate Protestantism. It is the Græco-Roman Church against both Protestantism and Islamism. When that confederacy begins to show itself in action, in what state will it find Christendom at large; and what will be the final result of this modern crusade? We believe that it will find Christendom so corrupt as no longer to be held together. A putrid carcass, falling to pieces by its innate putrefaction! And we believe that the result will be the setting up of a false god, in opposition to the true God. The total corruption of Christendom is proved by this single fact, that even the bulwark of the Protestant faith has been overthrown, and no impediment is left to beat back the most corrupting vices. We call England the bulwark of Protestantism, and what is her true condition? She is so weak POLITICALLY, that she has become a province of France, and dares not take one step in any direction without asking leave from Napoleon the Third. Those who look into the affairs of the day, will find that ever since our wicked war with Russia, we have become the mere vassals of the French Emperor; played with, lectured, petted and controlled, according to his interests or caprice. Our MORAL weakness is still more deplorable. The love of money is now the only passion that is left: the passion of time-worn men, and of worn-out nations. Our societies, our missions, all our religious machinery, have been little else than expedients for getting money. As instruments of conversion, their name is Ichabod—'the glory has departed from Israel.' To this fatal love of money is joined another crime not more fatal, but more infamous—the LOVE OF MURDER. The monsters who planned the assassination of the French Emperor, and who actually killed ten persons, have been cheered and almost worshiped by the English populace; while every native of India who lifted a finger against us, was denounced and put to death! One British officer, with his own hands, and in cold blood, assassinated two native princes, and was honored for having done so. The son of an Archdeacon must have received a truly pious education. Another British officer has been amusing himself with shooting Austrians, as if he had been shooting partridge. He kept a book, entered all his dead shots, and had the satisfaction of finding when the sport was over, that he had killed twenty-five outright, besides several marked as "uncertain." This was done from the mere love of sport, without the slightest provocation. Now, as all these men are assassins, they ought all to have been executed on the gallows: but such is the madness of the age, that they are held up for admiration as heroes, when they ought to die as villains; and the story of the Austrian-shooting captain has been repeated in every journal as an excellent piece of humor. Twenty-five murders constitute a Protestant joke! Yet we revile the Pope and the King of Naples for punishing men for high treason. Do you think that God has not seen your crimes, and that he will not call you to account? The Love of Money, and the Love of Murder, are now the ruling passions of Protestant England. One is "the root of all evil," the other has been the ruin of every nation that indulged it. Every nation that justifies murder, becomes a MURDERER ITSELF; and as a murderer it will be dealt with. Such is the horrible state in which the New Confederacy will find Protestant Christendom—a blood-stained criminal, ready for [illegible] thing so guilty as to justify [illegible]. Is it to be endured that we, who revile every foreign prince that [illegible] a man for insurrection, should, with the same breath, just with a British gentleman for the murder of twenty-five men, as a capital day's sport?

Again: If we look from the Old World to the New, we shall find Protestantism in the same position. In the American [illegible] the love of money, and the [illegible] assassination are daily [illegible] we are forced to this [illegible] the Anglo-Saxon [illegible] which has so long [illegible] flower of the [illegible]

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[illegible]; setting before all men an example of the greatest of crimes—the love of gold, and the profusion of blood.

When Jugurtha had visited Rome, he left it with this remark, "I see that Rome will be bought whenever it can find a buyer." We may imitate this remark and say of Protestantism, "Protestantism will worship idols, whenever it can find an IDOL." It has renounced the external idolatry of Rome, only to set up the more impure idols of its own heart. It abhors the worship of saints, but exults in the worship of itself, and of its own abominations. Now we would rather see a man worship the Virgin Mary, than worship money. The Virgin Mary is a nobler idol than a "shilling." Some of the noblest and brightest minds that ever existed have worshiped the Virgin Mary, with all the fervor and purity of an honest heart. Their idolatry was, at least, free from every sordid thought. But the Protestant love of money—that idolatry which has driven out all sanctity, both from Church and State—is the vilest of idolatries; it drags down every thought from heaven; fixes every eye upon the earth; it never looks up, for there is no gold in heaven; it never looks forward, for there is no money in eternity; it buries all hope in the dust; cuts off all expectation, with the stroke of death; and is, above all idolatries, earthly, sensual, and devilish! Protestantism will become (altogether) idolatrous, whenever it can find an idol.

This future IDOL seems ready to appear. To seduce Protestantism, he must play skilfully with its two favorite passions, the Love of Money, and the Love of Murder. He will then be sure of success. But, poor foolish man, he does not yet understand his trade. He goes to war for liberty or glory. No Protestant cares for either. Let him take our advice in his next campaign. Let him announce that he is going to war for the "Dissemination of the pure Gospel" in order to prepare the way for English Missionaries, and for Bible Societies, by shedding rivers of blood, and raising mountains of dead bodies. He will then be imitating the hallowed example which we have set him in India. The Apostles *always* sent an army before them to kill men, before they converted them. The Anglo-Saxons have invariably done the same, when they could; and should HE imitate such good examples, we shall be captivated at once. But he must do it *tastefully*. He must get up the true Protestant whine of "love for souls," while he is butchering men's bodies. To kill a man without one word of Christian sympathy, would be a barbarous act. We ourselves never blow men to pieces from our guns without the consolation of some lovely sentiment of Christian peace! Let the coming Idol, then, give us war, and victory, and bloodshed, to our heart's content. Let him throw a "halo" of missionary zeal round his warlike achievements, and *half* our Protestant affections will be gained. We believe, in good earnest, that, with all our talk of peace, we are ready to worship any imperial conqueror who will only imitate our own hypocrisy, and pretend that he conquers for the "Dissemination of the Gospel."

He must not, however, forget the other ruling passion of Protestantism—The Love of Money. Above all, the coming Idol must be a money-getting deity. He must talk immensely of commerce, speculation, material prosperity, and free trade; he must outdo that precious minister of the Gospel, who lately taught us how to make the best "of both worlds." He must open the way, by arms, to vast commercial enterprises, and lucrative speculations, and then the work is done,—Protestantism, renouncing God altogether, will fall prostrate at his feet; and all who dwell upon earth shall worship him, whose names are not written in the Book of Life.

The thorough corruption of the Protestant world, and its ripeness for man-worship, are too evident to require any elaborate proof. Our recent bloodshed, and our love of money, are quite evidence enough that we have made the world our god, and have banished Christ from Christianity. Let any man have power and genius to gratify our favorite lusts, and that man will, from thenceforth, be our GOD. If we now look to the condition of the other half of Christendom, we see no difference, excepting in degree. We ourselves possess the privilege of exceeding all nations in "Love of Money;" this distinction, even the most envious have not ventured to dispute. For the last generation we have also had the honor of exceeding all nations in the Love of Murder. There are more murders in England than in any other country of Europe; and beyond comparison, more sympathy with the murderer. But in the legalized murder of war lies our crowning triumph. [illegible] has shed more blood, in the [illegible] years, than the Roman Inquisition [illegible]. Yet, still, the rest of Christendom, though left behind in the race, is not wanting in the competition of crime; with a little further exertion, it may get [illegible] and both may reach [illegible]. The world is running [illegible] of the [illegible] the Church for the [illegible]

[illegible] G[illegible]. The o[illegible] may hope [illegible] up with [illegible] after a [illegible] and the [illegible] be divided between [illegible] all.

It is on this gloomy field of strife and bloodshed the future Antichrist is to run his career; it is with such auxiliaries that he is to work out his ends—with men besmeared by slaughter, and blackened with the earthly dross which they call "gain." There is now ONE MAN, and only one, whose reach of vision can take in all that field; whose piercing glance can note every strong position; and whose dexterity can play upon every variety of passion. Such a man may justly hope to be master of the field whose occupants are no more than puppets in his hands. He will offer military glory to the warlike; commercial wealth to the avaricious; vengeance to the vindictive; pleasure to the rich; employment to the poor; and, in true Antichristian opposition to Christ, he will be so lifted up from the earth, not in suffering, but in power, that he "will draw all men unto him."

(To be concluded.)

For the Crisis.

"Things New and Old."

"Wherefore (in consequence of the revealed time for the first advent and the second to salvation) gird up the loins of your mind, be sober, and hope to the end, for the grace to be brought unto you at the revelation of Jesus Christ."—1 Pet. 1: 11-13.

The girdle was designed to keep loose garments in place, and also to brace up the loins, and so sustain the person in earnest labor. *This girdle is truth*, and applies to the christian armor, (Eph. 6: 14, Luke 12: 35); it brings and *binds* the mind of the believer within the limits of the divine. The mind girded by God's truth will have *time* and *event* in their proper place. Its perceptions and argumentations will not be yea and nay; but all *yea* to the glory of God. This girding up of the mind with *truth* (with events as God sees and adjusts them) forbids that the imagination should run riot over the understanding, or over the grand outline and landmarks that God has given in the gospel. But without this divine girding, the mind may wander like the fool's eyes "to the ends of the earth." With such "the trumpet" has *no* "certain sound"—there is to them no strength to "contend for the faith once delivered to the saints."

The precise range of truth here urged on us, is that of which the *prophets* (as a class) inquired diligently, and into which the angels desire to look. The theme is "salvation." *The time* embraces the sufferings of Christ, and his appearing the second time to accomplish the glorious and God-appointed purpose. The Jewish mind, if *girded up* by this truth, could not sway or spring off through the gospel age, and hope for the Messiah at the predicted period—the seventy weeks or four hundred and ninety days—from their captivity in Babylon; because this *time* for the sufferings of the Messiah did expire in the age of Jesus of Nazareth. All the false Christs have appeared out of *time* as well as out of character. This one great practical principle of all true piety, would compel every Jew to admit the Messiahship of Jesus. This principle applied would constrain the christian church to hope on, and hope ever, till the *end*, because the Gentiles who know *not* God rule in Zion, and also over all the people of God *till then*. Luke 21: 24; Rom. 11: 25; Rev. 11: 15-18. The governments of earth, till then, are beastly, sensual and satanic. Hence no hope for the christian inheritance is possible under this manifested reign of death and the devil. The hope, the only hope is, that *the end* of this world (the present order of things) will come, and "the world to come" will open at "the revelation of Jesus Christ."

The mind girded with truth has these grand outlines and landmarks ever present and in their proper place. Thus the second advent of Christ is forever distinguished from the first; from death and from all forms of Gentile government, as well as from all other events in the history of divine dispensation. The second coming is for the crowning consummation of the purpose of God as to human salvation. Hope anchors *only* there! The mind well girded will hold "the first resurrection" distinctively; and also "the resurrection of the dead, *both of the just and the unjust*."

Thus girded, we shall have and hold "the day of the Lord as a thousand years," and not a natural present day. 2 Pet. 3: 8; Rev. 20: 1-10. We shall see and say that the Sabbatism that remaineth to the people of God is the proper antitype of "the seventh day,"—the limited day.—Heb. 4. Girded by God's truth, we shall not confound Israel and the church—God Almighty and his Son—this world and the world to come. No; each will come and be kept in its relative and right position, as matters of faith and hope. Amen.

J. B. C.

☞ Oh, that the young would begin to be good betimes, that so they may have the greater harvest of joy when they come to be old! It is sad to be sowing seed when you should be reaping your harvest. It is best to gather the summer of youth against the winter of old age.

☞ We may tempt God as well by neglecting means, as by trusting in means. It is best to use them, and, in the use of them, to live above them.

The World's Crisis.

BOSTON, DECEMBER 7, 1859.

Queries and Answers.

A correspondent wishes to know whether "the comforting message" of Isa. 40: 1, is in the past or future?

The verse reads,—"Comfort ye, comfort ye my people, saith your God." In order to answer the inquiry, we need to look at the context. This was spoken in the reign of Hezekiah, who "did that which was right in the sight of the Lord, according to all that David his father did." 2 Kings 18: 3. Hezekiah had been sick, and expected to die, which caused him much grief and weeping; because, said he, "The grave (*sheol*) cannot praise thee. . . . The living, the living, he shall praise thee, as I do this day." When sorrowing at the thought that he was going where he could not praise the Lord, the prophet Isaiah was sent to comfort him, by telling him the Lord says:—"I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years."—Isa. 38: 5. If he was immortal, how could fifteen years be *added* to his life? If the good man expected to go to his *reward* at death, and be in heaven, why did he feel so bad about it?

After Hezekiah's recovery, Merodach-baldan, king of Babylon, sent letters and a present to him, which caused him joy. Hezekiah showed the messengers from Babylon, who brought him the letters and the present, all "his precious things." After this, the prophet Isaiah was sent again to him, to say that all the treasures of his house, and his sons, would be carried to Babylon. In the verse preceding the one under consideration, Hezekiah replies to Isaiah, and says:—"Good is the word of the Lord which thou hast spoken. He said moreover, for there shall be peace and truth in my days." Then he says:—"Comfort ye, comfort ye my people, saith your God."

We see no possible way to conclude that *this* remains to be fulfilled. He rejoices in the fact that his life is to be prolonged, and that "peace and truth" are to prevail in his days. On this account, he would have the people be comforted.

After speaking of Jerusalem, the prophet refers to the preparation for Christ's *first* advent, as performed by John the Baptist. See Matt. 3: 1-3. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight."

All this is fulfilled, and hence we cannot look for its repetition.

Bro. A. G. H. asks the following questions:—

1. "What are the original terms from which soul and spirit are translated" in Heb. 4: 12?

The text reads:—"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

In answer, we would say, *psuche* is the word rendered *soul*, and *pneuma* is the one rendered *spirit*. *Psuche* occurs one hundred and five times, and is the *only* word rendered *soul* in the N. T. Out of the one hundred and five times, it is rendered *life* and *lives* forty times. Wakefield renders this verse as follows:—"For the mind of God is alive and active, and sharper than any two-edged sword, and piercing even to a separation both of *life* and spirit, both of joints and marrow." Thompson, also, renders *psuche*, *life* in this passage.

2. Does not soul mean life, and spirit motive? I do not mean by life mere animal existence, but those *acts* of a man that make up his life. I understand the act of a man may be one thing, and the motive or spirit that prompts that act another. To illustrate my idea. The man who feeds the hungry, clothes the naked, visits the sick, and gives largely for charitable purposes, and yet does all this to be seen of men and get their applause; I understand the word of God would be quick and powerful to discern the thoughts and intents of that man's heart, and would so far divide that spirit or motive from the act, that the act itself would benefit the object on which it was bestowed, but no benefit would result to the actor. I understand from this text and context, that we may deceive men, "but all things are naked and open unto the eyes of him with whom we have to do."

A. G. H.

We frequently use the word life in the sense specified; as, "he lived a life of wickedness;" i. e., a life characterized by wicked deeds. We often use spirit, also, in the sense mentioned by our correspondent; as, when we meet one with like motives and feelings with ourselves, we say "he is a kindred spirit;" meaning, we two have a union of purpose. This idea may be the one in the text, but we have not so applied it. We have understood the expression, "dividing asunder of soul and spirit," to refer to death, which may be caused directly by the word of the Lord, as David says: "Thou hidest thy face, they are troubled, thou takest away their *breath*, they die and return to their dust."—Ps. 104: 29. The word here rendered *breath*, corresponds with the one rendered spirit in Hebrew: *Ruach* [illegible]

[illegible] Notices.

We have received No. 7 of the *Emphatic Diaglott*, published by Benjamin Wilson, Geneva, Ill. It includes the gospel by St. Luke from chap. 4: 23 to 10: 24. We have never seen a work which we consider better worth the money than this new and valuable translation of the New Testament, with its choice philological and exegetical foot notes. Every lover of truth should have a copy. The numbers are issued once in two months. Price of a single number 20 cents, or 12 numbers for $2.00.

"A TREATISE *on the causes of the Premature decay of American youth*." By Dr. Andrew Stone, Physician to the Hygienic and Lung Institute, No. 96 Fifth St., Troy, N. Y. Price 6 cts. including postage.

This valuable pamphlet should be read by *every young man and woman in the world*. It is *emphatically* a work for the times. Let *every* parent see that a copy of it is in the hands of his sons and daughters. If read and observed, it would save thousands from *imbecility*, and many from *insanity*. Get it at *once*. For sale at the Crisis office.

Our Country.

A dark cloud of revolutionary character hangs over our land of boasted freedom. The storm is rapidly gathering, and may burst upon us at once like a tempest at sea, and leave but a wreck to survive the storm. Men are getting in *earnest*, as the following extracts from a late work will show. The book is entitled "The Impending Crisis of the South, how to meet it;" and purports to be written by Hinton Rowan Helper, of North Carolina; but it is surmised that this is only a fictitious name for some northern man. A plan is now on foot to raise sixteen thousand dollars for the purpose of a gratuitous distribution of one hundred thousand copies of a compend of this work. Some thousands of dollars have already been subscribed. Among the list of contributors are sixty-eight members of Congress and many of the most wealthy and respectable citizens of our country. Among other similar sayings in this work, we notice the following:—"Slavery must be throttled." In the appeal to the Southern men of northern principles, the address says:—

"Now, as one of your own number, we appeal to you to join us in our earnest and timely efforts to rescue the generous soil of the South from the usurped and desolating control of these political vampires. Once and for ever, at least so far as this country is concerned, the infernal question of slavery must be disposed of . . . .

Do not reserve the strength of your arms until you shall have been rendered powerless to strike; the present is the proper time for action; under all the circumstances, apathy or indifference is a crime."

In the address to the slaveholder, we notice the following:—

"Henceforth, sirs, we are demandants, not suppliants. We demand our rights, nothing more, nothing less. It is for you to decide whether we are to have justice peaceably or by violence, for whatever consequences may follow, we are determined to have it one way or the other.

THE BANNER TO STAND OR DIE BY.

Inscribed on the banner which we herewith unfurl to the world, with the full and fixed determination to stand by it, or die by it, unless one of more virtuous efficacy shall be presented, are the mottoes which, in substance, embody the principles, as we conceive, that should govern us in our patriotic warfare against the most subtle and insidious foe that ever menaced the inalienable rights and liberties and dearest interests of America:

1. Thorough organization and independent political action on the part of the non-slaveholding whites of the South.
2. Ineligibility of pro-slavery slaveholders; never another vote to any one who advocates the retention and perpetuation of human slavery.
3. No co-operation with pro-slavery politicians: no fellowship with them in religion; no affiliation with them in society.
4. No patronage to pro-slavery merchants; no guestship in slave-waiting hotels; no fees to pro-slavery lawyers; no employment of pro-slavery physicians; no audience to pro-slavery parsons.
5. No more hiring of slaves by non-slaveholders.
6. Abrupt discontinuance of subscription to pro-slavery newspapers.
7. The greatest possible encouragement to free white labor.

Affairs in Europe.

The latest advices give nothing encouraging for a better state of things in Europe, so long as the Pope has a vestige of temporal power left. Notwithstanding all the contrivances of diplomatists, all things seem converging to an awful crisis, which must soon be reached. No human device seems able to prevent the coming storm. The nations of Europe are moving like a ponderous team of cars upon a downward grade, after their momentum has overcome all the power of the brakes. Destruction appears inevitable. They are rushing to perdition, and our own country is fast getting up the steam to follow in hot pursuit. France has united with Spain against Morocco, and already gained one victory, to the astonishment of England, and the other great powers of Europe, which were not anticipating such a rapid movement on the part of France. Of course, Napoleon will be the principal gainer in this war, as in every [illegible] in which he engages. He is fast bringing the [illegible] approaching [illegible] point where he may be universal dictator.

A Paris correspondent of Nov. 3d, says:—

"One thing all men concur in—that is, that the hour is come for Italy to help herself if she can. A friend indulged me yesterday with a peep at a letter addressed to him by Garibaldi, with whom he has long been on intimate terms. It was dated Oct. 24, and might have been written with a knowledge of the Emperor's letter, though nothing appeared to that effect. Without entering into details, Garibaldi uses these words, as near as I can recollect, for I was not permitted to copy them: "Believe me, my dear friend, all will yet come right with us; in France, you do not perfect justice to the Italians; they are capable of far greater endurance in the cause than any foreigner can be brought to suppose. Already the people are moved to the very heart: an attempt to bring back these satraps of Austria, will surround the land with a girdle of fire. Your Emperor could not do all for us that his great heart desired, but he has done enough to rouse Italy to do more; depend upon it she will do it."

Napoleon continues to be the man of *wonder* to all the world, and increasingly so from month to month. It is thought he is conniving with Garibaldi for the liberation of Italy, and is secretly advising against the Pope. A London correspondent of Nov. 11th, says:—

"Louis Napoleon gives the Foreign Office an immense deal of trouble, and all the more, that it is so difficult to find what he is driving at. This is because he holds his tongue about his plans and his schemes, and nobody but himself, and perhaps Old Nick, can know when he is going to dive, or where he is going to come up. Everybody is pretty sure that Spain would never have thought of a fight with the Moors, however romantic it sounds, without the knowledge and consent of Napoleon III."

A Florence correspondent of the London *Times* states that,

"The Pope had declared that if the Emperor Napoleon's letter to Victor Emanuel was a proof of his Catholicity, then the Catholic church had no more hope from man. The Pope concluded by defying the Emperor, through his ambassador, to do his worst."

A correspondent of the London *Post*, writing from Rome, under date of Oct. 29th, says, it is *rumored* that the Pope and Napoleon are to have an interview, and come to some conclusion, more or less satisfactory.

These stir up feeling, like those in the mariner's bosom, after a long and tedious voyage, when he draws near his native land and the home of his loved ones. He is almost impatient for the sight, and wishes a strong wind to waft him quickly into port. We would say in the language of Dr. Watts:—

"How bright the vision, oh how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

"Things as they are."

In the *Reveille*, published at Seneca Falls, N. Y., we noticed an editorial with the heading,—"Things as they are." After speaking of our enlightened age, and privileges enjoyed, which are far superior to any other people, the Editor remarks:—

"It is fair to suppose that the world, especially this enlightened part of it, is at present in a moral, intellectual and religious condition, altogether unprecedented in the history of the race. Such is the inference. What are the facts? Look around us and what do we see? Justice and crime arm-in-arm; politics and plunder one and indivisible, churches going up by the score, and sin daily increasing, the worst class of men receiving the highest popular honors; temperance proclaimed from the house-tops and drunkards reeling through every thoroughfare, legislation sometimes a matter of bargain and sale, sometimes of pernicious fanaticism and wildest pecuniary extravagance. Self aggrandizement seems to be the all-controlling element of man's nature, and over-reaching and fraud, characterize nearly every private business transaction; while recklessness, selfishness and insincerity is everywhere prominent. This, every man of truth, who looks with an observing and philosophic eye upon the world around him, will acknowledge to be no overdrawn picture of society in this blessed 'Age of Progress.'"

Reports similar to the foregoing are coming in from all parts of the world, thus showing that we are near the great harvest, when "their wickedness is great." The boasted progress of the times is "*worse and* WORSE," as declared by the inspired apostle.

Christian, gird on "the whole armor of God," and "stand up for JESUS."

For the Crisis.

"Behold the Lamb of God that taketh away the sin of the world!"

The above is the language of John the Baptist, the forerunner of Jesus of Nazareth, the Anointed of God. The circumstance, which as the cause, gave origin or utterance to the expression, was that of Jesus coming to John, for the purpose of being immersed, or buried beneath the gentle waves of the river Jordan; not, however, to remain or rest in its watery grave under the power and dominion of death, but to come forth in the triumphant likeness of a more glorious resurrection. Hence John baptized him; and it was upon this ever memorable occasion, that he saw for the first time, perhaps, in his life, the Son of the Most High. And being filled with wonder and admiration, he exclaimed, "Behold the Lamb of God that taketh away the sin of the world!" The language, although very simple, is still the more comprehensive, and the sentiment it expresses, although uttered from the impulse of the moment, [illegible] than ebullition [illegible] fact, of a heart overflowing with the love of God, and a mind that had been thoroughly instructed and completely informed in the truth of the law and the prophets; and especially those scriptures relating to the mission and ultimate destiny of the Son of man; hence, when he spoke of Jesus as the Lamb of God, it was according to the law and testimony; for thus he was revealed by the united testimony of the law and prophets. The law, as a shadow of good things to come, spoke of him by virtue of its types.

The continued sacrifice of a lamb, and particularly the paschal lamb, under the Jewish economy, pointed to him, and represented the continual efficacy of his blood. Hence Jesus, as the great antitype, or in other words, the substance of the shadow, is truly and emphatically the lamb, not of man, but of God; for all the lambs offered under the law were furnished by men, but this one is provided by God, and taketh away sin, not only of the Jewish nation representatively, as under the law, but of the whole world in reality; consequently, the law which accomplished nothing in reality, but representatively as a shadow, reveals Christ as the perfect lamb, without spot or blemish, acceptable to God. The prophet also testifies concerning him in like manner in the fifty-third of Isaiah, in the following pathetic language, which embraces the whole history of Him who is denominated the "man of sorrows:—"He shall grow up before him as a tender plant, and as a root out of dry ground. . . . . He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows. . . . . The Lord hath laid on him the iniquity of us all. . . . He is brought as a lamb to the slaughter. . . . For he was cut off out of the land of the living. . . . Yet it pleased the Lord to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed."

Such is the testimony of the law and the prophets concerning One, who, as a lamb, should be made an offering for sin. Now we have Jesus of Nazareth, recognised by John the Baptist, his forerunner, as the person in whom these predictions had their literal fulfillment. John therefore spoke of Christ understandingly. Thus John exclaimed, as he saw Jesus approaching him,—"Behold the Lamb of God that taketh away the sin of the world!" And to establish the fact beyond controversy, that Jesus was the true Messiah, as well as to make known to John his success, a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased;" positively declaring, and publicly avowing, that Jesus, born in Bethlehem, and baptized of John, was the Son of the Most High God, who suffered and died that we might live. Hence we hear him say, "I am the way, the truth and the life." Again, "I am come that they might have life, and that they might have it more abundantly." "And this is the will of Him that sent me; that every one which hath the Son and believeth on him, may have everlasting life, and I will raise him up at the last day."

Life here depends on belief; but how are we to believe? I answer, according to the testimony of the law and the prophets, and thereby, like John the Baptist, embrace Christ understandingly. If those who profess to be believers in Christ would follow this criterion, and take heed to the testimony concerning him, there would not exist so many different articles of faith as are now advocated in the world; many of which are so opposed to each other and so inconsistent with themselves, that if it could be proved that one or more is true, it would make the Bible commit suicide, inasmuch as their truth once firmly and incontrovertibly established would demonstrate that the Christ of the New Testament and the Messiah of the Old, are not identical; which is all sufficient to confirm the faith of the sceptic and the infidel. God testified of his Son through the law and the prophets; hence Jesus said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." The Scriptures spoken of here are the Old Testament, by which Jesus would establish his claim to be the Son of God. Now if the Jews had understood the Old Testament, the scriptures referred to, and believed them, the result would have been, their reception of Christ understandingly, as the Lamb of God that taketh away the sin of the world.

Let us take heed to the testimony God has given concerning his Son. The prophets speak of him as the man of sorrows who suffered and died for us. We believe it has been literally fulfilled. The same prophets predict with joy and gladness that he will come again; not, however, as the Lamb of God, but as the Lion of the tribe of Judah; not to suffer on the cross, but to save his people, and destroy his enemies; not as the carpenter's son, who had not where to lay his head, but as the avenging King of Zion, clothed with great power and glory. Do we believe it?

GEO. MOYER.

Oslo Creek, Ind.

(To be continued.)

[illegible]

Correspondence.

From B. Spaulding.

BRO. GRANT:—I thought it good to acquaint the brethren generally with my whereabouts and success. I left Holden, Oct. 15th for Moosehead Lake,—went to Hermon the first day, and stopped over the Sabbath. The brethren are holding on well to the doctrines of the Gospel. Monday, I started again, on foot, with a large bundle of tracts in one hand, and a staff in the other, and walked sixteen miles to Bro. Patten's in North Newport, where I was refreshed. Next day went to Corinna, had a meeting of the brethren, and then went twelve miles to Sangerville, where I gave six lectures. The brethren are firm in the faith. Went on ten miles to Abbott, where I spent several days visiting and giving lectures to very candid, attentive congregations, and conviction seemed to take hold of several minds. Next, went into a retired neighborhood in Monson, where I spent several days and one Sabbath. Several were convinced of the truth and acknowledged their convictions publicly. All along, in every place, I supplied them well with the tract,—"The wicked not immortal," and "The great error exposed," or "Death not life," and several others, which show the destruction of the wicked,—and they were well received.

Many of the people in these towns have never heard the Advent doctrine at all; their minds have been prejudiced. One brother, talking with me, ranked Millerism, as he called it, with Spiritualism, as a great delusion of the present day; yet when he came to hear, he was the very first man to receive this same Millerism. People are ready to hear. Many, I find, whose minds are led into the idea of the unconscious state of the dead, and the destruction of the wicked, without hearing it preached; yet they have not dared to confess it, lest they should be put out of the synagogue. Praise God, the truth prevails; yes, and will prevail more and more!

From Monson I went to Blanchard, where I gave only one lecture, then went on to Shirley, where there has been a good band of Advent brethren; but since the disappointment of '54, they have become disheartened, and have had no preaching since; lately, no meetings at all. I came into the place without their knowledge, and had one meeting before I was known as an Advent man. There are two little Freewill Baptist churches at variance one with the other, so I stood on an equal footing with them all. I got them all out to hear, and never saw more attentive congregations. Conviction rested upon all. One Freewill Baptist elder, seventy-four years old, yielded to his conviction, and publicly acknowledged his belief in the personal reign of Jesus, and the literal resurrection of the dead; and it had a thrilling effect on the whole community, for he had long opposed these doctrines. I spent ten days, giving fourteen lectures in Shirley, visiting almost every family.

I went then to Greenville, at the foot of Moosehead Lake, and gave two lectures, without much interest; found them carried away with popularity and pride, and overcharged with business. Visited four Indian families, but could not do much with them, on account of their Roman Catholic religion, although I offered to stop and teach them reading, writing and arithmetic gratis; they were afraid of a heretic, and I had to leave them to their ignorance. I teach a good many writing, in my travels, so I try in every possible way to benefit the people where I go. I spend all my time in visiting, teaching children, exhorting, writing letters, etc. etc. My health is good, my spirits are good, I find work enough, and if I had a dozen bodies, I would keep them all at work in this cause. I enjoy the light of God's countenance, feel his approbation and see the effects of my labors. My heart is encouraged. Praised be God for his mercies to unworthy me.

During the last three months, I have written 130 letters, full sheets, have given 67 lectures, and have walked on foot 480 miles, and visited 510 families; and the expense of all this labor is only about twenty dollars, which I have paid out of my own money. I have not received more than three dollars in the time. I have been very kindly received generally, and hospitably treated. I praise God, and am grateful to the good people where I have been for their kindness.

To the brethren generally, let me say, take courage, persevere in the good work of the Lord, the cause is prospering greatly; there is great encouragement to labor; error is being exposed, truth prevailing, and it is our privilege to be co-workers together with God, in spreading the light of truth; and he that laboreth receiveth wages, even eternal life in the glorious kingdom.

I am on the border of the State of Maine, or the border of civilization, at least,—fifteen minutes' travel will bring me to the forest, which ends only in Canada, and which is inhabited only by bears, wolves, deer and moose; yet I find people here just like other people, yes, more willing to hear with candor [illegible] believe, than in the cities and villages. [illegible] propose to return on a different route, [illegible] Sebec and Brownville [illegible] to Bangor; this [illegible] great [illegible]

I have enjoyed much in distributing the bundle I received at the *World's Crisis* office. And if there are any, who want to help in this cause, and cannot go themselves, if they would give something towards making up another bundle for me, I should feel very grateful indeed, for the privilege of distributing them. The last bundle has been scattered broadcast over four counties, and put generally right into the hands of those whose minds were inquiring. We have reason to believe a great amount of light will be diffused by these little messengers of truth, which cost but little, and can be distributed so economically.

The Lord willing, I shall be at home in a few weeks, and I propose making a tour into New Hampshire. Pray for your unworthy brother, that I may have health of body, and the wisdom from above to lead and guide me, that I may have a humble mind, and a heart devoted to God, and access to the minds of the people.

Elliotsville, Me., Nov. 16.

From Eld. Wm. Sheldon.

Bro. Grant:—After writing you my last epistle, I continued my meetings a short time longer in Springville, Wis., evidently much to the annoyance of a class who have clothed themselves with garments of bigotry, thrice-lined with prejudice. But the saints were feasted, and the wavering strengthened.

On Saturday, Oct. 15th, I went to Viroqua Village, where, by request, I dined with the gentlemanly editors of the *Viroqua Expositor*. In the evening I preached in the Court House to attentive listeners. We endeavored to prove that the saints would be *real beings* in the kingdom of God, instead of *mere shadows*, or *immaterial ghosts*.

On Sunday I preached again in Springville, and proved that men are wholly mortal, and dependent upon Christ for immortality.

The sticklers for the immortal soul dogma now saw that truth was fastening itself upon the minds of some who stood connected with other persuasions; hence, something must be done to counteract this work, therefore a Baptist clergyman's services were secured, and an appointment put in circulation that he would "preach on the immortality of the soul" on Sunday evening in Springville, I having an appointment to preach at Viroqua the same evening, some three or four miles distant. Great pains were taken to circulate the notice, because, as was alleged, I had "got some of the people on to the fence." Bro. Morse, thinking if the man was posted on the matter, he would be willing to discuss the question in public, proposed to him to discuss the following question with me: "Do the Scriptures teach that the soul of man is immortal?" In the first place, by way of excuse, he inquired if I was an able speaker, stating that he would not condescend to "fool his time away with a poor speaker." Bro. Morse gave his mind upon this point, stating also that I was versed in the Greek, etc. Here he excused himself upon the plea that I had an advantage over him in point of education.

He preached his sermon at the appointed time, but his arguments were so few, so weak, and so far-fetched, that the people were not swept "off of the fence" by them. I preached in Viroqua two or three evenings longer, under very unfavorable circumstances, it being rainy and muddy, and other meetings being held in the village at the same hours.

On Wednesday evening I preached my farewell sermon in Springville, to a full house of solemn hearers. This was my twelfth sermon in that region. One Baptist, and two Methodist members, I think, are satisfied that our message was the word of the Lord. May they be free in the truth. The saints were much refreshed by the meetings, and community favorably impressed. Eld. Higgins is to continue his labors with them. I continued to make my home principally with my honorable friend, Mr. Savage, who, though not a professor, spared no pains in rendering my stay agreeable. His boundless generosity towards me has interested me in his case. May he soon give himself away to the Lord. He clearly sees, I think, that we have the Bible on our side, and only lacks the work of grace in the heart to make him an ornament to the cause of truth. He will soon send for the *Crisis*. Sister Savage (his wife) is a Baptist member of great influence in community. She has been deeply interested in the preaching of the truth, and I think will hereafter uncompromisingly contend for it.

The kindness which I received at the hands of all of the Springville friends, is indelibly engraven on my memory. May they continue faithful. Friends can still write me at Castle Rock, Dakota Co., Minn. Shall soon be at home.

From Eld. W. Sheldon.

Bro. Grant:—Having returned home from a six weeks' tour in Minn. and Wis., I will now write a few lines concerning it, commencing where I left the matter in my last epistle.

On Oct. 23d, I commenced a meeting in Fairfield, Wis., having been invited there by Eld. G. W. Barnes, who is zealously engaged in combatting error in that region. Our meetings were interesting and profitable. [illegible] came to the anxious seat for prayers. The meeting made a good impression upon a prejudiced community; the friends of truth were strengthened, and several backsliders were reclaimed. I preached sixteen sermons in the town, and baptized three souls. Others will doubtless soon obey. The brethren came into gospel order. The little church now numbers fourteen members, with a fair prospect of liberal additions. Bro. Barnes will labor with them a portion of the time. While I ministered to them in spiritual things, they generously bestowed upon me their temporal things. The Lord prosper them.

From Fairchild, Bro. Barnes conveyed me to Ironton, Wis., where Eld. G. W. Turner resides and preaches. Here I commenced meetings on the evening of Nov. 4th. Our congregations were large, and appeared eager to know the truth. On Sunday evening we enjoyed a solemn scene around the Lord's table, and organized a little church before leaving the table. On Monday evening I preached my sixth sermon to about an hundred and fifty hearers. After the close of the sermon, about 9 o'clock in the evening, we repaired to the river for baptism, as I was to leave early the next morning. At that late hour of the night I led three souls down into the river and "buried" them in the likeness of our Master's death, while both shores were alive with spectators and the night air was redolent with the happy songs of believers. It was a good time. One more would then have gone forward, had it not have been for the lack of a change of raiment. Bro. Turner, who is greatly respected in the place, will continue to preach to the people.

Thus, in sixteen days, I preached twenty-two sermons, set in order two bodies of believers, and baptized six souls. Bro. Barnes conveyed me to the cars on Tuesday morning, and I arrived safe at home in due time. Bro. B. is fully resolved to raise a "muss" in the ranks of the enemy, in the regions round about home, this winter. The God of truth help him!

As soon as I can get matters arranged for winter, at home, I will try to comply with calls from brethren, which I have now on hand, and which I may hereafter receive. Brn. in making their claims upon me as an "*Evangelist*," will please say when they would prefer my services—first, or last of winter?

Castle Rock, Dakota Co., Minn., Nov. 13th, '59.

From Charles Stevens.

Bro Grant:—I have been a careful reader of the Crisis for a number of years, and I rejoice that I ever embraced those truths which it inculcates. The truth is precious. What light shines on God's word in this day of peril! I am often encouraged and made to rejoice when I see the tears of joy flowing down the faces of those whose animated countenances denote the joy they have in hearing the word. I often contemplate the situation of perishing mortals with mingled emotions of love and pity—and I have thought of late, had I health and the means, I would make my way to every destitute place and strive to turn them from their vanities to the living God.

And under a firm conviction that necessity is laid upon me by the great Head of the church, and woe is me if I do not preach his gospel, I have commenced the work in earnest to persuade men to act accordingly, believing except they do that they will not perfectly answer the end for which they were made. "I made thee for my glory, and created thee for my praise," said the Lord to one anciently. Except we are real christians and divested of every thing that may prevent us from keeping the unity of the Spirit in the bond of peace, we cannot glorify God to the extent of our privilege, nor praise him under the influence of that wisdom that is without partiality and without hypocrisy.

I believe he that is owned of God, should be owned by all christians, and would be if ignorance, tradition, or prejudice, did not influence the minds. We have a few prayers that *Jesus* left on record, and one of these was that his disciples might be one as he and his Father are one; and is it not a pity that christians by their acts should pray a different prayer? and that if a christian meet with his fellow creatures to wait on his God, he should be in any way restricted from doing that which the Lord requires at his hand, or forbidden to serve his Maker and denied liberty of conscience?

The Lord is converting souls in this region. The work is progressing gloriously. The old ship of Zion is still on her course. She has survived wind and wave, whirlpool and under current, quicksands and rocks, and bids fair to outride all the storms this side of the Kingdom. Those who have left are heartily invited to get on board again. She is built of Gospel timber, bless the Lord; and with some reforms and improvements suggested by the past, which we propose to make, we anticipate a very pleasant voyage. Jesus Christ is our Captain, chart, compass, fare,—regulations same as usual,—only we propose a little order, to have the commands of the Captain more promptly and cheerfully obeyed. We hope also that the crew will love each other better than ever before. Come, brethren and sisters, get on board, and let us have [illegible] [illegible]. Let the winds blow high; let the winds blow low; still she's making for the harbor. I am glad that I ever got on board the ship. Praise the Lord.

Compton, C. E., Nov. 25th, '59.

From E. Macomber.

Bro. Grant:—I have been away from this isolated spot in the ocean, for a little while, to see how the children get along. I left Newport, R. I., (Sodom, it should be called, because of the wickedness that abounds in it. I do not know of any one in the place that loves the appearing of the Savior. I wish some one of the sons of God could be directed that way, for there is a field that needs laborers as much as the great West. Reader, servant of the Lord, think, look, and pray, and consider what your duty is. I think there are some anxious to hear, and to take the word of God into their hearts; and I believe some of them have honest hearts. May the Lord direct,) Oct. 28th, and crossed the river to Rocky Brook, called on Bro. P. C. Rodman,—found him and wife rejoicing in hope of a better world than this—stopped with Bro. John Dixon, found him and family striving to enter in at the strait gate. I hear that one of his daughters was baptized last First day. Glory to God for this! I hope Bro. John and family will be in the kingdom after it comes. I stopped with another brother, (I have forgotten his name), a German. Well, if he continues faithful, and walks in the light as he receives it, he will be in the kingdom, and his wife, and that brother who felt the power of God come on him when we asked the blessing of the Lord upon us. I hope he will so run that he may gain the prize, and all the dear children in Rocky Brook. The Lord is working in the place and some of the people do not know it.

I left Tuesday morning. Reached Centerville before night—went to meeting, and heard Bro. Champlin speak to a room full of attentive hearers. The word spoken was in season. Stopped the night with a brother-in-law. I hope he and sister Deborah and family will get ready to meet the Lord.

I then went over to Natick with brother and sister Wright, and heard Bro. Bellows speak to the brethren and sisters in this place. I believe the Lord spoke through him for the good of them that took heed to what was said. I believe there is some salt in Natick that has not lost its savor. O Lord, bless the brethren in Natick! The next day I thought I would go into the mill and see some of the brethren there and talk about the coming kingdom. The first man I saw I asked him if he loved the coming of the Lord. He says, "What do you mean? The Advent?" I told him "Yes." He ordered me out of the mill forthwith, and told me if I did not go he would have me thrown out. So I thought I would go out and save him the trouble of throwing me out. I told him I hoped the Lord would bless him.

In the evening I went to a meeting at Bro. Rose's. The Lord worked, and the devil also. This is the way, wherever the children of the Lord are. Brethren and sisters, victory is promised to the children of the Lord. First know we are right, and then go ahead, and the Lord will give us the kingdom; for it is his good pleasure so to do. Amen.

First day, Bros. Bellows preached to the church in River Point, and the word spoken was in season. In the evening we went up the river with some brethren from River Point, and the good Lord met with us. We had a rejoicing time.

The next morning I started for Providence to see Bro. H. L. Hastings. Found him, after some search, traveling about like a man full of business; and I found before I left that he had all he could attend to. I think if he does as the good Lord wants him to, he will have an abundant entrance into the everlasting kingdom of our Lord and Savior. It is good, brethren, to obey the commandments of God, because the promise is to such, they shall have a right to the tree of life, and enter through the gates into the city. Hallelujah! we are almost there, and I am glad.

Dear reader, let us seek faithfully to get the Spirit of Christ in us, and then be led by it; then we shall be sons of God, for the word of the Lord says—"As many as are led by the Spirit of God, they are the Sons of God." Are you led by the Spirit of God? If so, your prayers will be heard, your conversation will be seasoned with the grace of God; every word will have meaning, they will be attended with power, and your living in this last hour of time will amount to something. One word directed by God through you will have its effect; it will be a savor of life unto life, or of death unto death. We should be living epistles, known and read of all men.

"Oh, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads us to the Lamb."

New Shoreham, R. I., Nov. 16th.

From H. C. Wright.

Bro. Grant:—I am the least and most unworthy of all my Father's children; but he has promised a home in his kingdom to all those that love him, and I feel that I have a claim to his promise. I love the Lord because he first loved me. Precious Savior, I love him, and know it is good to trust in his name. May he ever give me grace, and the aid of his Holy Spirit, that I may live to his honor and glory, love and serve him with a perfect heart, and at his coming be prepared, with all the saints of every age and clime, to enter into his kingdom.

I appreciate the Crisis more and more; I love the precious truth it promulgates. I lend it to my neighbors, and many of them read it with pleasure, and I trust with profit. One man and his wife have embraced the truth as it is in Jesus, and are rejoicing in that truth which maketh free indeed, and in hope of the glory of God. I have procured within the last two years several hundred pages of tracts and scattered them among the inhabitants of this village and vicinity, and I find many willing to read and anxious to know the truth. I ask an interest in your prayers, that I may be faithful in the discharge of duty, and to my God.

Cascade, Iowa.

From Eld. T. M. Preble.

Bro. Grant:—We are having very good meetings in this city—the prospect is brightening—a number of young people and heads of families have recently hoped in the pardoning mercy of God, and some have been revived and reclaimed, while a more general interest is quite visible.

Concord, N. H.

Obituary Notice.

Died, in Magog, Nov., 1859, Stephen G. Chapman, aged ninety-three years, six months and seventeen days.

He was born in the town of Epson, N. H. He moved into Canada in the year of 1806. He was sick about six months, and confined to the bed three months. His sufferings were great, but be bore all patiently, as becometh a meek disciple of Christ. He joined the Baptist church in the sixty-second year of his age. He died in full faith of meeting his Savior when he comes to bring forth his sleeping saints. His funeral sermon was preached by Eld. Daniel Blake, from Joshua 1: 2,—"Moses, my servant, is dead." He leaves five children and a large circle of friends to mourn his loss, but they mourn not as those that have no hope.

Eld. John Chapman.

Summary of News.

FOREIGN.

[From Liverpool the 19th ult.]

Ratifications of the treaties lately concluded between France, Austria and Sardinia, are to be exchanged at Zurich by the representatives of those Powers on the 21st of November.

France has issued letters of invitation to the European Congress, to those Powers who signed the Vienna treaties, and three Italian rulers.

The attitude of the English and French newspaper press is daily becoming more warlike.

The London Times calls on the Emperor Napoleon to put an end to the suspense felt by the English nation.

The Congress of the European Powers is expected to meet at Paris, but no date has as yet been mentioned for its session.

The London Society of Art has inaugurated a movement for a great Exhibition, to be held in 1862.

It is reported that the Emperor Napoleon opposes the assumption of the Regency of Central Italy by Buoncompagni.

A report is in circulation that Garibaldi has resigned the command of the forces of Central Italy, and joined the Sardinian army.

O'Donnell has also taken precautions against internal convulsions, by imitating the Emperor of the French previous to the late war, by dividing the Spanish Peninsula and the Balearic Islands into five great military commands, so that the troops depending on each may be organized as a corps d'armee, and the command of those forces, and of the territory they occupy, is confided to a field marshal as General-in-chief. There seems to be vast preparations for a campaign against the Moors.

The Italian Question.

The London Morning Post says: "The king of Sardinia has not refused to allow the Prince Carignan to accept the regency. His Majesty has expressed his wish to postpone for the present any immediate decision on the question."

A French journal states that the Piedmontese government has informed the various European powers that it will interfere militarily should anything take place in Central Italy to make intervention necessary.

THE PAPAL STATES.

Rome, Nov 10. General Garibaldi lately wrote to General de Guyon to ask what he would do in case a conflict were to take place between the Pontifical troops and the army of Central Italy. The French general commanding the army of occupation of Rome evaded the precise question put to him, but he told the questioner plainly that if in any conflict in which the French army should ever take part he (Garibaldi) should happen to fall into his hands, he would have him shot immediately.

The *Mercure de Souabe* states that Prince Gortschakoff has addressed a circular to the Russian representatives abroad. "It appears certain," says this journal, "that from this time neither Prussia nor Russia will support the project of an Italian Confederation. This combination, in fact, would give the preponderance to France in Italy, and we have good reason for believing that England will reject it on the same ground."

[From a foreign correspondent.]

"We have, therefore, we think, established that there is considerable irritation in the mind of the French army and nation against England, and that that irritation has mainly been caused by the action of the French government. From this it necessarily follows that the French government wishes that irritation to exist, but it does not necessarily follow that the French government has resolved to go to war with this country. It may well be that a profound politician like the Emperor of the French is not unwilling to have it believed that his people are burning to avenge the misfortunes of the last war upon England, and that if peace be preserved it is entirely owing to his good sense and moderation. It may be that the Emperor Napoleon, while exciting the national spirit of his subjects against us, and making such preparations as would be required if a war were really in contemplation, only wishes to place himself in an [illegible] position—that England, which desires peace above all things, may be intimidated into following whatever impulse he may please to give to the affairs of Europe; or, lastly, it may be that these things really mean what those politically opposed to the Emperor declare they mean, and that we have a danger to confront in the existence of which we cannot yet persuade ourselves to believe. Unhappily, we cannot afford to speculate on the alternative. The hatreds and passions of mankind are more easily stimulated than allayed, and it is not our fault if we are forced to act in a time of profound peace as if the camp of Boulogne was already formed again, and another flotilla awaited the orders of its Imperial master."

Married.

In Bridgewater, Ct., Nov. 23d, 1859, by Eld. George Teeple, Mr. JOSEPH WARREN of Windsor, Mass., and Miss ELIZABETH STRONG of Bridgewater.

Notices, &c.

"☞ Christian Lyre." ☜

The Christian Lyre is now ready. Through much labor and expense it has been prepared, and we hope that it will repay the toil, anxiety and outlay of money which was necessary to its completion. The stereotypist has affirmed that it is the best collection of sacred music which has passed through his hands for years. Owing to the heavy expense which the work has incurred, it is considered necessary, that, for the present, the sales should be STRICTLY FOR CASH. And in view of this, the publishers will make a reduction where six or more combine to order them, thus:—Single copies 60 cents, postage 8 cts. Six copies $3.00. One dozen, or more, at $5.40 per dozen, exclusive of postage.

Orders received in accordance with the above, will receive prompt attention.

Editorial Notice.—Discussion.

We are to have a discussion with Eld. W. W. Clayton, from Auburn, N. Y., at Seneca Falls, commencing Dec. 5th, and continuing five evenings. The Eld. has forwarded the following two questions:

1. "When man dies, his spirit remains in a conscious state, separate from the body, till the resurrection."

2. "The punishment of the wicked will consist in the eternal extinction of their being."

Dedication.

The new Advent chapel in East Windsor, Conn., one mile below Warehouse Point, in Prior District, will be dedicated to the service of the Lord, Providence permitting, on Friday, Dec. 16th, at half past one o'clock, P. M., the meeting to continue over the following Sabbath. It is expected that Eld. J. Turner will preach the dedication sermon. We invite our brethren and sisters from abroad to come and join us in this feast of love, for we expect the Lord will be with us.

For the brethren, S. P. Babcock.

Notice.

The next meeting of the R. I. Conference will be at River Point, Dec. 28th, 29th, and 30th. Let the Brethren and Sisters come with warm hearts expecting or intending to have a good meeting. Joseph D. Brown, Clerk.

☞ Eld. N. F. Nason will meet the brethren in Windsor, Me., Dec. 23d to continue over Sunday, and will stop in the adjoining towns a short time. Let all that have an interest in the coming King, make one effort to save those that have no hope in Christ.

☞ I live at 16 Division St., Troy, N. Y., between River and First Streets. Should any of the brethren coming this way, feel disposed to call on me, I should be much pleased to entertain them. They will find the pilgrim's home. Place of business 257 River St.

Solomon Hale.

☞ Will any Bro. or Sr., who knows the hymn called the "Choir of angels," send them to the Crisis office for publication, and oblige a Sister?

Conference.

There will be a conference in Wilton, Iowa, or where the brethren in that vicinity may think best, commencing Wednesday, Dec. 21st, (eve.) and continue over the following Lord's day. Let there be a general gathering.

Walter Pratt.

Conference.

In Earlville, Ill., will commence on Wednesday, Jan. 4th, 1860, and continue over the Lord's day following. One and all, come and pray the Lord to give us a feast.

W. Pratt.

☞ I will hold a conference in Elizabeth, Joe Davis Co., Ill., Wednesday, Jan. 18th, and continue over Lord's day following. The brethren must write me if they wish the above named meeting, and name where (what depot) they will meet me. Direct Muscatine, Iowa, care of J. Covell.

Walter Pratt.

Notice.

There will be a quarterly meeting in Earlville, LaSalle Co., Ill., to commence Wednesday, Dec. 14th, 1859, in the evening, and continue over Sunday. We hope the church in that district will be well represented. We give a general invitation to all the preachers in that region to attend. It is expected that Bro. Walter Pratt will be there without fail, and the friends wish Bro. John Howell to be there. In behalf of the friends,

Moses Chandler.

Pulpit Notice.

Bro. Edwin Burnham has taken the entire charge of the pulpit in the "Advent Chapel" at Portsmouth, N. H., for the present, and therefore, all who wish to correspond in relation to that matter, must do so with him at Newburyport, Mass.

In behalf of the church, E. S.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. D. T. Taylor will preach in Boston, Chapman Hall, Sunday .... Dec. 11th

J. G. Smith will preach in
Holderness .... Dec. 11th
Hooksett .... Dec. 18th

I have an appointment to preach at Sutton, Mill Village, in the Union Meeting-house, the second Sabbath in this month, Dec. 11th.

T. R. Preble.

The Lord willing, I will preach at
Exeter, N. H. .... Sunday, Dec. 11th
Lowell, Mass. .... Dec. 12th
East Princeton, Mass. .... 13th, 14th and 15th

H. F. Carpenter.

Providence permitting, I will preach in Albany Monday evening, Dec. 12th; and commence a series of meetings in the Town-house Hall, Danbury, Ct., Tuesday evening, Dec. 13th, and probably continue every evening till the 25th inst.

Miles Grant.

L. D. Thompson will preach in
Pomfret, Vt. .... Dec. 11th
Auburn, N. H. .... Dec. 12th
Lawrence, Mass. .... Dec. 13th
Haverhill .... Dec. 14th
Kingston, N. H. .... Dec. 15th
Exeter .... Dec. 16th
South Reading .... Dec. 18th
Westford .... Dec. 19th

The Lord willing, I will preach in Ashford, Ct., (school-house) Axe Factory .... Dec. 18th

C. W. Baker.

Eld. C. F. Sweet appoints to preach in
Somerset, N. Y. .... Dec. 12th
and continue until the 18th.
Coeymans .... Jan. 10th to the 15th

O. D. Gibson will preach in
West Roxbury, Vt .... Dec. 11th
Roxbury Hollow .... Dec. 18th
(as Bro. D. Braily shall appoint.)

Bro. J. K. Bellows will preach in
Chester Factories, Mass. .... Dec. 13th and 14th
Blandford, (Bro. Henry's) .... Dec. 15th
New Boston, Mass. .... Nov. 16th

Business Matters.

To Correspondents.

Eld. S. S. Brewer's P. O. address is South Glastenbury, Ct.

P. B. Morgan.—Send your order for "Concordance" to H. L. H. We cannot supply you at that price.

C. B. Walker.—All right.

G. L. Rice.—Your paper is sent regularly from this office weekly.

Cash Receipts.

Preachers' Aid Society.—F. A. Baker, $2.00. To Dec. 6th, $87.00.

P. Bradford 234, $3.20, J. P. Babcock $1.30, S. Pray 234, $1.16, Geo. Henry for Collinsville Brn., $7.50, C. C. Pickering 234, $2.36, J. Crowley 232, 50 cts.

R. Dickens 238, H. Taft 244, A. Hemenway 241, T. T. Holloway 244, C. Farrington 221, J. P. Ellis 244, A. Burgess 244, J. G. Heath 242, O. W. Wentworth 244, J. P. Longee 226, R. M'Fadden 213, J. G. Baker, 239, N. G. Howard 234, N. Tibbils 244, Jno. Moore p. p. 236, J. Rogers 245, Mrs. L. Howard 245, J. C. Pettingell 234, C. H. Randall 241, J. S. Moulton 244, J. S. Binsdell 234, Jas. Berry 224, Jos. Harris 230, E. G. Kingsbury 234, P. West 245, A. Dolloff 247, J. Dean 246, Mrs. L. Mather 234, F. Devinney 234, J. H. Horton 234, K. Springer 246, F. A. Baker p. p. 228, Jos. Kenyon 248,—$1.00 each.

S. Brownell 231, A. Douglass 234,—$1.50 each.

W. G. Poor 247, D. C. Fourtelot 260, Mrs. L. Thayer 276, Jas. Lord 257, J. E. Healey 235, J. H. Hall, 2 copies, 247.—$2.00 each.

Books and Tracts.—J. Crowley 50 cts., W. G. Poor 6 cts., W. W. Buck $2.33, H. V. Reed $1.00, I. Bowles 28 cts., B. H. Taylor 15 cts., P. A. Smith 8 cts., Jos. Parry $6.00, H. B. Martin 69 cts., R. R. York $5.00, C. W. Law 5 cts., J. P. Longee 24 cts., G. Noble $1.24, C. H. Sutton $2.00, H. Drake $5.00, J. B. Dodge $8.00, W. A. Grinnell 68 cts., Mrs. M. C. Kershaw $1.00, G. T. Collins $1.24, A. W. Sibley 12 cts., W. Collins $1.00, J. B. White $1.00, C. B. Walker $1.00, F. Devinney 50 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar, an exposition of Matt. 10: 28, Gen. 2: 17, with other interesting matter. By Miles Grant. Price, single, 5 cents, $3.00 per hundred, 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful ex-amination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp., 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp., price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

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200 Stories for Children, compiled by T. M. Preble. An excellent [illegible] of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell; $1.00 per hundred; 2 cents single; postage 2 cent.

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An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

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The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are examined, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 3 cents single; $2.00 per hundred. Postage 1 cent.

We also have the following works, published and for sale by H. L. Hastings, Providence, R. I.

1.—**The Voice of the Church on the Coming** and Kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

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5.—**Future Punishment: an Argument** in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12mo. pp. 312, price 75 cents—postage 16 cents.

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7.—**Pauline Theology: or the Christian** Doctrine of Future Punishment as Taught by Paul. A convincing argument, deduced from a careful examination of every passage on the subject of Future Punishment in Paul's fourteen epistles. 12mo. pp. 84, 15 cts. single, $10 per hundred. Postage 1 cent.

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Tracts at 1 cent single copy; 50 cents per hundred.

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The above Tracts are on hand, and or-ders can be filled at once. [illegible] Orders with the CASH are solicited. Persons ordering tracts should order as much or more than fifty cents worth, as packages of [illegible] ounces [illegible] Those who buy books to sell will receive a liberal discount. The poor can have them free by sending stamps to pay the postage,—and those that FEEL poor also.

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* The Landmarks are issued in sets of six. Each which can be separated for distribution. The set contains, The Coming and Kingdom of Christ, by 20,000 Baptists; the Duration of the Earth, by A. Clarke; Hope and Duty of the Church, by [illegible] ry; Restitution, by Cyril; Warning Voice, by Cotton Mather; Loving Christ's Appearing, by Baxter.

† The Olive Leaves are three [illegible] that can be separated for distribution [illegible] Little Children, Love one Another; [illegible] Resting Places; three, My Friends; [illegible] Love, five, Abundant Grace; six, [illegible] Hastings. Just the thing [illegible] classes of saints and sinners.

Glad Tidings: or Bible proof that [illegible] and sin are to [illegible] struction [illegible] ment. All texts [illegible] and arranged. By J. Blain. [illegible] 1 cent.

The Three Kingdoms: [illegible]

☞ The above [illegible]

☞ The following [illegible] be had of J. R. W[illegible]

[illegible]

For the Crisis.

"Lovest Thou Me?"

Lord, the question now we hear,
[illegible] of old,
[illegible], "Lovest thou me?"
[illegible] one belong the fold.

My reply is just the same,
Lord, thou knowest all things well,
[illegible] I love thee—if not thee,
[illegible] I love, I cannot tell.

"Lovest thou me" more than these,
[illegible] pleasures of this world;
[illegible] nothing when compared
[illegible] my love, and cross unfurled?
[illegible], then—feed my sheep,
Lead them to the Shepherd's fold,
Showing thus thy love for me,
Tribute small, for love untold!

"'Lovest thou me?' feed my lambs,
I have my example given;
Many need thy friendly aid,
Many from the fold are riven.
All the kindness shown to them,
Is the same as done to me;
Ne'er be weary in the work,
Sure reward 's awaiting thee."

"Lovest thou me?" O that I could,
With my mind, and heart, and soul,
Love as pure as Jesus showed,
Thought, and word, and act control,
Kindled at the living fount
Of Jesus' own abiding love,
Loving ever to the end,
Pleading for his own above.

M. C. A.

For the Crisis.

When at Home.

Once more I stand beneath a parental roof, wondering, and recalling past days—lost in deep thought. Truly, this is the home of my childhood. This is the place where I received a kind father's counsel and protection, and the care of a mother, as kind, affectionate, solicitous and benevolent, as any one could wish. Here is the place where time passed so tardily. Hours seemed as long as days—days like weeks—weeks like months, and months like years. Yet how pleasantly and joyfully they rolled away. Here, five brothers and three sisters, with grandchildren, met yearly to spend Thanksgiving with their parents. Then was heard the violins, the bugle, the clarinette, the flute, and as sweet voices as ever fell on a musical ear. The music was animating and sweet, but since, I have heard sweeter in the congregation of the saints.

Here is the hearth-stone on which I bowed at the midnight hour and resolved before God, whose eye only saw me, I would give my heart to him and my life to his cause. Here are the fields I ranged when the woe was ringing in my ears, if I preached not the gospel. Here is the same fence on which I sat, when I, for the first time, called in question the doctrine of the consciousness, suffering and happiness of the dead, from the fact, those that Christ resurrected gave us no intimation of what they suffered or enjoyed when dead. This was on my return from my bower of prayer, which was behind a large rock, where I found a sweet place to commune with my God and learned much of my theology. Ah! the bower of prayer is an excellent theological school. At this secret altar I often tested the promises of God—always found them true, and received blessings that will never be forgotten.

Here is the room where our affectionate mother and noble-hearted father were so long confined by sickness and ended their earthly pilgrimage. O what a change! Although the house retains its form, and a brother and wife are there, and many things that were very dear in past days, only stand as monuments of memory, unless their silence is a witness of the sad change and time's rapid flight. The old clock, that has been at work ever since my remembrance, is still diligent at its post, but its vibrations and alarm are as a knell of death to the surviving children. Yes, it is constantly speaking—the hands which placed me here are silent in death. The old family Bible lies in its wonted place, but there is no father or mother to call the family together, and if living, the children could not come readily to the call. One dear sister sleeps in death, and the seven living ones are scattered over the dreary earth, never to be gathered in earth again, and, I fear some will not come to the call when angels gather the elect. O what a sad thought! We were obedient to our earthly father's call, and were glad when the time drew near to greet each other. Why not all obey our heavenly Father's call, and share in the feast our God is to prepare for all who love and serve him?

Brothers and sisters, all of us have lived long enough to satisfy us there is nothing earthly worthy of our devotion, and life is but a dream. Shall we not as wise men [illegible] seek a home in the kingdom, [illegible] more meet with our parents under circumstances far more favorable, more joyous, more glorious, more heav[illegible] all our earthly meetings? I can [illegible] thought, and endure the toil and [illegible] of wandering and preaching through [illegible] all that is dear—my [illegible]—in the present world; [illegible] my kindred [illegible] is too much to bear. [illegible]

For the Crisis.

The Judgment.

1. *Will there be a future punishment?* Says Paul, in Acts 17: 31, "*He hath appointed a day* in the which he will judge the world in righteousness by that man whom he hath ordained." Says Daniel, chap. 7: 10, "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened;" and all this after the last earthly monarchy had found its fiery doom.

Again, Rev. 20: 12,—"And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books"—according to their works. Hence there will be a future judgment.

2. *When will this judgment sit?* 2 Tim. 4: 1—"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Again, Matt. 25: 31,—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations."

3. *Will the wicked dead appear at the judgment?* Says Solomon, Eccl. 11: 9.—"Rejoice, oh young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things *God shall bring thee into judgment.*" 2 Pet. 2: 9.—"The Lord knoweth how to deliver the godly out of temptation, and to *reserve the unjust* unto the day of judgment to be punished." Says Paul, Acts 24. 15, "And (I) have hope (or confidence) toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." But were there any doubt that the wicked would have a resurrection, to whom ought the christian to refer to decide this matter? Most certainly to the "Lord of the dead;" for says Inspiration, "It shall come to pass, that whosoever will not hear that prophet, shall be destroyed from among the people." Again, says the Almighty,—"This is my beloved Son, HEAR HIM." What does the Master say? "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." "Hear Him!" "The men of Nineveh shall rise in judgment *with this generation*, and shall condemn it, because they repented at the preaching of Jonas; and behold a greater than Jonas is here." "Hear Him!" "The queen of the south *shall rise up in the judgment with this generation*, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here." "Hear Him!" "Marvel not at this (the resurrection of the widow's son, Jairus' daughter, or a Lazarus from the tomb,) for the hour is coming in the which *all that are in the graves* shall hear his voice, and *come forth; they that have done good* unto the resurrection of life, and *they that have done evil* unto the resurrection of damnation." But will they come up alive? The Master says they *shall* give account for every idle word in the day of judgment; and dead men cannot do that. Says Paul, "For we shall all stand before the judgment seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and *every* tongue shall confess to God." Dead men cannot do that. Peter says the unjust are reserved unto the day of judgment *to be punished*. Paul says that *death* is the wages of sin. Now it is certain that dead men cannot be punished with death. Sheriffs do not hang men that are found dead in prison.

Now as Jesus Christ is to execute judgment, and as the judgment or punishment of death cannot be executed upon a dead man, and as Peter says they are reserved unto judgment to be punished, it follows that all must be made alive, as Paul says, "For we must all appear before the judgment seat of Christ, that *every one* may receive the things done in the body according to that he hath done, whether it be *good or bad*." And "we are sure that the judgment of God is according to truth against them which commit such things; and thinkest thou this, oh man, that judgest them which do such things, and doest the same, *that thou shalt escape the judgment of God?*" "Who will render to every man according to his deeds."

H. PRATT.

MUSIC AS A MEDICINE.—Eugene de Mirecourt, in his lively little biography of Felicien David, the composer, tells that when in the East, David cured a man, sick with the fever, by his piano-forte performances. The sick man at the sound of the instrument felt his fever leave him, and when it threatened to renew its attacks, David would chase it away by a few preludes. In a week the man was well. This was not unlike the genuine original David playing before Saul.

This fact is worth receiving the attention of the faculty. To treat people by music would be an excellent method of introducing harmony into the conflicting medical systems.

☞ Clothes and company do oftentimes tell tales in a mute, but significant language.

For the Crisis.

Where Your Treasure is there Will Your Heart be also.

Why should we love earth's glittering toys,
Which scarce a moment stay,
While pure and everduring joys
Invite our souls away?

Why should we love to linger where
Sin's withering blight is seen,
And where the friends that we've held dear,
Death's victims long have been?

Where tears of sorrow oft do flow,
And cares our bosoms fill;
Where all our joys are mixed with woe,
And all our good with ill?

I thirst for that immortal life,
Where death can never come,
Beyond the reach of care and strife—
There is the christian's home;

A home prepared by Him, who died
A ruined world to save;
By Him who once was crucified,
And triumphed o'er the grave.

E. M. F.

West Killingly, Ct.

Correspondence.

From Sr. A. Mussey.

BRO. GRANT:—While remembering past blessings from the Lord, I will communicate some of my thoughts to the saints scattered abroad.

The blessed privilege I enjoyed at the Westford meeting, with the dear saints, was not a misspent opportunity; and although many weeks have passed since, I often think of scenes enacted there. My mind wanders back to the sacred spot, but oh how changed! That beautiful grove, that then resounded with the praises of God, is now desolate; those beautiful green boughs have faded, and its leaves lie beneath the November snows. I think of the stand where the saints of the Lord poured forth the truth, —but all is drear there now; not one of them to tell the lone traveler of a dying, living, coming, Savior. But where are they now? I know not, but doubtless they are blowing the gospel trump, east, west, north and south. God crown their labors with success. I see the empty platform, that was filled with anxious listeners to catch the sound of salvation through Jesus. I look for the white spread tents beneath the green boughs; but all are gone; no gathering for prayer, no songs of Zion to be heard, no voice in supplication ascending to God's throne, all is hushed and still. I look for the smiling countenances of dear brethren and sisters who so pleasantly greeted me there, and many for the first time, but they are scattered, never all to meet again till the last trump shall sound. God grant that we may then all meet, never to part again. I praise God while I write, for the privilege of attending the Westford campmeeting, and for the many happy associations formed there; and should time continue another year, I hope many of us may meet there again to worship the God we love, and sing together—

"We have passed the coast of Babylon
And the Medo Persian light,
And we've left the coast of Grecia far behind;
We've been sailing down the Roman shore for eighteen hundred years,
And the chart declares the port we soon shall find."

Yes, we believe it; and we can sing what we believe. Our Chart tells us of a glorious day in the future; it also points us to the landmarks we are to pass prior to the coming of that day, by which we may know when we near our destined haven, when we can lift up our heads, knowing our redemption draweth nigh. So then—

"We'll watch and we'll pray,
As our vessel bears away,
And we ne'er will be disheartened any more."

No! we will face the storm, and buffet the winds and waves a little longer,—Jesus is at the helm, and he will safely guide the old ship Zion, with all her precious cargo, safely into the harbor of eternal rest. Then our song shall be—

"Home at last! home at last!"

Suffer a word of exhortation. We have each our work to do in the church of Christ, and happy shall we be if we do the little he requires at our hands. We have soon to give an account of our stewardship. It it is a dark and perilous time in which we live, iniquity abounds and the love of many is waxing cold; let us, then, gird on the whole armor, and fight the good fight of faith—tell the world of a coming Savior and a coming Judgment, whether they will hear or forbear, that our skirts may be clear.

With joy I look forward to the resurrection morn, when the sleeping saints will awake to everlasting life, and the scattered Israel shall be gathered. Yours in hope of immortality when Jesus comes.

Lake Village, N. H.

HEAR AND MEDITATE.—Philip Henry notes in his diary the saying of a pious hearer of his own which deeply affected him: "I find it easier," said the good man, "to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should when I come home."

☞ Sincerity is the very queen of virtues; she holds the throne and will be sure to keep it. Yes, the very sight of it in the soul makes a man sit cheerful and thankful—Noah-like, in the midst of all tempests and storms.

☞ Grace is given to trade with; it is given to lay out, not lay up.

Selections.

The Bible and Spirit of the Age.

There is much *in the spirit of the age* that creates an imperative demand for the study, and the all-pervading influence of the Bible.

"In an age," says Lacon, "remarkable for good reasoning, and bad conduct; for sound rules and corrupt manners; when virtue fills our heads and vice our hearts; —in an age when modesty herself is more afraid of detection than delinquency; when independence of principle consists in having no principle on which to depend; and free thinking not in thinking freely, but in being free from thinking; in an age when patriots will hold any thing but their tongues, and keep any thing but their word, and love nothing particularly but their characters; to attempt to improve a people in such an age, must be difficult: to instruct them dangerous: and he stands in no chance to mend who cannot at the same time amuse them."

Our age is like so many of our children —too wise for its years. It has grown wiser than its teachers. It is *heady* and *high-minded*—has sail enough and breeze enough, but lacks ballast.—*Rev. H. Reed.*

The Final Conflict.

"Fight the good fight of faith."—PAUL.

John, the "beloved disciple," while on the lonely isle of Patmos, was favored by the Lord with a view of the warfare of the christian army from the time when he lived until the accomplishment of Zion's warfare. He watches the hostile forces on the battle-field, until "the adversaries of the Lord" are "broken in pieces." He traces the contending armies, with their ever varying success, until the end. He beholds the church bold as a lion, fearing nothing, then patiently enduring the severest persecution. Now corrupted by the honor of the world, then fleeing from the haunts of men, and seeking some mountainous retreat, beyond the reach of her relentless foe. Changes like these have been continually going on, and after a long lapse of years we approach the hour of final conflict. The armies are strong. See them gathering and thickening around. Their solid columns stretch across the plain. Reinforcements are coming in. The recruiting officers of the prince of darkness, the three gathering spirits, are performing their work. The black-bannered legions of the destroyer are pouring in by multitudes.

What will be the result of this gathering? Where is the army that shall withstand these assembled legions? Where is the phalanx that can stand unmoved and resist their tremendous charge?

Go with me to yon sweet tented valley. See yon blood-stained banner floating in the summer breeze. As we approach, all is fair and lovely. Hark! the soft music of the viol comes floating on the breeze. This is no martial music, but gentle as the syren's song. Enter those tents. The festal board is spread. What means this? The arms are laid aside. The sword, the shield, the helmet, the breast-plate, all are laid aside. Hilarity, mirth, gluttony, and drunkenness prevail. The arm that wielded the sword with power, trembles beneath the cup of earthly pleasure. The sentry are slumbering at their posts. The blinded watchman has thrown aside his trumpet, and come to join the thoughtless throng. What means all this? Awake! To arms! The foe is near! "O, no, they are our friends," say they; "all is peace." Tell them of their danger, tell of the exultation of their foes, they heed it not. Point them to the fearful black banner that floats o'er the assembling multitudes—they see it not. Alas! alas! Every faculty of body and mind has been deadened, blunted, and destroyed, by the fatal cup from which they have drunk.

Still a few, and only a few, have a knowledge of their true condition. They have spurned the draught of earthly bliss, even though proffered in a golden cup. They have dashed the goblet to the ground. They have watched. They have seen the danger, and for their faithful admonitions have been by their drunken fellow servants smitten again and again. They have done all that they can, in vain. They consult awhile, then take unto themselves the whole armor of God, gird themselves with the truth, and, grasping the blood-stained banner, retire from that ease-inviting encampment. They march across the plain, they climb the rugged hill-side, gain the summit of the lofty mountain, and there plant the standard, where it "cannot be hid." They form an encampment, and a few brave ones from far and near, clad in burnished armor, climb the rough ascent, and join that noble band. They intrench themselves, and plant their batteries. Day by day they annoy their foes beneath, and when night spreads its darkening shadows o'er them, they have learned not to sleep as do others. The sentry watch at their appointed posts.

Trumpet in hand, the watchman waits to give them notice of approaching danger. Yet they are not safe. Under cover of the night their crafty enemies have sought to take them by surprise; but in vain; they have been discomfited and driven back. At length the whole army is aroused. Dark masses of men in armor approach the mountain's base. O, what will be the fate of yon little band? They are brave, they are strong, they are fearless, "but what are they among so many?" Yet calm and confident they wait. The swift approaching crisis is at hand. The foe ascends, and comes like the gathering storm-cloud. Already the foremost is there. The cry of victory is raised. The black banner is floating proudly in the mountain breeze. Hark! that deafening shout! A reinforcement comes. Lo! heaven opens! The white robed cavalry of heaven appears! A mighty Conqueror, in blood-stained garments, leads the van. Many crowns proclaim his power and glory. On his crimson vesture is inscribed, KING OF KINGS AND LORD OF LORDS. His shout is the long expected sound of deliverance to the little band, and the death-knell to the invaders' hopes. Despair spreads its dark mantle o'er their guilty heads, and the invading throng falls like grass before the exterminating vengeance of the mighty Conqueror.

Reader, fill out the picture for yourself. Imagine, if you can, the joy of the ransomed—the woes of the lost—the horrors of that slumbering host that lay drunken in yonder shaded plain—and the soul-thrilling joy of those that unfurled the banner on the mountain top. Make the application for and to yourself. Where are you? [illegible] enemies of God? are intoxicated with the cup of earthly joy, and slumbering in the bowers of earthly pleasure? If so, I call on you to awake! Dash to the earth the cup of earthly pleasure. Gird on your neglected armor. Shake the slumber from thy soul. Climb the rocky heights, and join the friends of truth and righteousness, who wait for the Son of God from heaven; for to them that look for him he shall appear the second time without sin unto salvation.

H. L. H.

Be Forgiving.

Men are very apt to resent the mistreatments which they receive from their fellow-men. It is very hard for us to bear affronts and wrongs upon ourselves, without some outward expression of resentment. And if, when affronts and wrongs are heaped upon us, we are enabled, by some good habit, to restrain an outward expression of resentment, it is very hard for us to carry our inward thoughts in a christian way in respect to these things. When a man slanders you; when a man takes advantage of you; when a man treads you down, as it were, under his feet; when a man misrepresents your motives; when a man is, at every corner, your stumbling-block and your hindrance—then it is very hard for you to cherish toward him a gentle, forgiving spirit. How often do we get across each other's path in life! and when we do this, we see how hard the human heart is on the human heart. Powder does not go off so quick as the human heart; and it is not so powerful in its explosions, either.

Advice through the Keyhole.

There was once a young shoemaker, who became so much interested in idle tales that his shop was filled with loungers, talking and discussing and disputing about one thing and another from morning till night; and he found it often necessary to work till midnight to make up for the lost hours during the day.

One night after his shutters were closed, and he was busy on his bench, a boy passing along put his mouth to the keyhole and mischievously piped out, "Shoemaker, shoemaker, work by night, and run about all day." "Had a pistol been fired off at my ear," he said, "I could not have been more startled. I dropped my work, saying to myself, 'True, true, but you never shall have that to say of me again.' I never forgot it. To me it was as the voice of God, and it has been a word in season throughout my life. I learned from it not to leave till to-morrow the work of to-day, or to be idle when I ought to be working. From that time I turned over a new leaf.

Be Ye Patient.

Beside the toilsome way,
Lowly and sad, by fruits and flowers unblest,
Which my worn feet tread sadly, day by day,
Longing in vain for rest,

An angel softly walks,
With pale, sweet face, and eyes cast meekly down;
The while, from withered leaves and flowerless stalks,
She weaves my fitting crown.

A sweet and patient grace,
A look of firm endurance, true and tried,
Of suffering meekly borne, rests on her face,
So pure—so glorified.

And when my fainting heart
Desponds and murmurs at its adverse fate,
Then quietly the angel's bright lips part,
Murmuring softly—"Wait."

"Patience," she sweetly saith,
"The Father's mercies never come too late;
Gird thee with patient strength and trusting faith,
And firm endurance—wait!"

Angel! behold—I wait—
Wearing the thorny crown through all life's hours,
Wait till thy hand shall ope the eternal gate,
And change the thorns to flowers.

Our Children.

Our children are to fill our places in society—in church and state, and the manner in which they fill them depends upon the manner in which we educate them. If we train them up in the Sabbath-School, for God and his church, they will amply repay us for all our care; but if they are trained up for the world—in the streets—in the gambling and tippling saloon—in Sabbath-breaking, profanity, licentiousness, and intemperance—in idleness—in sin, they will dishonor our names, and repay us by-and-by with a vengeance!

How fearful our responsibility! When we consider that our son may make a talented, useful, and happy man, respected and beloved by all around him, or he may make a consummate villain, detested by the world as a nuisance and a curse, and that our daughter has a corresponding alternative before her—that in the history of both, in all probability, there is a *crisis*, or turning point, when it is uncertain which way they will preponderate—and that we necessarily play an important part in tipping the scale, we can but feel that this is a matter not to be trifled with, and that every means possible should be resorted to in order to secure the right drift, and save those so dear to us. As we would have them honorably act their part upon the stage of life, so let us sedulously aim to qualify them for it.—*Morning Star.*

The Loss of Early Purity of Character.

Over the beauty of the plum and the apricot, there grows a bloom and beauty more exquisite than the fruit itself;—a soft, delicate plush that overspreads its blushing cheek. Now if you strike your hand over that, and it is once gone, it is gone for ever; for it never grows but once. Take the flower that hangs in the morning, impearled with dew—arrayed as no queenly woman ever was arrayed with jewels. Once shake it, so that the beads roll off, and you may sprinkle water over it as carefully as you please, yet it can never be made again what it was when the dew fell silently upon it from heaven! On a frosty morning, you may see the panes of glass covered with landscapes—mountains, lakes, trees, blended in a beautiful, fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger, or by the warmth of your palm, all the delicate tracery will be obliterated! So there is in youth a [illegible] which, when [illegible] work, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effect cannot be eradicated; it can only be forgiven. It is a stain of blood that we can never make white, and which can be washed away only in the blood of Christ, that "cleanseth from all sin!"—*Beecher.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Too Bad, too Bad!!

Read the following, and we think you will say our heading is very moderate:

"Dr Coles says that the American church consume five million dollars' worth of tobacco annually. Now the church go against tobacco, write against and preach against it; and after all the opposition to its use in the church, it is still used there as much, and more in proportion to the number of people, as it is outside the church."

This vast amount would keep ten thousand preachers in the vineyard of the Lord, allowing them five hundred dollars a year, or scatter eight billion (8,000,000,000) pages of Bro. Hastings' tracts, which would be eight pages to every inhabitant on the globe.

When we consider the amount of fretfulness, nervousness, despondency, dyspepsia, evil imaginations, mental weakness, thirst for strong drink, saying nothing about the insanity and delirium tremens that are caused by the use of the *poisonous* weed, tobacco, we feel justified in saying, it is "TOO BAD!!" Come, brother, *leave it off.*—ED.

For the Crisis.

Diet.—The Ministry.

"To the law and the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

In my late communication, Nov. 9th, I stated that the divinely appointed diet of Israel, the chosen people, the actual diet of patriarchs, prophets and apostles—the diet of holy men in their most devout and public approaches to God, in his ancient sanctuary—the Passover kept by our Lord and Savior, Jesus the Messiah, included *flesh*. It was "salted with salt; and consequently the sanctity that is usually based on abstinence from such authorized, heaven-appointed food, is altogether assumed. Nay, it is assumed against all such divine authority, given above, to the contrary. Therefore, all argument as to the efficiency of the ministry of Christ, that is supposed to be derived from the rejection of such food, should be abandoned by all who believe the gospel or reverence the blessed God.

From the note added by the editor, I need room for a brief explanation. It is agreeable to me to make the explanation, and as easy as it is agreeable. My belief is that *temperance* is one of the christian graces, while *intemperance* should be classed among the "*Furies*." Nay, it is the chief of a most terrible gang of Furies. On this admission some would ground their argument that total abstinence from animal food alone *is* temperance; or the only alternative between it and ministerial debasement into intemperance.

Note. This argument traced fairly one step further back, would take away the very appetites in question—the means of their *temperate* exercise. And thus this reasoning, when traced to its primary elements, reflects directly on the Creator. It arraigns the actual arrangements that God made in creating man, and the world, in which his faculties are to be developed, and made to answer the blessed ends contemplated in their creation. Thus this argument, in principle, sets itself above all that is called God, or that is worshiped, as the actual *Creator* of the existing world, with its adaptations to exercise man's God-given faculties. Total abstinence from, or the absence of, all means of indulgence may make the grace of *temperance* impossible.

Temperance consists in the reasonable, voluntary and righteous use of authorized good things. The word is defined "moderation," not absence. It is, as to food and drink, the opposite of *excess*, or of gluttony and drunkenness. But I forbear. "We must needs go out of the world," (as God's world) and away from ourselves (as God's creatures) to reach, in the present dispensation, the enthusiast's ideal of temperance. The laws of God, and the lives of all the most godly of men, of patriarchs and prophets, agree to exemplify the principle and practice of temperance in this present world. It is Romanism or fanaticism for christian teachers to ignore them.

But the precise point demanding further explanation relates to wine. My Scriptural quotations and notes were very brief. They were in response to unscriptural views that had preceded them. But mine quoted from holy Scripture were guarded [illegible] regard to others' weak[illegible] misapprehension, in [illegible]. The apostle gives the [illegible] principle of abstinence [illegible] When wine is allowed, [illegible] for health—often infirmities, and was to be taken by Timothy to impart *strength for ministerial labor.*—1 Tim. 5: 23. But as it and its use has been generally perverted, the apostolic rule for abstinence applies to me and all in such case. "It is good neither to eat *flesh* nor to drink wine, . . . whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14. The "good minister of Jesus Christ *nourished up* in the words of faith," will adhere to apostolic rules, and "refuse profane and old wives' *fables*," (that ignore them, 1 Tim. 4: 1–7) from whomsoever they come.

J. B. C.

Useful Medical Hints.

If a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy, more efficient and applicable in a large number of cases than any half-dozen medicines we can now think of, is a teaspoonful of common salt and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed up instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach; and lest there be any remnant of poison, however small, let the white of an egg, or a teacupful of strong coffee, be swallowed as soon as the stomach is quiet; because these very common articles nullify a larger number of virulent poisons than any medicines in the shops. In cases of scalding or burning the body, immersing the part in cold water gives entire relief, as instantaneously as the lightning. Meanwhile, get some common dry flour, and apply it an inch or two thick on the injured part, the moment it emerges from the water, and keep sprinkling on the flour through anything like a pepper-box cover, so as to put it on evenly. Do nothing else; drink nothing but water; eat nothing until improvement commences, except some dry bread softened in very weak tea of some kind. Cures of frightful burnings have been performed in this way, as wonderful as they are painless. We once saved the life of an infant which had been inadvertently drugged with laudanum, and which was fast sinking into the sleep which has no waking, by giving it strong coffee, cleared with the white of an egg, a teaspoonful every five minutes, until it ceased to seem drowsy.—*American Medical Journal.*

Suicidal Women.

Unwise above many is the man who considers every hour lost which is not spent in reading, writing, or in study; and not more rational is she who thinks every moment of her time lost which does not find her sewing.

We once heard a great man advise that a book of some kind be carried in the pockets to be used in any unoccupied moments. Such was his practice. He died early and fatuitous.

There are women who, after a hard day's work, will sit and sew by candle or gas-light until their eyes are almost blinded, or until certain pains about the shoulders come on, which are almost insupportable, and are only driven to bed by a physical incapacity to work any longer. The sleep of the overworked, like that of those who who do not work at all, is unsatisfying and unrefreshing, and languor, an inevitable result, both dying prematurely.

Let no one work in pain or weariness. When a man is tired he ought to lie down until he is fully rested, when, with renovated strength, the work will be better done, done the sooner, done with a self-sustaining alacrity.

The time taken from seven or eight hours' sleep out of each twenty-four is time not gained, but time more than lost; we can cheat ourselves, we cannot cheat nature. A certain amount of food is necessary to a healthful body, and if less than that amount be furnished, decay commences the same hour. It is the same with sleep, and any one who persists in allowing himself less than nature requires, will only hasten his arrival at the mad house or the grave.—*Hall's Journal of Health.*

FLOWERS IN WINDOWS.—The window-sill decorated with flowers, wherever it is seen, may be accepted as a proof that in that home some degree of happiness is known—however lowly may be the position of the inmates. There are few surer tests of a happy home within than the flower-decorated window and a neatly kept garden; and there is no occupation for the leisure hours more calculated to keep it so, or to soothe the mind. To those blessed with children, how delightful it is to bend their young minds to a pursuit so full of instruction, combined with the advantages of industry! and in children carefulness about their plants will lead to the same feelings respecting other matters.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

A Prayer Meeting Song.

We have gathered here a little band,
To pray and praise and sing;
And oh, may each wi h contrite heart
His offering hither bring!

Let naught disturb this sacred hour,
Which, Lord, we give to thee,
As now with true and fervent hearts,
We humbly bend the knee.

Like gentle dews from watchful skies,
Let now thy Spirit fall,
As one by one, we gather here,
Upon thy Name to call.

A band of friends and brethren dear;
May each his part fulfill,
And oh, when time shall be no more,
May we be brethren still!

When Christ shall come, and earth shall bloom
In all her glory bright,
O! may we meet in that fair land,
As we have met to-night

E. S. M.

Yarmouth, Me.

For the Crisis.

Twilight Musings.

Peace! yes, it comes. How? who can say? Sometimes like a mighty river, but oftener quietly, gently; but oh! how soothingly! let those and those only answer, whose hearts have been so filled that all else have been pressed out. I have somewhere seen the comparison "like pouring oil upon a mighty raging water"—instantly all is changed to peaceful tranquility. Even so the human heart, filled almost to bursting with those passions which either exalt or degrade, and oftentimes the opposites contending at the same time for the ascendency, producing a greater tumult than the din and crash of war. But let peace take possession, and how soon all is changed.

I oft imagine it an angel, and as my thoughts leave self and commune with her, I see everything in *her* which is calm, beautiful, and pure. First, I hear the gentle rustling of her approach like the spring breezes nestling among the freshly robed sentinels, whose arms had been bared to grapple with Boreas' fierce rudeness. Soon I feel her presence nearer. Yes! in my own agitated heart, so lovingly entreating to be enthroned as empress there. She gives me assurance of her presence in the most trying hour; of support when others bend or break beneath their weight; and lastly, she shows her credentials from that court where all is sinless purity.

As I hesitate, other angels appear, called Charity and Pity. They too are beautiful; and as they twine their arms in tender sympathy around their sister, they lay pearls in her eyes which sparkle with other than earthly light.

If I receive her, is my heart sufficiently purified to retain her? When discord, envy, hatred, and a host of her enemies knock for entrance, shall I prove a loyal subject? Shall I, in battling with life's storms, be ever ready to bow submissively at her feet?

Now another comes! her I recognise at once—bright-eyed and strong! who has ever been a faithful one from my infancy, never failing to make the cloud of the present but as a brightener of the future.

Away! fear and doubt. So long as thou, Hope, my dearest and best, cheer and buoy me, why need my heart be faint? And as I kneel to receive the chaplet, with which Peace crowns her children, a new life seems given me. Methinks I see my "Father" placing heaven-tuned harps in the hands of other angels, as He sends them earthward to mingle their melody with Peace, Charity, Pity, and Hope.

Heaven-favored and earth-favoring, what joy will be thine when thou art permitted to gather all thy children home; when thou and they meet before Him whose first advent was proclaimed by thee—oh Peace!

M. L.

☞ Idleness is the hot-bed of temptation, the cradle of disease, the master of time, the canker-worm of felicity. To him that has no employment, life in a little while will lose its novelty; and when novelty is laid in the grave, the funeral of comfort will soon follow.

For the Crisis.

"The Kingdom of God."

To a certain class denominated "little flock" is the kingdom of God to be given; and it shall be our object at this time to speak of this "little flock" as *the* church of the living God, to whom the good time coming (and *is near*) affords much that is of a consoling character.

They who would defer (if possible) the coming in of this glorious and good time, to them would I address myself: Ye, who are of the class who cry peace and safety; ye, who say "my Lord delayeth his coming;" ye, who for fear of the frowns of your fellow mortals hold your peace on this glorious subject; ye, who, convinced beyond doubt, *know* the truth of this subject; ye, who, in a word, *know* your Lord's will and do it not—beware! beware!! beware!!! lest ye be found among them who are denominated "the unrighteous" who "shall *not* inherit the kingdom of God." There is a large and growing class who hold the truth on this and other subjects in unrighteousness; and to them let not the warning voice of inspiration be treated as of no consequence; for the Judge standeth at the door. Soon, very soon probably you will hear an alarm sounded in "my holy mountain" that will shake your rotten bones so you will feel, if you never did before, that "it is a fearful thing to fall into the hands of the living God." Let not the world with all its enticements keep you where you are, for the signal events now transpiring, are indicative of joy to the believer who is washed and sanctified, being justified in the name of the Lord Jesus and by the Spirit of our God. But these events are indicative of darkness and death to those who fear not God nor obey the gospel of our Lord; these are to be punished with a punishment ending in their destruction.

Little flock, fear not, for it is your Father's *good* pleasure to give *you* the kingdom. Think of it, pray that it may come, and that right speedily; for in whatever light we may view the "distress of nations, with perplexity," we can but see that the hand of Him who controls the destinies of the "kings of the earth and their armies" is made manifest,—"the Judge of all the earth will do right," and "he maketh the wrath of man to praise him." "My word shall judge you in the last day," and to the law and to the testimony alone are we directed if we desire to know whereof we affirm in these matters.

God, that cannot lie, has promised a kingdom. The promise of a kingdom implies a king. Who is to be the king? The Spirit said through David, "Yet have I set my King upon my holy hill of Zion" and "thou art my Son." Who is the Son? "The Lord God shall give unto him the throne of his father David." This throne was occupied by "divine right" for forty years in Mount Zion and Hebron, by David, the lord of Jesus; this throne is to become "the throne of my holiness;" on it Jesus Messiah is to reign, this reign will be one during which justice and judgment shall obtain; and the king's dominion is to be "under the whole heavens;" its duration will be for a thousand years and beyond. You who have little or no regard for these important and momentous truths, look ye well to your chart, see to it that your mind is stayed on God, and your confidence in the "word of truth" unshaken, for by the belief of the truth and obedience thereto are we to be saved.

The kingdom of God is *not* some undefined and speculative matter about which we may talk of possibilities and probabilities, as to who shall succeed King Jesus; no, we are not to live when this takes place and talk of who shall administer the affairs of state when he passes away. Jesus has been raised by the power of an endless life; his kingdom shall endure throughout *all ages!* Now, the petty tyrants of earth are ever on the quake lest a stronger than they shall take from them their name and fame. Ah! how transitory is all that *is*. Should we not desire a king to reign in righteousness, and he with his saints to execute judgment through all the earth? Even so, saith the "saved of the Lord," "let thy kingdom come."

Some, and not a few, may say, "Oh, yes, all this is very true; but, are we not led to believe that the kingdom of God was established on the day of Pentecost?" Others will say, "Oh, yes, this *may* be very true; but I believe that the kingdom of God was established when Jesus was upon earth; for do not the Scriptures plainly say 'the kingdom of God is within you?'" Yes, truly it says so; but will the same parties admit for one moment (unless they be mystics who pervert the truth into apparent folly), that this passage is to be isolated and set in opposition to the many plain declarations, such as Paul's charge to Timothy (chap. 4:1). There Paul states in *plain* language that when Jesus comes "the second time unto salvation" he is to "judge the quick and dead *at* his appearing and kingdom."

Again, Jesus has gone into a far country to receive for himself and associates a kingdom, and to return; at which return he *then* fulfills the prediction of the Spirit by Isaiah and all the holy prophets since the world began. In relation to the text—"the kingdom of God is within you," much might be said. The margin of our Bible says, "among you," and I have good authority for stating that the rendering should be "the King is among you;" this the people did not know or they would not have crucified him who is both Lord and Christ. The blindness in part which happened to Israel still remains, and it remains yet to be an accomplished fact, that, while they by cruel hands put to an ignominious death God's well beloved Son, he is coming to be admired of his saints and destroy those who corrupt the earth. These are not cunningly devised fables, they are the voice of God speaking in prophecy. For this kingdom, prophets lived and died; they were sawn asunder, and were put to horrible deaths by every means the corrupters of earth could invent; and they suffered *all* that they might obtain "a better resurrection," even unto eternal life. Apostles suffered martyrdom for the same end, and the Son of God suffered the agonizing death of the cross that he might obtain the joy set before him in the promises of the eternal Spirit. He as our sample is a worthy one, and though we may not suffer the rack, the cross, the boiling cauldron, or banishment to far off and desolate islands; yet there are many things to prove our sincerity to the *despised* Nazarene and his doctrines.

Who that is at all conversant with the religious mind, as it is manifested in those whose faith takes not hold of these glorious truths, can for a moment allow that there is not persecution for those who avow them? It is *too* apparent to need comment. As it was in the days of Jesus and his disciples, so is it now; and though you may not suffer in like manner as they did; yet when they shall turn you out of their synagogues, and shall speak all manner of evil (falsely, let it be) for Christ's sake, rejoice, for your reward in the heavens is great; for in like manner persecuted they the prophets. Well, there is a time coming when these things will get their reward; the God of justice will not allow his elect to go unrewarded nor the wicked unpunished. Faith, abiding faith, is expected of us. We are called as saints to inherit glory, and honor, and incorruptibility. We have before us in the Scriptures of truth, incentives *quite* sufficient for its exercise: yet how prone is the unenlightened man of the flesh to try his best to give these things but a passing glance, and think *that* all sufficient. We have not so learned Christ and his gospel. The good news of inheriting a kingdom is made plain to our minds; it is not left to blind reason, but commends itself to our enlightened understanding *for the* obedience of *the* faith.

How little is ever said in these days of fables, about the kingdom *to be under* the whole heaven; on the other hand how very great deal there is said about *a* kingdom *above* the heavens; well, as the Scriptures do not warrant the belief of such a doctrine of *the* kingdom into which those who teach such things usher *at* death the immortal (supposed to be) ghosts of departed brethren and friends, we have no call for the exercise of faith in such things. Faith comes by hearing, and hearing by the word of God; then blame us not, ye who hope such things, for be assured, they are on your part but the creation of fancy, unfounded, and without existence. We speak that we know, and await the decision of "that day" when truth *will* triumph, and error, wounded, writhe in "pain, and die amid its worshipers." For this day let all unite to pray; for God desires we should; and the kingdom *will* come, and God's will be done on earth as it is now done in heaven.

G. W. Y.

New York.

Rev. Robert Hall.—It is said that Rev. Robert Hall, in the earlier part of his ministry, was easily irritated; but if he lost his temper he was deeply humbled, and would often acknowledge himself to blame. On one of these occasions, when a discussion had become warm, he suddenly closed the debate, quitted his seat, and retiring to a remote part of the room, was overheard, by a lady who was just entering, to ejaculate, with deep feeling, "Lamb of God, Lamb of God, calm my perturbed spirit!"—*Ex.*

☞ No action, no service goes current in heaven, but that which is sealed up with integrity of heart. God will not be put off with the shell when we give the devil the kernel.

☞ It is better sometimes to give up one's right, than to contend with a quarrelsome or covetous man.

"The Union Movement:"

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 3, 1858.

CHAPTER IX.

The following is a report of an interview between brethren, Baptist, Methodist, Presbyterian, Episcopalian, and Lutheran.—Brother Christian was not present.

Meth. Brethren, I have perfectly satisfied myself, several months ago, that we can never unite upon any of our old platforms, and that if we could, it would amount to nothing. I dislike the idea of changing. It may be pride, or some other weakness of human nature, but I cannot avoid it. I can but feel an aversion to changing. I am aware of the old adage: "Wise men sometimes change, but fools never." Still I can not induce myself to love the idea of changing. Therefore, I desire, now that I am about to make an important change, to make *thorough work* of it, so that I can never be called upon, in reason, to make another change.

Pres. Brother M., you have spoken my mind precisely. It is disagreeable enough to me to think of changing once; but the thought has continually forced itself upon me, that if I yield to one change, the same, or a similar reason might soon be urged for another, and it would be said of me that I was *carried about by every wind of doctrine.*

Bap. The matters you refer to, constitute my main reason for taking the step I now have in contemplation. In a private conversation I had with brother C., I asked him if he was not willing to make some compromise for the sake of union. In reply, he asked me how he could, seeing that he had no doctrine but the *Scriptures*—the doctrine of Christ itself. He said his aim was to preach precisely what the apostles preached—no more and no less. He said he could not add anything to it or take anything from it. He then asked me what compromise he could make—how he could believe anything more or anything less, or change anything that he did believe. I confess that I could not tell how he could change. This puzzled me, for I had supposed that, of course, he would have to make a great change to become orthodox, and now I could not tell him wherein he could change, without doing what was manifestly wrong.

Lu. That was the first thing that perplexed me. I had supposed that brother C. was bigoted and exclusive, in admitting no one right but himself, and that he was under at least as many obligations to change as the rest of us. But when he asked me what change he should make, I confess I did not know what to say. When I thought of the name, "Christian," or "Disciple of Christ," by which he is called, I could not conscientiously ask him to give it up for any of our party names. When I considered the baptism which he practices, I found that we and all our books admit it valid, and I could not seriously ask him to abandon it and practice our *disputed and doubtful form of baptism.* The Bible which he takes for his only creed, I had to confess, was better than any of our creeds, and I could not have the face to ask him to accept any other in the place of it.

Ep. I can not still see how you expect to avoid changes hereafter. Luther was a *reformer*, but others have found, or thought they found, it necessary to reform beyond his reformation. The same is true of Wesley. Many have thought it needful to go beyond him. Why may not some one advance again and start another reformation in advance of us?

Meth. This can not be done. We are now to go back to the original ground—the pure apostolic foundation, and take our stand upon it, and it alone, under Christ the true Head of the Church. We will recognize no authority but His, and no system but the one he has given. We will receive him in all his fullness, receive all he has enjoined upon us, and endeavor to do all he commands. If we prove true to this, there will be no getting in advance of us. If we are not true to our profession, we deserve that better men should go in advance of us. It appears to me now, just as easy to take our stand upon ground that can not be assailed successfully, as upon some objectionable position, where we shall everlastingly be annoyed. Let us then, while we are attempting to unite, walk up and take our stand upon the highest, holiest and most consecrated platform known to man. Let us ascend beyond the reach of sectarianism; beyond all the doctrines and commandments of man, and take our stand upon the rock of God, upon the loftiest summit to which mortals in the flesh can attain, and then be true to our elevated position, and if we do not find our way to heaven, none from this world will ever reach that blessed abode.

Bap. Brethren, in the place of our being required to change again, I see now that we never can change, unless we apostatize. When we advance as far as possible, we can make no change, unless we turn back to the flesh-pots of sectarianism. When we rise to the highest pinnacle, if we make any change in our position, we must *descend.* None can get above the *highest.* If we unite as now contemplated, our Leader, the King of kings and Lord of lords, is the highest and most exalted of all leaders. His authority is above all authority. His doctrine is transcendently above all doctrine. His love is superior to all love. His mighty name is above every name. To be able to claim him as *ours* and to be *his* forever, is the highest and grandest of all hope and all anticipation.

Meth. I once thought that *immersion* would be a barrier in my way, but I now see that it will not. We have all admitted immersion to be valid baptism all the time, and the same admission is made in all our books. We who have practiced sprinkling, have witnessed the trouble in persuading even our own members to believe in it. Indeed, many of them we never could satisfy, and they are constantly leaving and going to the Baptists for no other reason, only that they never could believe in sprinkling. Beside, I have always had some doubts in my own mind about it.

Pres. Brother M., you have spoken my experience almost as well as I can do it myself. I saw the members of all denominations who sprinkle, going to immersionists and being immersed, but none coming from immersionists to us to be sprinkled. I could not see the reason of this. Beside, I have had abundance of trouble that but few know anything about, in my pastoral visits, to pacify the consciences of private members. Not only so, but I found that if sprinkling is to be kept up, I must constantly be kept debating it both in the pulpit and the private circle. I found too, that much of my debating did no good, all of which was discouraging to me. I concluded that I would look back through the history of sprinkling, and as far back as I could find any account of it, I found that it had always been in dispute, and that I could not hope for anything better in the future, if the practice is continued. I, therefore, have concluded, that there is no reason for continuing a practice that has always been in doubt, involving all in doubts and uncertainty, when I could practice that about which there is no doubt and uncertainty, and thus satisfy the consciences of all who submit to it.

Ep. What shall we say of all our old brethren? Are we to consider them all unbaptized? This looks a little uncharitable.

Bap. They are just as safe as they were before. Your doing what you can see clearly to be your duty, makes their condition no worse. You are only placed in a situation where you can see them more clearly. But, if we who preach do our duty, it will not be long till we shall see the private members doing right. Thousands of them will feel greatly relieved to know that you no longer contend for sprinkling, for they have always been in doubts about it.

Now, brethren, I believe it is the will of God that we should be united, and it is the will of the private members of our respective congregations. I think, also, it is our own will. Shall this great work be brought about?

Meth. It is my intention most solemnly to go into it.

Pres. I think there can be no dispute but we have found what the private members of our churches demanded: "The Scriptural basis of Christian Union;" but I do not know how they will like to take the steps necessary to enter upon this basis. I am determined upon doing my own duty, and leaving the event with God.

Ep. I feel very much in the spirit of union, and am well satisfied with the whole premises, as far as I can see, but I should like to hold one more meeting with Mr. C. present, and hear how he will dispose of certain matters.

Bap. I am perfectly willing to have one more meeting with Mr. C. present. But, still that is of no importance. We are not to unite upon his views, his doctrine or his opinion, but upon the Bible—and I know that is right whether we ever meet with brother C. or not.

Meth. That is my understanding of it. We unite upon the Bible, under Christ, and pledge ourselves, that to the utmost of our ability, we will serve the Lord the remainder of our life.

Adjourned to this night one week.

☞ Experience is the most eloquent of preachers, but she never has a large congregation.

☞ Christians, the highway to comfort is to mind comfort less and duty more.

The True State of Protestantism.

(Concluded.)

We have spoken at full length, in former numbers, of the peculiar nature of modern Infidelity; we have called it by a new name—Anthropotheism. Anthropotheism is the Infidelity of the present day. It is the finished and ripened fruit of ordinary man-worship. Man-worship is the setting up of the spirit of man as a divine thing. It is, in its elements, a very ancient heresy. First came simple idolatry, which means the worshiping of great men after their death, when their souls were supposed to be numbered with the gods. This was the simplest form of Infidelity; for it selected only a few men out of millions; and it waited for their death, when their faults and weaknesses were no longer visible. But modern Christendom despised such timid Atheism, such half-measures of insanity. It was reserved for Christendom—named after Christ—to carry impiety to its utmost bounds, to work out a system of finished blasphemy. It was no longer a great man alone that was a god, nor a good man, but every man. Cicero, indeed, represents Scipio as telling his adopted grandson, that his spirit was a god, in fact that men were gods. But it was by Christian philosophers that this blasphemy was carried to its height; and Germany has taken the lead, as it has done in every other absurdity—and, worst of all, *Protestant* Germany. The fashionable doctrine is, now, the Divinity of Man; every man is a god,—a god, not by union with the God-man, Christ Jesus, which is the only resemblance between God and man—but a god intrinsically of himself, denying with scorn all dependent deity. "Jesus Christ," says Emerson, "has a right to be admired as a good man, but he has no right to dictate to me, or command me." Such is "man-worship." All men are equally gods; the King of Glory himself is nothing more than a "good man," who ought to be imitated, but who must not presume to command! *This horrible* impiety, this vulgar impudence, this setting every paltry scribbler on a level with the Son of God, would be of little consequence, were it confined to a few men like Emerson; but it is almost universal. Protestant Germany is full of it; and it is secretly undermining all Protestant England. It is spreading in our Universities, and infecting our clergy; and what is more particularly remarkable is this,—it is more to be found among Protestants than Romanists; so that Protestantism is as ready for Antichrist as Popery, and will assuredly fall under the same condemnation.

The finished and ripened fruit of this "Man-worship" is Anthropotheism. The writer has invented this name as expressing more than "Man-worship." It is not making gods of a few men, like ancient idolatry, nor making every man a god, like modern infidelity, but it is admitting that every man is a god; and then choosing out one leading man, as god paramount, and worshiping him as the representative of the human mind; turning the whole earth into an Olympus, and making one great man the Jupiter. The ancient Greeks were satisfied with their own Olympus, and with a few ideal gods, elevated above men by distance and invisibility. But modern Christendom, more daring than Heathenism, is rushing on into indiscriminate Polytheism; it is setting up the vilest of idolatries, taking every man as he is, with all his vices, sensualities, and littleness: with his feeble body, his grovelling mind, his coarseness and his rags, and elevating him into a god, when, perhaps, he has scarcely the form of a man! The lowest savages have not been guilty of such gross Idolatry, as the philosophers of Christendom. Even the savage idealizes his gods, and removes them from the eye before he canonizes them. He hides their deformities under the veil of distance. But the philosophers of Christendom have taken the raw material itself, and converted it into an idol. They take man as he is, raw and coarse from the world; they take him in the mass, without the alteration of a feature, and tell him he is a god; they tell him to worship himself, and to bow before his own intrinsic deity. After 1,800 years of Christianity, the world has reached a point of degradation lower than the lowest abyss of ancient heathenism. Every man is taught to be an idolator, and the god whom he is to worship is himself.

It is to avenge such impieties as these, that the True God will raise up, by and bye, the Last Delusion. "And for this cause God shall send them strong delusions, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ch. 2.) We have chosen our god, and we shall have him to our hearts' content. Since man worships himself, he shall see his own image [illegible] and magnified in the [illegible] of the Man of Sin, that he may fall down before it, and perish in the act. All that is now wanting is the Man. For some years past, a phrase has been adopted, which discloses, unconsciously, the exact moral condition of Christendom. The phrase is, "The Coming Man!" What "Coming Man?" The man who is to set everything right, and to make everybody happy; in fact, the man who is to do what God has left undone! God has, long ago, promised to send his own Son, with all the glories of eternity, to renew the earth, and to restore creation. Christendom has despised this promise; and Christian ministers themselves have scorned and suppressed it. Scarce a congregation or a minister can be found to endure even the mention of the greatest of all imaginable blessings. In this state of corruption, this rejection of Christ by Christianity itself, the "Coming Man" will find the world. Bound hand and foot with the chain of its own sins; refusing the Liberator from heaven, and accepting the Liberator from hell. There is something worthy of the deepest reflection in this expectation of the "Coming Man." It shows us that with all its boasting, the world is dissatisfied with its own progress. It shows that the world is conscious of some innate weakness, some undefinable want, for which all its vain philosophy is unable to provide. It shows, above all, the world's enmity to God. It looks for a "Coming Man," but it abhors a "Coming God." It therefore shall have both. First it shall make trial of its own delusions, and endure under the "Coming Man" a time of trouble, such as never was since there was a nation, even to that same time! And then it shall be prepared at last to receive the "Coming God."

The character and the operations of the "Coming Man" are now to be more immediately considered. He is described by St. Paul, under the less flattering title of the Man of Sin. The Man whom we expect in place of the Son of God, is called in Scripture by the more appropriate name of "the Son of Perdition." "His coming (we are told) is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." The "Coming Man," cries the world. The "Man of Sin," replies Scripture. The "Son of God," says the Scripture. "Give us the 'Son of Perdition,'" says the world. "Coming to make us happy," cries the world. "Coming with strong delusion, that all may be damned," replies the Word of God. And truth and falsehood echo back each other's words on the dreadful confines of the Last Catastrophe. The Coming Man will not profess to be a god, in the strict sense of the word; nor is it to be supposed for an instant, that in the present state of knowledge, the world will ever fall back into the idolatry of ancient times. The enemy adapts his machine to the temper of the age. He finds Christendom, at present, destitute of all Christianity; as far from God, as Sodom and Gomorrah—and only one degree more moral. He finds Christendom worshiping the human intellect as an independent deity; yet, at the same time, too knowing to mistake a man upon earth for a celestial being. The distinctive line is now clearly drawn between earth and heaven. Heaven has its own Deity, whose office and duty it is to send us rain and sunshine, and seed-time and harvest. But earth has also gods of its own, quite distinct from those of heaven; a thousand million gods altogether, for every man is a god. Their office and duty is to take care of themselves, and to confer what they call the "greatest happiness upon the greatest number;" to promote moral progress, to advance civilization, to spare one another at home, even the vilest murderers, and to kill unwarlike nations by the thousand, for the slightest provocation; in short, to make the world their hope, their home, their all-in-all. Satan, who must smile at these impotent godlings, is ready to take advantage of their wretched delusion. "These godlings," he says, "fancy themselves gods: they worship their own intellect and make the earth their heaven. Well, I will give them a leader; a man of the strongest intellect, the firmest will, the most iron determination, and the clearest foresight. Such a man will be the incarnation of Humanity. He will concentrate in one man, all the leading features of mankind. He will sum up in himself all the attributes of his race; and will become the central point and representative of the whole species. He shall give them all they want—conquest and glory, peace and prosperity, [illegible] [illegible] of art, [illegible] shall look to [illegible] to bring on that [illegible] which is their only [illegible] do," cries Satan, [illegible] man, my slave, I [illegible] [illegible]

world." And the Devil is right; for [illegible] upon the master passions of the s[illegible] and, finding men too advanced to worship him directly, he leads them on to Devil-[illegible]—

In carrying out this process, some art is required. As Christian men worship themselves, and as every man is a god, it would not be plausible to establish Anthropotheism at once; for one man has as much right to be worshiped as another. And, again, as Christendom still pretends to some regard for the True God, merely for the sake of decency, it would be difficult to get rid of Christianity altogether. One difficulty arises from the existence of a nominal Christianity. To overcome these two difficulties, it is necessary, first, to admit the existence of a Divine Being in heaven, and even of a Redeemer; but to neutralize this idea altogether, by confining their operations solely to things above, and detaching the affairs of earth altogether from those of heaven. "The heavens for God and the earth for men," is now the universal maxim of Christendom. Having thus got rid of one difficulty, it will not be hard to eliminate the other. It is true that every man is a god, but then, there are many! They must have a head; they must have some chief god to look up to—some centre of action. The little godlings must have one full-grown god. It is impossible for every man to look up to every other man, some of whom he has never seen, and some of whom are ten thousand miles off. Give us one fixed visible centre; some bright elevated point. There we will place ONE MAN, where all can see him; and he shall be the representative of the whole race. Let him have ability to direct mankind, to advance their happiness; to increase their enjoyments; and the grovelling sensualists of the age will ask no more. That one man shall be their GOD; he shall stand as the representative of all mankind, and they shall concentrate upon him the adoration which had, until then, been divided amongst millions. This will constitute the Last Apostasy—that worship of Antichrist foretold in Scripture—the idolatry of the spirit of man, compressed into the worship of a single individual. This we have called ANTHROPOTHEISM; it is man-worship in its most concentrated form, passing from the whole species to a single person, and held in conjunction with the acknowledgment of a Deity in heaven. It will proceed upon the principle of "heaven for heavenly beings, and the earth for earthly beings." "Heaven for God" ranged when the wo[illegible] plunging in mud, and earth for man."

"To this new idolatry, Christendom is fast approaching. It is nothing more than the "mystery of iniquity," spoken of by St. Paul, brought to its climax, and adapted to the requirements of the age. St. Paul tells us that the mystery of iniquity was already at work, even in his own day. It was in fact nothing more than the inborn propensity of nature working its way to the surface through all impediments. The propensity of human nature is to fly from the True God, because he is too remote to be seen, and too holy to be endured. But as man is far too weak to stand alone, he must have some deity to depend on. He therefore began by deifying dead men. Christianity overthrew this Pagan idolatry, and once more established the worship of the True God. Then, after a while, the old propensity crept in. God being a man, was something gained by Christianity. God became a man for the very purpose of meeting idolatry on its own ground, and that since men must have a MAN to worship, they might have a Divine Man. But still, the God-man was invisible and remote; he was too holy to be endured, and too great to be familiarized. The old propensity began again to struggle to the surface; the longing to escape from the holiness of God to something not much holier than ourselves. This propensity worked up slowly, and gradually until it had penetrated Christianity itself. It brought in the saints and the Virgin Mary, as co-partners with God; it then assumed the form of Romanism. But, after a time, the world became too enlightened for Romanism; and what was Satan to do? What were men to do? Christianity was too pure, and Romanism was too gross. Here was a difficulty. Were poor, unoffending Protestants to be robbed of their comforts—to live without their idols, and to be left with nothing but Christianity? Were Papists to keep all the blessing of idolatry to themselves? "No," said the Protestant philosophers, "we will find you as proper a set of gods as ever were seen. Human nature is divine: every man is a god; worship yourselves." And now there is little else to be found throughout the world but man-worship—the idolatry of Popish saints, on the one hand, and the idolatry of the human mind, on the other. These two impure streams will meet by and bye, assume the form of Antichristianism, when united, and flow down together into the bottomless pit.

Let us say no more of Popish idolatry. We have an idolatry invented by Protestants, promoted by Protestants, disseminated by Protestants, and more degraded than [illegible] Only give Protestantism [illegible] time, and it will outstrip [illegible] Rome [illegible] iniquity [illegible] Christian [illegible] golden age [illegible]

For the Crisis.

Disappointments.

Disappointments in this world are common to all. No man, however clear his conception, however strong his apprehension, however shrewd in calculation, however upright in his course, or far-sighted he may be, or devoted to his Creator, but what meets with more or less disappointments in this life. This needs no confirmation. The saints, however, have much the advantage of the wicked man. They have divine care and aid, and in addition a precious promise, "all things work together for good to them that love God."

I did not take this heading to give a general view of the subject, but merely to refer to some things that are immediately connected with the cause of truth West.

There has been a general expectation in different parts of the country that Illinois, with its rich soil, would yield an abundant crop this year. Newspapers have done not a little to foster this hope, but old time—the truth-teller—brings along its stubborn facts, and made many sad hearts—blasting hope in all directions. In the counties I have traveled through since my return from the East—and they are not a few—there is but little wheat raised. Some counties will average from five to eight bushels per acre. This is the best, as far south as Jersey county. The rest—say, seven-eighths of the whole—will not probably exceed four bushels per acre on an average, that was harvested, and hundreds of acres were not considered worth harvesting, and were not cut. Corn is quite good in some localities, yet the drought and early frost has seriously injured a great portion.

I am not West to keep my friends posted on staple articles of the present life. Yet as these things are very intimately connected with other matters of more importance, and will cause many disappointments in another direction—frustrates many plans—I feel at liberty to pen these facts.

Brethren West were very greatly cheered to see Bro. Hastings introduce a plan to scatter tracts through our western fields, and every eye was watching, and every heart uplifted to God for success. As one after another engaged in the good work, they often expressed their gratitude that eastern friends took so much interest in this grand enterprise, and longed for the earth to bring in her bounty that they might throw in their mite and assist in pushing the battle forward. Ah! they are disap[illegible] the day of [illegible] ment." "Hear Him!" [illegible] pointed. They have not the wherewith. I notice, however, as I pass around, the first thing that is read is the "TRACT COLUMN." I pray the Lord to push this glorious work forward. Brethren, unite in this prayer. Pray more earnestly, and in faith for this object. Prayer is lacking in the church.

Another disappointment in consequence of crops being cut short. When I was chosen by conference last spring to correspond with brethren, and try and bring more laborers into the field West, we anticipated a harvest that would give a surplus. Hence, if we could find any one that was willing to come to our aid, we could send him the needful and bring him on at once. With this view, I made quite an effort when East, to persuade some brethren to come West. Although we shall suffer a great disappointment and perhaps some of my brethren East, yet we cannot ask them to go to war on their own charges—especially to come so far.

On my return West, I found a number of letters calling for help, telling frankly their condition and wants. I might transcribe them, but it will occupy too much space in your paper, hence, I will only say, while they desired help and knew not how to get along without it, they could not raise money to aid. What they had they would freely give.

Now what shall be done? We do not wish our brethren East to raise funds to bring ministers West, when they are doing so much for us in the Tract department, even if they were able. It would be taxing them too heavily. Besides there are other calls as well as West, that are to be heeded. Neither do we want our brethren that are willing to come West to bear their own expenses—especially if they have families. This is asking too much—for they are poor. There is one thing we can do. We can pray to God, who knows all things, to help—yes, raise up men among us, if we are not able to bring them from other parts. And if you have men among you that have gifts and feel called to this work, aid them not by your prayers only, (that is good) but feed their families that they may have time to stand and show themselves workmen, that need not be ashamed. Now you keep praying and laboring on, and I will look round for the men. I have found two since I came back, and one has put on the armor and taken the field.

The little girl, you recollect, took her umbrella to church a very pleasant morning, because the church was to pray for rain that day. Thus I shall expect to find men raised up in the West to heed the many calls, if we cannot raise funds to bring them from other parts. Keep praying, brethren—believe God, help will come.

WALTER PRATT.

☞ Use the best language in your common conversation at home, and you will soon acquire a habit of using it on all occasions.

The World's Crisis.

BOSTON, DECEMBER 14, 1859.

Seneca Falls.

We commenced our meetings at Seneca Falls, Nov. 23d, and closed Dec. 4th. Since our visit to this place last summer, several have been added to the church looking for the speedy coming of Christ in the clouds of heaven. Brn. Ingmire and Newman, who reside in the place, with an occasional visit from passing evangelists, have supplied them with preaching at "Advent Hall." After a few evenings we changed our meetings to Union Hall, that we might have room for all. We have had large and attentive audiences, which have become deeply interested in the great truths of the Bible. Brn. came in from Geneva, So. Butler, Waterloo and Auburn, to enjoy the meetings with us.

This is a hard soil to cultivate, but the word of the Lord has taken root in many minds, and fruit begins to appear. Ministers and some church members did what they could to keep the people away, but we found many noble hearts, with independence and honor sufficient to hear, before they condemned. Others, like the Pharisees of old, would not come in themselves, and those that would hear, they kept away. We are sorry to be obliged to say, that, in almost every place, where we are called to preach the gospel, we find the popular ministry the most bitter opposers of the truth and work of God. As Mr. Beecher says, they have turned from the truth to fables; and no effort is spared to sustain them. The saying is true now as ever, "Like priest, like people." All seemed afraid to do any thing *unpopular*. As they are seeking the praise of *men*, they can look for no reward in the coming kingdom.

We were comforted here in finding some noble souls, who were willing to sacrifice their reputation for the truth's sake, and confess their faith, regardless of the speech of people, and the frowns of a worldly minded church. *One* such is worth hundreds of those who are not willing to move till they know which way the popular vane points. *Now* is the time for true christians to show themselves *live men*, and let the *Lord* take care of their [illegible] reputation.

Several [illegible] members of churches have been quickened by attending the meetings, and have embraced the great truths of the Bible, that have been so long covered up by human creeds, and are now rejoicing in the light, wondering why they did not see it before. Some of the unconverted have risen for prayers, and several others are seeking the Lord. We hope to hear good tidings from this place.

Lord's day, Dec. 4th, we had an excellent love feast in the morning, which was very cheering to the Zion bound pilgrims. One who had considerable experience, said it was the best meeting he had ever enjoyed. At the close of the afternoon meeting, Bro. Thomas G. Newman was ordained for the work of the ministry, by Bro. Sweet and the writer. We are rejoiced to see intelligent young men willing to sacrifice their good names for truth's sake, willing to wait for their reward till Jesus comes. Let the churches pray the Lord of the vineyard to send out more laborers.

In the evening we had a heavenly season around the table of the Lord. A deep interest is awakened in the community to know what the *Bible* teaches. The church here has planted its banner upon the Rock of Ages, and the immutable word of the Lord, and are resolved to put on "the whole armor of God," and fight the good fight of faith, and gain a crown of glory at last.

Queries.

BRO. GRANT:—Will you please to reconcile 2 Pet. 2: 4 and Jas. 3: 6 with your views of hell? Were those angels cast down to the *grave*? Is the tongue set on fire of the grave?" O. D. GIBSON.

In answer to the *first* inquiry, we say, we will thus endeavor. To the *second* and *third*, we answer in the *negative*. Now for the harmony. In our articles on *sheol* and *hades* we remarked that these words represented the grave or state of the dead, and are not used to represent a place where wicked men suffer torment between death and the resurrection. This condition is clearly defined in Eccl. 9: 10, where it is said, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in (*sheol* or *hades*) the *grave*, whither thou goest."

The word rendered *hell* in Jas. 3: 6, is not *hades*, but *gehenna*, which occurs twelve times in the N. T. This word refers to the valley of Hinnom, a loathsome place, where the Jews *burnt up* their filth. The *destruction* of the wicked in the great burning day, is *illustrated* by the consumption of corrupt matter in this gehenna fire.

James says, "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it *defileth* the whole body, and setteth on *fire* the course of nature; and it is set on fire of (*gehenna*) hell." As the tongue is used for filthy purposes, *defiling* the man, and is often employed to utter scorching or fire-like words, the apostle compares such a tongue to *gehenna*, noted for its fire and filth. He uses the word in this passage to *illustrate* the character of some men's tongues.

The word rendered *hell* in 2 Pet. 2: 4 is neither *hades* nor *gehenna*, but *tartarosus*, from *tartaros*, which occurs nowhere else in the New Testament; and hence is applicable to none but "the angels that sinned." The whole verse reads:—"For if God spared not the angels that sinned, but cast them down to (*tartarus*) *hell*, and delivered them into chains of darkness, to be reserved unto judgment," etc.

We understand, that "the angels that sinned," "evil angels," "unclean spirits," and "demons," are synonymous terms. It is *certain* that these beings frequently encountered the Savior during his ministry upon this planet; consequently, *tartarus* must be in connection with the surface of the earth, where they met and conversed with the Savior. The following extracts from able writers, were collected by Bro. Hastings, and published in the Crisis some time since:—

Dr. Wm. Ramsey, an able and learned writer, says, in his work on Spiritualism. "The word Tartarus means, according to *Greek writers*, in a *physical* sense, the bounds or verge of this material system." He quotes this remark from *Lucian*, an ancient writer of about the age in which Peter lived. Dr. R. remarks,—"that place is, probably, at present, within the atmosphere of our earth." The learned Ralph Cudworth, D. D., in his "Intellectual System" Vol. III, p. 363. while speaking of Peter's remark, says: "And by Tartarus here, in all probability, is meant this lower caliginous (i. e., *dark*) *air*, or *atmosphere* of the earth according to that of St. Austin concerning these angels, "That after their sin, they were thrust down into the *misty darkness of this lower air*." (De Gen. ad Lit. lib. 3, cap. 10.) And being thus for the present imprisoned in this lower Tartarus, or caliginous (dark) air or atmosphere, they are indeed here kept and reserved in custody, unto the judgment of the great day and general assizes." Dr. Gill remarks concerning the angels, "They were hurled out of heaven, from whence they fell as lightning into the *lowest* or inferior places, as the Syriac version renders it; either into the *air*, as in Eph. 21: 2, or into the *earth*, as in Rev. 12: 9." "But on other occasions the *Greek writers* speak of Tartarus as *in the air, and at the extremity of the earth, beyond the region of Mauritania*. Hence the epithet—'*Tartaron eeroenta*'—AIRY TARTARUS.'"

PHAVORINUS says Tartarus is "*aeer hupogaios kai aneelios*"—the sub[illegible]terrestrial air where the sun [illegible] comes not."

SUIDAS, another ancient writer, says it signifies "*ton peri ta nephe topon*"—"the place in the clouds" or "in the air."

DR. PARKHURST, the lexicographer, says, "it appears from a passage in Lucian, that by Tartarus was meant, in a *physical sense*, the bounds or verge of this material creation."

LUCIAN, while addressing himself to *Cupid*, says, "Thou formest the universe from its confused and chaotic state, and after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the *whole world* lay buried, thou *drovest it* to the confines or recesses of OUTER TARTARUS."

PARKHURST continues—"On the whole, *Tartaroun* in St. Peter is the same as to *throw into Tartarus* in Homer; only rectifying the poet's *mistake* of Tartarus being in the *bowels of the earth*, and recurring to the *original sense of the word* as above explained, which, when applied to *spirits*, must be interpreted spiritually, and thus *Tartarosus* will import that God *cast* the apostate angels out of his presence into the blackness of darkness, where they will be forever banished from the light of his countenance . . . as truly as a person plunged into the torpid boundary of this created system would be from the light of the sun, and the benign operations of the material heavens."

DR. A. CLARKE quotes the above with approval.

DR. MACKNIGHT says that on some occasions "Greek writers speak of Tartarus as in the air, and at the extremity of the earth, beyond the region of *Mauritania*."

"The argument is briefly as follows:
Evil angels are cast to Tartarus.
But evil angels are in our atmosphere.
Therefore Tartarus is in our atmosphere."

Stirring Times.

The anti-slavery excitement continues to increase; and already, the North and the South are nearly up to fighting pitch. Both sides are getting *mad*, and there are two chances for war, where there is one for peace, as the following statements will show. Last week we gave some extracts from an able work against slavery, published in North Carolina, which is being extensively circulated through the Union. We copy the following in addition to what we then selected, which is a part of the address to slave-holders:—

"And now, sirs, we have thus laid down our ultimatum. What are you going to do about it? Something dreadful, of course. Perhaps you will dissolve the Union again. Do it, if you dare. Our motto, and we would have you to understand it, is the abolition of slavery, and the perpetuation of the American Union. If by any means you do succeed in your treasonable attempts to take the South out of the Union to-day, we would bring her back to-morrow—if she goes away with you, she will return without you. Do not mistake the meaning of the last clause of the last sentence. . . . .

Thus, terror engenderers of the South, have we fully and frankly defined our position. We have no modifications to propose, no compromises to offer, nothing to retract. Frown, sirs, fret, foam, prepare your weapons, threat, strike, shoot, stab, bring on civil war, dissolve the Union—nay, annihilate the solar system if you will; do all this, more, less, better, worse, anything—do what you will, sirs, you can neither foil nor intimidate us. Our purpose is as firmly fixed as the eternal pillars of Heaven. We have determined to abolish slavery, and, so help us God, abolish it we will. Take this to bed with you to-night, sirs, and think about it, dream over it, and let us know how you feel to-morrow morning."

The citizens of Natick, Mass., held a mass meeting, Nov. 20th, "without regard to political or religious creeds." This is the residence of Senator Wilson, who was present at the meeting. The following resolution was unanimously adopted:—

"Whereas, resistance to tyrants is obedience to God, therefore,

Resolved, That it is the right and duty of the slaves to resist their masters, and the right and duty of the people of the North to incite them to resistance, and to aid them in it."

It was requested that the resolution be forwarded to John Brown. Accordingly, it was sent to Gov. Wise with instructions to give it to the prisoner, with an accompanying address, from which we make the following extracts:—

"From this day, let the friends of the slave march forth to battle with slavery, whether the conflict be on the social, political, religious or military arena, under the sign of the gallows, with the champion and martyr of liberty hanging on it. . . . .

The nation is aroused. It must now meet slavery face to face, and see in it its deformity and results. In every department of life it must meet it, and fight it in all its embodiments till it dies and liberty is proclaimed throughout the land to all the inhabitants thereof. . . . .

Your execution is but the beginning of the end of that death struggle between liberty and slavery, which must result in striking the last fetter from the last slave."

A Richmond correspondent, under date of Nov. 26th, says:—

"It is utterly needless, moreover, for any man to come South to canvass in behalf of any Northern enterprise. Any application of that character would find little favor now; it would rather tend to excite those to whom it may be addressed, and would certainly be met by a very emphatic response. There seems to be a universal purpose to cut off all business and social intercourse with the North. And this feeling is not the result of any preconcerted movement, but a spontaneous resolve reaching to every individual, no matter what position he occupies. This sentiment will be developed in a more organized and substantial form by and by."

State of Europe.

The feeling between France and England is incre[illegible]asing. The London *Times* calls on Bonaparte to put an end to the state of suspense. This he will do in his own way and time. He is noted for keeping his plans to himself. Great activity prevails in the extensive dockyards of England. New vessels are being built, and launched, and old ones are prepared for active service. All over the kingdom, the rifle corps are being thoroughly organized, and many leading men of the country are joining as privates in these companies. It is said that a feeling of hostility on the part of France, towards England, is more bitter now than at any time since 1815.

A London correspondent, under date of Nov. 18th says:—

"There is a great deal of talk about a war between France and England. . . .

For some time, France has been increasing her navy to formidable and threatening proportions, as well as fortifying her coast in the most skillful and substantial manner. What does all this mean, unless a war with her maritime rival, England? And, then, in this country, what an universal and exciting bustle is actually going on amongst all classes, in military preparations of the most elaborate description. Not only is the government expending millions in fortifications on the seaboard, and in manufacturing arms of all descriptions, but meetings are daily called and held all over the country to raise, drill and arm volunteer corps, just as if a French invasion was hourly expected."

A letter from Paris, dated Nov. 16th, says:—

"France and England seem drifting into a war. In fact, the French people are beginning to perceive a spirit of malevolence on the part of England that bodes no good."

We think the political aspect of the world never looked more terrible than at the present time; and we see no bright spot this side of the coming of the Son of man. We may well pray "let thy kingdom come."

Debt and Grace.

NOTICED FROM A NEW QUARTER.

The Rev. W. M. Fernald, of the "New Church," has just published an able work entitled "God in His Providence," in which he says:—

"He who would see an able dissertation on the end of evil and the final destruction of the wicked, from an old church point of view, may consult a recent work on the 'Doctrine of a Future Life,' by C. F. Hudson. For a more exposition of the literal sense of the Word, in those passages which speak of the punishment of the wicked, as to time and eternity, we know of nothing equal to it. We have here the whole literature of the question. And the reader will be well repaid by a masterly accumulation of testimony, as to the meaning and usage of terms, and the faith of eminent christians, through the whole history of the church. Also, by many worthy and truthful reflections. Of course, a true *spiritual* philosophy will reveal a ground of hope and faith quite superior to absolute and thorough annihilation; and though the real truth of this subject may have been hitherto, in a great measure, providentially concealed from the world, yet who may not hope, that in those depths of the Word not yet fully opened, the heart of man may rejoice to the full, in the most complete and celestial satisfactions?" Page 287, note.

☞ [illegible] to comfort the languishing and the fainting [illegible] *Rev. R. Hall.*

Our Tract Column.

For the Crisis.

Are Sailors worth Saving?

What a question! Why, certainly they are! is the general exclamation, and he who said otherwise would be regarded as a very unfeeling, unchristianlike person. And well he might. But how are they to be saved? Why, through faith in Christ. Yes, but this faith comes not but through prayer and fasting, and as a class they are much averse to either, and unless you can show them the necessity they will not be likely to adopt these measures. "A short life and a merry one," is their reckless motto; and as many believe "what is to be will be," they think that they may as well have a good time as not in this world, as they have very slight hopes or fears for the next. This state of feeling has been begotten by the extensive circulation of Calvinistic tracts among them, and they reason—"If I'm to go to heaven, all right; but if I am to die and be damned, I can't help it." Another mystifies him with the declaration that God is a triune being; one, indivisible, yet of three distinct persons. This he cannot understand at all, and does not care to investigate it; for in fact he does not care. He knows there is a God, and that he made the world a great many years ago; and that he, himself, will die sometime, drowned most likely, and that's all. Another comes and says that God so loved the world that He gave his only begotten Son, that whosoever believeth in him shall have everlasting life; but he spoils the whole by saying that if you do not believe, He will burn and torture you to all eternity in a lake of unquenchable fire! Although the sailor rarely gives himself credit for much sagacity, he plumply affirms there is neither love nor justice in that. This is passed off for religion, and they reject it; and thus are thousands frightened away with this hideous doctrine, who would under proper instruction have loved and honored God.

With this knowledge, I have undertaken the task of writing a tract for their peculiar case. I was asked to do so, with promises of support in publishing it. Personal advantage or pecuniary benefit has not been my motive, but an earnest desire to scatter the truth among a noble race. Donations have come in but slowly as yet, and were I not upheld by the righteousness of the undertaking I would give it up. I ask for nothing as an individual favor, but everything from your sense of duty. I do not urge the claim of an obscure and diminutive body of outcasts, although there are none so low or degraded who should not receive a kind attention; but that of a class which forms the bulwark of your land, the seamen of America. And through *their* influence the ships of every nation may bear the flag of the Gospel of Peace to every tribe and people in the universe. Shall the call be at once responded to, or must I wait, "hoping against hope," for something to turn up to begin the glorious work? Once in a while I get an encouraging epistle, from which I make extracts to show the cause is dear to a few hearts. Here is one from a letter received from Mrs. M. C. Allen, Black Rock, N. Y.:—

"Enclosed are $2, to aid in printing your tract, or tracts, for seamen. I hope you will succeed in carrying out your good design, and that many of these too much neglected class will thereby have their eyes opened to see the truth in the light of God's word. 'Tis but *my mite* I contribute, but may our Father cause it to be a blessing."

The next is from Bro. T. Wilkins, Dorchester, Mass.

"DEAR BRO. COTTON:—I enclose one dollar to assist in getting out a tract for the use of sailors. I suppose a sailor loves a good smart breeze rather than a dead calm, so he will prefer a tract that has a point and a power, rather than a long-drawn and dry argument. Hoping the Lord will direct you in the work of preparing a tract for the use of that useful class of our fellow men, that go down to the sea in ships, that do business in great waters, is the prayer of Yours truly, THOS. WILKINS."

Another, the second letter from Bro. Otis Irish:—

"DEAR BRO. COTTON:—I here enclose to you two dollars more towards forwarding the sailor's tract, which I have received from some of those that begin to feel an interest in the cause, and am trying to get others interested on the same subject. I am in hopes of obtaining something more to send you before long."

Another, from Sr. "Maria."

"BRO. COTTON:—Please accept this mite for your Tract Fund. I wish I could send you much more, but God knows the heart, bless his name. This will help a little. May God bless you in this noble effort to furnish the sailor with the *genuine* bread of life. The cause lies near my heart. Those that are near and dear to me sail on the deep waters. God save the dear sailor. Dear brother, do not get discouraged yet, though help comes slowly. There is money enough somewhere. May the Lord touch the hearts of his children, that they may feel what they do must be done quickly. From your unworthy Sister. Boston, Dec. 5th, 1859."

I gratefully acknowledge remittances from L. Fancher, L. Burgess, and others who do not wish their names to appear. I will make no farther remarks at present, but leave it with God and you.

JNO. F. COTTON.

☞ A little fruit [illegible]

For the Crisis.

Importance of Walking in the Light of Truth.

"Buy the truth and sell it not."—Prov. 23: 23.
"Woe unto them that call evil good, and good evil, that put darkness for light."—Isa. 5: 20.
"Sanctify them through thy truth; thy word is truth."—John 17: 17.

What light is to the eye, truth is to the mind. The simile is one which is very frequently used in the Scriptures, and there is in the mind of a believer, who fully grasps and heartily receives any Bible truth, just as real a *seeing with the mind* as the light is seen with the natural eye; and it is just as real and satisfactory. "Whatsoever maketh manifest is light": as the light of the sun makes manifest to the natural eye, so the light of truth makes manifest to the eye of the mind. "The light of the body is the eye," says our Lord; "if thine eye be single, thy whole body shall be full of light." Just so in regard to the truth, if the eye of our mind be single we are in the position to be guided "into all truth" by the "Spirit of truth." The single eye is, having but one object and aim, and that object and aim to know the truth and obey it. If there are any side views, such as a favorite theory, a bias to pre-conceived opinions, a sticking to views long held and earnestly expressed,—the eye is not single, and we shall not be full of light. No man can be a disciple (learner) of Christ, who is not ready to abandon all views previously held and believed, when these views come into conflict with truth. Truth must be the steady, unwavering purpose at all times, —now, henceforth, and forever. "Buy the truth" at any cost, "and sell it not."

Some persons are so committed to a favorite theory, their creeds are printed in a book, perhaps; or they have long advocated and defended their favorite theory, and to *back down* now, and say that they are in error, is too much; they cannot bring their minds to such a humiliation; they still search for arguments to sustain their favorite, although half suspecting that something is wrong in it. And thus, not being single-eyed, they will fail to have a clear perception of the light (truth).

Others, again, on some point of duty—such as being baptized—see nothing but the cross which lies in their way; and they will try in various ways to avoid it. What difference, say they, can it make whether baptized or sprinkled? and by degrees the convictions which they once had on this subject and duty,—so plain that he that runs may read,—are obscured by degrees, until finally they settle down into a living in habitual neglect of duty; and the light which was within becomes darkness; and oh, how great that darkness! They live on thus from year to year, and instead of being lights to others in the path of duty and self denial, they are stumbling blocks in the way of converts; and it is to be feared that at the last they will be amongst the MANY who will say in that day, "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" To whom he will say, "Depart, I never knew you!" That word MANY is, to my mind, very expressive. It signifies a large part of those who profess, and they are a class who evidently did expect admittance; they did many things, even wonderful works, but they omitted one plain duty, and that blinded their eyes and finally proved their ruin. Their eyes were not single.

There is a precious promise in John 16: 13,—"When he the Spirit of truth, is come, he will guide you into all truth;" and so he will, just so far as we keep the "single eye," but if our eye be evil and we suffer our light to become darkness, the Spirit of truth will cease to guide us, and the light we have will be darkness of the grossest kind. No man is safe himself, nor a safe guide to others, who, from any cause whatever, fails to retain a single eye. And oh, what multitudes there are (and some we fear amongst Adventists) who have departed from the simplicity of the gospel and are now blind guides!

Whoever compromises the truth, sells the truth. We are instructed to "buy the truth and SELL IT NOT." Mixing truth with error, and calling the error just about as good as the truth, or thinking it not of much consequence if we do have a *little error* with *much* truth, is compromising the truth, and differs not much, if any, from selling the truth. We see this everywhere, amongst all sects; the sentiment is, if we agree on certain (as they call) fundamental truths, it is of no consequence about the rest—no harm done even if we mix error with truth, provided we agree on the fundamentals. And thus the truth is ignored, and its effect neutralized or destroyed. If they hold any truth, its effect is destroyed by the error. This mixing truth and error, and putting darkness for light, seems to be the lukewarmness which is so positively condemned in Revelations 3: 15, 16, and which is presented as the characteristic of the last church which is brought to view a prophecy, viz., the Laodicean. We are there told that to be hot or cold is better than to be lukewarm; and why? Because unmixed error is better than the lukewarm state of mixing truth and error, and less injurious, less mischievous, less dangerous; and therefore says our Lord, "I would thou wert cold or hot: so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." A lukewarm [illegible] will vomit it forth."

With this view of lukewarmness—and it seems to be what is meant by it—how dangerous, even fatal, is it, to put darkness for light! This might be illustrated in various ways. For instance; with the truth of the second personal advent of Christ, the restitution, kingdom, inheritance; if we hold unto the Pagan fable of the immortality of the soul, and the theological hell, where the wicked are to be in misery forever, it is mixing the grossest errors with some truth, and the error will neutralize the truth and greatly impair if not entirely destroy its effect. To tolerate such errors and say it is not of much consequence what we believe, whether it be that the soul is immortal, or that the wicked are to be in misery forever, or that "all the wicked will God destroy,"—provided we hold to the truth of the second advent doctrine professed, is, to my mind, perilous. Such errors dishonor God, and present him before the minds of men as the greatest tyrant,—greatest, because infinite in power to execute to the full all the misery that the fertile imagination of a Benson or any other theologian has imagined,—if so be that it were true. But I thank God that the Bible reveals our God as a very different being; and one who will do the very best that can be done with the finally impenitent, viz., "destroy" them, "root and branch," and "make them as ashes under the feet of the righteous."

It is just so, not only in regard to these errors which have been named, but all others. Erroneous views of truth will confuse and perplex the mind, and prevent that clear view so essential to our safety or usefulness. If there is to be a future millennium, either pre or post-millennium,—to believe that the thousand years of Revelation are in the past, is to disarrange the plan. On the other hand, if it be true that the thousand years are in the past, for me to believe that it is to be in the future, will so disarrange a right view of the plan of God, that I cannot intelligently act in harmony with that plan; and consequently shall fail to be a co-worker with them in the present truth.

I cannot regard error of any sort as harmless; and any union which compromises the truth, or tolerates error for the sake of union and peace, must be abomination in the sight of God, and seems to contribute to that state of lukewarmness which is characteristic of the Laodicean or last church which is presented in prophecy.

If the foregoing positions are true, how it behooves God's people to be jealous for the *truth*, and walk in the light with a single eye! For in this position only can any individual or church be safe. The truth is to sanctify (separate) us and make us free. I hope to see these thoughts presented and enlarged upon by some one more able to do justice to the subject.

W. S. O.

Hartford, Ct., Nov. 17, '59.

For the Crisis.

What is Spirit?

SELECTIONS.

Our ideas of the divine providence are densely and darkly obscured to many minds, by the confused speculations of philosophers and theologians concerning the *mode of the divine existence* . . . We have heard so much of matter and spirit as two distinct and separate entities, having no kind of appreciable relation or connection with each other, that the whole of theology rests in a fog from that consideration alone. Once make the distinction and separation that is made,—that spirit and matter have nothing in common,—that one is the perfect and complete negative of all the other,—that spirit is something without form, parts, divisibility, extension, color, or any of the properties that are usually recognized in a veritable, substantial entity, and that still it is *something*,—once set up this definition, and we have very nearly, as to all definite conception, either removed God from the universe, or admitted a phantom into it which is the plague of theology during the whole of its adoption. It is the Will-o'-the-wisp of all fruitless speculation. . . . It is beyond all doubt, that this nondescript denial or ignoring of all the essential properties of spirit has produced more scepticism, both with regard to God and a future life, than any other one cause apart from the evils and corruptions of the heart. If there is a God who acts upon the universe, it is demanded by common sense and reason that he be something. That which has no form, parts, or extension, is nothing. God is a substance. . . .

Now, therefore, we have got rid, by this brief philosophy, of one of the most formidable and monstrous chimeras that ever entered into the imagination of man;—that of a God, who is Spirit, who is Essence or Substance, and yet who has no appreciable connection with any other substance;—who is without form, parts, extension, and every attribute or quality by which a distinct entity can be made of him at all. . . .

But let it now be particularly observed, in order to the repelling of any, the very last remains, of Pantheism connected with this subject, that God is not to be contemplated merely as a great Force, or Sun, in the centre of creation, but as altogether and distinctly [in the form of] Man. He [illegible] Being, the [illegible] of which [illegible] we see him in his [illegible] . . . . . form, and whose personal appearance was itself revealed to us in the Lord Jesus Christ . . . .

Is not the soul a substance, and an organism? If it is not, is it not a nothing? How much have metaphysicians done, and the theologians too, in an affected spirituality, to reduce all spiritual nature to nothing! How vainly have they talked of a human spirit! Spirit, we are told, is an essence or substance, without form, parts, color, extension, or any of the properties of material nature . . . . If the human soul is anything, if it is a substance, it must have form.

DEAR BRO. GRANT:—I offer the above extracts for your readers. When any of them shall have told or guessed the school to which the author belongs, I will offer something more.

C. F. H.

A Letter from H. Munger.

I have so far recovered from my injury, that I can labor some, and will go, if a door opens, where the church is united in holding a protracted meeting for a few days. I cannot take long journeys in a wagon, or go on foot, jump ditches and fences, as I have done; but will do what I can; for the time allotted to us is short in which to work. Direct your letters to Chicopee Falls, Mass. I am very thankful for the good, sympathizing letters I have received from my friends; they helped greatly to drive off the blues; and some letters had an excellent strengthening plaster in them, for which I am very thankful.

H. MUNGER.

For the Crisis

A Suggestion.

Bro. Burnham says, that he is in a much worse place than to be on the fence. Yet it would seem that he hardly knows whether he is under the fence, or on this side or that, or crawling through.

He says, "I cannot see evidence that the spirit of man is immortal. I cannot believe that the spirit of man goes into the grave when man dies. I cannot understand how the spirit of man can be conscious out of the body."

Perhaps the reason why our brother cannot understand the first and last of these statements is, because there is nothing in the Bible nor reason to sustain them. The reason he does not understand the second statement, may be the fact, that the Bible says the spirit *returns* to God who gave it. But, Bro. B. does not know what the Bible does say on this subject. We thus inform him.

Our Bro. seems to know less of his whereabouts, than did the two Irishmen, who on arriving to this country immediately left for the West, and on getting into a section where there were no inhabitants, and on becoming hungry and tired, they commenced praying, and said, "O Lord, have mercy on two poor Irishmen, who are three thousand miles from home, and seventy-five miles from everywhere else." They were in rather a bad place, still they appeared to know where they were. This may not so well apply to Bro. B., for he says, notwithstanding he is sure he is a fool, and dont know much, that he is in "Doubting Castle." In knowing this, he may be knowing more than he thought he did.

However, we would not trifle with this case, for it is too serious a matter. We will say to our brother, that the way and the *only* way to get out of "Doubting Castle" is, to apply the key of faith in God and in his *word*, and be no longer *doubtful* but *believing*. This course should be taken at once, lest the owner of the promises should get the advantage, and inflict such a beating as to make recovery doubtful.

J. S. W.

For the Crisis.

Nota Bene!

If the brother who wrote me from Chateaugay, N. Y., and sent $2, will send his *name*, his order shall be filled. These letters that come without signature, remind me of the Hibernian who went to the post-office for a letter.

"What is your name?" said the postmaster.

"None iv yer business what my *name* is; I want a litter."

"Well, but what is your *name*?"

"I tell yer none iv yer business what my name is; I want a *litter*."

"But you must tell me your name, or I cannot give you a letter."

"Well, then, Denis O'Brian."

The postmaster looked and said, "no letter for Denis O'Brian."

Whereupon Pat glided out of the office, chuckling as he went, "An faith and he didn't get my thrue name at all at all."

Please send us your "thrue name" when you write a letter, and the best way is to write your name plainly at the bottom, and your address under it, and be sure it is *done* before the letter is sealed up.

☞ Persons who wish for "The Christian Lyre," can have them sent from Providence, R. I. or can have them packed in the boxes or bundles of tracts for the West, East, North or South, by writing and sending their orders to me, immediately with the cash. Price 60 cts. single, $6.00 per 100; or $5.40 per dozen.

Direct till January 1st, 1860, to H. L. Hastings, care of G. W. Young, Box 3124, New York P. O., or Providence, R. I.

For the Crisis.

Joseph Priestly.

BRO. GRANT:—I herewith forward for the *Crisis*, a few extracts from a Memoir of Joseph Priestly, read before the National Institute of France by M. Cuvier, June 27, 1805, and which may be found in the annual report of the Board of Regents of Smithsonian Institution for 1858.

O. F. HOBBS.

"In his view, Scripture and experience agree in making the soul material."

"Sensation perishes with the body, but will revive with it at the day of resurrection, in virtue of the will and power of God."

"Till then we shall sleep in absolute insensibility; the distribution of punishments and rewards awaits us only thereafter." ("Even his adversaries give him credit for great erudition, and singular dexterity—and look upon him as one of the strongest controversialists, and enemies of orthodoxy in these latter times.")

"He thought himself authorized to predict from Scripture, events that were near at hand." "He published, in 1799 an address to the Jews in which he announced to them from the revelations of Daniel and St. John, their speedy re-establishment in Palestine, with a re-union of all creeds and the foundation of a reign of glory." ("The event was to be heralded by such tokens as the downfall of papal powers, of the Turkish empire, and the kingdoms of Europe.") (For this, his faith, and "politics too closely allied" his property, real and personal, the work of almost an age, was destroyed by the rabble, and himself finding repose in America.)

"His last moments were marked by effusions of piety: 'I am going to sleep, like you,' said he to his grand-children who were brought to his bedside, 'but we shall all awake together, and I trust to everlasting happiness.'"

He was buried at Northumberland, Pa., and the following is the inscription on his tomb:

"To
The memory of the Reverend
DR. JOSEPH PRIESTLY,
who departed this life on 6th Feb., 1804.
Anno Aetatis LXXI.

Return unto my rest, oh my soul, for the Lord hath dealt bountifully with thee. I will lay me down in peace and sleep till I awake in the morning of the resurrection."

Obituary Notices.

Our dear and much valued Bro. ORANGE WALKER, of Middlebury, Ind., aged sixty-five years, was accidentally shot on Wednesday, the 23d of Nov.

The circumstances were these. Bro. Walker and his son went into the field in the morning, with their team, to husk corn. They took their rifle with them, as they were in the habit of doing, to shoot game. Near noon Bro. Walker drove his team with nearly a load of corn to the house, upon turning around in the road nearly in front of his house, he spoke with some earnestness to his team, which caused them to spring forward. This threw his son, who held the rifle, sitting upon the side of the wagon, back between the hind wheel and the box. At this instant, by some means, his son knows not how, the gun was discharged, and the contents lodged in the body of our brother. He instantly ceased breathing.

Bro. Walker and wife, some nine or ten years since, listened to the proclamation of the gospel by Bro. E. Miller, Jr. Both loved, believed, and obeyed the word of life, and since that time have rejoiced together in the blessed hope of soon seeing the Son of God seated upon his throne, robed in the habiliments of glory. This was a precious thought with them.

As he was a prominent citizen, a very large concourse of people came out to the funeral. The Baptist and Methodist meeting-houses were freely opened to us on the occasion by the pastors of those churches, to which thanks are due. We occupied the Methodist house, being the most commodious. We addressed the large audience from Job 14: 14.—"If a man die, shall he live again?"

The world has lost a good citizen—the church, a warm-hearted christian—Sr. Walker, a kind and affectionate husband—children, a loving father, and relatives, a devoted and ever constant friend. But we together with them mourn not as those who have no hope. Praise the Lord, we believe, as well as did our brother, that Jesus died and rose again, and that he now holds the keys of hades, and of death, and soon he will take to himself his great power and reign, till he destroys all his enemies, and brings back this revolted province to its original purity, and establish his own dear children in the kingdom of God, where the curse, destruction, death, and all evil shall have come to a *perpetual end*. May Sr. Walker and all mourning friends, be sustained and cheered by these precious promises.

A. N. SEYMOUR.

Expositor will please copy.

Fell asleep in Jesus, in Waterbury, Ct., Nov. 27th, MARY ELLEN, daughter of John C. and Mary M. Munson, aged two years and three months.

This is the third time that the enemy death has visited our family circle, and taken our little jewels from us. Little Mary sweetly sleeps by the side of her sisters, Ella and Martha, one aged four years, the other one year and two months. May this bereavement be sanctified to our good, and when the voice is heard that bids the sleepers arise, may we again clasp our little ones in our arms, never again to be severed from them.

"Give joy or grief, give ease or pain,
Take life or friends away;
But let us find them all again
In that eventful day."

J. C. & M. M. MUNSON.

Died, in New Lebanon, N. Y., Nov. 24th, CAROLINE OPHELIA, daughter of Nathaniel and Sally M'Culloch, aged eight months and nineteen days.

Loved one, thou hast early left us,
Here on earth alone to sigh;
Often has thy presence blest us,
In the strongest earthly tie.

Dearest treasure, we resign thee,
Though so hard it be to bear;
Trusting in the Savior's promise,
That life in glory thou wilt share.

Sweet one, thou art free from suff'ring,
Pain, distress, no more shall harm,
Angels guard thy peaceful resting,
Till Jesus calls thee to his arms.

E. M.

Summary of News.

FOREIGN.

Per steamship Edinburg from Liverpool the 23d.

Garibaldi, in a proclamation announcing his retirement from the army of Central Italy, complains of underhand machinations against him. He says he will resume his service the moment Victor Emmanuel calls to arms, and recommends the Italians to rally round the King of Sardinia.

The Spanish movement against Morocco was progressing slowly.

Nana Sahib is reported to have died at Rally, on the Nepaul frontier.

The Herald's Paris correspondent says it is denied in well informed quarters that the French papers are to be restrained in their expressions against England. The Guyenne, a Bordeaux journal, had been seized for publishing the letter falsely attributed to the King of Sardinia by the *Ami de la Religion*.

The *Courier du Dimanche* had received a warning for an article written by Count d'Haussonville.

Intelligence from Japan states that a change in the Ministry favorable to foreigners was expected.

Seventy gunboats have been ordered by France, to be finished in two months, for service in the Chinese war.

ITALY.

It is stated that King Victor Emmanuel, having refused to withdraw the nomination of Buoncompagni, the French Government has in its turn yielded, and he is to be Regent of Modena, Parma, and Bologna, and also of Tuscany, if the authorities there will receive him.

A regiment in the Bolognese Brigade had taken the oath to Victor Emmanuel, and is to wear the uniform of the Piedmontese army.

A manifestation was attempted at Bologna on the announcement of Garibaldi's resignation. The number of persons was small, and they were immediately dispersed.

A Memorandum of the Tuscan government tells the European Powers that if the Congress orders the restoration of the Grand Dukes, they will oppose it to the last. If attacked they will, though sure of defeat, do their best to repel force by force.

It is possible the discussions of the Congress will extend over five or six months. The treaty of peace will first be examined, and then the Italian question will be discussed.

SPAIN.

A Madrid dispatch of the 21st says the fortification of Ceuta continues. The embarkation of the first corps d'armee has been completed, and that of the second has commenced. The bad weather renders the shipment of war material difficult.

The organization of the battalion in the Basque provinces is proceeding actively.

Religious Intelligence.

In England, it is said that the religious feeling is everywhere deepening, and that the prayerfulness of the whole church and its anxiety for a religious revival were never before so manifest as at the present time. It is said to be the daily theme in social circles. Christian people are everywhere meeting for prayer, and intelligence from different parts of the country of the prospect of God's work is heard with the deepest interest. In Scotland, also, the religious interest is deepening and extending. Meetings are held nightly in the prominent cities and towns. A letter from Campbellton, from a father to his son in Glasgow, speaks of an evening meeting at the former place, at which there were two thousand persons present. It says "the crowd filled the porches, and far outside the doors, and were hanging on the windows and dykes of the church, and wherever any glimpse or sound could be got of the meeting."

In Glasgow, the movement has resulted in the establishment of an institution to save fallen women. It has already saved several.

In Norway and Sweden there has been a revival of much power, going on for a twelvemonth. It is said to reach almost every parish. Some of the professors and nearly a fourth part of the students (about four hundred in number) in the University of Christiana, are reported to be pious men. Even the Laplanders, both the nomadic and stationary, far up to the North, have shared in its blessed influence. This great work is attributed to the blessing of God upon the Bible and tract distribution, at which there are more than a hundred colporteurs at work in these countries at the present time.

From the Pope's dominions there are many indications that the political features of the Papacy have become so odious in many places as to give Protestantism a decided advantage. A recent letter in the Newark Advertiser, dated at Florence, Oct 20, says:

"Here in Tuscany the dissenters are organizing for the diffusion of their doctrines, which are those of the Vaudois of Piedmont. They number, I understand, about nine thousand of the native population. Since the proclamation of freedom, large and respectable churches have been organized in Leghorn and Florence, which have fitted up convenient buildings for public worship. Bibles and tracts are industriously and freely circulated. But while the government thus secures the fullest liberty of worship, it feels constrained to exercise a strict surveillance over the expression of political opinion. Many arrests have been made within a few days of persons, including several priests, charged with being concerned in some supposed plot of reaction."

A letter of a later date from Florence, in the Providence Journal, confirms this statement. The writer says:

"I am surprised at the number of Italians I meet who frankly declare that they have not a particle of respect for the authority of the church in which they were born. Some of them go such lengths in their denunciations, that one who wishes to be governed by principles of fairness, is obliged to warn them not to go so far beyond the bounds of moderation as to do violence to religion itself. There are others, who as good Catholics, maintain their fidelity to the purely religious rites of the church, but at the same time exhibit a spirit of protest which is every way noble and admirable. They love the faith of their fathers, but are able to distinguish between what that requires and the arbitrary exactions of an ecclesiastical authority which has little respect for the rights of the individual intellect. A society of Italians recently organized, has taken a large room in one of the best localities in Florence, and meetings for communion and worship are held three or four evenings every week. I am told that several hundreds sometimes assemble, and the worship is conducted after the somewhat simple style of our Methodists or Quakers. It is said that the interest and the numbers in attendance are increasing.

PROPORTION OF CLERGYMEN TO POPULATION.—According to the census of 1850, there were in the United States 23,190,876 people. At the same time there were 26,842 clergymen, or one clergyman to 863 persons. But New Hampshire takes the lead in supporting clergymen, as she has one clergyman to every 490 persons. Connecticut stands next, with one clergyman to every 520 persons.

All the New England States support one clergyman to less than 600 persons. New York has one clergyman to every 722 persons. Virginia, one to 1,317; South Carolina, one to 1,410; Louisiana, one to 3,000.

RULES FOR GOOD HABITS.—1. Have a plan laid beforehand for every day. 2. Acquire the habit of untiring industry. 3. Cultivate perseverance. 4. Cultivate the habit of punctuality. 5. Be an early riser. 6. Be in the habit of learning something from every one with whom you meet. 7. Form fixed principles on which to think and act. 8. Be simple and neat in your personal habits. 9. Acquire the habit of doing every thing well. 10. Make constant efforts to be master of your temper. 11. Cultivate soundness of judgment. 12. Observe a proper treatment of parents, friends and companions.—*Todd.*

HUMAN GLORY.—The Roman forum is now a cow market, the Tarpeian rock a cabbage garden, and the palace of the Cæsars a rope walk.

Married.

In Richmond, Me., Dec. 1st, 1859, by Eld. Jesse Partridge, Mr. RENEL WEBBER and Miss MARRILLA M. UMBERHIND, both of Richmond, Me.

Editorial Notices.

☞ The Editor's tract—"Rich man and Lazarus"—has failed to reach us so that we could fill orders the past week. We expect to get them from press this week. Friends will exercise a little patience.

☞ We are out of Hudson's tract on the "Parable of the Rich man and Lazarus." Cannot supply orders at present.

☞ In article on fourth page, last week's paper, bottom of sixth column, read, "It is based on charity—a benevolent regard to others' weakness," etc.

☞ We have received the January number of the *Bible Examiner*, published by Geo. Storrs, New York. The publisher intends to issue this paper monthly,—32 pp. 8vo.

☞ We have received a dollar to be sent to Bro. Dodge, whose destitution was mentioned in the Crisis some time since. Will some one send us his full name and address, to *this office*?

Notices, &c.

Notice.

As Bro. Grant has acted as general agent for Dr. Higgins' Great Antalgica, Cancer and Scrofula Syrup, Indian Cough Balsam, and many other kinds of family medicines, for two or three years past, and many of the brethren and sisters having become acquainted with the same, and finding that they cannot do without them, we would just state for their benefit as well as others who may wish for the best healing remedies of the day, that Bro. Grant having declined to act longer as our agent, on account of being absent so much from home, we have appointed in his place, as general agent, Bro. J. F. Cotton, of Boston, Mass. Eld. I. C. Wellcome, Richmond, Me., is our agent for Maine, and Robert Allen, Vernon, Vt., is our agent for Vermont. Those living in Maine or Vermont will be supplied by the agents there, all other orders must be directed either to Bro. Cotton, of Boston, or to us at Palmer, Mass. All cash orders promptly attended to.

HIGGINS AND ALLEN.

Palmer, Mass., Dec. 1st, 1859.

Conference.

Notice is hereby given that the first quarterly conference of Buchanan district will be held at Buchanan, Michigan, and will commence on Thursday at half past six o'clock P. M., and continue over the following Sabbath. We hope to see a general rally at this conference, as no possible pains will be spared in making arrangements for preaching in destitute places. Come one, come all. Bro. P. B. Morgan is expected to be present to assist in preaching the Word.

For the church. D. R. Mansfield.

Notice.

The next meeting of the R. I. Conference will be at River Point, Dec 28th, 29th, and 30th. Let the Brethren and Sisters come with warm hearts expecting or intending to have a good meeting. JOSEPH D. BROWN, Clerk.

☞ Eld. N. F. Nason will meet the brethren in Windsor, Me., Dec 23d, to continue over Sunday, and will stop in the adjoining towns a short time. Let all that have an interest in the coming King, make one effort to save those that have no hope in Christ.

Conference.

There will be a conference in Wilton, Iowa, or where the brethren in that vicinity may think best, commencing Wednesday, Dec. 21st, (eve.) and continue over the following Lord's day. Let there be a general gathering.

WALTER PRATT.

Conference

In Earlville, Ill., will commence on Wednesday, Jan. 4th, 1860, and continue over the Lord's day following. One and all, come and pray the Lord to give us a feast.

W. PRATT.

☞ I will hold a conference in Elizabeth, Joe Davis Co., Ill., Wednesday, Jan. 18th, and continue over Lord's day following. The brethren must write me if they wish the above named meeting, and name where (what depot) they will meet me. Direct Maquoketa, Iowa, care of J. Covill.

WALTER PRATT.

☞ Will any Bro. or Sr., who knows the hymn called the "Choir of Angels," send them to the *Crisis* office for publication, and oblige a Sister?

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in River Point, R. I. . . . . Sunday, Dec. 25th

P. S. Will attend the conference the week following.

J. HEMENWAY.

J. B. Cook will preach, Lord willing, at the Quarterly Meeting near Norwalk, Ohio, as Rev. Alling shall appoint, Jan. 1st, 1860. Will preach on about ten days, as brethren may arrange.

J. G. Smith will preach in Hooksett . . . . Dec. 18th

Providence permitting, I will commence a series of meetings in the Town-house Hall, Danbury, Ct., Tuesday evening, Dec. 13th, and probably continue every evening till the 25th inst.

MILES GRANT.

I. D. Thompson will preach in South Reading . . . . Dec. 18th
Westford . . . . Dec. 19th

The Lord willing, I will preach in Ashford, Ct., (school-house) Axe Factory) Dec. 18th

C. W. BAKER.

Eld. C. F. Sweet appoints to preach in Conesus . . . . Jan. 10th to the 15th

O. D. Gibson will preach in Roxbury Hollow . . . . Dec. 18th
(as Bro. D. Braity shall appoint.)

Business Matters.

To Correspondents.

Eld. S. S. Brewer's P. O. address is South Glastenbury, Ct.

P. Richardson.—J. S. White's P. O. address is East Boston, Mass.

Cash Receipts.

Preachers' Aid Society.—Lewis G. Ingalls, $2.00. To Dec. 18th, $59.00.

W Baker 250, $4.66; B F Wilkins 228, 79 cts.

M J Farnshaw 231, L Jones 233, Wilson & Ray 233, I Day 233, M M Day 233, C H Bradford 231—50 cts. each.

C G Scribner 246, J D Goodrich 246, W S Howden 208, J C Munson 230, A J Batchelder 246, D Kinsman 245, P Converse 246, B Greaves 265, D S Wright 234, Mrs. N Knapp 252, J M Aldrich 246, S H Cotting 234, M A Clements 244, J W Buckland 242, W Richardson p. p. 240, F D Field p. p. 240, W H Simmons 246, Ira Sparks 238, J M Quimby 246, E A Walker 241,—$1.00 each.

W F Horden 254, P Bonnell 254, L I Demerest 237, S Tibbetts 239, J F Busch 239, E O Allen 247, E Tredwell 272, J Parry 272,—$2.00 each.

E Dole 238, L A Follansbee 263,—$3.00 each.

Books and Tracts.—S. P. Babcock $4.50, Wm. Baker 34 cts, T P Hodgdon $1.00, D Kinsman 12 cts, Mrs. E H Lyons 36 cts, B F Wilkins 21 cts, J M Aldrich 60 cts, N B Bennet $1.21, Mrs. C Warner 39 cts, J R Savage $1.00, P S A Deyo 64 cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17, with other interesting matter. By Miles Grant. Price, single, 6 cents, $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant. Boston. 32 pp.; 6 cts. single, 50 cts. per dozen, $4.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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For the Crisis.

Dignity of the Ministry.

The gospel ministry—exalted work,
Ennobling, heavenly! near akin
To [illegible] of angel-hosts than aught on earth.
Servant of Christ! who dost proclaim to man
The [illegible] news—what saith the Word
In honor of thy calling? what the names
To designate thy high and sacred work?
Ambassadors of God—to represent
The character and purpose of that King
Who is supreme over all nations, thrones,
And [illegible] throughout the universe entire!
To give His message to our fallen world,
And urge allegiance to His perfect will.
Co-workers with the Deity! O! mark
The import of that term—in partnership
With the great Mover of a thousand worlds!
Is it esteemed an honor to be joined
In plan and effort with a millionaire?
What then with Him to whom all things belong,
Whether in earth or heaven, whose work is vast,
Beyond the ken of any mortal man?
Workers with God, to renovate a world,
How holy and sublime! entreating man
To seek a nature incorruptible—
For "glory, honor, immortality"—
A crown of life that fadeth not away!
Let politicians strive, and spend their zeal
In what they claim to be a righteous cause—
Let money-seekers toil incessantly
To gain the prize they covet—what their work
Compared with this—the gospel ministry?

Ye toiling ones, who preach the word of life
To dying men, weary and worn, and poor
In worldly goods, despised indeed by those
Who "walk by sight," and fail thus to discern
This noble "calling"—O rejoice, rejoice
For being so exalted of the Lord!
Toil on, and faint not, soon a day will dawn
When all things will appear in their true light;
Then 't will be known to the 'great multitude'
What dignity and grandeur crown this work;
How God approves, and bids his partners share
The riches, honors, glories of that throne
Awarded to his love. A. C. J.

For the Crisis.

Religion.

IS IT PROGRESSIVE IN PRINCIPLE?

It has been already suggested that the nations might have been found in a worse condition, by far, had the absence of all religion obtained instead of such conceptions of God or the *gods* as have prevailed; and whether the worship, bad as it was, did not indicate some improvement of the condition of men while destitute of the divine light of christianity. We may now with equal propriety ask whether the state of the nations was not better, by far, with all the aggressions upon human society, all the demolition of the better interests that followed the reign of darkness for ages; whether the condition was not better than it would have been under the power of Paganism, which must have continued without christianity? Was not the corrupt christianity of the middle centuries better than the Paganism which it displaced?

It should be remembered that Judaism could not prevail in the nations of Europe! Christianity was fallen to a level almost with former heathenism, in its ignorance, its debasing services, all its abominations, and its oppressions; it was not barbarism; it was the ascendancy of reality over the mythology of former times. Heathenism could not have lasted even if it had been better. It was displaced. The human mind having tasted of the divine light, could never be found entirely destitute of it, or the desire for more of it; and hence, even in the ages of darkness, there was an advance upon past positions. In respect to worship, it will readily be admitted that the improvement was very marked when the shackles of papal ignorance were broken from the human mind, and superstition, which had the sanction of ages, began to surrender her domain. When a hierarchy, whose authority was acknowledged by the imperial throne, as well as by the meanest subject, trembled mightily in its anciently blood-centered seat, then progress was admitted in principle by the reformers; it was contended for as essential; and it was seen; for the principle on which worship was previously founded, is recovered—and worship is the exhibition of religion. Hence, to improve worship, the sentiments should be improved. In the rising anew of the truth they were improved. Then the conceptions of the divine plan were improved, which is improvement in theology. And here is true progression.

Suppose the reformers did not get so far even into the fields of pure theological research as the first christians; they found the great body of divinity prostrate, corrupted, and most sadly gone to decay; and [illegible], to approach those explorations which had been made by the more favored children of truth, who seemed to wander over the ground rather than search it, was progress, in the very principle of true religion,—if religion is a condition of the sentiments, affections and life,—because the [illegible] of truth and morals was found in the convictions of the mind concerning God [illegible] requirement. Hence, as a better [illegible] obtained, a better state of [illegible] religion obtained. That was improvement in the principle of religion. [illegible] the establishment of a new principle? Was it not, rather, the arrangement, [illegible] harmonious principles, which, by their connection, secured a new [illegible] [illegible] religion in the [illegible] power of religion [illegible] the gospel [illegible] of the [illegible] the more exalted [illegible] have been the apprehensions of the Divine being, the better have been the human approaches to him; (which is but to say the human soul has offered better worship,) because the mind has had a better religious sentiment. This position, giving honor and power to theological truth, as it does, and proving the necessary advance of the principle which secures worship in man, (which, adapting itself first to him, as the age and times change; adapts him to the high demands of duty indicated by those changes, as well as the blessings of his higher life,) is sustained not only by this plainly logical deduction, but incontestably by facts. Indeed, on this ground, in the divine wisdom and providence, are the Christian nations in advance of the Jewish, and the Jewish and Christian in advance of the heathen.

When the call of God removed Abraham from the surrounding heathen, the voice was a theological truth, following which he obtained a theological position; hence his faith became a divine principle. The revelation of God to Moses was the communication of a theological system,—giving the land to a people, with its peculiar institutions,—separating a nation from the multitude of nations, as Abraham had been separated from his heathen neighbors. Religion made rapid strides at once, when altars rose in every part of the wide-spread camp of Israel, and from each part of a vast-spread nation; and every altar burned with a pure offering, while every man was *compelled* to own his allegiance to the God of the Sinai of thunder and lightning, and earthquake and terror,—at the same time that each heart felt glad to secure justification, at whatever cost. But it was the theological light which came forward by the great accession of truth to the knowledge of the mind, which was the real power of action; consequently, the basis of the structure of worship. The development was in the revelation—that was theological—it was followed by human enlargement of capacity and agreement of sentiment, with conformity of the affections and will in worship. That was religion—progressive exhibition on the part of the *Divine*; progressive conformity on the part of the *human*.

The *principle* thus shows its amplified and expansive character; its generous and comprehensive power of increase; the *religion*, its adhesion to, and dependence upon, the principle, by its rapid and healthful growth. It never outgrows the principle; it cannot outrun its own force.

Certain prescribed limits being necessary to the Sinaic system, it will look like a stationary engine; much as it may have been in advance of the former manifestation. Another and a more perfect and beautiful machine appears, which, not ignoring all the principles of the former, but with perfectness and beauty of structure and action, is like a locomotive: it acts within itself and upon itself; but by this action within and upon itself, it acts upon the track it traverses, and upon the objects it passes; but with still more direct force, it acts upon the train which it moves on after its own improved and irresistible momentum.

The gospel and worship under the Christian dispensation, with the establishment of the principle and exhibition of the Church, is an eminent example illustrating our ground; for it is an overwhelming view of God and divinity progressing, almost infinitely beyond the limits set to Judaism in its notions of the *divine*, its reception of the sentiments, which should make the basis of worship, and the offering of the affections, securing justification. To the mind of a worshiper of the gods, it should have been the progress, at once, beyond the dark barriers of his mythology; the breaking up of the prison-house of his ignorance; and so sudden is the corresponding advancement of his religious sentiment, that it is like new life. The world, in its moral aspects, prostrated and degraded, without God, lay like a vast lagoon: the gospel has channelled it, dug it over, drained it, dry land has appeared, lands have been recovered, rivers of living water flow in its new and beautiful canals; and now, instead of an illimitable moral morass, we have the garden of the Lord! But still its attacks upon the waste condition of our nature are ever renewed, ever must be, no doubt, till the redemption of our nature. Man will ever find within himself the necessities of improvement, and the elements of wrong which he can well spare; which, indeed, he cannot well afford to keep. The intelligence of a portion (and it should be large) would lead them to a strong desire to be free from all ignorance, error and sin; while the very learning of some—as it does not give them real intelligence—uniting with and strengthening a previous *proclivity*, will but secure to them the continuous depths of unbelief.

If we are correct here, the progress of religion in principle, in theological conception, (which, truly appreciated, is a knowledge of the divine being and his infinite plan, which is continually, from age to age and year to year, increasing its intelligence) is essential to the standing, the honor and the conquests of true religion.

Religion, the sweet-visaged angel, attendant on man in all his complex [illegible] of life, where his very good may be an [illegible] [illegible] appareled [illegible] with the garment of love. Theology, the stern-browed god, leads the way, crushing the rock of darkness in his tread, arraying the field of search in the majestic garniture of truth. W. S. C.

For the Crisis.

To the Brethren in Ohio.

At the conference held in Marysville, a number of brethren in different parts of Ohio were appointed a committee to raise funds for the support of Eld. L. H. Chase as Evangelist in the State. I, as one of the committee, was appointed treasurer. I want to remind the brethren of the necessity of remitting funds as fast as they can, and also report where Bro. Chase is wanted, and what can be done for him if he comes. We are fully able to sustain Bro. Chase this year. The only question is, will we do our duty? A number have promised to do nobly, while others have not had an opportunity of saying what they will do. To such I would say, be a committee to work in harmony with the committee appointed, and raise all you can and report.

A number of promising places are open for Bro. Chase; but he must have means to go out on. Some has been paid in—$35.00 in all; more should be paid in before this. Bro. Chase labored faithfully last year for a considerable time, and accomplished much. The promise is far better for abundant success this year. I have not heard of any that has been so successful as Bro. Chase in bringing aliens into the commonwealth of Israel. Nearly one hundred have been baptized by him in less than a year into the one hope of the gospel. But few can meet every kind of opposition as well as he. He is fearless, yet calm in the midst of controversy. His call to be an Evangelist this year was very unanimous; and now, brethren, I hope to have encouraging reports and remittances from you. Your humble servant,

H. Fish

Dayton, Ohio, Dec. 4th, '59.

Correspondence.

Letter from Eld. S. S. Brower.

Dear Brn. and Srs. in Christ:—Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. Having been permitted to attend the late meeting in Worcester, I truly was blessed in greeting so many of the humble disciples, waiting, looking, praying, longing, hoping for, yea, desiring and hastening unto, the coming of the day of God.

One principle was prominent, at least so it seemed to me,—the coming of Jesus; and notwithstanding we differed in the application of the symbols,—praise the Lord, so far as my knowledge extended, seemed to be impressed with this (to me a fact)—the Lord will come in a very short time; others, in a few days, some in 1860; and I am solemnly convicted on the latter point. There was no dogmatic positiveness mingled with invective against others that differed; and God forbid there ever should be on so solemn a subject. O what a theme! the judgment! the coming of Jesus! Who, who, I ask, can seriously believe it and feel sour at heart, and hurl unchristian epithets against any one! I would, for one, by the assisting grace of God, strive to manifest becoming meekness, love and gravity, on so awfully sublime and glorious a subject as the coming of the Just One, to glorify the saints and destroy the wicked. Who, I inquire, can seriously believe it and indulge in other than a christian spirit? Some may profess or imagine such an idea; but to believe it, in my humble opinion, they conscientiously never can. Let every one examine themselves on this point, and never let an unkind expression or hasty condemnation fall like the jargon of a sounding brass or a tinkling cymbal on the ears of those who differ from us. God forbid it. Pray for grace to be kept from it. Amen.

Dearly beloved "Let us be without dissimulation, abhor that which is evil, cleave to that which is good, be kindly affectioned one to another, with brotherly love." "In meekness instructing those that oppose themselves." With increased gratitude I thank my God at all times for the light that shone out of darkness, hath shined in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the *excellency of the power may be of God, and not of us.* O the mercy and goodness of God to me, in my conversion from darkness to light, from human discipline, creeds, tradition, heathen dogmas, to the Bible—precious Bible! O Lord, help me to love it more, and shed increasing light upon its sacred pages, day by day, is my most fervent prayer.

Dear reader, I was among those who heard, believed, and preached, the advent of our Lord in 1843. And the more I investigate that great, that unparalleled movement in the church and world, the more deeply I am convicted of the hand of God in that matter. It does seem to me that the preaching of time was God's great providential agent in bringing out and keeping out a people, that should be separate from an almost universally worldly-minded, mammon-loving church. The preaching of time only manifested the hatred and opposition. Often have I wept in secret places, after reading in religious periodicals, hearing ministers, seeing the scoffs, jeers, ridicule and contempt from professed christians against "time." Well, like every stone hurled at Stephen, the martyr of Jesus, which drove him nearer and nearer to Jesus, so it has weaned me from man, whose breath is in his nostrils, and driven me to Jesus in secret places, and drawn from my full heart a response to the apocalyptic importunity—"Come, Lord Jesus." To those who did not pass through the disappointment of 1843, and drink the mingled cup of disappointment, adversity, and opposition from old friends, and hatred on all sides, deal gently with those who did, and to those who did not, in turn do thou likewise.

Again, in 1854, I was led to believe the days would end, and preached it, because I believed it. Alas! the message which *was in my mouth sweet as honey*, did produce a bitter disappointment; and here for myself I must declare that all previous opposition in 1843 and 4, bore no comparative weight to the treatment of those who had suffered and dared with us in the great distinguishing movement that separated us from the church and the world in 1843. It will not do for me to palliate all the improprieties on our part, nor my brethren to justify themselves in their conduct wherein they have erred. O how much more befitting the disciple of Christ, to be pitiful, to be courteous, and as we pray for mercy, in turn show mercy to others. O righteous Father, help me so to do! and then hear our prayer—

That mercy I to others show,
That mercy show to me.

In conclusion, I now declare, that my faith embraces the very speedy advent of my souls warmest affections. O the idea of being with and like Jesus, saved, eternally, in a land where every sight pleases, and every sound cheers the sacramental host of God's elect.

"My soul is striving to be there,
I long to rise and wing the air,
And trace the sacred road!
Fly, lingering moments, fly! oh, fly!
I thirst, I pant, I long to try
Angelic joys to prove!"

Pomfret, Ct.

From R. V. Lyon.

Dear Bro. Grant:—By the kindness of my Heavenly Father I have been permitted to return in safety to my field of labor, after an absence of some four weeks in the United States. I record it to the praise of Almighty God that I never spent the same period of time more pleasantly. Glory be to God, for *friends and friendship!* I enjoyed the Wilbraham campmeeting much. Subsequent to its close, I attended a Methodist campmeeting in the region where I was reared,—and in the town where I was settled as a Baptist preacher three years; and have preached frequently for some twenty years past. Here I met with a multitude of warm hearted friends; and by request I gave them a discourse predicated upon John 3: 16. Good was done at this meeting. At the closing up of the services at the stand on Sunday in the afternoon, the congregation retired to the banks of the Bigelow river, where I spoke to them upon baptism and its design, then beneath its swelling flood, I buried an intelligent believer in the one Lord, the one faith, the one baptism. The Lord bless this people for their liberality and christian sympathy. Amen.

My health is good. My spirits bright. My confidence in the near coming of Jesus to bring about the promised restitution, was never stronger. My prospects were never brighter for the kingdom of God. And had I an angel's tongue, I could not describe my love for the truth, as revealed unto us in the Living Oracles. And I am willing to become a fool in the eye of the world for the sake of the truth.

Dear brother, I feel that if I had ten thousand tongues, I could not praise the Lord enough for what *the truth* has done for me. Not that I have done anything for the truth, no, no! But that it has done everything for me. Brethren and sisters, a few more gales from the throne of the Eternal to fill our sails, and gently will we be borne over life's rugged waves, into the harbor of eternal repose.—Amen and amen.

N. Augusta, C. W., Oct. 7, 1859.

"Short and to the Point."

Let thy words be few, said one very wise man. I think the advice too good to be forgotten.

When I hear a man tell a long story about nothing, I wish he would be "short and to the point."

When I hear a person make a very long prayer, when he hasn't faith enough to get an answer to a short one, I think he had better be "short and to the point."

When I see a man in a social meeting who has but little to say, and yet who stands talking and "hemming" for a long while when others are waiting for an opportunity to say a word, I think he had better have found out what he wanted to say before he commenced, and then he might have been "short and to the point."

When I see a congregation half asleep, and a preacher patiently persevering in an endeavor to tell nearly all that he knows at that one time, as if he never would have another opportunity to preach, I think that though he might display less *knowledge*, he would evince more *wisdom* if he would be "short and to the point."

When I see a writer endeavoring to flood a small newspaper with long, dry, prosy, unreadable articles, that place the reader in a position somewhat like that of the cow which drank a whole barrel of water for the sake of one little potato that lay in the bottom, I think his writings would be more likely to be read and remembered, if he would be "short and to the point."

And now I'll stop, lest some of your readers should know me to be a fool by the multitude of my words, and wish I had been "short and to the point." H. L. H.

Selections.

The Bible.

The following calculation of the number of books, chapters, verses, words, letters, etc., contained in the Old and New Testament, may be worth reading and preserving by many of the numerous readers of your paper:

The Old Testament contains 39 books, 929 chapters, 23,145 verses, 592,439 words, 2,728,100 letters. The middle book is Proverbs. The middle chapter is the 29th chapter of Job. The middle verse is 2d Chronicles, 18th chapter and 30th verse. The least verse is 1st Chronicles, 1st chapter and 1st verse.

The chapters in the Old Testament will average about 23 7-9 to a book; the verses 25 to a chapter, the words 25 3-5 to a verse; and the letters 4 3-5 to a word.

The New Testament contains 27 books, 260 chapters, 7,957 verses, 181,253 words, 838,380 letters. The middle book is 2d Thessalonians. The middle chapters are the 13th and 14th chapters of Romans. The middle verse is Acts, 7th chapter and 7th verse. The least verse is John 11th chapter and 35th verse.

The chapters in the New Testament will average about 9 2-3 to a book; the verses 30 3-5 to a chapter; the words 22 3-4 to a verse; and the letters 4 2-3 to a word.

The entire Bible contains 66 books, 1,189 chapters, 31,102 verses, 773,692 words, 3,566,480 letters. The middle books are Micah and Nahum. The middle chapter and least chapter in the Bible is the 117th Psalm. The middle verses are the 103d Psalm and 2d and 3d verses.

The word *and* occurs in the Bible 46,227 times, viz.: in the Old Testament 35,543, and in the New Testament 10,634.

The word Jehovah occurs 6,855 times.

The word Jesus occurs in the Epistle of Paul 224 times.

The word Christ occurs in the same Epistles 420 times.

The word Christ occurs in the 1st chapter of 1st Corinthians 17 times; the chapter contains 31 verses; and in the 1st chapter of Philippians 18 times, the chapter contains 30 verses.

In the 21st verse of the 7th chapter of Ezra are all the letters of the alphabet, I and J being considered as one.

The 19th chapter of the 2d of Kings and the 37th chapter of Isaiah are alike.

The book of Esther has 10 chapters, but neither of the words Lord or God are in it.

David uses the pronoun I 142 times in the 119th Psalm, and Paul uses it 34 times in the 9th chapter of 1st Corinthians, 42 times in the 11th chapter of 2d Corinthians, and 43 times in the 12th chapter, which contains only 21 verses, and 33 times in the 7th chapter of Romans, 6 times in the 15th verse of but 23 words.

The Apocrypha (not inspired, but sometimes bound between the Old and New Testament,) contains 173 chapters, 6,081 verses, and 152,185 words.

Cardinal Hugo, about 1240, divided the Bible into chapters as they now stand in our translation.

Mordecai Nathan, a Jewish Rabbi, about 1445 divided the chapters of the Old Testament into verses, but Athias, a Jew of Amsterdam, in 1651 divided the chapters of the Old Testament into verses as they now are, and about the same time Robert Stevens, a French printer, divided the chapters of the New Testament into verses as they now are.

The art of printing was invented by J. Faust, a goldsmith of Mentz, in 1441, and the first book ever printed was the Vulgate edition of the Bible, and soon after the German Bible of Newremburg was printed. Our present English version of the Bible was first published in 1613.

The first printing press in North America was set up at Cambridge, Mass., in 1639, and among the first books printed was an Indian version of the Bible translated by Elliot.

There is a Bible in the Library of the University of Gottcogen, written on 5,746 palm leaves.

The Scriptures have been translated into more than one hundred and fifty languages and dialects, and some fifty millions of these copies of God's word have been circulated, and yet about one-half of the human family are entirely ignorant of the true God and have never heard of the Savior.—*Jour. and Mess.*

Duty.

How often hast thou found thyself at the entrance into a duty becalmed, as a ship which at first setting sail hath hardly wind to swell its sails, while under the shore and shadow of the trees, but meets a fresh gale of wind when got into the open sea? Yea, didst thou never launch out to duty as the apostles to sea—with the wind in thy face, as if the Spirit of God, instead of helping thee on, meant to drive thee back, and yet hast found Christ walking to thee before the duty was done, and a prosperous voyage made of it at last? Abraham saw not the ram which God had provided for his sacrifice till he was in the mount. In the mount of prayer God is seen, even when the christian does often go up the hill toward duty with a heavy heart, because he can as yet have no sight of him. Turn not, therefore, back, but go on with courage—he may be nearer than thou thinkest. "In that same hour," saith Christ, "it shall be given unto you." (Matt. 10: 19.)—Gurnal.

[illegible] True Doctrine.

Our praying, singing, and Bible reading will not help us heavenward, unless we are just between man and man. The christian profession is nothing without the christian life. Our religion, in order to change us radically, must descend into all commonest duties. It belongs as much to the shop as to the family, and as much to the family as to the sanctuary. No man can be a christian who is not faithful in his common daily-life pursuits. The judge must administer justice from equity, and not from favor or the lure of bribes. The physician must regard the life and health of his patient above all other considerations. The merchant must deal justly, and the mechanic execute his work in all things faithfully. It will not answer to disregard these things. My brother, do not hope to reach heaven by the old way. You must walk in another and narrower road. Let us suppose you are a workman. Now, what is christianity in the workshop? You cannot leave it behind you, go where you will; for it is no loosely fitting garment, but an element of life. Yes, you must take it with you into the workshop. Not as the Bible in your hand, nor as hymns to make the air melodious, nor as pious talk with fellow workmen. No, no; workshop christianity consists in a religious fidelity to your employer and his customers. If you neglect or slight the work you are paid to perform, you commit sin—you are irreligious, and your pious acts will go for nothing.—*Channing.*

Matins.

BY MRS. H. B. STOWE.

Still, still with Thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than the morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee!

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born,
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
The image of the morning star doth rest,
So in this stillness Thou beholdest only
Thine image in the waters of my breast.

When sinks the soul, subdued by toil to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath thy wings o'ershading,
But sweeter still to wake and find Thee there.

So shall it be at last in that bright morning
When the soul waketh and life's shadows flee;
O in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee!

Tears.

There is a sacredness in tears. They are not the mark of weakness, but of power. They are messages of overwhelming grief, of deep contrition, of unspeakable love. Oh, speak not harshly of the stricken one weeping in silence! Break not the solemnity by rude laughter or intrusive footsteps. Despise not woman's tears; they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted into sympathetic tears; they are what help to elevate him above the brute. I love to see tears of affection. They are painful tokens, but still most holy. There is pleasure in tears, and an awful pleasure. If there were none on earth to shed tears for me, I should be loath to live: and if no one might weep over my grave, I could never die in peace.—*Dr. Johnson.*

Reading for Youth.

The Secret.

A STORY FOR THE BOYS.

"Here, boys, are twenty shillings for each of you," said Mr. Mitchell to his twin sons, Clarence and Edward, on a bright winter morning, as they sat at breakfast. He handed them each a gold piece. "I heard that you were at the head of your classes in French and Latin, and this is to express my satisfaction at your progress. You are at liberty of course, to expend it as you please; but there is an art in spending money. It may be done selfishly or disinterestedly—it may be productive of happiness or of bitter memories; and though the sum be small how to spend it is worth learning."

"Tell us something about it, father," said Clarence, after they had both thanked him cordially, "which way do you think best."

"I would rather, my son, that you should reflect on the subject, and draw your own conclusions. Watch for an opportunity to do with it what your heart approves. The love of money, you know, is the root of all evil, but money may be the source of good. Use it as you think best."

The boys looked very thoughtful. They wished he would only say what he thought best. Then they appealed to their mother, but she approved of their father's decision, to throw the responsibility on themselves, and bring their own judgment into exercise.

Some days afterward, as the two boys were in their father's library, he said to them, "You have not told me how you spent your gold pieces."

Edward drew his from his pocket—"There it is, father. I have not spent it yet."

"And yours, Clarence?"

"It is all gone, father."

"Indeed! And what have you to show for it?"

"Nothing, sir."

Clarence bent his head modestly, but without shame; and there was a manliness in his tone which convinced his father that all was right.

"Nothing! Well, that may be, but I will venture to say my boy has not made an unprofitable investment."

"I hope not, sir."

"If he had done wrong with it, he would not be my Clarence," said the mother tenderly.

Clarence looked at her with an expression of deep feeling; then went to her silently, and put his arms around her neck, and laid his head upon her shoulder. When he raised it again, a tear lay upon her robe.

"My darling boy"—she embraced him [illegible]—"this secret is yours. You have a right to it, and I am sure it is an honorable one."

"Thank you, mother," he whispered in her ear, "Does father think so? Is he satisfied?"

His mother repeated the question.

"To be sure, my son, I am satisfied. Come here," and he threw his arms around him, and laid his head upon his bosom—"father will trust where he has never had cause to distrust."

Clarence could only once more whisper his thanks. It was tenderness, not grief, that caused his tears. He was a type of all that is noble and generous in boyhood. Had he been otherwise—had he expended his gift in folly, or in vice—no reproaches that could have been uttered would have affected him, or called him to bitter repentance, like the confidence that was reposed in him, and the tenderness that had just been manifested. To prove himself worthy of that love and confidence would henceforth be his highest earthly ambition. Oh that all parents would but understand this! and appealing to the higher nature, the nobler attributes of their children, call them into exercise.

Edward wished from his heart that his brother would reveal to him what he had done; but there was a code of honor in that household, as there should be in every home, and it was understood by all its members. Clarence had shown by his silence that he did not wish to be questioned. Yet no one doubted for a moment that he had made a right use of his money.

And now, although Clarence supposes his secret to be safe from all but the eye of his Father in Heaven, we who have followed him unseen, and watched him through all, will relate it in confidence to our readers.

The day on which he received this gift was bright, clear and frosty. It was December, and though the sun shone cloudlessly in the blue heavens, it had no power on the icicles which fringed the iron railings, or fell from the trees in showers of brilliants, splintered and shivered by the wind. The air was beautiful and exhilarating to the well clad; but to the poor unprotected child of want, it came too keenly. Clarence hurried on with his skates flung over his shoulder, to join a skating party. Eddie was to join them later. His hands were thrust into his coat pockets, and he pressed on against the wind, when he felt his arm seized from behind.

"Quick! quick! come quickly!" said a little barefooted and bareheaded boy, seeming half frantic with grief and terror. "I believe mother is dying! Do come quick!"

Clarence obeyed impulsively, while the child, clinging to his coat dragged him on.

The home, if such it could be called, was not far off, and the scene which presented itself on his entrance was awful indeed. A woman surrounded by three or four children, screaming in terror, was lying upon her miserable bed, in frightful convulsions. The foam was on her white lips; her clenched hands seemed fixed in an immovable clasp, and her aspect was altogether terrible.

"I will go for a doctor," said Clarence, and remembering that he had seen a physician's house on the way, he ran with all his speed to summon him.

The doctor followed him immediately. While he was administering to the poor sufferer, Clarence had time to view the scene around him. What misery was there! never had he seen or conceived anything of the kind before. The woman had toiled until over exertion and starvation had brought her to her present state. The children were thin and meagre, only half clad, and no fire upon the hearth. When they saw his friendly, earnest face—for children well understand a look of sympathy—they gathered around him.

"Are you hungry?" he asked in a low tone.

"Yes, dreadful hungry."

"And cold too," he said.

And with a heart bleeding at the sight of such destitution and misery, he hurried to a restaurant near by. His gold piece was now in requisition. Thank God for his possession.

Hot rolls and hot coffee in abundance soon brought the little famished creatures to a corner of the hovel, where they satisfied their hunger, and hushed their cries.

(To be concluded.)

Facts for the Young.

Count Rumford, by boring a cannon within water, so heated it by the friction, that he made it boil, and actually boiled a piece of beef in it.

The water in the Red Sea appears to be twenty-two feet higher than the Mediterranean; and the Gulf of Mexico is thirty-eight feet higher than the Pacific.

Most mountains present their precipitous faces to the sea, and their slopes to the land.

Insects are found in slate, and flies and ants in amber.

The mountain of Segar, in Arabia, produces frankincense; those of Lefra, the balm of Mecca, from the Amyris opobalsamum, which in early ages sold for its weight in gold.

THE CRISIS.

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[illegible] age on their papers, 26 cents a year, in addition to the above [illegible] [illegible] The same in all the Provinces

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

DEAR CHRISTIAN BROTHER:—In accordance with the desire I have before expressed of becoming a contributor to the columns of our beloved paper, I present for your acceptance the following lines, suggested by the conversion of an old man from infidelity and sin to receive Christ as his Savior, whose gift is everlasting life. Said he, I have loved the world and the things in it; but was always unsatisfied, and with its pleasures I have tasted its deep bitterness, and my heart bears the scars of its rough usage. I look back over all my life with regret, and with the poet I say—

Oh, how I regret that I gave not to Heaven
The years which to folly and sin have been given!

Retrospection.

I.

How much of change my spirit has passed through
In life's brief hour, too short to bear such sadness;
I've had my hopes and disappointments too,
With here and there a little gleam of gladness.
My life's bright morn was vainly past
In chase of things too fair to last.

II.

Too well I've loved the world and things therein;
That which I most have trusted proves unsound;
My loves and hopes are as they 'd never been,
Were't not that on my heart I bear their wound.
My dreams of life were false and fair,
I woke—they vanished into air

III.

Trusting the world, its friendship I have rued,
And many things I've loved, alas! in vain,
And tears of bitterness my cheek bedewed,
Wrung from mine eyes by the heart's deep sense of pain.
More than one friend has made me feel
A wound, which time could scarcely heal.

IV.

Sometimes, at eve, how weary do we feel
With all the strife, thoughts, labors of the day;
There's always something which would make us kneel
In deep repentance, God's forgiveness pray.
The evening of my life begets
O'er all the past such sad regrets.

V.

Say, is there one who in his early life
Has shunned sin's fairer face and flattering way,
Who's kept his heart, through sunshine, storm and strife,
Unspotted to the evening of his day?
Alas! we all through folly run,
And do what we would wish undone.

MARY E. WEST.

For the Crisis.

How Christian got into Doubting Castle.

Although almost every *white* Christian has *heard* of the Pilgrim's Progress, there are doubtless many who have never read the sublime imagery of that matchless dream. In view of this, I will here give an off-hand sketch of the condition of the Pilgrim and his companion Hopeful, prior to their being caught upon the ground of giant Despair.

First stage. Graceless, afterwards Christian, alarmed at what the "Book" says, prepares to leave the "City of Destruction," heedless of the persuasions of wife or acquaintance; and being instructed by "Evangelist," he makes his way for the "wicket-gate," which he reaches, after floundering in the "Slough of Despond." This "wicket-gate" is the entrance to the narrow path which leads to Mount Zion.

Second stage. The gate-keeper, "Good-will," after questioning him as to who he was, whence he came and whither bound, and being satisfied with the reply, admits Christian. To Christian's demand how he would get rid of his heavy burden, "Good-will" bids him be content, that at a proper time and place it would be removed. He then pointed out the house of the "Interpreter," whom he advised the Pilgrim to consult, as he would show him most excellent things. The Interpreter kindly received him and showed him marvelous things, which he explained to the admiration and instruction of the Pilgrim. Then pointing out the way he wished Christian good speed.

Third stage. The highway which now lay before the Pilgrim was bounded on either side with a wall, called "Salvation," up which burdened Christian ran, but not without great difficulty, because of the load on his back. However, deliverance was near— [illegible] and rolled into a sepulchre which yawned to receive it. Being released from his load, Pilgrim with glad and thankful heart pursued his journey, passing on his way, asleep and in fetters, "Simple," "Sloth" and "Presumption," whom he was compelled to leave to their fate, after vainly urging them to bestir themselves, and offering his assistance to unbind them. He also met with "Formalist and Hypocrisy," who journeyed with him till they came to the hill "Difficulty," when they took a roundabout way and left Christian to mount the steep alone. Before he reached the top, Pilgrim had to go on hands and knees,—prayer and humility being necessary in time of trial; but the difficulty was overcome, and he sat down to rest in an "Arbor made by the Lord of the hill for the refreshment of weary travelers." Here, fatigued, he fell asleep, and his "Roll of evidence" fell from his hand. He was awakened suddenly by a warning voice, and starting up he hastened on without a consciousness of his loss. He soon met with "Mistrust" and "Timorous," who told him that there were lions in the way which would tear him to pieces if he proceeded,—that they, being discouraged by the danger which beset them at every step, were going back again. Christian was troubled. If he returned he would certainly be destroyed; but if he could get to the Celestial City he would be safe, and there was a chance. He now sought instruction and comfort from his Roll, which he usually carried in his bosom, but found it was gone. He hastily retraced his steps to the "Arbor," where he found it, and again resumed his journey with renewed energy; and at length caught sight of castle "Beautiful," whose stately magnificence was heightened by the golden glories of the setting sun. Desirous of reaching a place of shelter before night, he pressed on, but was abruptly stopped by the appearance of the two lions, which had frightened Mistrust and Timorous, standing growling in the way. He was close to the Porter's lodge, and the Porter seeing the fear and indecision of Christian, hollooed to him and bade him keep the middle of the path, and come on boldly, as the lions were chained. Thus assured, Christian proceeded; and that night slept in peace and security in the palace which is called Beautiful.

Stage Fourth. This was a terrible stage with Pilgrim. Upon entering the valley of Humiliation, he was met and stopped by the fiend Apollyon, who, after having tried in vain to corrupt Christian, made a deadly attack upon him, and had well nigh made an end of the poor fellow, had not Pilgrim, as he lay disarmed on the ground, luckily regained his sword, and thrusting upward, pierced the body of his foe, and compelled him to spread his dragon wings and fly away. Rising almost breathless from the combat, Christian returned thanks for his deliverance; and a hand came to him with the leaves of the tree of life, which, on being applied to his wounds, immediately healed them. He then partook of the provisions given him when leaving the beautiful castle, and, fully recovered, pursued, with watchful eye and drawn sword, his perilous way, which led from the Vale of Humiliation into the dark and dreary "Valley of the Shadow of Death." Here the dangers thickened, and the mouth of the pit belched forth flame, with sparks and hideous noises, and other fearful things, against which his sword was of no avail. He therefore sheathed it and drew another weapon, called "All-prayer," which held in check the evils which came against him. Thus he passed through the valley and by the bloody den of Pope and Pagan.

Stage Fifth. This part of the journey was through a wilderness, which, however, was cheered by the society and conversation of Faithful, whom he overtook on the way.

Stage Sixth. Here the pilgrims were joined by Evangelist, who came up with them. They were delighted to have his company, and journeyed on happily together, till they reached the town "Vanity," which stood adjacent to the wilderness, through which, per force, they were obliged to pass. It happened to be the Fair-day, and much people were gathered there. The strange apparel of the pilgrims soon attracted notice, and they were questioned by the people about their country and business, who offered their wares for sale and urged the travelers to buy. Their strange dress and language, and above all, their contempt of the trinkets and gewgaws, exasperated the people, and raised a tumult. The authorities, upon demanding the occasion of the disturbance, were informed that the strangers were the cause, being spies, conspirators and enemies to their King. Some, however, took their part and said they were quiet, inoffensive men; but these were few, and soon the pilgrims found themselves in cages, amid their indignities and insults, [illegible] of Christian and [illegible] of many. The prisoners were arraigned before an implacable bar, which doomed Faithful to death and Christian to imprisonment. The cruel sentence was carried out upon the dauntless Faithful, and after a while Christian made his escape.

Stage Seventh. We have now come to that part of the history which relates *how* the pilgrims were seized upon by the gouty giant and lodged in "Doubting Castle." When Christian escaped from prison he was joined by one Hopeful, who became enamored of the pilgrim and resolved to attach himself to Christian. "Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage." The first one they met was one "By-Ends" of "Fair-Speech," who was allied to most of the aristocracy of the town and neighborhood among the most distinguished of whom were lords Turnabout, Timeserver, and Smooth-speech, the lord of the manor; Mr. Smooth-man, Mr. Face-both-ways, Mr. Anything-so-as-it-pays, and others too numerous to mention. This Mr. By-Ends was very importunate to accompany the pilgrims; this Christian objected to, unless he gave up his old principle and friends, which he refused, and they parted company. Passing on this way the pilgrims crossed a very narrow plain called Ease, and thence by a hill called Lucre, in which was a silver mine, to which their attention was called by a gentleman, Demas by name, who lived hard by, and assured them that great treasure might be dug at little labor, by which they might provide themselves with many comforts. Hopeful would have gone to see about it, had not Christian held him back, and pointed to an old monument which they shortly came to, on which was written—"Remember Lot's wife." This warned them of the danger of turning back with a covetous eye, when they were flying *away* from Sodom for safety. The way of the pilgrims now lay by the side of a beautiful river, called the "River of the water of Life." Here Christian and his companion walked with delight, and drank of the limpid waters which cheered and revived them greatly. Fruit trees grew on the banks thereof, of which they eat, and then lay down to sleep in safety in a verdant meadow by the river side. Thus did they journey and repose for a few days and nights, when their road diverged from the stream, and became rough and stony, which hurt their feet, tender by reason of their travels. They had enjoyed a little rest and comfort, and now that they had to face the trials again they became discouraged, and wished for a less painful road. A temptation soon offered itself. A little further on, they discovered on the left side a pleasant looking meadow, and a very convenient stile to get over. On looking over the fence they discovered a smooth, beaten path running, seemingly, parallel to the road, and Christian proposed that they should take it. "But," said Hopeful, "how if this path should lead us out of the way?" "That is not very likely," said Christian. "Look, does it not go along by the way-side?" So Hopeful, being persuaded, followed Christian over the stile, and now trod forbidden ground. Understand the moral: When a christian deviates from the path of duty to suit his ease and comfort, he takes the first step to clouds and thick darkness. They were not alone on this by-path; for before them was a smart, self-assured looking fellow, called "Vain Confidence." Him they called after, and inquired whither the way led. "To the Celestial City," said he, confidently; when Christian said exultingly, "Did I not tell you so? By this you may see that I am right." On goes Vain Confidence, and on went they, but the night came apace, and it became so dark that at last they lost sight of their impudent leader. Presently they heard a crash and a groan. He had fallen into a deep pit, and the affrighted pilgrims drew back bewildered and appalled. Then came the storm, the lightning, thunder and rain, and they stood wet and shivering, and finally turned to go back. This by reason of the waters was difficult and dangerous; and they were well nigh drowned several times; yet with all their endeavors they could not reach the stile that night. At last they found and crept under a little shelter, there to await the dawn of day; but being very weary, they became drowsy and at last fell asleep. From their slumbers they were aroused by a terrible voice which demanded what they did on his grounds. They offered little excuse, and with fear and trembling were driven before this monster, giant Despair, and soon found themselves in the deep, dark dungeons of Doubting Castle!

We now see what brought the pilgrims into the giant's power.

1st. Love of ease and luxury, which the christian may not seek at the expense of his stern duty.

2d. Taking counsel from Vain Confidence [illegible] in himself or others, but oftener in himself, when he became too great to stoop to humility.

3d. When finding himself in the dark, instead of prayer and watchfulness, he gives way to sleep, and is taken captive.

Had Christian kept looking at his Roll, which was so plainly written that any might understand, he would there have seen that no circumstance could warrant a deviation from the narrow way, be it never so steep or thorny. When the first doubt prompted an inquiry, he should never have appealed to Vain Confidence, but gone to the Word. He dare not make the foolish excuse that he did not know what it did say. He knew too well his error, not begotten by the ambiguous teaching of a cabalistic book; but by love of luxury, and presumption.

My dear readers, if ever your mind should be distracted with doubts, examine yourselves if you have not slightly deviated from the narrow path, and instead of seeking assistance from your own or others' wisdom, betake yourselves to prayer, rely on the promises of God, and soon every doubt shall be removed, and light and happiness will shine upon your path.

I have often had my doubts, but they arose from my own unworthiness. And since my eyes have been opened to the doctrines of the sleep of the dead, the *entire man being dead*, the total destruction of the wicked, and the reign of Christ upon the earth, the Bible has never been so clear, so consistent, so beautiful and sublime in its teachings, and it speaks of little progress in the Bible student, to say, after years of research and teaching, that he does not know what it says. Its promises are yea and amen, and with the key of promise I am persuaded I could unlock every dungeon in Doubting Castle.

JNO. F. COTTON.

Selected for the Crisis.

Never Say Fail.

Keep pushing—'tis wiser
Than sitting aside,
And dreaming and sighing,
And waiting the tide
In life's earnest battle,
They only prevail
Who daily march onward,
And never say fail.

With an eye ever open,
A tongue that 's not dumb,
And a heart that will never
To sorrow succumb,
You'll battle and conquer,
Though thousands assail,
How strong and how mighty
Who never say fail!

The spirit of angels
Is active I know,
As higher and higher
In glory they go,
Methinks on bright pinions
From heaven they sail,
To cheer and encourage,
Who never say fail!

* * * * * *

In life's rosy morning,
In manhood's fair pride,
Let this be the motto
Your footsteps to guide;
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail!

E. P. ROBINSON.

"The Union Movement:"

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 3, 1858.

CHAPTER X.

The following is a report of the meeting of Preachers in the town of Unity, to deliberate on the subject of Christian Union. There were present a Baptist, a Methodist, a Presbyterian, an Episcopalian, a Lutheran, and a Christian—all preachers. Their ministerial support was suspended on the first day of January, 1858, by their respective congregations, until they shall agree upon the Scriptural basis of Christian Union. Brother Episcopalian being called to the chair, and Mr. Chronicle requested to report the proceedings, they advanced as follows:

Meth. This has been a sad year to me in a pecuniary sense. You know that Methodist preachers get but a scanty support, at best; but this year I have received nothing. Yet I trust it has been the most profitable year of my life. I confess that when my brethren suspended my support, I was a little warm, and felt some of the spirit of the old Adam remaining in me. But being thrown out of employment, and that by a most singular and unprecedented procedure, I determined to review the whole premises; not to uphold a party, especially one that had refused to support me, but to find the *truth* and the *true basis of Christian Union*. This, I am well satisfied, I have found. I can say now, with all my heart, in the language of Mr. Wesley, that I would to God that all party names, and unscriptural phrases and forms, which have divided the Christian world, were forgotten; and that we might all agree to sit down together as humble, loving disciples, at the feet of our common master, to hear his Word, to imbibe his spirit, and to transcribe his life in our own." Wesley's Notes, p. 5.

Bap. The remark made by the brother I adopt, with all my heart. I have never spent so profitable a year in my life. I have heretofore been content to study and defend *Baptist views*; but being cut loose by the action of my brethren, from their employment, and, feeling under no obligations to support *them* or *their views*, since they have refused to *support me*, I have tried to place the Lord before me, and solemnly to consider *his* will—his mind. And I have become well satisfied that we can never have his approbation, and keep up our former partisan peculiarities. Beside, I confess that I have found something so far above all these peculiarities, that I no longer feel any interest in them.

Pres. I presume, brethren, that no one among us felt more hostility to the movement of the private members of our churches, in withdrawing our support, than myself. I thought, too, that I would yield to no such dictation; but having the whole year for meditation, I have given the religious world a rigid examination, and have come solemnly to the determination never again to maintain sectarian partyism. Hence I accord with the remarks of the brethren just made. I am aware of the pride there is in our ministry, of a little learning, and the conceit that our preachers *never change*, but stick inflexibly to the traditions of the elders. But I have fully satisfied myself that all this feeling is of the flesh, and am determined no longer to adhere to it.

Lu. My views and feelings have been so fully expressed by those who have spoken, that I need say nothing more than that I fully accord with every sentence, especially the quotation from Mr. Wesley.

Ep. I am free to admit that I am in the same mind, and my exercises have been much the same as other brethren have mentioned in reference to themselves. But still I am not clear as to what is to be done. Can we all agree? Is it possible for us to unite? I can not sacrifice my conscience.

Chris. If we unite, it must be without any compromise of *conscience* or *principle*. No man should be required to violate his conscience, nor to yield any principle. But I hold that we can unite without this. The reason that we are not now united is, that we have elevated opinions, and party peculiarities, to a prominence to which they are not entitled, thus making them bars of fellowship, and things that should be made prominent, or rather that are prominent in the kingdom of God, are overlooked. Now, this state of things must cease, and that which can not intercept between a man and his God, must not be made a bar of fellowship.

Bap. There are certain cardinal or catholic principles that are vital, but happily for us, we are agreed upon these; being agreed upon these, we should not disagree and disfellowship each other about things that are not vital. In one single sentence, we must not spend our time about unimportant matters, and thus neglect the great vital matters of the kingdom of God.

Lu. I like that as a general remark, but it is not personal enough, or rather it is not practical enough for our situation. We have certain difficulties to surmount, and I am anxious to have them named out, and see if we can apply our philosophy to them. For instance, we are here under different religious names—Methodist, Baptist, Presbyterian, Episcopalian, Lutheran, and Christian. Now, what is to be done about these names? We can not be called by them all.

Chris. Brethren, I think this can be settled without any difficulty. Are you all willing to be called Baptists?

Pres. I, for one, am not, for the word Baptist means *baptizer*—the administrator of baptism—and I see no propriety in calling us all, men and women, *baptizers*. Beside, I am informed, the Bible Union is about to give us a version of the Bible, in which the word Baptist will be translated *immerser*. I see no use in calling all the members of the church *immersers*.

Chris. Shall we all, then, be called Presbyterians?

Bap. I am unwilling to be called Presbyterian. A *presbytery* is an assemblage of elders. I see no sense in calling all the members of the church, both male and female, *seigniors*. Beside, I understand the *eldership* to be an office in the church. Now, it borders on the ridiculous, to name the Church of God after an office in the church.

Pres. It would amount to what is [illegible] to call them Baptists; because Baptist, or baptizer, or, what is more ridiculous, *immerser*, is an office, as much a *presbyter*, and frequently found in the same person. Therefore, in calling yourself Baptist, you take for your religious designation the name of an office in the church.

Chris. Are you, then, willing to all be called Methodists?

Ep. I am not willing to be called by any such inappropriate religious designation. This name came from a very rigid and methodical class of physicians, who, from their strict method of living, were styled *Methodists*. This name was applied to the followers of Mr. Wesley, out of derision first, and I can not but look upon it as exceedingly ridiculous to use it as a religious name. It can be applied to evil, as well as good, and is in the New Testament. The Greek *methodus*, translated "*wiles*," in one of Paul's epistles, means "the *methods* of the devil." A name that can be applied to evil as well as good, is certainly not fit for a religious designation.

Meth. I think the name Episcopalian equally inappropriate. I think it ridiculous to use a name derived from a peculiar form of church government, as the name of a church itself. *Episcopalian* is really no church name, but simply significant of a certain form of church government. I am not willing to name the children of God after a peculiar form of church government.

Chris. Are you all willing to be called Lutherans?

Bap. I am not, for I think Paul has virtually forbidden that we should be called after any man. He would not allow the Corinthians to say, they were of Paul, but asked them the questions "Was Paul crucified for you? or were you baptized in the name of Paul?" thus implying that in order to be of Paul, or a Paulite, they should have been baptized in his name.

Lu. Then, brother B., in order to be a Baptist, you should have been baptized in the name of John the Baptist.

Chris. Brethren, I think you must see that it is utterly useless to dispute about these names. You never can unite or agree upon any one of them. No one of them is held with any regard by any except the party adopting it. No one out of the Methodist church takes it any offense to tell him that he is not a Methodist. No one out of the Baptist church takes it as an offense to tell him that he is not a Baptist, nor is it any very serious offense to one in the Baptist Church, to tell him that he is no Baptist. But you tell any one, in *any church*, that he *is not a Christian!* here is a direct insult, not to be endured. Why? Because if a man is not a Christian, he will be lost; he is not in the favor of God. But it has no such an effect to tell him that he is not a Baptist, for the understanding is, that a man may be a Christian and not be a Baptist. It has no such effect to tell a man that he is not a Methodist, a Presbyterian, a Lutheran, or an Episcopalian, for it is admitted on all hands, that a man can be a Christian and not be any of them. Neither of these is identical with the name Christian. It contains all the good in all of them, and vastly more. When we come to the gates of death, the question will be, *are we Christians?* If we are, these other names will dwindle into nothingness—into perfect nonentity.

Seeing, then, that you are all willing to be called Christians, and that you can not agree upon any of your former names, and seeing that the great matter in death and in the last judgment will be to be a *Christian*, why contend about these other names any longer? Why not solemnly covenant together, to be *Christians*, Disciples of Christ, children of God, followers of Christ, and be called such, as the first Christians were? No man on this earth makes any sacrifice of anything good or divine, in doing this; nor does he give up anything that can be of any service to him in this world or the world to come. In this way we shall honor the Lord's name, exalt it above every name, even above all the hierarchies in the eternal state, and under his great and glorious name we shall be bound together in an eternal and an immutable covenant, as his people. It shall be our highest aim and greatest ambition to follow him. Shall we all commit ourselves to him and to *his name*?

Bap. I am satisfied, I confess, about the names. If other matters can be adjusted, I see no reason why we may not unite.

Pres., Meth., Ep., and *Lu.* We agree to the same.

Adjourned by prayer, to this night one week, when we shall continue the subject.

"The Wages of Sin is Death."

The administration which [illegible] contains objects of which God in his economy has given us no imperative [illegible] haps man may not be disposed to yield implicit obedience to all their inherent considerations; yet they are nothing less imperative, no less destined to inflict upon the violator of these laws, the full and complete penalty which is necessary for their punishment. An over ruling power [illegible] order and process of all created things, constructed a being, who must of necessity depend upon the power and omnipotence of his Creator, for natural existence. He has also, as an infinite being, adapted these laws to his subject's powers and capacity; and if in direct contradistinction to the injunction attached thereunto, (obedience and subjection to this infinite will,) he breaks, or violates, these commands, according to the nature of his creation he must be held amenable to God for his disobedience.

If man is a finite being, it is contrary to all true logic to suppose that he is governed by aught else than finite laws; and if finite laws actually govern his state of being, it is impossible for him to commit an infinite evil. If immortality is the natural and inherent principle of man's nature, perhaps that nature may be coexistent with eternal evil. If, on the contrary, he is of a corruptible nature, death may terminate his career as a penalty for disobedience. It does not matter whether these considerations are worth a straw or not in the estimation of those votaries of universal salvation; but if there is a penalty for sin, I would ask, if death, as a penalty, destroys a physical body for disobeying nature's laws, may not spiritual death destroy a spiritual body for disobeying spiritual laws? If a finite being, yielding up his breath, departs from life cursing his Maker, what proof have we, that he may not enter the next world cursing still?

But as this is a Bible question, perhaps it would be as well to let God's word, with its imperishable and eternal truths, settle this matter. Since we admit the divinity of the Scriptures, their absolute authority and inestimable worth, we will weave them with the whole scheme of secular education.

Paul declares that the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. It is unnecessary to quote more of this class of texts, as the requisition of life and death involves them all. Whether this death is moral, or spiritual, it is nevertheless death. Death as an article is the antithesis of life, I grant; therefore if life is conscious existence, death, in order to be its antithesis, must be extinction of consciousness. Paul wished to convey to his Roman brethren the fact that the penalty for disobeying God's law was death, or extinction of consciousness; and as if to engrave upon their hearts this truth, he exclaims, "But the gift of God is eternal life through Jesus Christ our Lord." If the wages of sin is conscious misery, it is not death. Dying is the act of entering into death; not dying, but death is the penalty of the law. Now demonstrate that when a man is dead, (not his body), that one of those elements that constitutes the man is alive anywhere, in heaven, hades, gehenna, tartarus, anywhere if you please, and I am prepared to state, that which God formed out of the dust of the ground was not the combination of man.

Immortality is God's great prerogative; therefore if man possesses this, as an inherent quality, he cannot be dispossessed of it; for if immortality is claimed the great prerogative of a being without beginning of days, or end of life; if man possesses this nature, he must necessarily be coexistent with his Creator; which would prove Platonic theology sound doctrine. Such a serpentine theory is brought to a direct issue with God's eternal word, when Paul exclaims, "The wages of sin is death."

This is not so much a question of dependence, as of actual truth. That the doctrine of the state of the dead is not necessarily involved in that of the destiny of the wicked, is plain to every comprehensive mind; for if that element, called the soul, exists independent of man's physical organization, [illegible] and the resurrection, is no proof whatever [illegible]. Again, if the soul is [illegible]

☞ Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.

☞ Surely they do not truly love Christ [illegible]

then whence do we obtain this divine nature? Do we inherit it from our first parents? Was it propagated by ordinary generation? If so, how many immortal souls did they have? Did they have but one each? If not, from whence did their numerous offspring derive theirs? If it is immaterial, indivisible, not transmissible, where do we get this priceless boon?—Through patient continuance in well-doing, we seek for glory, honor, immortality. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Through Jesus Christ! What do we infer from this? Simply, that if Christ had never suffered and died to make an atonement, we never could have procured this priceless boon. The highest aspiration of finite beings is, for something which they have not; which is a sufficient proof that they do not directly possess that for which they aspire.

Immortality implies eternal existence, perpetual consciousness, whether in God's presence, or among the damned; the position does not alter the meaning of the word. If this be true, when millions of ages have wheeled their flight around the throne of Jehovah, when the redeemed shall have weaved those lofty strains of immortality upon the golden wires of celestial harps, for countless ages; when oblivion's waves shall have swept over the dark abyss of centuries; those that have died in their sins have just begun to experience the pangs of eternal suffering. If this be true, had a lost soul in hell but the faintest hope of deliverance, though at the end of as many millions of ages as there are drops in the sea, hell would lose half its terrors. But now, alas! eternity, which might have been the measure of their joys, will be the only measure of their torments. There, there the fire never can be quenched. Could a lost soul shed but one tear once in ten thousand years, and do this till a sea as vast as all the seas on earth together, were filled with tears, all its sufferings, in that long period, would be but the beginning of eternity. But why dwell upon the sickening details which harrow my very soul, when Paul exclaims the wages of sin is death? Inconsistent as this theoretical and horrid doctrine may appear, it is not at all mysterious that a great proportion of mankind are firmly wedded to it. Force of education, rather than studious application to God's word, and strict adherence to the consistency of his character, has engraven it upon their hearts' tablets as with a hot iron, until it is part and parcel of their nature; while "thus saith the Lord," and the law, and the testimony, are ruthlessly set aside, as if they were sounding brass and tinkling cymbals; making no more impression upon them, than Archimedes' lever did on the world. The consistency of God's character might produce an argument that would overwhelm all other considerations, showing the blessed effects of his decrees, and the conclusive evidence, that all the wicked will be destroy. But let us thank God, that heathen philosophy is growing daily more and more attenuated, and that a part of the world, at least, is having more respect to his divine oracles.

The wages of sin is death. Where are those batteries of philosophy that can make a breach in this bulwark of defence erected by that man of God? This declaration as uttered by him upon whose heart was reflected the radiant light of Omnipotence, is worth more than all the research and scholastic lore of six thousand years. O! may we have respect to laws that emanate form that high and holy One, that when the sea shall give up its dead; when every island shall be removed out of their places, when those relics of lost ones that now are bleaching upon the red coral strand of old ocean's depths, and laved by wild sea-flowers, which bloom, and droop and die above them, at the mandate—Sea, give up thy dead! shall form anew to life, when his dead saints shall spring from the dust, and his living ones changed in a moment, that we together may be caught up far above the clouds, to meet him.

May we thank God, the Bible is emphatically the book of light, and knowledge, of freedom, and happiness. Thank him, that it contains those holy promises, that will guide us o'er the sands of the desert of life, and above all, thank him, that when the mountains shall fade away, and all of earth in one throe of dissolution, when planets whirl crashing through space, the Bible! that glorious Classic! will stand amid the wreck of matter, and the crush of worlds.

C. G. CARRE.

Blackstone, Mass.

For the Crisis.

Love.

There is no better code of morals to be found, than we have brought to view in the New Testament. Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength," and "thou shalt love thy neighbor as thyself." On this element of love hang all the law and the prophets. Now if we do love the Lord with all our might, mind, and strength, we shall love our neighbor as ourself; because if we love God as devotedly and sincerely, we shall love all his creatures. Our propensity of [illegible] will be brought under that of love, [illegible] will be no devouring one another; but we shall all be brethren, one Father, one Lord and Master. The poet or the painter—though he be selfish and have no love in his heart—may see beauties in the landscape and mountains; but when he gets his heart imbued with love to God, he beholds new beauties in all God's works. And the more he meditates, and the more he loves, the more he can love; his heart expands; his moral powers increase, and he grows up into Christ. When people get *this* religion deep down in the heart, then they will begin to be men. And it will not make them gloomy and morose, but pleasant and joyful. Let us all try and get more of the element of love in our hearts—love to God and to our neighbor.

MARION A COTTON.

Cheshire, Mass.

For the Crisis.

"The Mother of Harlots."—Rev. 17.

The word "mother" involves the idea of descendants. But "the mother" in this case is an harlot. Therefore the daughters are legitimately "harlots," like the mother. They maintain the character and take the *name* of the mother. As it is written, "Babylon the Great; the mother of harlots and abominations of the earth."

Again. "The mother" here is the primal and principal church in the great apostasy, centering in Rome.—2 Thess. 2: 4–8; Rev. 17: 11. But other state churches, Greek, English, and others Protestant, are all the offshoots, developments or descendants from the Roman. Therefore they are "the harlots" who with "the mother" make up the foretold family in apostasy.

This is the inspired representation. This is (in the light of the gospel and history) the precise character and order of development, as to all the great ecclesiastical establishments of Christendom. They are together, "mystery, Babylon the Great." Why is the Romish church so represented? Because the true bride of the Lamb—his wife—is yet to be composed of the resurrected and transformed saints, and taken to Christ at his coming, in his kingdom. Also, because the Popes, who have usurped the titles and the prerogatives of "the wife," rule in Rome, the centre of *Gentilism*, in association with "the dragon" or "beast," who is at the head of the children of the wicked one—"the tares." The present church is therefore out of time, out of place, (being in the centre of *Gentilism*, rather than in Jerusalem,) out of position, (living in harlotry with the beast, and not at all waiting for the Christ, the King of Zion,) and altogether out of character with the New Testament "bride:" therefore all analogous church establishments are false and faithless, and must fall when Babylon falls under "the wrath of God."—Rom. 11: 22. "Thou also (the Gentile church, like the Jewish) shall be *cut off*."—2 Thess. 2: 1–8; Rev. 18 and 19.

Again, we ask, why are the churches of Christendom associated in this representation with the Roman? The reason lies in the moral, philosophical, and theological likeness. Does Rome make "Mary the mother of God?" So do her daughters, though with some diverse appendages and degrees of development. Does Roman philosophy make the soul immortal, and death a mystery, after the Pagan philosophers? So do other churches.

Does Papal theology make the kingdom "spiritual," in the false and Papal sense of "spiritual?" So do all popular and prevailing sects. Does Rome rest in "this present world," instead of expecting power, position and possession of the "things promised" only at the Lord's coming? So do all other churches that have attained a standing in the world.

Thus, in all the features, fairly traced, we find one family likeness, and that is the ROMAN! Amid all the diversities of language, organization, and administrative tendencies, the centre is Roman. The prevailing element everywhere through Christendom, in *politics* and *religion*, is the Roman. This none can deny, except they deny the primal facts of our age.

Remarks. 1. With the text, "mother of harlots," and all these corresponding facts before us, we see the monstrous error of those who make Rome the mother and daughters too—exempting Protestantism.

2. It is a palpable folly,—nay, it is "practical" impiety,—to take our type and tone of worship from "the solemn words on thoughtless tongues," prevailing in Babylon around us.

3. The christian's calling, hope, and entire service at the Lord's table, baptismal font, and assemblings for exhortation "*so much the more*," portain to the Lord's coming and "the marriage of the Lamb," and kingdom of God.—Rev. 10: 7–9; 20: 4–6.

4. "The Christ," his apostles and saints, are truly the chosen "kings and priests," the rulers elect, of Palestine and of all the earth. Matt. 19: 28; Ps. 45: 16; Dan. 7: 14, 18, 27; Rev. 1: 5–7; 3: 21; 5: 10; 20: 4–6.

J. B. C.

☞ Though Mary Magdalen was very near to Christ, yet she stands sighing, and complaining that they had stolen away her Lord, because she did not see him. Christians, though you may be very near and dear to Christ, yet till you come to see your assurance, you will spend your days in doubting, mourning and complaining.

☞ Christmas was first celebrated December 25th, A. D. 98.

The World's Crisis.

BOSTON, DECEMBER 21, 1859.

Poultney.

We presume our readers will be glad to hear again from the interesting church in Poultney. Well, they are pressing forward to the coming and kingdom of Jesus. The candle of the Lord shines in their midst. They have become one of the institutions in P——. They have purchased the Stone meeting-house, and Bro. John Howell from Harvard, McHenry Co., Ill., is expected to be with them the last of the month, to become their pastor. We rejoice with them in knowing they have secured the labors of a man so able, faithful and devoted. With this church, christianity is something more than mere *profession*, or an outward form without the power. They are as a city set on a hill. When they have not had preaching, they had prayer meetings every Tuesday and Friday evening, and three times on the Lord's day. Every one of those christians is strong in the belief of life only through Christ, at his coming. They have fully abandoned the theological fables of these last days, and are rejoicing in the truth of the Bible. They have concluded to "buy the truth and sell it not." While others barter it away for friends, pleasures, honors and treasures, they seem decided to hold it fast, and make no exchange for any thing afforded by this wicked world.

Lord's day morning, Dec. 11th, we assembled to pay our last respects to our dear brother Harris, deceased. He was a christian beloved, who was an ornament in the cause of Christ. It was an affecting and profitable scene. We truly found it "better to go to the house of mourning than to go to the house of feasting." Bro. Harris, though young, felt a strong impression, at times, to prepare himself to labor more earnestly in the vineyard of the Lord, trying to persuade his fellow men to embrace the religion of Christ. This world seemed to have lost all charms for him; and all its vain show with its flattering baubles of honor, were eclipsed by the prospective glory of the coming kingdom. A widowed mother and two christian children are left to mourn the loss of the one on whom they depended principally for support; and yet they are very calm, reposing in Jesus, enjoying heavenly consolation, which was most emphatically expressed by them in our social meeting Lord's day evening. It was a fine exhibition of the triumph of the christian's hope in the hour of deep affliction. We have rarely seen a brighter example of the power of godliness to sustain its possessors than in this bereaved family. We think every one present in the large assembly, who was not a christian, secretly wished to enjoy as much as this christian widow and her children. She has learned to say with David, "It is good for me that I have been afflicted."

At the close of the sermon Lord's day evening, we sat down, perhaps for the last time, with these dear saints to commemorate the suffering of our Savior. It was a heavenly place, to the friends of Jesus. Following the communion, we had another of our heart-cheering social meetings, when some forty or fifty, with warm hearts expressed their love for Jesus and his word. Tears flowed as we parted, but we felt resolved to meet again in the everlasting kingdom, where no fear of parting ever saddens the hearts of loved ones. May the continued peace of the Lord abide on them for ever more.

The Discussion.

The discussion at Seneca Falls with Eld. W. W. Clayton was one of deep interest, and of happy results. It was phonographically reported by Mr. F. L. Manning of Waterloo, and will be published in a few weeks; for this reason we forbear saying much concerning about it now. Eld. C. is a skillful disputant and did well in defending the popular theology of the day. Few could have done better. He is considered a champion in the defence of the conscious state of the dead, and the eternal misery of the wicked. He had a discussion in this place some five years since, with one who preaches the unconscious state of the dead, and it was thought that Eld. C. gained the victory. On this account, they felt a deeper interest this time, and the opposite side were more confident of success. Although the traveling was very bad, the most spacious room in the place was crowded every night with very attentive and orderly audiences. Sometimes, we should think there were from fifty to a hundred who could find no seats.

The first three evenings were spent in discussing the following resolution:—

Resolved, "When man dies, his spirit remains in a conscious state, separate from the body, until the resurrection."

As proof of the affirmative, considerable stress was laid on Eccl. 12: 7.—"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." It was argued that this spirit is the *real man*—the accountable being—who lives in the body, as a man lives in a house. At death, this spirit-man returns to God. Another proof given by our opponent was Paul's desire to depart and be with Christ. It was not claimed that Paul's body, but spirit, went to Christ. It was afterwards affirmed that the thief's spirit went to *paradise* which is in *hades*, and that all good spirits go to this place at death, instead of going to their reward in heaven. Hades was said to be divided into two parts, one called paradise, for the righteous; the other *tartarus* for the wicked, where they remain till the judgment day. We then reminded our opponent, that his position unfortunately proved too much; for it made out that God and Christ are in *hades*, instead of heaven. No attempt was made to get out of this dilemma, and we left our Bro. to his own reflections, hoping that he may see the absurdity of his position, and embrace the *blessed* hope of the gospel—life *only* through Christ.

The last two evenings were spent in discussing the doctrine of eternal misery, which is a necessary result, if the spirit is immortal, unless all men are saved. Eld. C. thought the righteous would enjoy the punishment of the wicked while they were suffering their eternal misery. Many of us thought otherwise. Several members of the different churches saw and embraced the truth, and are rejoicing in its reception. It now looks so plain, they are surprised that they have not seen it before. May the Lord give them strength to confess it before the world, and thereby honor its author. For the more we examine the word of the Lord, the worse the theology of the day appears. It surprises us that any one who believes God's holy word, should think that a dead man knows any thing.

Bro. Hewitt's daughter was brought from darkness into the light and liberty of the gospel during the meetings, and was baptized the day before we left. Several others are seeking the Lord. The cause of truth is onward at Seneca Falls.

Albany.

We had a delightful visit with the brethren and sisters at Albany, Dec. 12th. They have a very pleasant hall on the corner of State and Pearl streets. Here we met a happy company of pilgrim christians, who are truly homeward bound, rejoicing on the way. Some came down from Troy, and assisted in the worship of the God of our fathers. It was really refreshing to a weary one to meet such cheerful and devoted saints as here assemble to sing the sweet songs of Zion, and cheer each other on in the christian warfare. We found it a real resting-place. We were kindly entertained by Bro. Rufus Wendell, who intends to enter the vineyard of the Lord in the spring. We are glad to see earnest and devoted men, who are able to wield the sword of the Spirit successfully, leaving all to sound the last alarm to a guilty world. May the Lord go with him.

"Charlie is not Dead."

In looking over the records of death in one of the papers of the day, we noticed the obituary of a lad named Charlie, of whom it was said:—

"Sweet morning flower, and thou hast passed
From earth so soon away!
Earth had no charms to lure thee here,
From the bright realms of day.

Cease, fond parents!—dry your tears,
Remember, Jesus said,
Of such my kingdom is composed—
Your Charlie is not dead."

In the same notice we read:—"The relatives and friends of the family are requested to attend the funeral . . . . this afternoon." We thought it strange they should invite their friends to the funeral at a specified time, before Charlie was dead; and then bury him too, when he was still alive. What absurd theology!! When will people dare to think for themselves, and read the Bible without twisting it to suit an opposing creed? When will men dare believe the Bible in opposition to heathen mythology; which asserts that man never dies? while the word of the Lord declares that man dies, lies down and "rises not till the heavens be no more." When dead the word of truth declares that they have no love, nor hatred, neither thoughts nor desires. *They "know not any thing."*

Strange Progress.

Nine churches in Cincinnati are advertised to be sold for taxes. This fact shows the true progress of these times. It is a retrograde advance to perdition instead of direct progress towards the kingdom of God. The worldly spirit seems to be taking possession of nearly all professors at the present time. Once flourishing churches are now extinct, and their places of worship are turned to secular purposes. The tide of worldly mindedness is rapidly rising, and we see no chance for abatement till the Lord of glory appears, when they will be overtaken as a thief, and destroyed. Brethren, look out for the snare of the devil, as laid in the varied scenes of amusement of these last days. In these, Satan is exerting all his skill to entrap the unsuspecting, and drown them at last in perdition.

O What Waste!

The *Scientific American* states that there are in the city of New York about 200,000 smokers, each using two cigars daily, making 400,000 cigars every day. These, at an average of four cents each, make the enormous sum of $16,000 daily consumed in smoke, in New York alone. There are some 900,000,000 cigars manufactured in New York annually, which, at the same price, amount to $36,000,000.

Over five million and eight hundred thousand dollars are expended in New York city alone, for *cigars*, saying nothing about the vast amount of tobacco that is chewed and taken in the form of snuff!! Could we have a true catalogue of the nervousness, fretfulness, loss of appetite, dyspepsia, heart disease, consumption, evil imaginations, disconsolate feelings, thirsting for strong drink, etc., etc., which are caused by the use of this poisonous weed, we should be satisfied that the money paid out is but a small item, when compared with the evil results that follow.

Impending Crisis.

We clip the following from the New York *Herald*, for the purpose of showing how observing politicians are looking upon the state of things in this country. The prospect is truly a gloomy one, yet there is but little room to hope for any thing better than what is portrayed in the following. When speaking of the separation of the South from the North, now a very probable result, he says:—

"The first step towards such a result would produce a commercial and financial crisis in this country, and in the manufacturing and commercial countries of Europe, that would surpass everything in the shape of a revulsion of values that the world has ever known. Money crises have hitherto been produced by a temporary panic resulting from excessive speculation and over trading. In the contemplated event it would be a complete destruction of the edifice of credit and values. The perspective that would stand at the point of every view that could be taken of our probable future would be a civil war, in which one million of Americans, fighting in self defence, would be ranged against a million and a half of other Americans. . . . .

The first effect which would follow the step contemplated by the Southern men in Congress would be the immediate countermanding of all orders for Northern goods. This would soon be followed by a cessation of all payments from the South, and the practical if not the open repudiation of all Southern debts to Northern creditors. The active preparation which would at once be put on foot in the slave states to meet a hostile invasion would seriously interrupt all industrial enterprises there, and if the cotton, sugar and tobacco crops should not be entirely lost, they would be diminished to such an extent as seriously to shake the commercial fabric of the world. The loss of a million of bales of cotton, which is only about one-fourth of the coming crop, would immediately close one half of the manufactories in England and America. Not only would the cotton mills be shut, but thousands of other industrial establishments whose existence is vitally linked in with the great existing scheme of manufacture and exchange. This would bring bankruptcy upon every merchant and trader, North and South, in America and in Europe."

The following from the Richmond *Whig* shows the state of feeling at the South. The editor says:—

"We cordially approve the idea of the formation of voluntary associations throughout Virginia and the South, bound together by a common pledge among themselves, neither to eat, drink, wear, buy, nor use any article whatsoever manufactured at or imported from the North. Our fathers in the Revolution made and carried out a similar pledge in regard to importations from the mother country, and thus evinced a patriotic self denial which has no parallel in history. We of the South must imitate their glorious example, if we would not be longer tributary to those who are fast getting to be our worst enemies."

The "distress of nations" is becoming more and more apparent, as we approach the end. Let all the children of the Lord, who expect to be saved, keep upon their watch towers at this time, remembering they are blessed who are found *watching* when the Master comes.

Our Tract Column.

For the Crisis.

Tract Fund.

A FEW EXTRACTS FROM LETTERS.

DEAR BROTHER:—I have often wished while reading your articles in the Crisis on the Tract Fund, I had something to give, but thought my situation was such it was not my duty. I have been an invalid for twenty years, much of the time confined to my bed; and my husband, a poor man, has to work out by days' work to support his family. When I read your last article, and saw how few there were who said by their works they loved their neighbor as themselves, I felt to ask myself, cannot I do without something I have, and give fifty cents? I began to think over what I had. I had neither gold or costly array. I had a few old, worn-out dresses, and a few broken up dishes, which I had been thinking would need replacing soon. I finally concluded I could get along very well with my old clothes, if I could have the happiness of casting my mite into the Lord's treasury.

I have always found it more blessed to give than to receive. If we love the Lord with all the heart, I do not think we shall need dunning at every turn, for something to feed our perishing neighbor.

When my husband came in to dinner, I mentioned my feelings to him. He told me to send you a dollar. Here it is, with my prayers that it may be the means of saving a soul from death.

Your Sister, B——."

Here is another:—

"BRO. H[illegible]:—I have read our Tract Column in the Crisis with much interest.

I have saved the small sum of one dollar expressly to send you for the 'Tract Fund for the West,' which you will find enclosed. I live in the West. I am surrounded by neighbors; yet I am alone, not even one to agree with me in these glorious truths. I am sad because they will not lay hold of eternal life. I trust the Lord will choose a few among them yet, and feel encouraged to continue to cast my bread upon the waters, hoping it may be found after many days. My precious paper, the Crisis, I have scattered among my neighbors and relatives, and a few tracts. I have been cheered to see a disposition manifested by some to learn more. I have been pained to see so good a paper used by others to cover shelves and torn up for wrapping paper.

O may the Lord revive his work among this people, is my prayer.

Some tracts would be joyfully received for distribution in this dark place."

[Bro. Hastings spent the Sabbath (18th) with us. He is far from being well, but continues indefatigable in his labors. He is now *en route* for New York city, where he purposes to stop for a number of weeks. During that time he will issue some more tracts, also two books,—viz: "REASONS FOR THE HOPE THAT IS IN ME;" and "THE PERFECT STATE; or, FOREVER WITH THE LORD." Brethren and sisters, you may expect something good and valuable. May the Lord prosper the effort.—ED.]

For the Crisis.

Reasons for Believing the Advent Near.—No. 3.

BY ELD. A. ROSS.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2: 1–8.

It appears from the above, that the occasion of Paul's second letter to the Thessalonians was, to correct an erroneous idea entertained by them in respect to the nearness of Christ's coming. This sentiment was, no doubt, induced either by forged letters with St. Paul's signature attached, or by some false teacher, claiming some skeptical endowment of the Holy Spirit. This is quite evident from Paul's manner of meeting the subject. I would invite particular attention to this matter, from the practical bearing it has upon the church living at this stage of time.

It was not the personal advent of Christ as a future event, against which Paul brings his argument to bear; but it was to correct the false notion they had imbibed that it was to be expected in their time. This he did by showing them at the time of his writing, there were events in the womb of time, to be developed before Christ could come; such as, (1) a certain power which was to be taken out of the way; (2) the revelation of the man of sin; (3) the consumption of the man of sin by the spirit of Christ's mouth. Now if it can be shown that the events of which the apostle spoke, have all become history, then this furnishes us with a strong reason for looking for the revelation of the Son of man in our day.

We shall endeavor first, then, to identify the power that hindered the revelation of the man of sin in the apostolic age.

Paul says, in addressing the Thessalonians, "Ye know what now restraineth him in order to his being revealed in his own season. For the mystery of iniquity already inwardly worketh only till he who now restraineth be taken out of the way." Thus Macknight renders the passage. The Christian Fathers universally understood the restraining power to be the Roman empire. Tertullian, in his "Apology," p. 31, says: "We Christians are under the particular necessity of praying for the emperor, and for the continued state of the empire; because we know that dreadful power which hangs over the whole world; and the conclusion of the age which threatens the most horrible evils is retarded by the continuance of the time appointed for the Roman empire. This is what we would not experience. And while we pray that it may be deferred, we hereby show our good will to the perpetuity of the Roman state." At the time Jesus of Nazareth was received up into glory, and until A. D. 313, the state religion of the Roman empire was Pagan. During the same period, by the fires of ten general persecutions, the church was kept comparatively free from dross, but after the accession of Constantine to the imperial dignity, a change came over the whole state of things in church and state. The emperor assumed to unite in himself the civil and ecclesiastical dominion, and claimed the power of convening councils and presiding in them, and of regulating the external affairs of the church. He undertook, also, to remodel the government of the church, so as to make it conform as much as possible to the government of the state. Hence the origin of *patriarchs, exarchs, archbishops, canons, prebendaries, etc.* These were intended to correspond with the secular offices connected with the civil administration of the state. Taking these newly constituted dignitaries of the church into his special favor, he loaded them with riches and worldly honors, conferring immunities upon the churches over which they presided. This was throwing wide open the door for the falling away (apostasy), apprehended by Paul as something to intervene between his time and the day of Christ.

What a wide departure from the meek attitude of that church concerning which Jesus of Nazareth said, "Ye are not of this world"—"I have chosen you out of the world"—"How can ye believe, who receive honor one of another, and seek not alone that honor which cometh from God."

No sooner had the hand of persecution been lifted from the church, than that spirit of human ambition, which led the immediate disciples of our Lord to dispute among themselves who should be greatest in the kingdom of God, broke out in earnest claims among the Bishops of Constantinople, Alexandria and Rome, to superiority, and at length infallibility. Says a historian of our own time, "The Bishop of Rome surpassed all his brethren in the magnificence and splendor of the church over which he presided, in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people, and in his sumptuous manner of living." Ammianus Marcellinus, a Roman historian, who lived during those times, adverting to this subject says:—"It was no wonder to see those who were ambitious of human greatness, contending with so much heat and animosity for that dignity, because when they obtained it they were sure to be enriched by the offerings of the patrons, of appearing abroad in great splendor, of being admired for their costly coaches and sumptuous feasts, outdoing sovereign princes in the expenses of their tables." This led Pretextatus, a heathen, who was Prefect of the city, to say, "Make me Bishop of Rome, and I will be a Christian too."

These dazzling marks of human power in the See of Rome, had such a mighty influence upon the minds of the multitude, that it became a most seducing object of sarcedotal ambition. During the fourth century, not only was there apostasy manifested in the government of the church, and the lives of her functionaries, but the purest and most simple principles of faith were exchanged for the gross dogmas of paganism. It was here the falling away of which Paul spake was realized. No longer did the New Testament in Christ's own blood remain the constitution of the Christian church; for it was superceded by human creeds and popish canons. The pretended shepherds of the sheep, in the room of serving the flock, monopolized their faith.

Without entering into a minute detail of the progress of apostasy during the fourth century and the commencement of the fifth, we remark that, next in order, was revealed the man of sin and son of perdition. What contributed very materially to the establishment of the Roman Catholic hierarchy, as an idolatrous abomination, was the western empire of Rome falling into the hands of the barbarians of the north. Says Dowling, "These barbarous nations, the fierce and warlike Germans, who, after the defeat of the Romans, divided among them the western empire, bore with the utmost patience and moderation, both the vices of the bishops and priests, because upon their conversion to christianity they became naturally subject to their jurisdiction, and still more, because they looked upon the ministers of Christ as invested with the same rights and privileges which distinguished the priests of their fictitious deities."

Thus we see the restraining power was Pagan Rome. That was taken out of the way when Constantine professed the Christian religion, and made it the religion of the empire about A. D. 313; subsequent to which time came the falling away, out of which grew popery with its intolerance, its blazing faggots, its wrecks, its inquisitions, and its armed crusades against those who taught the pure doctrine of the cross. If the iniquitous crime of Judas selling his Lord for thirty pieces of silver constituted him the son of perdition, what name more appropriate can we find to designate a person who stands at the head of a system which has been the instrument of putting to death more than fifty millions of the saints of God, than *man of sin* and *son of perdition*? The pope is such, for thus the Holy Ghost has named him.

But this application may be seen in still clearer light by considering the work of the man of sin, as spoken of by Paul: he "opposeth and exalteth himself above all that is called *God*." Such language cannot well apply to the God of heaven. But it would seem that the apostle had in his mind inferior magistrates and emperors, which are sometimes in holy writ called lords and gods. Now who is there that does not know that the pope claims a power superior to the greatest kings and emperors? The pope has not only exalted himself above magistrates, kings and emperors, by excom-

maintaining and deposing them, claiming to be King of kings and Lord of lords, in a civil respect; but he has gone farther; he has arrogated to himself divine honors, so that he "sitteth in the temple of God, showing himself that he is God." It has been supposed by some that the temple here referred to was the temple of Jerusalem. But against this it may be argued that nowhere in the New Testament is the temple of Jerusalem called the temple of God; but the church, in a number of places in the apostolic writings, is thus denominated. See 1 Tim. 3: 15; 1 Cor. 7: 19; 2 Cor. 6: 16; Eph. 2: 19—24. Besides, in the Revelation of St. John, which was written some years after the destruction of Jerusalem, there is mention made of men becoming pillars in the temple of God. Hence it is evident that the sitting of the man of sin in the temple of God by no means implies that he was to show himself in Judea; but that he will make void the government of God and of Christ in the christian church, and the government of the civil magistrates in the state, by arrogating to himself the whole spiritual authority belonging to Christ, and all the temporal authority belonging to princes and magistrates. If the papacy has not filled this inspired history, I despair of finding anything that will.

We will next consider the evidences of the approximation of this antichristian hierarchy to its end. Its ultimate overthrow is to be occasioned by the brightness of Christ's coming. But, prior to the end, it is to manifest symptoms of age and decay. This is intimated by Paul in the following language: "Whom the Lord shall consume by the spirit of his mouth," or breath of his mouth, as it is rendered by some. Evidently, "breath of his mouth" is a figure of true doctrine. The preaching of the gospel is termed (Rev. 19: 15,) a sharp sword proceeding out of the mouth of God. Again, (Hos. 6: 5,) "I have hewed them by the prophets; I have slain them by the word of my mouth." See also Isa. 11: 4. The question is, then, has the gospel been so purely preached as to cripple the power of Antichrist, or to cause him to be seized with consumption? If so, every intermediate event between Paul's time and the day of Christ, is past, and the next event to be looked for is the second advent of the Redeemer to destroy antichrist by the brightness of his coming. That the gospel has been more freely and purely preached since the great reformation than for centuries before, under the influence of which the man of sin has been on the decline, there needs no argument to prove. A glance at the past, with a little observance of the present, is enough to settle the point. During the eleventh and twelveth centuries the pope was the most powerful sovereign in Europe. In all the diplomatic deliberations of the old world, his counsel and pleasure was regarded above all others. But now, in the cabinet of kings and emperors, even such as are the sons of the Catholic church, he is unknown as a diplomatist, while at home he is hated by his own subjects. As to his power as an ecclesiastic, he is yet mighty, and must remain so until the coming of the Just One. But his temporal power is a mere shadow, and that fast declining.

As intimated in the commencement of this article, this subject has a practical bearing upon the church now living, for in the agitated condition of the Italian States, and the fearful forebodings of the man of sin, may be identified the sure precursors of the coming and triumph of our Lord Jesus Christ. If St. Paul were living in our time he would no longer say, that day cannot come; for the falling away of which he spake has been realized; the man of sin has been revealed, and now is in a consuming state.

Dear brethren, scattered abroad, I feel that I have come far short of doing justice to my feelings or the subject under consideration; but I have done the best I know. My object is pure. I am anxious to stir your minds afresh upon the evidences of the speedy coming of our dear Savior. We have never felt the subject too deeply, neither have we been too faithful in warning the world. Our highest state of religious enjoyment, our days of marked usefulness, have been when we were so absorbed in this glorious theme, as to preach it, pray it, and sing it, and get people to believe it and prepare for it. O, let us awake once more, and gird up the loins of our mind, and occupy that waiting attitude which will enable us to say when Jesus comes, this is our God, we have waited for him! Amen.

For the Crisis

"Jesus Wept."

He wept not for any act of his, for we read "he was without sin." Was it in view of his homeless state? The foxes have holes, and the birds have nests, but he had not where to lay his head; yet we have no reason to think he suffered on this account. Was it the ingratitude of some professed friends? And how like very many professed *friends* of the present day, partaking of the "loaves and fishes" and the loudest in declaring their strong love and never failing loyalty!—"Though I should die with thee yet will I not deny thee;" but with the first breath of adversity, the soonest to forswear even the knowledge of such an one! [illegible]

Was it the sin and wickedness of man, and the strong rejection of salvation so lovingly and freely offered? This, it is true, brought forth many a heart-groan and earnest expostulation, combined with a sympathizing tenderness of manner never yet equaled.

Was it in view of that "cup" of which he was to drink, which caused the sweat like great drops of blood to fall to the ground,—in view of which he prayed to his Father, if it were possible it might be removed? Yet still the same childlike submission to his Father's will in this as in all other things; although, as he said, rebuking a zealous, indignant follower, who used his sword in behalf of his Master on an occasion the most trying to a *friend's* heart—"put up thy sword, for thinkest thou that I cannot now pray to my Father and he shall give me more than twelve legions of angels?"

No, not for these did Jesus shed the tear of sympathy! How touchingly has "that disciple whom Jesus loved" narrated the cause of those tears. When Jesus saw Mary weeping for the death of her brother, and also the Jews, "Jesus wept." Jesus, the Son of God, was not ashamed to weep at the grave of him he loved! He stole not away in solitude and darkness to mourn, but openly in sight of many! Methinks I hear a doubting one saying "he chose the multitude to show forth his power." Yes, but not as vain man to display his superiority over his fellow-man, but to dispel infidelity, although knowing, as he did, every act of this kind aroused the jealousy and hatred of the Jews, which was already strong against him.

But were these tears for the dead or living? Jesus was sent for while Lazarus was sick, but "abode two days still in the same place," and when he proposed to his disciples to go to Judea, they remonstrated with him, showing the danger of doing so. He replied, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." They thinking he spoke of taking rest in sleep, said unto them, *he is dead.*" We have no account of any unusual emotion on the part of Jesus when meeting with Martha, Mary, and their friends, but strove to comfort them by assurances of the restoration of their brother.

Not until Jesus saw Mary and the Jews also weeping which came with her did He weep. Surely, were they not tears of sorrow for the grief of others? M. L.

Correspondence.

From George ——.

Bro. Grant:—Although a stranger to you, yet, by the grace of God, I can call all those who are "looking for that blessed hope" of the soon coming Messiah, brothers and sisters. Truly we are living in a perilous period of time—a period that is big with events, that to the pilgrim are as so many waymarks on the journey to the celestial city; but to those whose treasures are in earth and earthly possessions, the "signs of the times" must be any thing but auspicious. We, who have been "looking for a city whose maker and builder is God," know that it is almost in view. In the distance we hear the strains of music as they are wafted by the celestial zephyrs, and oh! how it encourages us to manfully brave the adverse winds for a short time longer, and then the glad and welcome cry of "land, ho!" will greet our ear. The angels on the shore are waving signals of encouragement for us to patiently endure a little longer, and we shall reach the port of endless bliss. O what a happy meeting! In my mind's eye I see a dear mother—whose prayers for a sinful son at last, I hope, have been answered, who will mingle with that company to greet her reclaimed son. Dear mother, your devotion to God—your earnest prayers, at last have been heard, and you will soon, with all the sleeping ones, rise, clothed with immortality, and join in the anthems of redeeming love. God helping me, I will be among the company.

The prophetic chart points to 1860 as the last reckoning. All our observations cluster around that point. To me the distance has been faithfully marked out, with way-marks or mile-stones, and we have found by our reckoning that the last one to pass is in view. How it cheers the heart of the wayworn mariner to think the voyage is almost over, that the harbor is within speaking distance; that the preparations to receive us are on a more extensive scale of grandeur than earth can boast of.

Let us be faithful for a few days longer, and our reward will be sure. Pray for me that my courage may not fail, now that the port is in sight. God bless you all, is my earnest prayer.

Worcester, Mass., Dec. 4th, '59.

From Eld J. Parry.

Bro. Grant:—Yesterday we had a good day at the Hall, and in the afternoon and evening a good congregation. After the evening service we enjoyed an excellent social meeting. When I say *enjoyed* I mean something more than the old lady did, when she remarked that she *enjoyed* a miserable state of health.

I have attended prayer meetings so cold and lifeless, that to speak of *enjoyment*, [illegible] over, would have been quite as inappropriate as the above observation of the old lady. I have been for years in the habit of going to church, and passing through a round of services, long prayers, long sermons, long faces and long psalms, dragging like a wounded snake its weary length along. And oh! how glad the audience seemed to be when the benediction was pronounced, and they hurried out of the church as fast as any degree of decency would allow; and not a word of notice or recognition passed between even members of the same church.

What a marked difference in our little church, when the heart has been warmed up and glows with christian love and unity! When you grasp a brother's or sister's hand it does not feel like a dead fish, and send a chill to the heart; but, on the contrary, it makes us feel the reality of christian fellowship, and to say with the Psalmist "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!" There is a lingering after the service, a manifest unwillingness to part from the society of those of like precious faith, and a longing for the time when, in the coming kingdom, the saints shall enjoy a Sabbath of rest that will know no end; and when we shall see that Jesus of whose love we have heard, and read, and felt so much. I cannot but contrast these *green spots* in the wilderness, with the state of loneliness and desertion we experienced a few months since, when, in the midst of an unfriendly world and a bigoted church, we were cast out alone, and destitute of human sympathy, to find our way as best we could to the home of the weary pilgrim. It is the Lord's doing and it is marvelous in our eyes.

Sandy Hill, Dec. 12th.

From R. R. Knight.

Bro. Grant:—Twelve years ago last spring I heard the blessed news of Jesus coming to raise the dead and change the living, and restore the earth to its Eden beauty, and give it to his people forever. I am glad to-day that I ever was led to believe this glorious doctrine. I once thought that God's people went to heaven when they died, but I do not think so now; if Jesus never comes they will sleep to all eternity. But he is coming again, thank his name. I look forward to the time when the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away; and there the inhabitants shall not say I am sick; the people that dwell therein know no iniquity.

I want to be there, and I hope, brethren, we shall all hear Jesus say unto us—"Thou hast been faithful over a few things, I will make thee ruler over many, enter into the joy of thy Lord!"

North Scituate, R. I.

Obituary Notice.

Died, in Poultney, Vt., Dec 9th, 1859, Bro Chas. Harris, son of Sr. Hannah Harris, aged twenty-three years.

When we went to Poultney in Sept '58, Bro. Harris, then a faithful member of the M. E. Church, was the first one who expressed his belief in the doctrine of life *only* through Christ, and on his dying bed, he said to his mother,—"Tell Bro Grant I am not sorry I have embraced this truth, for it comforts me now."

Soon after our meetings began, he saw that sprinkling was not baptism, as he had been taught, and being one of those who have only to see duty, to do it, as soon as convinced, he obeyed the word of the Lord, and was buried with Christ in baptism, as was also his surviving brother and sister, and from that time was more than ever faithful and joyful. His death was very calm and peaceful—a complete triumph of faith in Jesus and the approaching resurrection. A large congregation of sympathizing friends were present at the funeral, in the Stone Church, Lord's day morning, Dec 11th. We endeavored to comfort the afflicted with the hope that the loved one should rise again at the coming of Jesus.—[Ed.

Summary of News.

FOREIGN.

Per steamship Nova Scotia, from Liverpool the 30th ult.

THE PEACE TREATIES AND THE CONGRESS.

The treaties of Zurich have been formally published in the French and Piedmontese journals. They contain nothing additional to previous information.

Letters of invitation to the Congress were dispatched to various powers, from Paris, on the 29th.

The Congress will assemble early in January.

All points at issue between France and Austria were cleared up by M. Walewski and Prince Metternich on the 28th.

Paris is understood to be the place fixed for the Congress.

GREAT BRITAIN.

Nothing is heard regarding the rumors of the proposed disarmament, beyond a general scouting of the idea, so far as England is concerned. The Times says: Disarmament in France is a mere name. In England it is a serious reality. Let an official announcement be made that the Emperor of France had made a point of our disarming by sea and land, and let orders to that effect be sent to our dockyards, recruiting stations, and Lord Lieutenants, and the only result would be that every man in England fit to be entrusted with firearms would be enrolled in a Rifle Club before Easter next.

Active movements were progressing in Ireland, in support of the temporal power of the Pope.

FRANCE.

The Paris Moniteur publishes an order of the day by Gen. Montauban, French Commander of the expedition to China. He tells the troops under his orders that they are called on to undertake a glorious expedition for the second time. He says: Your flag will unite with that of England, and that union will be a pledge of victory, as that of the two nations is a pledge of peace to the whole world.

The French press has entirely discontinued offensive articles against England.

In consequence of the successful passage of gunboats from Cette to Bordeaux by canals, a commission has been appointed to inquire into the cost of making them sufficiently wide and deep to allow vessels of great tonnage going through, so that a portion of the French fleet may pass to and from the Atlantic and Mediterranean without passing Gibraltar.

The establishment of a line of steamers between France and Ireland was contemplated.

The London Post's correspondent says: A fearful statement of maladministration of the Pontifical government will be laid before the Congress.

ITALY.

Garibaldi has issued a proclamation, dated Genoa, Nov 23, addressed to his comrades in Central Italy. He desires them not to allow his temporary absence to weaken their ardor in the holy cause they are engaged in, bids them remain at their posts, persevering in duties which can alone make the soldier. The truce, he says, will not last long. Old diplomacy seems little disposed to see things as they are. They ignore the fact that they have in you the making of a great nation, if you are free and independent, and seeds of revolution that will shake the world if our rights are not recognised—if we are not allowed to be masters in our own house. Italians! do not lay down your arms. Citizens! let there not be one who does not prepare a weapon to wrest, by force, to-morrow, what we are still striving to obtain by the hands of justice.

The Tuscan Moniteur publishes a decree accepting the resignation by Garibaldi of his command of the Tuscan army, but maintaining him in his honorary rank.

The States of Central Italy have 50,000 men under arms.

British residents at Nice delivered a highly complimentary address to Garibaldi before he left that place.

Buoncompagni will take the title of Pro Regent, and all Central Italy will be under one administration.

Letters from Rome confirm the rumor that Cardinal Antonelli will represent the Pope at the European Congress. The official paper of Rome says that certain journals exaggerate the reforms which are to come into operation.

Propaganda have received reports from Cochin China, that persecution and ill-treatment of missionaries have again taken place.

SPAIN AND MOROCCO.

A Madrid dispatch of the 26th says that yesterday more than four thousand Moors attacked, for the third time, the redoubt before Serallo, and were repulsed. Their defeat was complete. The Spanish troops showed great bravery during the engagement. The expeditionary corps d' armee is crossing the Straits. Fresh regiments have disembarked at Ceuta. The whole Spanish force destined for the operation is 4800 men.

AUSTRIA.

It is asserted that a recruiting office for Rome and Naples has been established at a village near Vienna. A whole battalion had been raised at Vienna for the Pope, and had gone to the Papal dominions.

The *Presse*, a Vienna journal, referring to the rumor of a disarmament proposed by France, says that no British Cabinet either could or would pay attention to such a suggestion. Before the Italian war, France proposed to disarm because it was then necessary that she should appear to be pacific and Austria quarrelsome, and the same game is now being played with England.

GERMANY.

The Danish government had made a proposal to the Federal Diet for the appointment of a mixed committee, to propose modifications in the constitution of Holstein. Prussia was dissatisfied with the proposal, as it was considered unlikely that Denmark would accede to the views of Prussia. It was said that the whole question of the German Duchies will be submitted to the approaching Congress.

JAPAN.

The Japanese Government continued to throw all sorts of obstacles in the way of a friendly settlement according to the treaty.

Paris, Nov 30. The *Opinione Nationale* has received a first warning from the Minister of the Interior on account of having published an article on the temporal power of the Pope, which the warning states is an outrage on a Foreign Power and to the church, of which the Pope is the head.

In Madrid, 29th ult., it was reported that the government of Tangiers had fired upon the French squadron, and that the latter had replied by bombarding the place as an act of retaliation.

On the 5th of October one hundred and seventeen shocks of earthquake were felt in the city of Copiapo. The loss of life was inconsiderable, but much damage was done to property.

The Paris correspondent of the Times says there is still some uncertainty as to whether the English government has as yet made up its mind to take part in the Congress.

In the recent interview with Prince Metternich, it is said that Count Walewski assured the Prince that the influence of French diplomacy will continue to be exercised in Central Italy in favor of the spontaneous recall, by the population, of the Grand Dukes.

[Per Steamer North America.]

The Congress assembles nominally on the 5th of January, but practically for real business not earlier, probably, than the 15th.

The Paris Patrie states that most of the European Powers had given in their adhesion to the Congress.

It is stated that the French expedition to China will be the most complete and carefully calculated that ever left France. The cost is estimated at £6,000,000. The combined forces will amount to 30,000 men.

It is asserted that since the resignation of Garibaldi, the Pontifical government had become much less tractable and less disposed to reforms.

The Tuscan Moniteur announces that Buoncompagni will take the title of Governor General of the League of the Provinces of Central Italy.

AUSTRIA.

Le Nord says 30,000 additional troops are to be sent to maintain order in Hungary.

The London Post's Paris correspondent has heard that a Cabinet Council at Vienna had been held, to take into consideration the necessity of placing the whole of Hungary in a state of siege.

The Vienna Journals complain bitterly of the new and arbitrary press law.

Accounts from Hungary say that the national demonstrations against Austria were increasing, all ranks taking part in them.

MOROCCO.

A Madrid telegram of the 6th says: The loss of the Moors in the attack of the 30th November, was 500 killed, 1500 wounded, but no prisoners. Since commencing operations against the Moors, the Spaniards have had 86 killed, 646 wounded, and 73 captured.

Gen. Scabala has made a reconnoisance against the Moorish camp at Tetuan.

The Gibraltar Chronicle of the 29th says: Private letters from the Spanish camp in Africa represent the action of the 25th as more serious, and the loss of the Spanish army much more considerable than the published accounts. Three battalions were fearfully cut up in a hand-to-hand fight with the Moors.

In consequence of the destruction of the [illegible] by fire, the submarine cable, which was to have been placed across the strait of Gibraltar, had been destroyed.

Christmas Hymn,

Composed for the Whitby Congregational Sabbath School, and its friends,

BY H. L. HASTINGS.

"When the fulness of the time was come, God sent forth his Son—who gave himself for our sins, that he might deliver us from this present evil world—in whom we have redemption through his blood—who hath abolished death and brought life and immortality to light through the gospel—and shall appear the second time without sin unto salvation."

Come join the Angels in the song
They sang o'er Bethlehem's plains;
To distant climes the strain prolong,
Swelling the savage tribes among,
In joyful, thankful strains.

Glory to God, who loves our race,
Though sinful and defiled;
Who looked on man with matchless grace,
And to this dark and dreary place,
To bless us, sent his child.

High let the lofty strain resound,
Loud as the thunder's roar,
With gladness let this day be crowned;
Let every heart with joy abound,
Till mortal scenes are o'er.

Peace on the earth! Good will to men!
Be spread till wars shall cease;
Till Christ shall come in might again,
And over all forever reign
The glorious Prince of Peace.

Providence, R. I., Nov., 1859.

Notices, &c.

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☞ There will be a quarterly conference at "The Standish" in Fairfield, Huron Co., Ohio, commencing Saturday, one o'clock, P. M., Dec 31st, and continue over Lord's day. A general attendance of the brethren and sisters in the Lord is prayed for. We are notified that Bro J. B. Cook, of Rochester, N. Y., will be present, (the Lord willing) and speak to us of "the like precious faith" and "the good things to come," from 2 Pet. 1: 1 and Heb 9: 11, at 6 1-2 o'clock, P. M., and 10 1-2 A. M. Lord's day. He will also preach at the "Burgh" 6 1-2 P. M. Lord's day, provided the brethren there make arrangements for the same, otherwise at the "Standish." By request

Geo W. Stetson.

Olena, Dec. 12th, 1859.

Conference.

Notice is hereby given that the first quarterly conference of Buchanan district will be held at Buchanan, Mich., and will commence on Thursday, Jan. 5th, at half past 6 o'clock, P. M., and continue over the following Sabbath. We hope to see a general rally at this conference, as no possible pains will be spared in making arrangements for preaching in destitute places. Come one, come all. Bro P. B. Morgan is expected to be present to assist in preaching the Word.

For the church D. R. Mansfield.

Notice.

The next meeting of the R. I. Conference will be at River Point, Dec. 28th, 29th, and 30th. Let the Brethren and Sisters come with warm hearts expecting or intending to have a good meeting. Joseph D. Brown, Clerk.

Conference.

In Earlville, Ill., will commence on Wednesday, Jan. 4th, 1860, and continue over the Lord's day following. One and all, come and pray the Lord to give us a feast.

W. Pratt.

☞ I will hold a conference in Elizabeth, Joe Davis Co., Ill., Wednesday, Jan. 18th, and continue over Lord's day following. The brethren must write me if they wish the above named meeting, and name where (what depot) they will meet me. Direct Muscatine, Iowa, care of J. Covell.

Walter Pratt.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I will preach as follows:—

Prospect, Ct.	Dec. 31st and Jan. 1st
Pine Swamp	Jan. 8th
Pawlings, N. Y.	Jan. 15th
Hazel Plains, Ct.	Jan. 22d

The intermediate time subject to the order of brethren in the same or adjacent places.

T. S. CAMFIELD.

Bro. Wm. Sutherland will preach Dec. 25th at Bro. [illegible]'s, and over the Sabbath, where the brethren may appoint.

J. W. Crabtree appoints to preach in Unionville Thursday and Friday evenings, Jan. [illegible]

Bro. J. E. [illegible] will meet with the brethren at

Plymouth Hollow, Ct.	Dec. 25th
Northfield, Ct.	Dec. 26th
South Farms, Ct.	Dec. 27th and 28th
Roxbury, Ct.	Dec. 29th and 30th
Hattertown, Ct.	Jan. 1st

Eld. Wm. Shepherd appoints to preach in

Albany, N. Y.	Dec. 25th
Springfield, Mass.	Jan. 1st
Chester Factories, Mass.	Jan. 2d
Palmer, Mass.	Jan. 3d
Springfield, Mass.	Jan. 4th, 5th, 6th and 8th
Hartford, Conn.	Feb. 8th and 16th
New Britain	Feb. 17th

Providence permitting, there will be a conference at Vernon, Vt., commencing Thursday evening, Dec. 22d, and continue over the Sabbath.

Brattleboro, Vt.	Dec. 26th
Jamaica, Vt.	Dec. 27th

R. PRATT.
D. L. PRATT.

J. B. Cook will preach, Lord willing, at the Quarterly Meeting near Norwalk, Ohio, as Bro. Alling shall appoint, Jan. 1st, 1860. Will preach on about ten days, as brethren may arrange.

Eld. C. F. Sweet appoints to preach in Concens Jan. 10th to the 15th.

Business Matters.

To Correspondents.

L. Macomber—All right.

Enos Dole.—All right.

Mercy A. Couillard.—Thank you.

Jno. C. Young.—Send us your order again, and we will send on once more.

Cash Receipts.

O Haynes 244, $1 50, F Chaloner 225, $1 12, R A Morrill 260, $1 00; G W Sprague 234, $1 64, J W Austin 260, $1 50; A S Dole 234, $1.25, B Herrick 234, $1 50, O F Cain 242, $1 32, C A Warner 234, $3 08, M J Raymond, p. p., 234, $1 75, A Barber 231, $1 50, J Hall 244, 33 cts.

L G Dole 246, N R Gould 234, J T Sargent 240, S A Chaplin 234, C Bilch 156, H Phelps 231, N Haskins 208, C W Potter 234, Morris Smith 246, C Kinney 246, H W Farmer 246, A K Hyde 246, J Smith 227, G Dillabaugh 249, A Herrick 234, T D Metcalf 222, L Du Pey 231, E Oakes 227, B Beals 234, J H Sisler 246, M J Collins 241, D Rollins 245, H A Lord 234, R Addison 272, B Moody 246, I Green 246, N Lewis 246, A Gates 246, A Stewart 239, H C Hutman 241, W S Howden 234.—$1 00 each.

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The Harp, by Eld. [illegible] [illegible]

Original Contributions.

For the Crisis.

To the Watchmen.

Watchman on yon mountain height, Isa. 21: 11.
Divine Scriptures give thee light! Ps 119: 105.
Are there signs of coming day, Matt. 24: 3.
When the Lord shall reign for whom we pray; Rev. 11: 17.
Where night comes not, all darkness fled, Rev. 21: 25.
No pain afflicts, none mourn the dead; Rev. 21: 4.
Where sighs, and tears, and woes are past, Rev. 21: 4.
And endless joy has come at last? Isa. 35: 10.
Say, ye who watch on Zion's hill, Isa. 62: 6.
Does all this news of coming ill, Jer. 25: 29.
Perplexing worldly men with fear, Luke 21: 25.
Bespeak to us God's kingdom near? Luke 21: 31.
Are not those warriors—men of might— Joel 3: 9.
(Whose cry and watchword is for right,)
The men of Joel—ancient Seer— Joel 3: 11
Calling their armies to draw near? Joel 3: 12.
Is not the trumpet sounding war, Ezek. 33: 3.
To gather nations from afar, Zeph. 3: 8.
On Armageddon's noted plain, Rev. 16. 16.
And fill its borders with the slain? Jer 25. 33.
Is Gog and Magog in the fray; Ezek. 38. 2.
And these the groans of latter day, Rom. 8 23.
For Christ to come, our sovereign Lord, Luke 19 7, 8.
Fulfill and vindicate his word? Ezek 37: 28.
Are these the "perils" of "last days," 2 Tim 3: 1.
When men and children love their ways, 2 Tim 3 2.
(Though godliness and love profess,) 2 Tim 3 5.
To boast in pride and wickedness? 2 Tim 3 2
Have we not come to latter times, 1 Tim. 4: 1
When world and church abound in crimes, Matt. 24. 12.
And men of faith "the faith depart," 1 Tim. 4 1.
Seduced by spirits—devil's art? Rev 20. 10.
If here we've come, then tell the flock, Acts 20 28.
Who trust in Christ—in God their Rock, Matt 16: 18.
Rehearse to them the gladsome story, Isa. 40 9, 10.
Of coming rest—eternal glory; 2 Tim. 2 10.
Go, say to them, their living Head Col. 3 4.
Is soon to wake his sleeping dead, 1 Thess 4 16.
And change his waiting saints of worth, 1 Cor 15 51
To reign triumphant on the earth. Rev 5 10.
And also to the nations go, Rev 14 6.
Tell all their state, of coming woe 2 Thess. 1 7-8.
On all the world, as came the flood, Matt. 24 38, 39.
And clear your skirts of sinners' blood, Ezek. 3 18, 19.
Point them to Christ, the Son of God, Acts 17 30, 31.
Who once this vale of sorrow trod Matt. 26 38.
For the sinner's absolution, 1 John 1 9.
Preach salvation,—restitution Acts 3 19, 21

I. C. WELLCOME.

Richmond, Me., Oct. 12th, 1859.

For the Crisis.

Friends of Jesus.

BY J. HEMENWAY.

"Ye are my friends, if ye do whatsoever I command you."—John 15: 14.

There is a kind of friendship in the world that is not desirable, from the fact that it springs from a principle of selfishness, and continues so long as we are able to bestow favors to gratify the selfish desires of those who profess to be our friends. Such are our friends, for the sake of personal favors that they expect to receive at our hands. When adversity frowns upon us and we need friends, they forsake us, showing that they professed friendship only to gain the favor we were able to bestow. Such friends are but enemies in disguise, seeking our wealth, and when the end for which they profess friendship can better be obtained by being opposed to our welfare, they become our worst enemies. Such is the friendship of the world,—"earthly, sensual and devilish."

There is a friendship a grade higher than the above, that springs from a consciousness of indebtedness for favors bestowed. It is but payment of debt, and will continue towards us until the individual becomes forgetful of the favor bestowed, or until they feel that they have bestowed an equivalent; and then the friendship ceases. If we would have them for friends, we must keep them indebted to us for favor. We must buy them up in advance. Such would be friends in adversity; not from a principle of benevolence, but from a sense of indebtedness.

True friendship is founded in a disinterested benevolence. It is not governed by selfishness, or bought with favors; but gushes forth from a fountain of pure compassion and love. It weeps with those that weep, and mourns with those that mourn. It lives in acts of kindness and benevolence towards the human race, of all grades and characters.

With these remarks by way of introduction—we pass to inquire,

I. *Why should we be friends of Jesus?*
II. *What are the tests of friendship?*
III. *The benefit derived from that friendship.*

I. *Why we should be friends of Jesus?*

1st. We should be his friends in consideration of his compassion and love for us in our lost and ruined condition. We were lost—destined to perish without hope. Jesus, when we had no friend to help us, came to our relief, bound up our wounds, and made ample provision for all our wants. "He was rich, but for our sakes became poor, that we through his poverty might be made rich." Behold the immaculate Son of God! With our nature, suffering with and for suffering humanity; numbered with the poverty-stricken sons of [illegible] doing [illegible] and acquainted with grief;" "He bore our griefs and carried our sorrows;" "He was wounded for our transgressions; he was bruised for our iniquities;" "He was oppressed, and he was afflicted, yet he opened not his mouth;" "He was taken from prison, and from judgment; he was cut off out of the land of the living; and he made his grave with the wicked, and with the rich in his death;" "He did no violence, neither was any deceit in his mouth;" "He was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

Oh, wondrous love! Who would not be a friend to such an one? None, but those in whose heart there is no love for that which is lovely, no compassion for suffering, no gratitude for blessings bestowed. None, but those in whose hearts the fountain of love is dried up, and from whence the springs of benevolence cease to flow.

2d. We should be his friends in consideration of what he is to us now.

He is our "High Priest," through whom we can become reconciled to God; the fountain in which we can wash and be cleansed from all our guilt. He invites us to come just as we are, guilty, unthankful and unholy; sick, wounded and dying, and assures us that he is our friend, who will wash away our guilt, heal our wounds, and give us eternal life. He is our friend in prosperity and in adversity, and one that will be a friend when all others forsake us. He is the same unchanging friend, bestowing blessings as we need.

3d. We should be his friend in consideration of our need of him for a friend in the future.

We may be able to endure the trials of life, bear its burdens, suffer its disappointments, drink at its fountains of pleasure, wear its honors, and feel that we can get through life without Jesus for a friend; but when life's story is told, its joys ended, its fountains of pleasure dried up, its honors faded, its hopes blasted, and the trump of God shall summon us to the judgment,—then we shall need Jesus for our friend, and without him for a friend we perish forever. Therefore let us be his friends now that he may be our friend then. Let not these golden hours of probation pass away unimproved, but secure the friendship of Jesus at the loss of all things, that you may wear the crown of glory that shall never fade away.

II. *What are the tests of friendship?*

The text requires a practical demonstration of our friendship: "Ye are my friends, if ye do whatsoever I command you." That is, you will prove the friendship you profess to be true, by your acts in life. We do not prove ourselves to be his friends by our words only, neither by doing one or two things that Jesus commands; but by doing whatsoever he commands. Let us notice some of his commands, and bring the test to bear upon our professions of friendship. "This is my commandment, that ye love one another, as I have loved you."—John 15: 12. We have here not only the command to love, but the required degree of love is stated in language that cannot be mistaken,—"As I have loved you." How did Jesus love us? He loved us in our poverty. He loved us in weaknesses, in our failings and short-comings. He gave a practical demonstration of his love, in acts of benevolence, in suffering, in an interest in our welfare; and, to crown the whole with glory, laid down his life for us.

We pass to notice some tests of our friendship according to the command quoted.

1st. *We shall love his servants.*

Jesus has commissioned men to go out into the world, to advance his cause and save men. In order to do the work faithfully, they must devote their time to the work, and in order that they may, their wants must be supplied; and he has given command that you love them, and that you give a practical demonstration of that love in supplying their wants. This love should be practical, not only when the preacher has come among you and fed you with the bread of life, and so you gave him money as an equivalent; but you should love him practically, while he leaves his home and friends to go out and break up new ground in the gospel field. The friendship that is manifested to the preacher only when he feeds you, is like the friendship of the world, that bestows favors only as they receive; but the love that is like Christ, springs from a pure fountain of disinterested benevolence, and of love to the cause of Christ at large. If we love as he loved, we shall not have respect to persons in our acts of benevolence. The Lord has some Pauls, and some Johns in the field; and then there are some of those "fishermen" preachers, that have not much eloquence to commend them; but they will do their work just as well, although there may not be that nice finish that others put on; they are friends of Jesus. Feed them, for Jesus says, "Inasmuch as ye have done it unto one of the least of these my friends, ye have done it unto me." The cause of Christ languishes this day, for the want of true friends to Jesus.

2d. *We shall love one another.*

This love will be developed practically in our interest for the spiritual welfare of the church, in watching over one another for good. If one member of the family gets cold and backslides, we shall not pounce upon him like a wolf upon a lamb; but we shall approach him in the spirit of meekness and love, and so win him back to the fold. If one errs from the faith, and advocates that which tends to evil, we shall manifest the love of Christ in trying to win such with the manifestation of love for them, and thus prove that we are friends of Jesus.

3d. *The friends of Jesus will interest themselves in the prosperity of his cause.*

The great end of the gospel is to save men; it is the work of Christ. If we are the friends of Jesus, we shall give a practical demonstration of our friendship in working together with him—in laboring to save men, by sending the gospel into new fields, and by trying to lead men to a knowledge of the truth and by personal effort. If we love as Jesus loved us, we shall use all lawful means to build up the cause, by devising ways and means to unite our strength and work together. Let us prove our friendship by doing whatsoever he commands.

III. *The benefit derived from that friendship.*

By becoming friends of Jesus, we secure a friend who is true, one who is near to us in all our trials and troubles, and is pleased to bestow blessings that are lasting. We secure a friend able to save us from the evils that surround us in this life. By thus securing him, we become reconciled to God, and find peace to a troubled conscience. We become heirs to a crown of life, which will be given at his coming,—heirs to an everlasting inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. We shall be called to the marriage supper of our Friend, and join with the heavenly harpers in singing redemption's song. We shall walk the golden streets of the New Jerusalem, and range the blissful fields of Paradise restored, pluck fruit from Life's fair tree, and drink from Life's healing stream, and reign as kings and priests unto God forevermore. Amen and amen.

For the Crisis.

Plan of Redemption.

One or two things appear evident from nature and reason: That the human family falls in death, and death will hold an eternal dominion over them; or secondly, God, who is infinite in goodness, has introduced a plan of redemption by which man may be redeemed. In relation to the final position, I will briefly state, that infinite wisdom brought "life and immortality to light through the gospel."—2 Tim 1: 10. If so, nature nor reason do not reveal future life. With all of nature's illumination or reason's brightest rays, aside from revelation, all men would exclaim at death's door, like a certain infidel, "It is a leap in the dark."

If our heavenly Father has been so kind as to introduce a plan to give man future life, we may reasonably expect the scheme would meet the demands of our mortal nature, and be adapted to all classes of every age—the infant—the child, by age sufficient, who is accountable—those of riper years, and the aged.

Again I remark, all laws imposed by our great Benefactor we may expect, when complied with, are for our best interest under all circumstances and relations of the present life. True, we may suffer and meet trials—find ourselves in a war, waxing hot—in a race, running hard—on duty that is very wearisome—in difficulties very perplexing—in storms hard to face—in want hard to bear, but this, I apprehend, is not because God's plan is not wisely adapted, or his obligation not in harmony with our best good, even in the present life, but in consequence of man's not complying with God's arrangement. If the whole human family was obedient to God's laws, I need not tell you there would be kind, peaceful and happy families, neighborhoods and communities.

Our heavenly Father introducing a scheme of human redemption, may we not expect all connected with that plan would tend to that object? The objector may say, man's home is to be redeemed as well as men. Grant it, but the home being redeemed, does not depend on its accountability. Not so with man. Man is accountable. He is so recognized in every government of the world; the most monarchical down to the family circle. His Creator, who is infinite in wisdom, thus views him.

We will look at the scheme that our Creator has introduced, and see if man's redemption is kept prominent.

The glorious plan of redemption is revealed to us by the prophets, our Savior and apostles. Their teachings place before the human family the great and all-important object of redemption. The obligations imposed are directly to this end. The exceeding great and precious promises are a great incentive to this object. God's great goodness and forbearance in different ages has been for man's salvation. The threats recorded are to arouse men to escape the judgments impending, and lay hold of the life set before him. The contrast of temporal with eternal things, are strong appeals to man's better judgment to secure the object for which he is placed on earth, here and hereafter. Our Savior's mission to earth only confirms these things; his love for man manifested in his whole life tends to this end; his death demonstrates this fact. The gift of the Holy Ghost has not another object in view, but to give potency to truth to accomplish the design of God's scheme to fallen man. The preachers of the word in all ages are sent out on the same mission—to secure the same object, if sent by God.

The church—her position—the salt of earth, light of the world, is to unite with God the Father, Jesus Christ his Son, Angels, his messengers, Holy Ghost his Spirit, the word its sword, and preachers his servants, in the glorious work of the redemption of man. What a scheme is this! It is worthy of the great God; it elevates man here, suppresses his brutish disposition, enlarges his contracted ideas, destroys contemptible self, makes him meek, not proud, haughty or self-conceited. Makes him righteous, not deceitful, dishonest, hypocritical. Makes him noble and benevolent, not selfish or superstitious. In a word, it makes him a christian,—a pure, holy, devoted, self-sacrificing, God-honoring man.

This scheme not only elevates a man morally here and enables him to carry out the design of his Creator, but gives him a blessed hope of things good and desirable in the world to come. The true riches in contrast to the paltry rust and corrupt riches of earth, honor worthy, instead of petty offices, or a tyrannical monarch's; blooming youth for age, wisdom for ignorance; strength for weakness, glory for shame; happiness for sorrow, life unending, crowns unfading, palms ever waving, rejoicing never ending, love unbounding; a nature never corrupting. O what a royal company this will be, treading earth in its paradisiacal, incorruptible, undefiled and unfading state, singing with immortal beings, sweet angelic voices, the song of redemption—"Worthy is the Lamb that was slain."

Now, as God's plan is to save man, shall we not labor for this object? As revelation was given for man to attain this end, shall we not keep in harmony with revelation? As Christ's mission is, to confirm and carry out this heavenly theme, shall we not unite our efforts with the Lord, and try to save some from destruction? As angels have evinced their interest in men's redemption, shall we be indifferent to the best interest of our children and fellow man? As the Holy Ghost is given for this same object, shall we not put forth a greater effort in this direction? Prophets have given us an example; Christ has given the command, the Holy Spirit is pressing it to our hearts—to go forth weeping bearing precious seed.

Brethren, suffer a word of exhortation. I fear we have, to some extent, lost sight of the great object of man's redemption, which has been and still should be always kept before the mind of believers. It is our specific work. If God has revealed more truth in this age than former ages, it is to make us feel the more for sinners and use that truth with that direct object. Make every truth tell to this end. Alienation and division obtains when we theorize to the expense of man's salvation. I beg of you not to let your idol-theory blind you to this object. Pray before God until you can feel, like Paul, to warn men day and night with tears. Let every sermon be filled with Christ and presented with the express object to save sinners. Do not be satisfied, however well you may preach, unless this object is reached. Let all of our plans be arranged to this end; our prayers earnest for God to help in this work; and if all of the church will turn their minds, with the ministry, to attain this end, while time does last, we shall see better days. For a perishing world, your own interest, and God's sake, do it! Lord Jesus, help!

W. PRATT.

Selections.

Thoughts for the Times.

The events of the times give force to the following remarks, which we quote from a late "Home Missionary." The thoughts expressed will bear to be repeated, and especially urged upon the attention of parents and christians. The importance of establishing "a firm basis of religious principle"—enthroning the commands of our Maker above all law, in the hearts of the rising generation cannot be over-estimated.

Many voices reiterate the uttered and unuttered convictions that the oft-repeated petition of every branch of the christian church is beginning to be answered.

"Arm of the Lord, awake! awake!
Put on thy strength, the nations shake,
And let the world adoring see
Triumphs of mercy wrought by Thee."

There may be dark and stormy waters that shall rise and surge around us, nevertheless the divine promises are sure. His counsel shall stand. And while "He shall turn, overturn, overturn—till He whose right it is shall reign, King of nations"—His people may earnestly watch and pray and wait, doing with their might what their hands find to do.

"A future of appalling greatness is coming fast upon the people of this land. A few generations more, and the world will behold on this western continent, either most terrible catastrophies or a glorious and an eternal triumph. The problem of mankind's destiny for ages to come, is to be solved here. We shall need a great abundance of that heavenly salt and that celestial light which are found only in the [illegible] in corruption, and cloud with premature darkness the bright day which seems to be dawning. We are called upon by the most tender appeals which can be addressed to the human heart, by motives of solemn and overwhelming import, absolutely immense in their grandeur, to be faithful to the duties of our day, and to secure to the next generations, upon whom will probably come some of "the severest trials which have ever visited humanity, the advantage of a firm basis of religious principles. It is necessary for our temporal security, for the permanence of our institutions and the freedom and peace of our homes, that we should thoroughly christianise these communities, enthroning religion above all other law, giving the stated ministrations of christian truth, in some form, to every family, and closing every public school of iniquity. If we neglect to do so, then there is nothing better before us than what we have so often seen on the continent of Europe, corruption, oppression, anarchy, gloom, fear, alternate fury, and despair. Such must be the lot of nations that know not God. And in this social ruin, what devastation of individual souls, thousands and millions spending the day of their probation in sins and bitter woes, and dying under a cloud."—*Ex.*

Bearing the Cross.

The heavier cross, the nearer heaven;
No cross without, no God within.
Death, judgment from the heart are driven
Amidst the world's false glare and din.
Oh happy he, with all his loss,
Whom God hath set beneath the cross!

The heavier cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

The heavier cross, the heartier prayer,
The bruised herbs most fragrant are.
If wind and sky were always fair,
The sailor would not watch the star,
And David's Psalms had ne'er been sung,
If grief his heart had never wrung.

The heavier cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

The heavier cross, the easier dying,
Death is a friendlier face to see,
To life's decay one bids defying,—
From life's distress one then is free.
The cross sublimely lifts her faith
To Him who triumphed over death.

Thou Crucified! the cross I carry—
The longer may it dearer be;
And, lest I faint, whilst here I tarry,
Implant thou such a heart in me,
That faith, hope, love may flourish there,
Till for my cross the crown I wear!

Prayer Meeting on a Mountain.

The following is a translation of a communication in a Welsh paper, called *Borrer Cymora*, of the 21st of August, describing a prayer meeting held near the mine works of Trongoch, Wales:

It was held in the open air, on a high mountain. The masters of the mine-works gave orders that on account of the meeting no work should be done on that day, and they themselves attended. It was the most wonderful prayer meeting I ever witnessed. There were some of every denomination present, and two languages were used. The number of those assembled was more than 3,000. At the meeting at 10 o'clock, nine prayed, and short addresses were given at intervals. Three prayed in succession, two Welshmen and an Englishman between them, and then a verse of a hymn was sung. The vast assembly all knelt at prayer, and I saw two or three on their knees, who, I feel assured, had never been seen before on their knees in prayer, but they knelt down on that day. Heaven poured down its blessings in a powerful and irresistible manner, so that scores were praying, and hundreds were weeping and crying out, "Praised be God." The chief subjects in the prayers were a thanksgiving for that great unparalleled visitation granted us by God, manifested in the conversion of so many thousands in our country, together with a prayer that he would go on to save the world, a supplication for natural rain for the earth, and for the restoration of peace in Italy. At two o'clock thirteen prayed, and short addresses were delivered between the prayers, the whole was finished in two hours, and all returned home. At seven, all went to their separate chapels in the neighborhood, and the holy fire was carried home in their bosoms by many. What a scene! three thousand people on a high mountain in prayer to God! I wish there was an artist present, capable of giving a correct representation of the scene. The subjects of their prayers, what could be more suitable and more interesting?

INSTINCT OF A BIRD.—During a fire last Saturday, a startling was observed in her nest on a tree not far distant from the burning barn. As the flames approached, the maternal anxiety of the poor bird was visible by her uneasy flittings about the nest. The danger became more threatening. At last she was seen to take one of her young ones and remove it to a remote spot. This she repeated five times, and thus succeeded in saving the five nestlings.—*Dover Chron.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Eating and Sleeping.

Hall's Journal of Health says:—"For persons who eat three times a day, it is amply sufficient to make the last meal of cold bread-and-butter, and a cup of warm drink. No one can starve on it, while a perseverance in the habit soon begets a vigorous appetite for breakfast, so promising of a day of real comfort.

"Yes, yes; and by omitting the third [illegible] night of sound sleep will not find on awakening in the morning a bad taste in his mouth, so indicative of general foulness.

"If one would always have a sweet mouth and a clean tongue, he can secure them both by simply ceasing to overtax his stomach. This frequent eating is an idle, mischievous habit, ruinous of both health and comfort, and it prevents the individual from receiving the great amount of enjoyment which it was intended he should receive from eating, and which is necessary to perfect nutrition.

"Nothing should be eaten between the regular meals, whether these meals are taken either two or three times a day; nor should one eat so that the quantity ingested will induce heaviness or uncomfortable feelings.

"The cook tastes the food she prepares; and by this frequent tasting she destroys both the relish for her meals, and her health. There are many house-keepers who have the same pernicious habit.

"We know farmers who at the close of a long summer day, during which they have eaten heartily five times, and worked hard from four o'clock in the morning to nine in the night, eat freely just before going to bed.

"The stomach, already enfeebled by constant working under disadvantageous circumstances, has now imposed on it an impracticable task, and the men lie down to sleep! Next morning they are nerveless—have scarcely slept all night—feel more wearied than they did when they lay down—and on the whole think a farmer lives a dog's life. So he does, so far as he sinks to mere animalism—living to eat—tasking his digestive apparatus at the expense of health, life and life's enjoyment. So on from day to day, till nature makes a desperate effort to rid the body of the superfluous food introduced into it, burning it up by fever, or expelling it by some different remedial effort.

"Farmers, being so much in the open air, with abundant exercise, should be the healthiest people, but like others who are cursed with 'abundance of bread,' they are rheumatic, billious, and dyspeptic. This is a shame and a sin. Farmers, it is a sin. Your liver complaints, chill-fevers, are as unnecessary as is the plague. Health and sweet sleep will come to you when you need, unless by bad habits you drive them away. 'Go, and sin no more.'"

The Glorious Sunshine.

Dr. Kane and his men, in their arctic voyage, had abundance of exercise, and the purest and most luscious air, nor were they exposed to malarias or miasm; in such a pure cold air there was no cause of noxious exhalations, and yet they had to contend against disease, in consequence of the mischievous effects of the absence of sunshine for many weeks together.

The general reader may be familiar with the observation of an eminent merchant that his book-keepers soon became ill, and some of them died; the office being in a room where no sun-shine ever came; on changing to an upper room, the windows of which faced the sun, there was an immediate and permanent removal of the difficulty.

Dogs kept in dark, damp cellars become tuberculous in a few weeks, and die of consumption.

A New York merchant of wealth purchased a farm out west for a promising son, within a year he became unwell. Inquiries were made as to his sleeping room, the answer was, that he had for his chamber a large upper room, well lighted. His sister paid him a visit, and soon observed that his clothing in his wardrobe was damp, while that in the drawers was actually moulded, when the fact presented itself that the room was on the north side of the house, overlooking an immense flat prairie, and that no ray of sunshine ever entered from one year's end to another. He returned to New York and died of tubercular disease, which, with great certainty, was hastened, if not originated, by the unfortunate position of his chamber. The lesson is, that the family room, the sleeping apartment, the study, in short, any apartment which is occupied for the greater part of each twenty-four hours, should have its windows facing the south, as nearly as possible, so that the glad sunshine may lighten it up, and keep it warm and dry, and pure.—*Dr. Hall.*

About the Feet.

WATER-PROOF BLACKING NOT USEFUL.

A manufacturer sends us some boxes of "Water-Proof Blacking—warranted to render boots, shoes and all kinds of leather perfectly impervious to moisture," with the request that it should be "favorably noticed in the American Agriculturist, and a long advertisement will be inserted." We cannot oblige the sender for two important reasons. 1st. We never sell "notices," and advertisements are never solicited—at least on any such terms. 2d. We don't believe in these "water-proof blackings," and of course advise people not to use them. As a general thing, blacking of any kind rots leather, and especially is this the case with any thing that stops the pores. The leather is injured, and the feet are [illegible] is kept from escaping by stopping the pores with various compounds, tallow, etc. Not unfrequently a gill of watery vapor escapes from the feet during a day. The amount varies in different persons, and with the age, physical condition, or health, etc. If India rubber boots, or those saturated with oil, grease, or other impervious substances, be worn, this moisture is in a measure retained, though some of it escapes upward along the legs. Every one accustomed to oil or grease their boots all over, must have noticed, that for a day or two after the application the socks get nearly wet enough to wring out.

India rubber over-shoes injure or "rot" leather, as is well known; but it is not the mere contact of the rubber, for that of itself would preserve leather. On the contrary, it is the moisture retained by the rubber which keeps the boots or shoes damp, and eventually destroys them.

Latterly, since we have examined this subject, our practice has been never to grease boots or shoes, even with tallow, except once or twice *on the bottoms* and around the sides on the soles, and we are sure they wear much longer than formerly. The parts over the tops of the feet are left as open as possible, so that perspiration can freely escape. This leaves the feet dry and comfortable, and the leather rarely rots, but lasts until actually worn through. If from any cause the boots become very dry and stiff, a little tanner's or neat's foot oil is applied only to soften them. When necessary to wade through much water, a *thin* coat of oil is applied to the upper leather to make the water "slip off," but not enough to saturate the pores. When rubbers are needed, they are removed as soon as circumstances will admit to allow the leather to dry speedily. Nothing adds more to comfort, health, and durability of leather, than a frequent change of socks, two or three times a day, when the feet are continually exposed to much water, or when health is poor. The dry socks absorb the moisture, to the benefit of both feet and leather.

The best protection for the feet is a pair of leather boots or shoes with thick uppers, and especially thick soles,—so thick as not to allow the entrance of water, or the free passage of heat or cold, but the pores so open as to allow moisture to escape. Coarse cow-hide boots and shoes are not only cheap, but philosophical.

Females, and men, or children, who are exposed to the wet ground only part of the day, should keep thick shoes to put on when going out; or have a pair of India rubber sandals, (shoes with straps and openings over the top of the foot,) and put these on *only* when going upon wet, damp, or cold ground.—*American Agriculturist.*

EASY METHOD OF EXTRACTING FOREIGN BODIES FROM THE EYELIDS.—Dr. Leon Renard, in a note to the editor of the Union Medicale, describes the following method of extracting small substances which have become lodged in the groove formed by the reflection of the conjunctiva from the upper lid to the sclerotic, and which often cannot be seen, even when the lid is inverted. The lid being seized at its angles between the thumb and forefinger of each hand, is to be gently drawn forward and downward, as far as possible, over the lower lid, and retained there for about a minute. On allowing the upper lid to return to its normal position, the flow of tears will carry off the foreign body, which will usually be found on the lower lid, or on the cheek. The writer states that he has often found this simple method of the greatest utility and convenience.

CURE OF CROUP.—If a child is taken with croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest with a sponge. The breathing will be almost instantly relieved. As soon as possible let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the Power which has given to the pure gushing fountain such medical qualities.

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CANADA [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Musings.

BY S. S. BREWER.

To the Kingdom, the Kingdom, in hope we now steer;
The wrecks of vast empires are strewn in our rear;
By the aid of our Chart, as light comes from above,
We strive to be perfect in faith, hope, and love.

O Eden, fair Eden, the home of the blest,
'Mid thy undying pleasures the ransomed shall rest,
And roll their loud anthems across thy vast plains,
Hosanna to Jesus! forever he reigns!

The River, the River, we'll stand on thy side,
For thy clear crystal stream shall eternally glide;
Upon thy fair margin I hope soon to meet,
With transports of joy, the ransomed to greet.

Thy Highlands, thy Highlands, I long to b hold;
How beauteous they shine as if burnished with gold!
Mid thy bowers so fragrant, perfuming the air,
In the unending future we oft shall repair.

Thy vallies, thy vallies, thy rills and thy bowers,
All teeming with perfect and unfading flowers,
The sweet warblers sing in the evergreen trees,
And their matins chime sweetly in the murmuring breeze.

The Ransomed, the Ransomed, all clad in pure white,
A palm bearing throng, in ecstatic delight,
Are pealing their anthems in jubilant strains—
Hallelujah to Jesus! forever he reigns!

The Judgment, the Judgment is yet to be past;
The trumpet must sound—all hear its dread blast;
Tis then all the blood washed shall stand on that shore,
Where sickness and sorrow molest them no more!

For the Crisis.

The Spiritual Temple.

A DISCOURSE.

"And He shall bring forth the Head-stone thereof with shoutings, crying, Grace, grace unto it."—Zech. 4: 7.

In this chapter, the prophet sets before us the golden symbols, by which are illustrated—the relation existing between "the Lord of the whole earth," his church, and the instrumentalities in use, in the upbuilding of the great spiritual temple.

The text presents us with the spiritual temple completed under the hand of the great Master Builder, and the joys and shoutings of the occasion. I wish to consider,—

1. *Who is the Master Builder of this temple?*

2. *The materials used in its construction.*

3. *When its foundation was laid; and when the superstructure will be finished.*

4. *The joy of the occasion of its completion.*

On the erection of an important building, one requiring great responsibility and wisdom in its construction, where there are many difficulties to overcome, and constant calculation, diligence, and activity, requisite to complete all the work after the draft and at the specified time; much depends, yea, all depends upon the character and ability of the Master Builder. If he has the fidelity, ability, wisdom, executive skill and power requisite, then there can be no fears as to the issue, and the desired result being attained.

Such is the character and ability of the great Master Builder of the spiritual temple now in process of erection. "Who art thou, oh great mountain?" i. e., what mighty obstacle, hindrance, or embarrassment in the way of its foundation being laid and its superstructure being completed, that He cannot remove and overcome? "I am against thee, oh destroying mountain, saith the Lord." "Before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." "The hands of Zerubbabel have laid the foundation of this house; and his hands shall finish it."

Zerubbabel, the governor of Judea, was the appointed overseer, on the rebuilding of the temple at Jerusalem, on the restoration of the children of Israel from the Assyrio-Babylonian captivity. The elders of the Jews with Zerubbabel at their head, builded and finished the temple according to the commandment of the God of Israel, through the prophesying of Haggai the prophet, and Zechariah the son of Iddo.

Zerubbabel, governor of Judea, therefore, becomes the type of our Lord's Christ—the governor, by birth and lineal descent from David, of Judea; and "the Lord of the whole earth." His hands have laid the foundation of the spiritual temple, and His hands shall finish it. Before Him all hindrances give way, and obstacles are removed; "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." "Who hath despised the day of small things?"—the little beginnings, and the "little flock," or company engaged as laborers on the building?—"for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven." The "plummet" in the hand, designates the "Judge of all the earth," as the Master Builder; who has said, "Judgment also will I lay to the line, and righteousness to the plummet." "Those seven," are "the eyes of the Lord which run to and fro through the whole earth." Therefore, "the Judge of all the earth," symbolized by the plummet in the hand; and the Omniscient One, symbolized by "those seven." designate the Lord's Christ to be the Master Builder of the spiritual temple.

And "who shall despise the day of small things?" When they see Him of whom it is written:—"And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor, that shall rule my people Israel." Engaged as the Master Builder of this great work:—"The Lord of the whole earth,"—"the Judge of all the earth,"—the Omniscient One? Who will fear, that the building already begun under His hands, will not go up to its final completion at the time appointed? or that it will fail to be finished after the pattern; or of good material that will endure? Remember that the Almighty and Omniscient One, the Governor of the nations and His people Israel, is the one engaged in this work; and that He will not rest, till His hands have finished it! Be careful, ye builders! how you bring hay, wood, and stubble," to be put into "God's building!" All such material will be but so much rubbish to be burned in the great day; and you suffer the loss of all your labor. Be careful, ye deceived! good and precious stones alone, will stand the purging fires of the final day of trial. Be alarmed, ye unbelievers! lest you be not quarried from earth, and are found unfit to be placed upon the foundation of this beautiful structure that shall stand forever as the temple of God. The overseer of this work is the Lord and Judge of the whole earth! This leads us to consider,—

2. *The materials used in its construction.*

On the erection of great and important buildings, a corner stone is usually laid first, with considerable care, interest, and ceremony. The date and era of its occurrence, public documents, together with a record of the civil and religious rulers and authorities, are deposited with it. So there has been laid "a corner stone" to the great spiritual building, agreeable to the prediction, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." This is "the stone of Israel," as predicted by Jacob; and of whom the Apostle says, "Unto you therefore which believe, He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them which stumble at the Word, being disobedient: whereunto also they were appointed." Though this "corner stone" was set at naught by Jewish builders, and has been rejected by the disobedient and unbelieving of all ages, yet He has been "laid in Zion, a sure foundation."

"Jesus Christ" is this "chief corner stone." Jesus Christ in his humanity; and when "the Word was made flesh." He is a sure, perfect, sound, tried, and precious, foundation stone. Perfect in obedience; made perfect by suffering; and perfected in His humanity by the resurrection from the dead of His body, which is now made *immortal, eternal,* and *glorious!* "Other foundation can no man lay than that is laid, which is Jesus Christ." The world of unbelievers who have despised and rejected Him, have attempted and still attempt to lay other foundations; but the Lord upturns them in due time from their beds: as He did the work of the Emperor of Julian the apostate, in his attempt to rebuild the temple at Jerusalem in defiance of the God of heaven.

Amianus Marcellinus, a Latin author of that period, who himself was an enemy of christianity, says, "Alypus of Antioch, set himself to the vigorous execution of his charge, and was assisted by the governor of the province; but horrible balls of fire breaking out near the foundation with repeated attacks, rendered the place inaccessible to the scorched workmen from time to time, and the element resolutely driving them to a distance, the enterprise was dropped."

So it will be with all those who in defiance of the God of Heaven, endeavor to lay "other foundation, than that is laid, which is Jesus Christ." Their work will be abortive; God will destroy it and them. The Roman Catholic church, which arrogates to herself catholicity and infallibility, has laid down *Peter's humanity;* rejecting his inspired words concerning Christ as the Rock; and claims that he is the rock, or corner stone, upon which the spiritual temple is built! But their whole building is like a leaning tower, and bowing wall, that will soon topple to its fall; and great will be the ruin thereof! It will be "destroyed by the brightness of Christ's coming." And also that other great antichristian temple,—Mohammedanism; founded on Mohammed as the chief corner stone, and towering at one time to heaven, so that its shadow was seen and admired by three-fourths of the people of the globe! It is now however fast crumbling to ruins, and soon it will be thrown down, and not one stone be left upon another. So with *Mormonism,* this latter day temple, filled with impurity, sighs, cries, and oppression; founded on Joe Smith and his pretended revelation and now under Brigham Young, as the chief guiding star! It shall pass away. And *Spiritualism,* founded on the pretended marvelous revelations of the spirits of demons; and which boasts great things! This temple will fall, and the folly of its builders will be made manifest to all men, as were the pretended wonders and works of Jannes and Jambres, who withstood Moses. All systems of falsehood and error, founded not on Jesus Christ and his word, are destined to the same end, however "*broad*" a foundation they lay, and however "*broad*" a "*church*" they build! They will be shaken, and crumble to ruins, for "He shall shake the heavens and the earth," and those things only shall endure which cannot be shaken. The church and kingdom of Jesus Christ will stand forever! "There is salvation in no other; for there is none other name under heaven given among men, whereby we must be saved."

"Jesus Christ, the chief corner stone," was laid amid the wonder and joy of heavenly spectators; and amid the shouts of the heavenly hosts, saying, "Glory to God in the highest, and on earth peace, good will toward men." Though upon the earth there was but little interest, in comparison to the greatness and glory of the work begun; but little confidence, or expression of joy from among the children of men; yet such was the manner of interest of the heavenly world! This corner stone, too, was laid with records, and documents and lasting memorials of wisdom: for "in Him dwelleth all the fulness of the God-head bodily."

With Him, composing the foundation of the spiritual temple, are laid the apostles and prophets: for we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into a holy temple in the Lord." "In whom, YE also are builded together for an habitation of God through the Spirit," I trust. Those who "despised the day of small things," and rejected the Babe of Bethlehem, the holy child Jesus, and apostles and prophets, were they now to see this building as it still goes on towards its final completion, amid the persecuting storms and tempests of the earth, and the rage of human passions and devils, they would be confounded, and even now begin to learn what that meaneth, "Upon this *Rock*, I will build my church, and the gates of hell shall not prevail against it."

The materials built upon the foundation, are Jew and Gentile *believers*, who become "fellow citizens" and fellow saints in the household of God, and are "builded together for an habitation of God through the Spirit." These are "lively stones, and are built up a spiritual house, to offer up spiritual sacrifices acceptable to God by Jesus Christ." None but good materials are allowed in this building; as the foundation is perfect, so must be the superstructure to its very topmost stone. This building is to be subjected to fire, and to be tried: for it is to stand forever. Many builders bring as materials, "hay, wood, and stubble," made into bricks and burned and hardened in their kilns, as did the Babel builders, and suppose they have made them indestructible; but "the eyes of the Lord which run to and fro through the earth," discover the deception, and when attempted to be placed upon the wall, they are rejected by the Master Builder, who allows only "lively stones," "gold," "silver" and precious materials to be fitted and framed together, and grow into a holy temple in the Lord. Their materials are rejected and remain as rubbish to be consumed in the great conflagration of the last day: for "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

The Head, or Cap-stone, which on the final completion of the building is "brought forth with shoutings," is *Christ the Lord, in his glorified person.* God in Christ,—or "Emmanuel, God with us," is the great Master Builder. Jesus Christ in his suffering humanity is the foundation corner stone. The God-man, now glorified in heaven, is the coping, who at His coming will be brought forth by all the heavenly hosts with shoutings, "Grace, grace unto it."

3. *When the foundation was laid; and when the superstructure will be finished.*

"The corner stone" was laid, IN FACT, near nineteen centuries ago, when Jesus was born in Bethlehem of Judea, the Savior of the world, and when he subsequently died an atoning sacrifice for the sin of the world, and rose again from the dead and became the life of the world. But in the mind and purpose of God, and in the great plan of redemption instituted for the salvation of the world, it was laid "in the beginning," for "in the beginning was the Word;" and He was "the Lamb slain from the foundation of the world." Though in fact "the chief corner stone" was laid between the Testaments, yet in the final results, it will be seen that it was from the beginning, and therefore Jesus "became the author of eternal salvation unto all them that obey Him" under both Testaments: for He is the Mediator of the *New Testament*, that by means of death, for the redemption of the transgressors that were under *the first Testament*, they which are called might receive the promise of eternal inheritance."

Hence the building has been in process of erection from the foundation of the world," and upon "the chief corner stone," have been added the "lively stones,"—or those whose "names were written in the Book of Life from the foundation of the world," under all dispensations:—the *Antediluvian*, from the days of Adam to Noah;—the *Patriarchal*, from Noah to Moses;—the *Mosaic* or *law*, from Moses to Christ,—and the *Christian* from Christ to our day, and the end of the world. As this dispensation closes the work of saving men out from the world, and with its end comes the crowning glories of the second coming of Jesus Christ in the clouds of heaven, and the redemption of man, and the final restitution,—then will be the epoch for the completion of the spiritual temple, made up of the righteous of all ages, and by the bringing forward of the Head-stone with shoutings. "The Lord hasten it in his time." Finally, and

4. *The joy of the occasion of its completion.*

Christ Jesus is at once the corner stone, and cope-stone of the building. He was greeted with shoutings of grace at His first advent; He will be much more so at His second coming, "without sin unto salvation." In this finishing work *earth* as well as heaven, will join in the shoutings!

First; the whole creation," which "groaneth and travaileth in pain together until now," will then rejoice in its deliverance and ransom from under the curse in a glorious restitution. The prophet says, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof, let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord: for *He cometh—for he cometh,*—to judge the world in righteousness, and the people with His truth." Creation rejoices because righteousness and truth are again restored to this unjust and false world!

"Then shall we see the cause
Why unassuming worth in secret lived,
And died neglected, why the good man's share
In life was gall and bitterness of soul;
Why the lone widow and her orphans pined
In starving solitude, while luxury,
In palaces, lay straining her low thought
To form unreal wants; why heaven-born truth
And moderation fair, wore the red marks
Of superstition's scourge; why licensed pain,
That cruel spoiler, that embosomed foe,
Imbittered all our bliss. Ye *good distrust!*
Ye noble few! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view, which only saw
A little part deemed evil, is *no more*:
The storms of wintry time will quickly pass,
And one unbounded spring encircle all."

Then will God's kingdom come on earth; for "He shall judge the quick and dead at His appearing and kingdom;" and then, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Second. There will be shouting from the manifested, resurrected, glorified, and redeemed sons of God. "*The stone shall cry out of the wall*, and the beam out of the timber shall answer it;" and all the "lively stones," composing the whole spiritual building, shall cry, "with shoutings, saying, Grace, grace unto it;" and they shall cry "with a *loud voice;* as the voice of a *great multitude*, and as the voice of *mighty thunderings*, saying, ALLELUIA, *salvation to our God*, which sitteth upon the throne, and unto the Lamb forever." "Let us be glad and rejoice and give honor to Him."

In this world we have had joys and sorrows;—mingled prayer and praise;—rest and weariness;—good and evil;—weepings and rejoicings;—meetings and partings;—greetings and farewells;—health and sickness;—life and death! But now,

"O hail! happy day."

Victory has come! The saying is brought to pass that is written,—"Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Now, it is all joy with no sorrow, praise with no prayer; rejoicings with no weepings; meetings with no partings, greetings and no farewells; rest without fatigue, good without evil; health without sickness, life without death!

"Saints, lift up your heads, that day is near,
When your Redeemer shall appear,
To take the kingdom and the crown,
And make his ransomed Bride his own.

Shall not his people sing for joy?
Shall not the church her songs employ?
Sing, ye who will, sing while ye may,
And shout for joy the approaching day."

"The Union Movement:"

A MEETING OF THE LAY-MEMBERS OF THE VARIOUS CHURCHES OF THE TOWN OF UNITY ON DEC. 3, 1858.

CHAPTER XI.

Word had been circulated that on New Year's Day, the six ministers and their churches, in the town of *Unity*, would unite, and henceforth be but one church. As might have been expected, there was a large assembly consisting of all classes, with the six preachers and the members of their churches in attendance. The following was the closing scene:

Pres. Brethren, as we have met on the Lord's day and the first day of the year, to take a very important step, I think it but reasonable, that we give our fellow-citizens a brief outline of the reasons that have led us to this step.

1. I satisfied myself, that the authority of God required us to unite. The Lord prayed that we should be one. The holy apostle commanded us to be perfectly joined together and that there should be no divisions among us. In looking over ancient history, I found that there was but one body—one church, or as we have been wont to say—but one denomination—in the apostolic age, and that when any persons took steps likely to result in a separation, they were condemned as carnal, heretics, schismatics, etc., or as Jude expresses it, "sensual, having not the Spirit." From considerations like these, I have become satisfied, that making and keeping up these divisions, is what the Bible calls *heresy*, and that we are living in the clearest and most manifest disobedience, and can not expect the blessing of heaven.

2. I inquired for the object of *union* and found a most forcible answer in the Lord's own words. He prayed that believers might be *one*, that the *world might believe*.

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4. I am well satisfied that there is no Scriptural basis for union but the Bible. It was the only law, the only creed, the only basis of union with the first churches. It contains all things necessary to life and godliness, and is able thoroughly to furnish the man of God to every good work. It is the only rule of faith, and we have all, from the beginning, admitted it to be better than all our creeds. We read it to the sick and quote it to comfort the dying. We all admit it to be perfect and the *only perfect rule.* We all claim that we love our doctrine because it is like it, and that the creed the nearest like it is the nearest right. This could not be the case, only upon the admission which we all make, viz: *That the Bible is precisely right.* This admission all must make, and no man who does make it can show a good reason why he does not take it as his only creed.

5. I am satisfied that we should abandon all religious names and titles not found in the Bible. No matter what names we have been willing to submit to, we have all the time been willing to be called "Christians," or "Disciples of Christ." We at any time, would have been insulted if any one had declared that we were not Christians, or not Disciples of Christ. But our former circumscribed names are repudiated and rejected by all, except the little party that has adopted each one. No one of these names is venerated, or held in the least regard except by that party that has adopted it. But it is not so with the name *Christian.* It is held in high esteem by us all, and we all feel that we are dishonored, if any man denies that we are Christians. When we come to die, it will be worth more to be a *Christian* than everything else. Here we are safe, for we can unite upon that which is equally dear to us all.

6. I am satisfied that nothing is Scriptural, safe, and undeniably baptism, but *immersion.* I can not deny that sprinkling is doubtful, controverted, and has always been in dispute ever since it existed, and that it leaves a large number of those who receive it, as well as those upon whom it is imposed, in doubt whether they have obeyed the command of the Lord. I have tried to satisfy such that it *would do*, which I rarely could do. I grant then—I am compelled in honor to grant—that it is right, to practice that invariably which is indisputable, and never fails to satisfy those who receive it. I am weary with controversy, and do not intend to practice that which is always in dispute, and always involving persons in doubt.

7. I saw the unhallowed work that our divisions were making in our beautiful village, in dividing it off into some six parties. I saw the divisions we were making in some families, separating them into three and four parties. I was compelled to confess that our efforts to convert our citizens amounted to a failure, and that we never could succeed in our present attitude.

8. I was compelled to see the intolerable expense we were imposing upon our citizens, in building so many meeting-houses, and supporting such a number of preachers, and I could not avoid confessing upon my knees before the Lord, that we were wasting the Lord's money.

9. I had to admit that we wasted a large amount of our time in combating each other, that would all be saved, if we were all united. For this, I was satisfied, the Lord would call us to an account. I was not willing to continue this.

10. I became satisfied that our peculiarities that separate us, and distinguish us as parties, were not the Gospel, and that we tacitly admitted such to be the fact all the time, because we admitted persons to be Christians who did not believe these peculiarities, which we could not do if those peculiarities were Gospel. They are not the Gospel or Christianity, or no man could be a Christian and not believe them. All that which men may think as they please about, and still be Christians, is no part of Christian faith, and no man should be required to believe it. But here, brethren, [holding up the New Testament], no man can be a Christian and not believe this. I believe this Holy Book and I love its blessed Author, and I love all those who believe on, love, and follow him. I am willing to give myself wholly to him, to obey and serve him forever, and I am ready to unite not only with these brethren, with whom I have had so many profitable meetings, but with all who love Him and will promise to keep his commandments upon this Holy Book.

Meth. Brethren, I never saw my way so fully open before. I can see no reason why we may not invite the whole world to come and go with us. Here we can enjoy the ever blessed God, our glorious Savior, the Holy Spirit, all God has given to us and done for us, with all who love him. Here we can all come with all who are near and dear to us, and engage in one common cause alike dear to us all.

Bap. Brethren, this is a happier day than ever I expected to see in this world. It fills my heart with inexpressible joy, to think of our all being one. Will not all the children of God unite?

Ep. I am fully satisfied on all the matters of our various meetings, and am happy beyond expression, that we are about to consummate so glorious a union.

Lu. I perfectly accord with all that has been said, and am unable to express my gratitude to God for the work accomplishing in our midst.

Chris. Brethren, I can not believe there is a good being in heaven or upon earth, that will not rejoice in the work in which we are now engaged. The benefit resulting from this move in our own town, will be worth the labors of a lifetime. Whenever we meet, from this time forward, we are to meet as *brethren*, in one common faith. Religion will not be driven from the family circle by division. When we meet as neighbors, the subject of religion will not be kept back, on account of disagreement. When we start for the Lord's house, we shall all go to the same house, to serve the same Lord, and the Lord's prayer, that we may be one, will be answered, so far as we are concerned. May we be [illegible] keep, with the utmost fidelity, the [illegible] covenant upon which we [illegible]. While we sing, let us extend to [illegible] the hand, in token of our [illegible], and pledge that we shall [illegible] it, if possible, from the rivers [illegible] of the earth. Sing the [illegible]

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

When this interesting ceremony was performed, a brother rose and said:

Brethren, we have the means now to give as much to the support of the cause as we did before our union, and I hope the will to give much more. I therefore propose, that we sell all the meeting-houses belonging to us except one, and that the proceeds be constituted a poor fund, and sacredly kept for that object; and, as we have now five preachers more than we need constantly with us, we constitute them *Home Missionaries*, and sustain them to preach the glorious Gospel throughout the whole land.

This motion was unanimously carried.

For the Crisis.

"The Love of God constraineth us." 2 Cor. 5: 14.

The question may be asked by some, why have you forsaken home and friends, and gone forth into the world to preach the unsearchable riches of Christ? I must answer you, by asking you some questions. What is it that built our hospitals? What is it that prompts that delicate young woman to follow the doctor from room to room, ministering to the wants of those poor afflicted persons? What made Judson go forth into distant lands? Love to God and love to man. The Apostle reasons thus: "If one died for all, then were all dead." Then who among the living can exalt himself, all being dead in trespasses and sin, in the horrible pit of corruption, not one having escaped sin? But Christ is raised from the dead, and has given to us life; not to live unto ourselves but to Him who has died for us.

There are always some persons in the church, who are continually quietly laboring to advance the cause of Christ. You will see them in the prayer meeting, and seemingly the least of all; but now he prays; and see, that old man begins to drop his head between his hands; the rock is smitten with the rod of Jesus' love. The young sob and sigh, and some resolve not to live any longer to themselves, but to live to Him who died for them. These humble disciples of the Lamb, having drank deep at the well of humility, use their one, five, or ten talents, to magnify the name of Him that bought them.

Some may say that Christ only died for the elect. If it be so, see to it that you are among the elect; make your calling sure; go forth scattering the good seed; carry forth your tracts from house to house, now and then pausing to speak comforting words; feed the hungry, clothe the naked, remembering thou art bought with a great price. And when you carry forth your tracts, do not let your hearts swell with pride, thinking you have the most correct theory, and that your arguments are superior to all others. Go not forth merely to enlarge your sect; go not forth to the house of want, rendering to their necessities, only to have it proclaimed about; but go quietly and prayerfully; distribute thy goods to honor the name of Jesus; and when thou shalt appear before the great white Throne, thou shalt hear words like these—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

How I would have liked to have seen those noble apostles preaching from city to city, and from country to country, exhibiting not themselves to the people, and glorying because of their eloquence and marvelous gifts, but ever holding up Jesus, the Christ—the Alpha of every blessing, the Omega of every appeal.

So, my brethren and sisters, let us enter upon our labors of love, with self out of sight, and ever bearing Jesus [illegible] foremost in all our varied undertakings in this present world, striving continually to add one more soul to the [illegible] and cause the hearts of angels to rejoice in the song of [illegible] place a new star in the [illegible] Redeemer, Lord. And may we no longer live to ourselves, but unto Him [illegible]

[illegible]

☞ Man's blood is [illegible]

THE WORLD'S CRISIS. WHOLE NO. 224.

For the Crisis.

[illegible]

Bro. Grant:—On the 22d of [illegible] went to a place called Kelley's school-house, six miles from Manchester, in Delaware Co., where I preached [illegible] and baptised two. From there I went to attend the debate between myself and a disciple preacher, which lasted two days. At the [illegible], a man [illegible] heard four of my [illegible] and wished me to return and baptise him, and his wife, who was, when I went to Kelley's school-house, an avowed infidel. I returned on the 6th of Nov., and buried them with Christ in baptism. On the 16th started for Howard Co., Iowa. Stopped the first night at the pilgrim's home of Bro. Daniel Hoyt and J. Merry, who live at West Union, formerly from Magog, Canada. It was good to find so welcome a home, although their light in a measure is hid by their uniting with the Methodists for a present home. The next night stopped with Bro. Miller, a Baptist, Jacksonville, and on the 18th arrived at my appointment at Howard, or more generally known as Pettebone's. Preached six sermons. Bro. Peter Mitson lives within a few miles of here. I never was better treated since I came to Iowa. Here I removed some scepticism from the minds of those that had well nigh rejected the Bible. I made my home with the merchant of that place, Bro. Potter, and also staid with others who entertained me kindly.

Bro. Hastings sent Bro. Mitson some tracts, which he has scattered in this place. Brethren, if you had been somewhere near, and heard the words of thanksgiving, and seen the tears of rejoicing shed over them, you would still keep the wheel moving. I never saw the need of tract distribution on these western prairies as I have this trip. Truly, there is a famine here to hear the word of God in its purity. I believe we have it. Shall we withhold it? One of my greatest trials is, to have tracts, and see the people anxious to read them, but unable to buy; and I am not able to give them away. I am determined to keep in the field, and wear out, instead of rusting out. May the Lord sustain me.

I see some preachers who have not clothes suitable to go out and preach, but they are called on all sides, and I often think if they had those old garments that are thrown aside in fashionable cities, they would make them and their families comfortable. I recollect when I lived in Illinois, some years ago, the people East boxed up garments they had laid aside, and sent them to the preachers, which were thankfully received.

I took leave of my friends at Howard in company with Bro. Mitson. We started for [illegible], Floyd Co., Nov. 23d. [illegible] evening. In this place we found Bro. L. Hickox, who is trying to spread the true light. He joined our company, and we went to Rock Grove city, where we found our dear Bro. A. J. Cottrell, who is doing all he can for the truth's sake. We have labored together in Michigan. Here we found that a bundle of tracts had got ahead of us, and I found a little band of brethren in gospel order. Friday evening, Bro. Mitson preached, and Saturday, at one o'clock, P. M., we met and organized a quarterly conference, with the following preamble and resolutions:

Voted, that Bro. Mitson act as president pro tem., and he took the chair. The following was passed:

Whereas, the bounds of the Iowa, Minn. and Wis. Christian Conference have so large a territory, and many of the preachers who are pioneers in the West are destitute of means and conveyances to attend the annual conferences,

Resolved, That we organize into a quarterly conference, to meet at the call of the Evangelists, to be composed of ministers and delegates from the churches who are deprived of the privilege of the annual conference.

Resolved, That the object of the quarterly conference will be for the advancement of the cause of Christ, and to act in harmony with the Iowa, Minn. and Wis. Christian Conference.

Resolved, That ministers and churches of the Iowa, Minn. and Wis. Christian Conference shall be entitled to a seat and assist in the transacting of business equal to those that are members of the quarterly conference.

Resolved, That ministers and churches will be expected, to unite with the annual conference at the first opportunity, by their presence or by letter.

Resolved, That ministers and churches will be received into the quarterly conference on the same conditions as the annual conference.

Voted, to receive Elds. A. J. Cottrell and L. G. Hickox, and Rock Grove City church delegate—Bro. L. G. Phelps, and the church receive a letter of recommendation [illegible].

Whereas, The cause of Christ in the West needs a special effort to get the true light before the people, and that tracts and papers are the best medium to spread [illegible]

Ordination.—On Sunday the 27th, Bro. Peter Mitson of Howard Co., was set apart for the work of the gospel ministry in the following order: Prayer by Eld. L. G. Hickox; charge by Eld. Peter S. W. Deyo; the right hand of fellowship by Eld. A. J. Cottrell.

The meeting still increases in interest, and the great prejudice that existed against us, I think, is wearing away. This place very much needs a reform; not a revival merely, but a reformation.

Peter S. W. Deyo.

For the Crisis.

Grieve not the Holy Spirit.

In the life of every person under the enjoyment of Christian privileges, there are times when a great degree of religious interest is felt,—when the individual feels impressed with the weight of his sins, and perhaps is saying to himself, "Would to God that I was a christian!" To such I would now speak. Do you feel one spark of the heavenly fire within your soul? Grieve it not away, but cherish it! Do you begin to feel that there is indeed a reality in the religion of Christ? Cherish that feeling.

Do the solemnities of life—its dangers and its trials—arise before you? does eternity and the judgment day awaken in your heart feelings of seriousness? Cherish such; grieve them not away. These emotions are the faint dawn of a religious life. Quench them not. The Holy Spirit is now striving to win you from the world, its sins and its cares. It is striving to show you a glimpse of the golden future of the christian's life. Be willing to be led by it. Be willing to ground your weapons of rebellion, and seek your Savior's love. Be much in prayer. Pray to God with that living, believing faith, and you will receive his blessing.

True, the powers of darkness will rise before and around you; Satan will try to lead you from the influences of the Holy Spirit; he will try every means to make you resist the holy influences; but do not listen; for, remember that we are told in the word of God, the Spirit shall not always strive with man. Perhaps you have resisted the Holy Spirit many times, and now once more it calls you. Will you refuse, and say as did Felix, "Go thy way, this time, when I have a more convenient season I will call for thee"? This may be the last opportunity. This may be the last call to you; refuse, and you are lost; accept, and eternal life shall be ensured.

I would entreat you to accept—turn away from your idols, and seek the Savior. Accept of proffered mercy. Christ has died for you, and now he asks you to come and believe on his name. The way is clear, the plan is simple. Come to Jesus, with the humble, broken, contrite heart, and believe on his name. Resolve now to forsake your evil ways—to repent. Cherish that spirit, and it will not leave you; open the door to Jesus, he is waiting to receive you. Say, I will be a christian; I will renounce all sin. Say to Satan, depart forever—selfishness, and all the train of sin, depart! I leave all to follow Jesus. Then will a ray of light enter your heart, then will the gloom be dispelled, and the sun of righteousness will shine forth with light divine.

Let the love of God and Jesus dwell forever in your mind. Study the sacred Scriptures. Meditate on the life of Christ. Go with him on the mission of love and mercy. Watch with him amid the mountains. Listen to his prayer for an ungrateful and rebellious world. Go to Calvary's height, and witness there his death; and hear while in the agonies of death his prayer for his murderers:—"Father, forgive them, for they know not what they do." Remember that this blessed Savior now asks your love, your whole consecration, the dedication of your life to him and his service, and holds out as your reward, eternal life.

Think of these things, my dear friend. And now in order that you may be led on step by step, he sends his Holy Spirit to visit you. Will you refuse this loving Spirit?

Refuse, and let the world allure you on. Rush on in the varied sins of the world as long as you choose, as long as life lasts; but forget not that the hour is coming, when you must pass away, down amid the shades of death; and as you feel the cold hand of death upon your brow, where, I ask, will you look for support? To whose arms will you flee? That Savior has been slighted, the Holy Spirit grieved, and where is your hope? Man cannot save you; riches cannot save you. There is but one refuge, one guide, and that has been rejected. My dear friend, if you would shun such despair, flee now while it is an accepted time and the day of salvation. Flee now to Jesus. Listen to the kind, inviting voice of the Savior; listen to the Holy Spirit's gentle wooings,—accept, and live. Hear the words of Jesus:—"Come unto me, all ye that are weary and heavy laden, and I will give you rest." Come all, without any [illegible]

The World's Crisis.

BOSTON, DECEMBER 28, 1859.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 1.

Several years since, it was our misfortune to spend some time in "Doubting Castle," where our dear Bro. Burnham is now confined. Having escaped from that dismal abode, after thoroughly exploring its intricate windings, it affords us much pleasure to assist our Bro. in escaping from his unpleasant situation. In his endeavors to rescue himself, he seems to have gone in the wrong direction, till he is like a man lost in the old Grecian labyrinth, or a vast forest shade, and knows not which way to turn. Let earnest prayer be offered in his behalf, that success may attend our effort in endeavoring to conduct him out into the plain way of truth, illumined by the word of the Lord, which, David says, "is a lamp unto my feet, and a light unto my path." We think our Bro. erred, as we did, after he entered "Doubting Castle," by taking the most frequented path. After learning the fact that nearly every body was in "Doubting Castle," and that but few ever got out after they once entered, we concluded to take the way least frequented, which was to let the *Bible* be our *only* guide, without any regard to the opinions of men; and we soon found our way out of darkness into glorious light, which is continually shining brighter and brighter, and so clear is the light now, that we can truly say, we are not within the shadow, or even in sight, of "Doubting Castle." In the strength of Jesus, we would say, farewell, farewell, forever, to its dark and gloomy windings. A man in "Doubting Castle" is like a ship at sea in cloudy weather, with compass lost, and helm torn away, drifting no one knows where, at the mercy of the wind and waves. Such is a dangerous position; and the fact that the majority are in this situation, makes it no more safe. But we must hasten to the rescue of our brother. We will let him describe the various apartments of "Doubting Castle" in his own graphic style. Under the heading of "Doubting Castle" he says:

Bro Grant:—I thank you for your kind invitation to me to express my doubts in relation to the *unconsciousness* of man in death, through the Crisis. All nations, during their entire history, have received the doctrine of the conscious existence of the human spirit after the death of the body. (1.) No historian will deny this. This belief originated either, 1, by divine revelation, or 2, by the intuition of human reason, or 3, by a universal consciousness of its truth, or 4, by the speculation of some person or persons at random. If it originated by divine revelation, then it must be true. (2) If it originated by the intuition of human reason, then it is in harmony with reason; and whatever is in *real* harmony with reason must be right. (3.) If it originated by universal consciousness of its truth, then it must be true; for God would not plant a law of universal consciousness of truth in our nature to mock and bewilder us! (4) If it originated by the speculations of some person or persons at random, then why have not such random speculations been corrected by the learned of divers ages and nations? (5) and what could have been the data or foundation of such speculations originally? (6) The ancient nations, until the age of Gallileo, all judged, in matters connected with the general existence of our world, from the *appearance* of things—that the earth stood still and the sun went round—and if the true state of matters had not been discovered, so they would have continued to judge, and so we should judge. But when a human being dies, the entire *appearance* of the event is in favor of extinction of being. How is it then that all nations of the world entirely ignore the *appearance* of this event, and judge directly opposite? (7)

In our endeavors to help our Bro. out of this part of "Doubting Castle," we will state the manner of our deliverance.

(1.) In apartment No. 1, we found authentic documents, left by those who had escaped from the gloomy abode, somewhat contradictory to the blazing card put up to attract the first attention of all who enter "Doubting Castle." Instead of "all nations, during their entire history" believing in "the conscious existence of the human spirit after the death of the body," these documents state as follows:—

"If we turn from Persia, Egypt, and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which *it is certain* that Persia, and highly probable that Hindostan, derived its first polite literature, we shall find the subject" (of the conscious state of the spirit,) "left in as blank and barren a silence as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, *and to have been generally*, though perhaps not universally, accredited; *but the future existence it alludes to is that of a resurrection of the body*, AND NOT OF A SURVIVAL OF THE SOUL AFTER THE BODY'S DISSOLUTION."

This is from Dr. John Mason Good's lectures before the Surry Institute, London. Let it be remembered that Dr. Good believed in the conscious existence of the spirit after death, but in his lecture on the immortality of the soul, he is compelled to make the foregoing admission. Dr. Good's lectures were delivered, probably, before [illegible]

Job dwelt, and taught, the subject of the conscious state of the spirit is left entirely "blank and barren." If this doctrine were in harmony with the belief of Job, who had communion with his Creator, why did his people believe the opposite?

Dr. Good, in speaking of Job, goes on to say:—

"Yet in this sublime and magnificent poem, replete with *all the learning and wisdom of the age, the doctrine upon the subject before us is merely as I have stated it, a patriarchal or traditionary belief of a future state of retributive justice*, NOT BY THE NATURAL IMMORTALITY OF THE SOUL, BUT BY A RESURRECTION OF THE BODY."

Dr. Good remarks:—

"*The Hindoo philosophers* TOTALLY *and* UNIVERSALLY *denying a resurrection of the body, and supporting the doctrine* (of future existence) *alone upon the* NATURAL IMMORTALITY *of the soul, and the Arabian philosophers*, (among whom was Job) *passing over the immortality of the soul, and resting it alone upon a* RESURRECTION OF THE BODY."

After looking over these, and many kindred facts, we came to the full conclusion, that the card posted in the *first* apartment of "Doubting Castle" was not reliable, when it stated that "*All* nations, during their entire history, have believed in the conscious existence of the spirit after death."

2. In apartment No. 2, we found some very specious reasoning posted up, which, from its connection with the first apartment, led us to think we were all right, and on the track of truth; but since our delivery, the *fallacy* in the argument is very apparent. We were compelled to admit, of course, that every belief in existence had its origin *somewhere*, and further, if the nations which believed in "the conscious existence of the human spirit after the death of the body," received it "by *divine* revelation, then it must be true." But when we looked over the writings of Moses and the prophets, and compared them with the teachings of the heathen nations around them, we found *only* the latter teaching the consciousness of the spirit after death, while they denied the resurrection of the dead. These heathen nations taught that the spirit went to the infernal regions, or hades, under the direction of the god Pluto. They taught that human spirits were *conscious* in *hades*, the good being in one part and the wicked in another. The place where the good were they called Elysian, or paradise, a place of fruits, pleasant groves, and other delightful scenery, while the part assigned to the wicked was exceedingly gloomy and horrid.

One thing we saw was certain, i. e., these heathen did not get their belief *directly* from the Bible, because they had none. In order to ascertain whether they got it indirectly from the Scriptures, by tradition, we compared the *Bible hades* with that of the heathen, and found them entirely opposite on the point of *consciousness*. Instead of *hades* being a place of *consciousness*, weeping and wailing, as the heathen taught, we found the Holy Spirit had moved the prophet to write, that the wicked are "*silent* in (*sheol* or *hades*) the *grave*," and, that "There is *no work, nor device, nor knowledge, nor wisdom in* (*sheol*) *the grave, whither thou goest*." Soon as we saw this, the point was perfectly clear that the heathen nations did not obtain their belief of a *hades* filled with intelligent spirits, either directly or indirectly, from the *Bible*; hence the doctrine *did not originate "by divine revelation."* When this truth appeared, a flood of light burst upon our minds, and we felt confident we should get out of "Doubting Castle."

3. We now pass to room No. 3. Here we found another very plausible argument conspicuously posted, which read as follows:—

If the doctrine of the conscious existence of the human spirit originated by the intuition of human reason, then it is in harmony with reason, and what is in *real* harmony with reason must be right.

After a little reflection, we saw that this argument was *worthless*, as nothing could be in harmony with sound reason that is opposed to the *Bible*. And besides, when we came to look at the idea that an immaterial part of man was praising the Lord when the *man* was *dead*, we saw it was most *unreasonable*. We knew a man could be made *unconscious* by a blow upon his head; and again we were led to exclaim, it is *very unreasonable* to suppose that a second and heavier blow which should scatter his brains about, would make him conscious in *hades*, or any where else.

4. We pass to the fourth section of "Doubting Castle." Here we find another imposing and plausible argument. We see it has the same effect on our brother's mind that it did upon ours, before we discovered its fallacy. It reads thus:—

If the belief, that the human spirit is conscious after the death of the body, originated by universal consciousness of its truth, then it must be true; for God would not plant a law of universal consciousness of truth in our minds, to mock us.

After we had given this argument a careful consideration, we found the "IF" too large to get through the gate of truth, or in other words, that the proposition is opposed to facts. Our own consciousness, and that of thousands of other christians, [illegible]

man; but on the contrary, has taught us to "seek for . . . immortality," "by patient continuance in well doing." We were satisfied, on a moment's reflection, that the Lord is not so *unreasonable* as to move a holy apostle to exhort us to seek for what we have already. Again, so far from this being a universal law in men, we find the Sadducees had no such consciousness in them, neither is there an intimation that any Bible writer had any such feeling in him.

Herodotus, the oldest historian whose writings are extant, who wrote over four hundred years B. C., says:—"The *Egyptians* were the FIRST who *asserted* the doctrine that the *soul is immortal*. *Some* of the Greeks have adopted this opinion."—Herodotus, p. 144. It appears evident then, that the *Egyptians first* had the "*consciousness*" that they were immortal; and "SOME of the Greeks" had adopted this belief in the days of Herodotus. Hence it follows, that the Greeks did not begin to adopt this "law" till more than three thousand years from creation. We asked ourselves, how is this, if it is a universal law of consciousness established in every man by his Creator? Why did he wait over three thousand years before he implanted this "consciousness" in man, and then give it *first* to the *heathen philosophers*, and use them to teach the doctrine to his children?

After thus looking over this point, we rejected it as a *false* proposition, and passed on with a firmer step, thankful for our delivery from this part of "Doubting Castle."

"The Christian Lyre."

We wish to say a word concerning our new music and hymn book. It is a rare treasure. We are *delighted* with it. We have examined a host of music books, and collections of hymns, but this is *emphatically* the *best* of them all. We really think there is not another book that contains so much beautiful music and so many choice hymns in so small a compass, as the *Christian Lyre*. It contains three hundred and fifty pages, between five and six hundred hymns, and nearly three hundred and fifty *very choice tunes*, and all these are in a neat pocket edition.

It is just the book we need. We find in it the favorite tunes and hymns of our fathers and mothers, and those especially that have cheered us in our heavenly meetings for the last eighteen years, while we have been watching and waiting for the coming of Jesus. It is a real *Bible companion*.

For the Crisis.

New Work.

A new book, with the cheering title, "Forever with the Lord," from the pen of H. L. Hastings, will soon go to press. I bespeak for this work a candid and careful reading on both sides of *our house*. Its ability we think will be unquestioned. Its research is very extensive, and its expositions, criticisms and philological matter, will prove amply worth the price of the book. And the style is clear, forcible, smooth, logical and inimitable. But its doctrines—will they prove true and scriptural? Judge ye. I give it as my humble opinion that H—— has settled forever the meaning of Luke 23: 43 and Phil. 1: 21–23. It is just the work we need on these and other passages of a kindred nature. I have read, and heard read, the proof sheets with real delight. The proof is presented overwhelmingly that the just begin to be *forever with the Lord* only at the First resurrection. Amen. Look out for a masterly book that will perhaps "save the union."

D. T. T.

Worcester, Mass., Dec. 24th, 1859.

For the Crisis.

Reflections for the Season.

Eighteen hundred and fifty-nine is just drawing to its end. O what a time for reflection! One more of the years of my pilgrimage closing, and I a pilgrim stranger. Thanks to my God and his dear Son, for the many mercies received during its brief existence.

These are moments of serious meditation. O what a change has a few short days wrought on the face of nature! I look from the window on the surrounding landscape, and it seems but yesterday I hasted to screen my feeble frame from the scorching rays of the midsummer sun, beneath the pendant branches of the trees clad in their beautiful foliage. The insects were humming, and the feathered choir warbled their sweetest notes. The flocks grazed in the meadow. The farmer in his thin garb rolled his [illegible] and plied his stalwart arm to cultivate the soil, as the sweat coursed freely from every pore. Gossamer-like, the water-fowl floated on the surface of the beautiful Connecticut; and ere the sun came peering from the east, the gentle twitter of the swallow could be heard in concert with robin redbreast in sweet matins of praise, to hail the new day. O, how sweet this hour,—the still, calm moment, as the day begins to break, darkness recedes, and the balmy breath of morn is perfumed with fragrance, and the fields glittering with dew! O, what a change appears! I now draw nigh the storm; [illegible]

Old mother earth, whose bosom appeared so warm and genial a few months since, is now frigid and hidden beneath a snowy mantle. The groves and forests are all bare, and Boreas is piping all manner of tunes. I hear him as he gathers his force on the distant mountain, swaying the stately pine and the sturdy oak 'neath his mighty prowess. Down the mountain side he sweeps on; moans in the chimney top, and sighs in every nook and crevice.

> Drear winter, how I dread thy reign,
> Thy chilling blasts, snow, sleet and rain.

O what a change! The air is chilling, numbing, freezing. All the summer beauties are dead. On yonder tree top, amid the wintry gloom, for hours sits the crow, at times doleing out its monotonous cawing to its mate. The summer songsters are all, all, fled to warmer climes.

> Their cheerful carols all are o'er,
> With summer beauties past;
> The little snow-bird yet remains,
> And chirps amid the blast.

O what a change has taken place in many circles since the advent of this departing year! Alas, how numerous are the grief-stricken ones, whose hearts are burdened with sorrow at the fond memories of the mouldering dead! The heart once so tender, the ear so intent, the tongue so responsive with words of comfort and tenderness, lie cold in yonder valley. Stern winter's icy mantle lies frigid on the dear lamented ones; no raging storm nor rude alarm breaks on the dull, cold ear of death. 'Tis sweet to burdened hearts, when o'erflowing grief courses in warm, pearly drops, to strew them as mementoes on the spot where loved ones sleep. The age of sin, sickness, sorrow and death is almost ended. The night of lamentation and weeping is now rapidly drawing to its end.

O what a change has taken place in the world at large! Many from poverty have arisen to affluence. Others from exaltation of riches and power, have been reduced to poverty. Some whose talents and supposed integrity entitled them to great weight and influence in society, have sunk into worse than obscurity. Some whose standing in our midst was the joy and rejoicing of our hearts, with whom we walked and sung of the joys of the coming kingdom, are now the *greatest obstacles* in the way of the truth, and Satan's most potent instruments in hedging up the success of the last solemn message of dispensational truth to perishing sinners.

Reader, where are you? What is your *own personal character* in the sight of God? What is your influence in your own community—in your family—in your shop—in intimate relationship with those you are by necessity urged to mingle with? Remember, there is a day of judgment and perdition of ungodly men coming. If God be God, serve him. Keep clear from the spirit of the world. Separate yourself from the spirit and pleasures of the world.

Alas, what a year of rapid transitions it has been. Crowned despots, with adamantine hearts and garments gory with the blood of thousands, have made them reek with the blood of additional victims. The tocsin of war has sounded, mailed warriors have met the terrific roar of the brazen mouthed cannon, and the rattling of musketry has announced the raging strife. Fragments of mangled carcasses of fathers, brothers and friends, have been thrown in trenches to fester in their gore, and Magenta and Solferino have been enrolled on the historic page, forming a part and parcel of military glory and renown.

O, what a change is soon to take place! Thanks, praise and adoration! the period decreed upon in the immutable counsels of Infinite Wisdom,—to the eye of faith visibly approaches.

Dearly beloved, our long expected Lord is now about to come down and marry his bride. Those dates are just expiring; all the broad outlines of prophecy have long since been completed. The jots and tittles are swiftly filling out. The quick transitions from one extreme to another is full of meaning to the eye of faith. The sudden, astonishing development of character should alarm us, should humble us, should be incentives to diligence in all our religious duties,—in *secret prayer*, without which no person on earth, no matter how strong his faith, will lose the enjoyment of religion, confidence in God, and backslide.

O, what a time we live in! Perils of multifarious characters surround, multiply, press and threaten us. Child of God, awake! now is the power and hour of darkness; iniquity abounds; vice, immorality, oppression, hypocrisy and a God-dishonoring religion, prevail. Truly—

> The Serpent's brood increase,
> The powers of hell grow bold,
> The conflict thickens, faith is low,
> And love is growing cold;
> Come, then, Lord Jesus, come.

O, what a change is coming! Sudden, quick, as in the days of Lot and Noah—as a thief in the night. 'Tis near; it hasteth greatly; it rushes on, and on we haste to meet the terrors and the glories of that day. O, sinner, backslider, formalist, theorist,—prepare to meet your God. O what a day is this for personal effort! Make every object, aim, motive, tell on your [illegible]

must confess; and all within me joins in the prayer—"Thy kingdom come." Even so, come, Lord Jesus. Amen.

S. S. Brewer.

South Glastenbury, Ct.

Correspondence.

From Sr. H. Harris.

(FROM A PRIVATE LETTER.)

Bro. Grant:—According to your request, I write some of Charles' last sayings for your perusal, as I had not much time to tell you when you were here. He bore his sickness with remarkable fortitude and patience, though it was severe; not a murmuring word escaped his lips; although he expressed a desire to live if it could be God's will, for the purpose of doing good, but committed all to Him in sweet submission.

He loved the truths which you have preached here very much, especially the literal and personal reign of Christ on earth; and rejoiced in the belief that the time was near at hand when he would come the second time, not as an offering for sin, but to give eternal life to all them that obey him. At one time he said, "I would like to live till the Lord comes; But if I die, I shall not have long to lie in the dust." At another time he said, "How can any one be a christian and not love the appearing of the Son of God?" "How I would rejoice to see him coming in the clouds." "If he would come before morning, I should be glad with exceeding joy."

A few days before he died he said, "I think I cannot live much longer." I think not, I replied. How would you like to have it now, Charlie; that the dead are conscious or unconscious? "I would like to have it the Lord's way," he replied; "and he has plainly told us that 'the dead know not any thing,' that they 'praise not the Lord,' that they are silent in the grave,' that 'they shall not awake nor be raised out of their sleep, till the heavens be no more.' I am content to have immortality and eternal life through Jesus Christ alone. He who is our life will shortly appear and ransom his saints from the power of the grave."

The day but one before he died he said, "I am glad that the time of Bro. Grant's coming is so near. I would like to see him very much, but the probability is, that I shall not live till he comes; if I do not, tell him that I am not sorry that I embraced the doctrine of the Bible. I have examined the Scriptures carefully, and I am convinced of their truth. I love them; they are a comfort to me now! I see a beauty and a harmony in the teachings of divine truth, more than I ever saw before. Tell the brethren and sisters that I shall not be with them at the table of the Lord any more in this life, but I shall be with them at the marriage supper of the Lamb, and eat bread with them in my Father's kingdom. Tell them all to be faithful."

He was conscious of the approach of death, and knew that his hour was come. He said he was ready and willing to die. His pulse ceased to beat, and we thought life would soon be extinct; sent for Bro. Cook to come and assist in laying him out. When Bro. Cook came, he had revived, and consciousness returned, so that he knew him, and placing his eyes on him, with love beaming in his countenance he said; "Good Bro. Cook! we will meet in the kingdom." Bro. Cook answered, "yes." Yes, said I, Charlie, you will see Bro. Cook and your mother, and surviving brother and sister in the kingdom, I trust. He spoke to each of us individually, and said, "Be good, meet me in the kingdom." He was asked if he wanted anything. "Only to die," he replied. I laid my warm hand upon his: "Don't warm it," said he, let me die." "Don't cry," said he, "we will soon meet in the kingdom." He then requested us to set him in his chair. We did so. Having called for drink, we gave it to him. Very soon his consciousness was gone; he breathed shorter and shorter, till the lamp of life went out.

What should we do in this land where death reigns, were it not for the consolations of the gospel? Death shall not always have dominion! Our friends will come again from the land of the enemy! "The dead shall hear the voice of the Son of God, and they that hear shall live."

> "Let this glorious hope revive our courage by the way,
> While we in expectation live, and long to see that day."

Paultney, Dec. 17th, '59.

From C. W. Baker.

Dearly Beloved of the Lord:—We read in Acts 1: 11, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These are the words of inspiration, and recorded for all (who desire) to read and understand. But who believes the record? Many profess to believe it. Do all that profess, believe that this same Jesus will come literally, bodily, in the same manner as he went into heaven? These, to me, are questions of great importance, [illegible]

terity, sooner or later will receive the penalty, unless Jesus comes to destroy the enemy, to put an end to dying, and change those that remain and are alive at his coming. Then we see, in order to be redeemed from the curse and dominion of death, the dead must be raised, the living changed; and as Christ has the keys of death and hades, he must come and unlock and let the captive free.

But when will he come? At the end of the world. Some say, how do you know when that will be? By the sure word of prophecy, which tells us by unmistakable signs; and as these signs have been witnessed by an innumerable company and recorded in history, I am led to think that all who sincerely believe the word of the Lord will be found watching with the armor on. The coming of the Lord has been proclaimed as near, yea, very near, from north to south, from east to west; and shall any now in these last moments of time be led through the deceptions that are abroad in the world, to say my Lord delayeth his coming, and begin to smite his or her fellow servant, and eat and drink with the drunken, and that day overtake them as a thief? O that all that have named the name of Christ would depart from iniquity. Let us love as brethren; and I think if we do truly love the Lord Jesus Christ and expect his speedy coming, there will be no bickerings, no evil surmisings, no backbitings, or railings against the weak, but in honor preferring one another, our love will much more abound as we see the day approaching.

Brethren and sisters of like precious faith, and all that read these lines, are we ready to hear the trump of God, and behold the heavens parting, the Son of man coming, the dead rising? Could we joyfully hail his advent, and say, "This is our God, we have waited for him"? May our heavenly Father give us grace in these days of peril, and while he shines into our hearts by his Spirit, may we have grace (to humble us if need be) that we may let it shine out, that others, seeing our good works, may be led to glorify our Father which is in heaven.

Our Father has been kind to us in ways without number, he hath blessed us all along our pilgrimage, through trials, temptations, and afflictions, though they have met us at every step. We have had blessed seasons, while we have confessed and tried to have our *lives accord* with the confession, that we are pilgrims and strangers here, as all our fathers were, and that we seek a country where sin can never enter, where the redeemed shall live eternally with their Savior, being changed and made like him, and to enjoy his presence forever, yea, forevermore. Then in view of what he has done, and is still doing, and while signs tell of his near approach, let us seek to be baptized with the Holy Ghost, that love may abound and govern all our actions.

"Then we'll watch, and we'll pray, as our vessel bears away,
And we ne'er shall be disheartened any more;
For the port is getting nearer, and I hear the Leader say,
We soon shall reach the harbor and the shore."

Rockville, Ct., Dec. 4th, 1859.

From J. McLellan.

Bro. Grant:—I am a stranger to you, but being interested in reading your paper, *The Crisis*, I take the liberty of conversing with you in writing you a few lines in my imperfect way, hoping it may interest you and your readers, to learn the state of the cause with us in Canada. There is a small church of Adventists in this place numbering about thirty-five. We are striving to hold fast our confidence in Christ, who will impart immortality to his waiting ones at his appearing. We have built a commodious little chapel on my farm, which was opened on the 29th of last May. We have had regular preaching once every First Day, by H. Stevens. We are much scattered; do not get together oftener than Sunday. We have much opposition from various quarters, the people being under M. E. influence to a great extent. Notwithstanding the opposition, the cause of truth is on the advance. Bro. Stevenson, the author of the chart, has worshiped with us for the last year or more. He is a worthy brother, and much beloved by the churches generally.

I would say to my brethren scattered abroad, let us be awake in our Master's service, and strive to win souls to Christ; for it will not be long before the Master will rise up and shut to the door. O, let us see to ourselves, that we have on the wedding garment, that we may enter into life.

I remain yours truly, waiting for immortality at the appearing of Jesus.

Port Robinson, C. W.

From R. V. Lyon.

Brethren and Sisters:—I am in my feeble way trying to do what I can to enlighten the minds of my fellow-men upon the things concerning the kingdom of God and the name of his Anointed. My spirit is bright,—my health is good—my confidence in the near coming of Jesus, to bring about the promised restitution, was never stronger. My prospects were never brighter for the kingdom of God. And had I an angel's tongue, I could not describe my love for the truth, as revealed to us in the Living Oracles! And I am willing to become a fool in the eye of the world for the [illegible]

Beloved, I feel that if I had ten thousand tongues, I could not praise the Lord enough for what *the truth* has done for me. Not that I have done anything for the truth; no, no! But it has done everything for me. Beloved, a few more gales from the throne of the Eternal to fill our sails, and gently will we be borne over life's rugged waves, into the harbor of eternal repose.

This is a hard field to labor in, owing to the fact, that bigotry, superstition and ignorance, is esteemed by the majority of the people, the mother of devotion! But truth is taking effect among the intelligent. I have baptized six intelligent believers in the *one faith*—into Christ, for the remission of sins, since our Campmeeting at Wilbraham; and fourteen during the past season. Others I expect will soon obey the gospel.

No. Augusta, C. W., Nov. 1859.

From J. W. Nute.

Dear Children:—Though we may have line upon line, and precept upon precept, we do not get tired of talking and writing about Jesus' coming, and kindred doctrines. And well we may not, for it is a glorious theme. When he comes, mourning will be changed to joy for the cross-bearing company. Glory be to God! And as we are nearing the port, may God forbid that any of us should be lulled to sleep in the cradle of carnal security. If we think we stand, we should take heed lest we fall. We have the world, the flesh, and the devil, to contend with, therefore we are commanded to gird on the whole armor of God, and fight manfully the good fight. If we fight in the strength of the Lord, and endure unto the end, we shall sing the victor's song. God grant that we may. Amen.

Sandwich, N. H.

From A. B. Pilcher.

Bro. Grant:—As time is passing away, I felt inclined to write a few lines to the dear children, who are striving to enter in at the strait gate, who feel themselves indeed friends of Jesus, who have borne the scoffs and frowns of the world, and suffered many things for the sake of their blessed Lord. Be not discouraged, dear pilgrims, we find that the apostles rejoiced that they were counted worthy to be beaten, and to suffer shame for the sake of their Lord. Our Savior says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven, for so persecuted they the prophets which were before you."

Brethren and sisters, let us run the whole race with patience, and gird up the loins of our minds, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ. I believe the time is very near, when all the tried and faithful ones, who are waiting for the kingdom,—yes, and all the beloved ones who sleep in Jesus,—will be gathered into that glorious kingdom, where sickness and death will not afflict the inhabitants, where the parting hand will not be taken, the bitter tear be shed. Although some of my friends have long been hidden from my sight, yet the tears are fresh in my eyes even to day.

O yes! the sorrow of my heart,
I feel it every day;
I know how hard it was to part,
And see them forced away.

I know that they will rise again,
Although the time seems long,
O, may I ever watch and pray,
And wait for that glad morn!

I praise the Lord for the christian's hope; a hope of an inheritance, incorruptible, undefiled, and that fadeth not away.

When I am looking over the *Crisis*, I often see where the brethren and friends have good meetings, and refreshing seasons, in different places. It fills my heart with joy; and oh how gladly I would unite with them, in some of their feasts of love! But I am far removed from them, and where there are but few that love the appearing of Jesus, and where we seldom have any preaching. Will the readers of this letter remember the few of this place that love the appearing of Jesus, and pray for us, that our faith fail us not in these last days of peril? May the Lord grant his children a spirit to watch and pray, is the prayer of your unworthy sister.

Elizabeth, Jo Davis Co., Ill.

From M. E. Potter.

Brothers and Sisters:—I can say from a full heart, dear Savior, come quickly! O that Jesus, as Rutherford has said, would take long steps, and cause the time for him to come, and destroy the enemy. And I would anxiously inquire how long, blessed Master, ere thou art to come? How small the things of this world are! But how glorious, how blessed, is life, eternal life! To die no more, no more to be separated from those we love; no more sick to watch over. Blessed be God, he will wipe away every tear; and best of all, Jesus himself will be there.

What then, can murmur at anything he [illegible] if we can only be fitted for his kingdom, and be permitted to dwell with him, an unbroken family, where death cannot [illegible] the whole armor of God, that we may fight the battle aright.

Blessed Master, give us grace to bear up under all that is necessary to fit us for a home with thee, and to say from a full heart, the Master's *will*, not mine, be done!

Vergennes, Vt.

From J. Kellogg.

Bro. Grant:—I am still striving for the faith which was once delivered to the saints. Our little church in this place is on the advance; perhaps not quite as much as in some other places; still God is adding to its numbers such as shall be saved. Eld. David Ross, of Hebron, N. Y., labors one half of the time with us, and his labors have not been in vain. He is a man of God's own choice, and is a workman that needeth not to be ashamed in the work God has called him to perform. We love him much; still, I think we have learned to look beyond the watchman. We learned, long ago, that Paul may plant, and Apollos water; but it is God that must give the increase.

For the Crisis.

The New Lyre.

Having examined the new Lyre, I must say that is is, in my judgment, one of the finest collections of music ever made. Let it come into general use in our churches, and stir up the gift of song among all who wait for the coming King. D. T. T.

Seeing We Look for Such Things.

BY H. L. H.

"We look for"—something. Who does not look ahead? Surely the men are few that can contentedly sit down without turning one glance to the future. Is it to them a scene of cloudless splendor? they look forward. Or is it but a scene of starless night? Still men will look forward. Men are prone to contemplation, and what can furnish material for contemplation like the dim, shadowy, unknown and impenetrable future? Men look—but alas! how often when they reach the looked for, longed for object—"'tis gone." It seemed a substance—'t was a shade.

It seemed a marble column, firm and high,
'Twas but a fleecy cloud that swept the sky.

Thus men are deceived. Still they run their ceaseless race, hurrying on to pluck the withered roses and the lasting thorns. Thus are men disappointed, while they "look" for "earthly wealth," careless about "treasures in heaven;"—for earthly glory, regardless of the eternal glory that awaits the saint; for worldly honor, forgetful of that which cometh from God only. And as they weep over blighted hopes, and curse their helpless lot, well for them would it be could they uncover their blinded eyes and see, that "passing away is written on the world, and all the world contains."

We look, but not for things like these. O, no! we have chased earth's phantoms and flowers, till we can say: All, all is vanity; and to it we would no longer be subject, for it we would no longer seek. Still we look! How can we avoid it? It is an element of our being. We could not eradicate it. But while the principle of hope in the worldling's hearts is twining around this world, with us it is not so: our anchor has been heaved up from the muddy bed where once it dragged, and cast on better anchorage ground, far within the vail. Our cable is not wet by the heaving billows, not chafed by the sunken rocks. It is far beyond their reach, twining around the pillars of Jehovah's throne!

We look for things that God hath spoken of—"things surpassing fable, and yet true,"—visions, before whose brightness mortal eyes are blind—before whose glory all of earth is dimmed. "We look" beyond the blasting of every earthly hope, the ruin of every earthly treasure; beyond the howl of the rich and the wail of the mighty; beyond the passing heavens and the melting earth; and lo! what glories greet our joyful eyes! From that conflagrant mass, nature's vast wreck, another, nobler, purer earth comes forth. Jehovah speaks, and heaven and earth are new!

O! how all things will then be changed! how glorious that change will be! Where earth once groaned and sighed, glad hills shall sing and forests clap their hands! Where toils were endured, triumphs shall be enjoyed! Where sighs burst forth, songs shall forever swell! Where gloom once gathered, glory now shall gild!

Where thorns once grew, fir trees shall cast their shade;
Where briars stood, the myrtle's boughs shall spread;
Where pale now riots, pleasure shall bear a sway—
Darkness shall pass and yield to perfect day.
Where curse doth wither and where sin doth stain,
God shall restore, and righteousness shall reign.

"We look," and oh, what deep solemnity! what spotless purity—what constant watchfulness—what perfect love—what holy joy, should prospects like ours inspire! God has ever had a faithful race of "pilgrims and strangers" of whom this blighted earth was never worthy; (Heb. 11: 38); but when that brighter, holier, *worthier* world shall [illegible], shall we be worthy of it? Shall we join the blood-washed band, who come through tribulation's depths to Zion's glory-gilded summit?

"Seeing we look for *such things*, be diligent, that ye may be found of Him in peace, without spot and blameless."

For the Crisis.

"Watchman, What of the Night?"

Isa. 21: 11.

We see by this passage that God's ministers are watchmen placed upon the walls of Zion, and that when the reasonable inquiry comes from the little flock, "Watchman, what of the night"? he should be prepared to say, "Behold the morning cometh"! for it is the watchman that gives the hour of the night. Should the watchman heed the inquiry? The answer is, yes. For while the sure word of God tells him what of the night, he should be ready at any time to give the answer and tell us where on the stream of time we are. And now while event comes thundering upon event, it plainly shows us that something great is about to transpire, and while some expect that Republicanism is about to prevail, others think that Spiritualism is soon to triumph; and others are looking for a temporal Millennium.

But how shall we decide on this point? The blessed Bible comes to our aid, and tells us that an awful state of distress is coming; such a time as never was. Let us take the Bible for our standard and see if the world is growing better or worse. Go back to the time of Noah, and see if men were wicked then. Surely the Lord will do nothing but he revealeth it by his prophets. Peter says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts, knowing this first that no prophecy of the Scriptures is of any private interpretation." Go back to Gen. 6: 5, and see what God says about it. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Turn to Daniel. Those wicked persecutors cast him into the lions' den, because he prayed to the God of heaven. And who was it that sought the life of Jesus when but a babe? and who was it that led him up the Mount Calvary and nailed him to the rugged wood? It was the wicked Jews, his own chosen people. Think for a moment of the ignominious death of Paul, Stephen, and Peter, and many others, too numerous to mention, who have died in the cause of Christ. Does this show that the world is growing better? No, is the answer. Jesus told his disciples that Jerusalem should be trodden down by the Gentiles until the times of the Gentiles should be fulfilled. And have we not many signs that come along in their regular order? Has not the sun been darkened? Have not the stars fallen from heaven, as the fig-tree casts her untimely figs? And have not the powers of heaven been shaken? Have we not abundant evidence that the sixth seal has already been broken? This is a point on which the learned commentators of the present day agree with us. Where are we standing on the stream of time? In the last end of time, when we should be looking for the coming of Jesus, the resurrection, and the establishment of his kingdom, and immortality to be given to the sleeping millions.

Now, while thinking of these blessed truths, and on being asked, what of the night, watchman? our answer is—"The morning cometh, and also the night." Then, brethren and sisters, let us be faithful, watchful and prayerful, that we may at last gain the everlasting kingdom.

O. L. C.

Yarmouth, Dec. 21.

Obituary Notice.

Died, at Seneca Falls, N. Y., on Monday, Dec. 12th, 1859, Sister Maria E. Sisler, wife of Bro. Jerome H. Sisler, and eldest daughter of Bro. John C. Thayer, aged 22 years, after a short but very painful sickness, leaving two young children to mourn her loss.

Sister Maria, "from her youth up," exhibited a strictly moral and upright deportment, and was theoretically a Bible-truth believer and admirer, beloved by her acquaintances. Sometime in February last, her mind became greatly exercised on the subject of being wholly consecrated to the Lord, and of enjoying his sweet smile and approbation, when she determined to give herself up to do his will, and prepare for his glorious kingdom. On profession of her faith, she was "buried with him in baptism" by Bro. Silas Hewitt. Since that time she has been looking for the "kingdom of God," with her face thitherward. Eight days before her death, she was with us at the Lord's table, and spoke of her hope of meeting us all at the "marriage supper of the Lamb." This was unexpectedly her *last meeting with us*. But, praise the Lord, we "sorrow not even as others which have no hope;" for we confidently anticipate the glorious time of meeting again in the kingdom of our Father.

"O, glorious hour! O, blest abode!
I shall be there and like my Lord—
We'll all rise together in the morning."

Bro. C. F. Sweet, of Albion, preached the funeral discourse in the Wesleyan Church, from Job 14: 14. "If a man die, shall he live again?" and pressed home the truth of a resurrection.

To the bereaved husband and relations we would say, "Toil on! fight on!" for to us is still appointed the "work of faith and labor of love." The time has not yet come for us to put off the armor and lay it by. We must fight manfully the "good fight of faith"—[illegible] end, in order to merit the crown of life and inherit the kingdom!

"We'll be there, we'll be there, in a little while;
We'll join the pure and the blest,
We'll have the palm, the robe, the crown,
And forever be at rest."

Thos. G. Newman.

Herald and *Expositor* will please copy.

ITEMS.

Politics in Rome.—A letter from Rome of Nov. 27th, says: "All is quiet here. The Pope will reform when the moon falls. Louis Napoleon is his sole support, and if that charlatan does not look out, he will humble himself at last. I am quite tranquil as to final results here. The dukes cannot come back. Romagna will never return under the Pope's dominion, and every day of the present condition is a day gained. The people are learning that they can take care of themselves without a king. Meanwhile the finances of Rome are in a ruinous state. Now that the Romagna is gone, Rome cannot support herself, and everything is going behind-hand. There are no strangers here, and much suffering among the people exists in consequence. The streets are full of thieves, and the shopkeepers, servants and padroni of apartments are wringing their hands in despair."—*N. Y. Post.*

☞ A remarkable incident in the religious world transpired in New York on Saturday. A Mrs. Silberman, who was brought up as a Presbyterian, made public profession of the Jewish faith at a Jewish synagogue, and was received into the Israelitish fold.

☞ It is common, says Tacitus, to esteem most what is most unknown.

Notices, &c.

Notice.

The next session of the Western Central Quarterly Conference will be holden in Rome, Me., Town House, commencing Thursday, P. M., 2 o'clock, January 5th, and continue over the Sabbath. We especially desire that all our ministers connected with this quarterly conference be in attendance, and as many other brethren and sisters as can come conveniently. Come in the spirit and love of Christ, prepared to labor for the salvation of sinners.

We cordially invite ministers and others from all other places, to come and worship and work with us. Let those who cannot come, pray that God may make this effort a special blessing to the community. Brethren will call on Bro. N. Martin, David Watson, John Fletcher, or call at Bro. Ira Bland's store, near the Town House, who will direct them where to go.

H. B. Savey, Chairman.
I. C. Wellcome, Secretary.

Mt. Vernon, Me., Dec. 15th, 1859.

N. B. Should there be a severe storm on the first day of the meeting, we shall adjourn one week.

Notice to Eastern Friends.

You must be patient, and I will answer all letters as I have time. And if any think they are forgotten, I would be glad to have them remind me of my promise by dropping me a letter at Earlville, Ill. Western friends do the same. W. Pratt.

☞ There will be a quarterly conference at "The Standish" in Fairfield, Huron Co., Ohio, commencing Saturday, one o'clock, P. M., Dec. 31st, and continue over Lord's day. A general attendance of the brethren and sisters in the Lord is prayed for. We are notified that Bro. J. B. Cook, of Rochester, N. Y., will be present, (the Lord willing) and speak to us of "the like precious faith" and "the good things to come," from 2 Pet. 1: 1 and Heb. 9: 11, at 6 1-2 o'clock, P. M., and 10 1-2 A. M. Lord's day. He will also preach at the "Burgh" 6 1-2 P. M. Lord's day, provided the brethren there make arrangements for the same, otherwise at the "Standish."

By request, Geo. W. Stetson.

Olena, Dec. 12th, 1859.

Conference.

Notice is hereby given that the first quarterly conference of Buchanan district will be held at Buchanan, Mich., and will commence on Thursday, Jan. 5th, at half past 6 o'clock, P. M., and continue over the following Sabbath. We hope to see a general rally at this conference, as no possible pains will be spared in making arrangements for preaching in destitute places. Come one, come all. Bro. P. B. Morgan is expected to be present to assist in preaching the Word.

For the church. D. R. Mansfield.

Conference.

In Earlville, Ill., will commence on Wednesday, Jan. 4th, 1860, and continue over the Lord's day following. One and all, come and pray the Lord to give us a feast.

W. Pratt.

☞ I will hold a conference in Elizabeth, Joe Davis Co., Ill., Wednesday, Jan. 18th, and continue over Lord's day following. The brethren must write me if they wish the above named meeting, and name where (what depot) they will meet me. Direct Muscatine, Iowa, care of J. Covell.

Walter Pratt.

Appointments.

Bro. D. T. Taylor will preach in Boston, Chapman Hall .... Sunday, Jan. 1st.

I will preach as follows:—
Prospect, Ct. .... Dec. 31st and Jan. 1st
Pine Swamp .... Jan. 8th
Pawling, N. Y. .... Jan. 15th
Hazel Plains, Ct. .... Jan. 22d

The intermediate time subject to the order of brethren in the same or adjacent places.

T. S. Canfield.

J. G. Smith will preach in Wolcott, Vt. .... Jan. 1st

Bro. Geo. Otis is requested to meet me there.

By request, I appoint to preach as follows:—
Newfield .... Jan. 1st
Winsted .... Jan. 2d
Pleasant Valley .... Jan. 3d
Bakerville, (Bro. Burr, please arrange) .... Jan. 4th
Wolcottville, (Bro. will arrange) .... Jan. 5th
Litchfield Station .... Jan. 6th
Plymouth Hollow .... Jan. 6th
Northfield, (where Bro. Humphreyville may appoint) .... Jan. 8th
Harwinton, (Bro. Elliott's) .... Jan. 10th
Waterbury, (Bro. Deany's) .... Jan. 11th
Bristol, (Bro. Hough's) .... Jan. 12th
New Britain .... Jan. 13th
Wallingford .... Jan. 15th

L. S. Ludington.

The Lord willing, Bro. J. W. Crabtree will preach in Winsted .... Friday evening, Dec. 30th
Pleasant Valley, Lord's day .... Jan. 1st
Winsted .... Tuesday evening, Jan. 3d
Unionville .... Thursday and Friday evenings, Jan. 5th and 6th.
[illegible]

Bro. Champlin appoints to preach in Bristol, Ct. .... Jan. 8th
Bro. [illegible] .... Jan. 22d

John M. Sutliff.

J. W. Crabtree appoints to preach in Unionville Thursday and Friday evenings, Jan. 5th and 6th.

Bro. J. K. Bellows will meet with the brethren at Hattertown, Ct. .... Jan. 1st

Eld. Wm. Shepherd appoints to preach in
Springfield, Mass. .... Jan. 1st
Chester Factories, Mass. .... Jan. 2d
Palmer, Mass. .... Jan. 3d
Springfield, Mass. .... Jan. 4th, 5th, 6th and 8th
Hartford, Conn. .... Feb. 8th and 15th
New Britain .... Feb. 17th

J. B. Cook will preach, Lord willing, at the Quarterly Meeting near Norwalk, Ohio, as Bro. Alling shall appoint, Jan. 1st, 1860. Will preach on about ten days, as brethren may arrange.

Eld. C. F. Sweet appoints to preach in Canesus .... Jan. 10th to the 15th

Business Matters.

To Correspondents.

☞ Will the Sister who sent us a communication from Goshen, Mass., send us her name?

☞ Sr. Mary Mathews.—It has been forwarded according to your request. Will answer your letter soon.

B. Perkins.—The money was received. You will see it was credited in the issue of Nov. 16th.

S. G. Clark's P. O. address is Freeport, Ill.

M. D. W.—Hubbardston is in Mass.

Jas. W. Nute.—You can obtain the "Union Movement" by addressing the publisher, R. S. Bosworth, Cincinnati, Ohio. Price ten cents.

Cash Receipts.

Preachers' Aid Society.—Isaac Ewell $5.00. To Dec. 26th, $94.00.

Saml Dodge 260, H C Keith 250, Danl. Hogarth p. p. 244, J Annable 234, Geo. A Barker 260, J C Finley 250, J C Young 247, A Hopkins 249, J W Gove 249, F A Dikeman 234, A P Chaney 249, S N Langley 234, S G Clark 250, Jas. Strang 250, L Barnaba 250, G Wheeler 234, L A Lang 263, C Gilmore 251, J R Savage 249, P Richards 249, A Yarde 249, H Babcock 251, Wm. Collins 246, S C Smith 242, S F Mudget 215, L M Colburn 234, W Lees 237—$1.00 each.

H T Miller 295, J O Griswold 276, P J Pilcher 234, S E Waterbury 234, R Knight 234, S Marsh 226, A Westcott 242, H Pratt 260, R A Sherman 234, J Bemis 241, C Goodwin 275, S C Bailey 234, A Bellows, D Harker 260, W Cross 253, Jno. Oldershaw 260, S Brackett 260, I Kinney 234, I Clowley 234, D Merrill 234.—$2.00 each.

N C Jerome 234, $1.40, E S Matheeson 244, $1.29, Benj. Hill 250, $1.13, A B Flanders 227, $1.50, Jos. Hunt 260, $3.00, M Glines 233, $1.62, do for poor 18 cts., M A Packard 21 cts., G Barrows 24 cts., M Day 234, p. p. $1.44, J A Lawton 237, 50 cts., G L Wade 236, 50 cts.

Books and Tracts.—S G Mathewson $3.71, J M Gove 36 cts., S J Burwell 10 cts., J M Jennes 30 cts., G P Hill 6 cts., J Haresign 12 cts., E Hodsin $2.00, B Hill 18 cts., Jer. Hill 09 cts., J Brooks $11.05, B Perkins $4.00, J Parry $10.00, J Billings $3.46, C W Dight $5.00, W B Wilson $1.00, J T Ongley 25 cts., D T Ross $10.00, M W Russel 9 cts., G W Green 70 cts., S B Howard $1.00, A P Allen $4.00, N Orcutt $6.00, A S Brown 6 cts., H Pratt $1.00, G L Hastings 11 cts., P I Pitcher $1.00, D Harker $1.34, B H Taylor 11 cts., Flor. Bliss $2.30, F A Baker $4.66, N Bailey 25 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more. books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Rich Man and Lazarus, Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17, with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp., price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-Eternal Torment. By Edwin Burnham. Price 1 cent, single, 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 5 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 138 William St., New York; Truman and Spafford, Cincinnati, and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.50.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. Price 3 cts. single; [illegible]

The [illegible] $6.00.

The [illegible] designed for [illegible] by J. V. Himes. [illegible]

Words of Warning [illegible] postage 1 ct.; $1.50 per [illegible]

English Bibles.—We have [illegible] than they can be bought at any [illegible] city.

Life and Religious Experience of [illegible] Munger, including [illegible] connected with campmeetings and [illegible] ten by himself. This is a very [illegible] and will be read with interest by all. [illegible]—postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the [illegible] of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

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Sacred Pathways in Palestine.

The pathways of Thy land are little changed
Since thou wert there;
The busy world through other ways has ranged,
And left these bare.

The rocky path still climbs the glowing steep
Of Olivet;
Though rains of two millenniums wear it deep,
Men tread it yet.

Still to the gardens o'er the brook it leads,
Quiet and low;
Before his sheep the shepherd on it treads,
His voice they know.

The wild fig throws broad shadows o'er it still,
As once o'er Thee;
Peasants go home at evening up that hill
To Bethany.

And, as when gazing Thou didst weep o'er them,
From height to height
The white roofs of discrowned Jerusalem
Burst on our sight.

These ways were strewed with garments once, and palm,
Which we tread thus;
Here through Thy triumph on Thou passedst, calm,—
On to Thy cross.

The waves have washed fresh sands upon the shore
of Galilee;
But chiseled in the hillsides evermore
Thy paths we see.

Man has not changed them in that slumb'ring land,
Nor time effaced:
Where Thy feet trod to bless, we still may stand,
All can be traced.

Yet we have traces of Thy footsteps far
Truer than these:
Where'er the poor, and tried, and suffering are,
Thy steps faith sees.

Nor with fond sad regrets Thy steps we trace;—
Thou art not dead!
Our path is onward, till we see Thy face,
And hear Thy tread.

And now, wherever meets Thy lowliest band
In praise and prayer,
There is Thy presence, there Thy holy land,—
Thou, Thou, art there!

—*The Three Wakings.*

For the Crisis.

Religion.—No. 4.

IS IT PROGRESSIVE IN PRINCIPLE?

The most mighty and imposing forces of progress are often long silent; and to the ignorant may offer no thought of the power which will afterward be developed. Long have the dormant energies of principle slept in past ages, till some fortunate change in the condition of human affairs, or the uprising of some gigantic mind, has thrown open the gates of light—the thunder-roll of distant clouds then signals the departure of ancient and absorbing doubt, and error in broken fragments gathers away from the heaven of intelligence.

The river across an elevated plain runs slowly; sluggishly it pursues its lazy course through swamp and marsh; but there is power in it; the elements of strength are incorporated and represented, though its glassy surface seems only intended for the play of the ripple and the dip of the fish-hawk's wing, or the plash of the fisherman's oar. There is life in it: death is in it too. Beyond is the splendid cascade, the sublime waterfall, over which comes rushing the foaming flood. Nature has here prepared scenes and sent forward the actor. Nature applies her force, sounds gratify the ear, sights please the eye, health rises on etherial wings, and by the skill of man, the rolling torrent forces into action and applies to the practical purpose of man's will, the machines that serve millions. A city has arisen; but the wild duck flies over the cataract as before; the plover plays over the solitary lake of the morass; the trout and pike dart, as before, from shade to sheen, and the halloo of the huntsman rings along the margin.

Latent forces need direction and application. Once bring the dull and stagnant waters of past theology into full play, and by the action, a force upon mind secures the working of intellect. This is the foundation of ideas. They are the fabrics. The raw material of truth has been submitted to an action of mental mechanism: the power is but the application of the latent force of true theologic element in the right direction. The beautiful fine-textured, strong and useful garment, is the result. Ideas are the most powerful existences in the whole world of human existence and action. The thought once secured, from whatever cause, and the soul entrenches itself. The beleaguered heart will offer unshrinking defence within the fortifications of its own conceived ideas. Besides, it is well nigh impregnable. His citadel around him is thrown outward, by himself, as the preparation of his indomitable exhibition of bravery, and every breach repaired on the instant; because rock and iron, timber and tools, are with him, as well as batteries and ammunition. The sword, the prison, the faggot, the rack; the long ascendency of despotism; the confiscation of estates; the sacrifice of human victims, in untold [illegible] all the diabolical paraphernalia of persecution have failed to dethrone the distinct thought—the great *idea* of a people [illegible] in ideas, the soul finds her [illegible]. The ascendency of ideas is the [illegible].

[illegible] and [illegible] of the past [illegible]

and glade, paddling the light canoe over lake and river; and hunting game in the grand, natural and majestic parks of a continent, with council fires and predatory excursions; or the savage yell of the warrior; the death-wail of the mangled white men; the shriek of the captive matron and maiden; burnings, pillage, scalping; screechings of infant victims rending the forest air,—we are not in that life now! That was a transition state. The presence of an old fact will not necessarily cause us to live in the olden day; nor should it be expected to give us the olden life. A live Indian in New England, does not imply the tomahawk, the scalping knife and torture. Once it did. The land, once in peril and fear, has not forgotten the historical facts of the past; it has prevented their continuance.

The observation of an old theological truth may create excitement, give interest or pleasure; but it is not the necessary chain that, binding us within its own folds, would link us to the past conception. The direction and application are demanded; and they begin to appear. The progressive inquiry of man secures results here as well as in philosophical research. The great facts in theological science of the past should not be forgotten; but they do not carry us back centuries. They cannot. They should not be ignored; but they do not place us under absolute obligations. They do not bind us. The mind will obtain *ideas* in theology and eternally guard its gains.

To obtain the *idea* by our own discovery—which may indeed have been known by others—is nevertheless a new and interesting fact for us. An inhabitant of Saturn coming to the earth would see an oak tree—its leaves—a hard substance on its stems. This is a wonder; how is it produced? He looks, and on the ground he will find the same thing he has seen on the tree. One he will find in the moist earth. It is broken, it is sprouted; and he will see another in which leaves, like those on the tree, appear—another with a stem and larger leaves. This is the way the oak arises.

One of the greatest truths in nature is, the reacting and recuperative forces of the natural elements, when allowed their play. Fruit compensating growth; result compensating labor. The oak bears the acorn; the acorn produces the oak. We knew the fact long before. *To him* it is a new truth. If he calls it any thing else but oak and acorn, it makes no difference in the truth.

To some, discoveries in truth are easy, the mind rests not without a further view of the *principle* and foundation of the thing. Such are always ahead of their time; they are the *radical* revulsionists of every time—the Iconoclasts of each century. They produce the new and beautiful tree, while the old oak decays. The masses are most happy in discovering the improved result—the system—the *religion*—regardless of the labor required to eventuate; unmindful of the improved condition of the principle, careful only of its action. Such are conservatives, while the first must of necessity take in the greatest minds within the range of advanced position; the last secures some of the smallest, within the narrow limits of the trailing path.

Protestantism, I am told, is the great progression in the principle of religion. Doubtless it should be; it will admit of it; but Protestantism is likely to be outdone and overmastered. One half the effort may be deprecated; the other must be admired; for the connectional application secures liberty of *ideas*, with the improved *principles* philosophically arranged, and the system thus constructed. Alas that this should become *Rationalism!* Rather alas, that Rationalism should leave the ground of theological inculcation for the lone, freezing sentimentalship of philosophy!

The National Church of England is Protestant! Is progress exhausted there? Is conscience ever enslaved? Is the heavy taxation to support the establishment never complained of?

In Prussia a Protestant Evangelical church is established. Could not the principle on which the worship of that country is founded be vastly improved? And soon it must be improved. Germany boasts of a Protestantism; it is a formal State religion. Innovation is nearly impossible, and as dangerous as in Catholic countries, and as much so now as before 1848.

A minister of the gospel, a few years ago, in one of the German cities, announced that Jesus Christ was the greatest Republican that ever lived! He filled up his sermon with quotations from the language of Christ, to prove his assertions. The next time of service, four constables prevented the assembling of the people. If a man will not have his child christened by the time it is two weeks old, he will be fined or imprisoned. The clergy of that establishment will defend the reigning prince, even in the violation of his oath.

Protestantism has free play in America; yet the entire religion of large portions of the land is conventional. We change in some localities our religion, as our politics, at the call of an imperious *vox populi*.

W. A. C.

☞ The hypocrite may spin so fair a thread as to deceive his own eye; he may [illegible] himself, and not know himself to be the spider.

For the Crisis.

The Last Roman "Head."

IS IT NOT NAPOLEON III.?

We find no instance in the entire history of human affairs, in which the combined agencies of earth have united, at any revealed *crisis*, to exalt the wrong man. The overruling providence of God, holds, or lets loose the wayward passions of men, so as to justify the strong language of the prophet: "He maketh the wrath of man to praise Him; and the remainder of wrath He will restrain."—Ps. 76.

Augustus Cæsar, the Roman; Alexander, the Grecian; Cyrus, the Persian; and Nebuchadnezzar, the Babylonian conqueror, each found their way opened before them by Providence; and their plans were directly and indirectly sustained by all classes of men. Taking this great fact, that there is such an overruling Providence, as the basis of our argument, I remark,

I. That Napoleon has been aided by the most antagonistic nationalities, Romish and Protestant; Royalist and Republican; Russian, Austrian, and Mohammedan! No other man of our time has been so sustained. Protestant England has given him her material and moral support, in wounding Russia and avenging his uncle's defeat in 1812—in which the Grand Turk concurred with all the power of his empire!

Again, Russia, though humbled, has become his ally; and has aided him by holding Germany in check during his Italian war, and now in proposing the European Congress. Nay, Austria, his late rival, relieved him of the fearful responsibility of declaring war; and then joined him in making "peace" just when his interests demanded it, in order to confound Germany as she was rushing to arms, and compel her to *feel* her folly!

The word and providence of God point out Napoleon as the ruling sovereign of the prophetic earth

II. He is at the head of France. France is the frog power of Rev. 16: 12, that is to take the lead in the mighty war of the great day! Therefore, he is the last head—because,

III. There is no number for the Napoleonic Dynasty, save the 7th. Five had fallen in the apostle's time. One was then existent, the Imperial, which style and title were worn by Justinian and Phocas when the Popedom was set up; as well as by Francis II. of the house of Hapsburg in Austria, when it was abolished in 1804. Then Napoleon adopted a new title, appropriate to a new headship—Emperor of France and King of Italy.

IV. This dynasty fills the prophetic picture—"Was, is not, and yet is!" Napoleon III. has revived the dynasty of Napoleon I., after the lapse of over forty years, during which it was "*not*", by consequence, all the leading agencies in European politics are constrained to concur in setting up the right man—the man of prophecy. Hence he is the last head. Providence points to *him*.

V. He sustains the symbolic woman—the Romish church. No power has been owned and *felt*, supreme in Rome for about ten years, save that of Napoleon III.—Therefore he is the last headship, though perhaps not to be fully developed till after the Second Advent.

VI. He has started the new Italian nationality—of which no one dares to be the head, as yet. The Pope is afraid to accept it; and no one can accept it save Napoleon III. (or his appointee.) Thus geography and history concur with prophecy and the providence of God, to point out Napoleon III. as the last head of the Roman Empire. In this relation he has *no rival!* No one else can claim such and so many proofs of being "the man of prophecy"—at this important crisis.

The grand outline periods are ending. The seventh and "last trump" is about sounding. An awful crisis in the world's affairs is now just opening, and events big with destiny, crowd on events still more startling! Surely, the Lord is coming. Amen.

J. B. C.

For the Crisis

We Love His Appearing.

First, because upon that event hangs the veracity of that God who is glorious in holiness, fearful in praises, a God doing wonders. Secondly, because our blessed Lord and Savior Jesus Christ will then take the position for which he was born, and for which cause he came into the world; namely, King of kings and Lord of lords, having the sea for his inheritance and the uttermost parts of the earth for his possession; for not until then will, or can he, see of the travail of his soul and be satisfied. The seat of mediation at the Father's right hand must be occupied until the day when judgment shall be given to the people of the saints of the Most High, and the time come that the saints shall take the kingdom under the whole heaven and possess it forever and ever. Thus will he then be glorified in his saints, and under his millennial reign will saints go forth with him from the cleansed sanctuary to share his final conquest in yielding the balance of the Abrahamic territory, which will then be in the hands of its legitimate heir, and on his vesture may be read, King of Kings and Lord of lords. For this honor have all the saints; and he will not fail until he has set judgment in the earth.

We love His appearing, thirdly, because we long to see the day break and the shadows flee away. We long to behold the long line of holy martyrs, from a righteous Abel down to the dawning of this day, in their immortal constellation, from which they can die no more, wearing the uniform of heaven's choicest sons, raising the song, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every nation and kindred and tongue and people." We love it, because it will be an eternal cure for slavery; the long down-trodden slave will be loosed from his manacles, and the poor galley from his oar; for in it shall be no galley with oars; the gallant ships shall not pass that way laden with bodies and souls of men. We love it, because the earth shall then cast out its dead and no longer cover its slain, and its final groan produce the unheard of event of a nation born at once.

We love it the more ardently as we see the day approaching, because the church for the space of about six thousand years, even in its most tranquil state, has been subject to a conquering foe, which has reigned supreme and laid its captives lifeless in dust at its feet, and because this event destroys death, and him that had the power of death, and delivers them who through fear of death were all their life time subject to bondage. Hence we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." These are some of the many reasons why we love his blessed appearing. PETER H. LAWRENCE.

Lawrenceville, C. E.

Selections.

Immortality of Goodness.

Extracts from a sermon by H. W. BEECHER, on Isa. 55: 10, 11

"Can any man imagine a greater difference between cause and effect than that to which we are accustomed in the survey of nature? Who can imagine a greater difference than exists between the rain-drop when it falls, and the rain-drop when it reappears speedily in vegetable growths—in the grass, the flower, the stalwart tree? It comes upon the cloud, and rests upon the earth; but speedily it is caught up, and set to work in the strange enginery of nature. It finds its way into life, and in that life it makes acquaintance through the leaves with the sun. And how different is it from the rain-drop that fell in the late shower, when it shakes itself in the grass, or forms a part of those luscious juices of the fruit that tempt the eye and the palate! It fell rain: it comes forth a leaf. It fell a liquid, transparent drop: it rises in varied forms of beauty and use. Who, looking upon the leaves of to-day, would dream that they are those drops that fell last week in that haze and that gray storm? And yet they are! You cannot tell by the way a cause strikes the earth, what is the form of the effect it shall produce when it enters the laboratory where God is the chemist and the worker."

* * * * * * *

"The power of goodness, even in its least forms, in this world, is never lost. And it was with reference to this very thing that this whole passage was spoken:

'Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth out of my mouth, and it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

It is the continuity, the certain preservation, and the final efficiency, of every moral influence for good that issues from the lips or mind of God, that is here taught, and guarded against skepticism. We, divinely instructed, borrow these same influences from God, who broods over us. And as there shall not be one single influence for good let forth from the mind of God that shall dare to report itself an empty-handed servant, as every such influence shall do the errand whereto it is sent, so likewise every single influence for good that we borrow from God, in the lowest as well as the highest spheres, shall not return unto us void. Like the rain, it may be hidden; like the snow, it may dissolve out of our sight; but it shall not fail to accomplish its legitimate result.

There has not been one single good enthusiasm that has set on fire some heart, there has not been one single breath of love that has touched the higher feelings of some soul, there has not been one single volition or power that has been followed by appropriate action, in all the periods of time, that has failed to do its appointed work. Seeds perish by the thousand; ten thousand things in the vegetable world seem to be cut short in the initial stage of their growth; but I take it that there has not been one influence for good, for purity, for justice, for mercy, for integrity, for spirituality, in the world, that has come to nothing. Such influences have in every case accomplished the thing whereto they were sent, and prospered in their errand, though we may not have been able to trace them to their final issues. However much good you may do, you may be sure that none of it will be done in vain, although the effects which it produces may be hidden from your view. You are not to know by the registering of the eye, or the measuring of the senses, all the results of the good you do.

Some men seem to themselves to be useful only when they can measure the effects of their conduct; but these things have been hidden from the eyes of men. Besides [illegible] men, who lived before the days of Christ—noble old prophet souls—longed to behold the light of coming glory to hasten which their deeds had contributed; but they died without that sight. They could not trace those deeds to their consequences. But all the stripes and persecutions that men have borne for the sake of goodness; all the sympathy that they have treasured up in their hearts for their fellow-men; all the blood that they have poured out for the cause of truth and righteousness—all this has been garnered and placed to their account: not in the books of men—God has taken care of it; and he stands saying, for the encouragement of his fainting children, 'As the rain and the snow which come down about you to day shall not return without accomplishing that whereto it is sent, so not the slightest thing put forth for goodness, and usefulness, and purity shall perish. Though it disappear, though it be hidden, it is that it may do its office-work.'

Do not work when you are in the sunshine alone. Do not count only those things useful the effects of which you can see. The results of ten thousand things of usefulness are covered up. It is well that it is so; for man cannot bear success, because it is so intoxicating. Pride and vanity easily get drunk on the wine of success. From those, therefore, that do the most, is hidden much that they do. It is not best that they should know it all. But God knows it; and there comes a registering day, and a reaping day, an exhibition day, a day of welcoming and gratulation, when good men go home to heaven to be surprised with the harvest of which they only sowed the seed;—the much that has come from the little."

* * * * * * *

"It is God that presides over all things and all men. He shapes our courses. He loves the world, and bears it in his arms as a mother carries her child in her bosom. He watches over it. He smiles at the fantasies of tyranny, and mocks the airs of oppressors. He knows in his heart that the day is coming when every man shall make him afraid.

There is to me promise in the rain-drops of to-day, now that I have learned to read them. I hear the voice of God saying to to my heart, 'As the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth, it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Even so: thy word is for religion, for love, for liberty, for justice; and thy word shall abide for ever!"

Meditation of Dr. Cotton Mather, born 1662.

"The thoughts of Christ are become exceedingly frequent with me, I meditate on his glorious person, as the eternal and the incarnate Son of God: and I behold the infinite God as coming to me, and meeting with me in this blessed meditation. I fly to him on multitudes of occasions every day, and am impatient if many minutes have passed without some recourse to him. Every now and then I rebuke myself for having been so long without any thoughts of my Savior; how can I bear to keep at such a distance from him? I then look up to him, and say, O, my Savior, draw near unto me! O, come to dwell in my soul, and help me to cherish some thoughts wherein I shall enjoy thee; and upon this I set myself to think of what he has done, (is doing,) and what he will do, for me: I find the subject inexhaustible, and after I have been thus employed in the day, I fall asleep at night in the midst of some meditation on the glory of my Savior; so I fall asleep in Jesus, and when I awake in the night, I do on my bed 'seek him whom my soul loveth,' (on awaking) the desires of my soul still carry me to him who was last in my thoughts when I fell asleep."

Sunshine.

O, for more of it! We need it in our hearts, lives, homes, churches—everywhere. God causes *his sun* to rise upon the evil and good. So let *us* scatter sunshine on *our* way as far as we can. Away with this eternal scowling, this everlasting blue-light. Let us have sunshine, warm, mellow, rich, and cheering. "Ye were some time *darkness*, but now are ye *light* in the Lord. Walk as children of the *light*." "Ye brethren are not in darkness, that that day should overtake you as a thief. Ye are all the children of the day." Walk, then, in the light, and scatter it far and wide. "Neither be ye sorry; for the joy of the Lord is your strength:" not the joy of the *world*, but "of the Lord." O, be full of this holy joy, and then reflect the divine sunshine on all around. Do not go groping in darkness longer. Heaven's brightness is but just before you. The Master cometh, "And unto you who fear his name shall the sun of righteousness arise, with healing in his wings." Ah! there shall be sunshine, and *that* sun shall no more go down. Reader, will you bask in that sunshine?—H. L. H.—*Ex.*

A Woman's True Life.

To most women, how rarely occurs the opportunity of accomplishing *great things*, and making great conquests, as the on-looking world estimates greatness. But in every relation of life, and in almost every day's and hour's experience, there are laid in her pathway *little crosses* to take up and bear, *little lessons* to learn of patience and forbearance, *little sacrifices* which may seem as nothing to the looker-on, but which, from peculiarity of temperament, may in reality be costly ones; *little victories* over nameless developments of selfishness, the culture of many a little hope, and feeling, and principle, and suppression of many desires, repinings, or exactions, which make the feeble woman sometimes greater and stronger, in the eyes of Him who looks into the soul's innermost recesses, than the mighty man who takes a city.

To the most of women the great warfare of this probationary life must be a warfare known best by its result—the enemies they would vanquish meet them in the little hidden nooks of every-day life, and the victories they gain in the warfare are recorded, not on the scroll of earthly fame, but by watching angels in God's book on high.

Then how greatly important is each day's result in the discipline of domestic life, if here it is we are to achieve holy victories, and then to receive the plaudit, "Well done!"—or at the last to find inscribed upon our course, "Defeat—failure—irretrievable loss."

Loss and Gain.

Thou hast done well to kneel and say,
Since he who gave can take away
And bid me suffer—I obey.

And also well to tell thy heart
That good lies in the bitterest part,
And thou wilt profit by her smart.

But bitter hours come to all;
When even truths like these will pall,
Sick hearts for humbler comfort call.

Then I would have thee strive to see
That good and evil come to thee
As one of a great family.

And as material life is planned,
That even the loneliest one must stand,
Dependent on his brother's hand;

So links more subtle and more fine
Bind every other soul to thine,
In one great brotherhood divine.

Nor with thy share of work be vext;
Though incomplete, and even perplext,
It fits exactly to the next.

What seems so dark to thy dim sight
May be a shadow, seen aright,
Making some brightness doubly bright.

The flash that struck thy tree—no more
To shelter thee—lets heaven's blue floor
Shine where it never shone before.

Thy life, that has been dropped aside
Into Time's stream, may stir the tide
In rippled circles spreading wide.

The cry wrung from thy spirit's pain
May echo on some far-off plain,
And guide a wanderer home again.

Fail—yet rejoice. Because no less
The failure that makes thy distress
May teach another full success.

It may be that in some great need
Thy life's poor fragments are decreed
To help build up a lofty deed.

Thy heart might throb in vast content,
Thus knowing that it was but meant
As chord in one great instrument;

That even the discord in thy soul
May make completer music roll
From out the great harmonious whole,

It may be, that when all is light,
Deep-set within that deep delight
Will be to know why all was right;

To hear life's perfect music rise,
And, while it floods the happy skies,
Thy feeble voice to recognize.

Then strive more gladly to fulfill
Thy little part. This darkness still
Is light to every loving will.

And trust—as if already plain
How just thy share of loss and pain
Is for another fuller gain.

I dare not limit time or place
Touched by thy life; nor dare I trace
Its far vibrations into space.

ONE only knows. Yet if the fret
Of thy weak heart, in weak regret,
Needs a more tender comfort yet,

Then thou mayst take thy loneliest fears,
The bitterest drops of all thy tears,
The dreariest hours of all thy years,

And, through thy anguish there outspread,
May ask that God's great love would shed
Blessings on one beloved head

And thus thy soul shall learn to draw
Sweetness from out that loving law
That sees no failure and no flaw

Where all is good. And life is good,
Were the one lesson understood
Of its most sacred brotherhood.

—*Adelaide A. Proctor.*

BE PREPARED.—No man knows what a day may bring forth; what miseries, what good or what evil, what afflictions, what temptations, what liberty, what bonds, what good success, or what bad success, a day may bring forth; and, therefore, a man need every day be in the closet with God, that he may be prepared and fitted to entertain and improve all the occurrences, successes, and emergencies which may attend him in the course of his life.—*Thomas Brooks.*

Reading for Youth.

The Secret.

A STORY FOR BOYS.

(Concluded.)

For a full hour the agony of the mother lasted, she then lay motionless from utter exhaustion, and finally fell into a profound slumber. A portion of the gold piece yet remained, and Clarence tendered to the doctor the usual fee. A smile stole over the face of the wealthy Dr. S—— (for so it happened that one of the first physicians in the city had by chance, been summoned,) and there was a tear in his eye as he looked at him earnestly.

"God bless you, my noble fellow," and he laid his hand upon his head. "No, keep your money for other good deeds—but tell me who are you?

Clarence looked up at him and smiled, after a moment's pause.

"Only my father's son."

"Well, well, you choose to do your good deeds under a veil, I see; any father should be proud of such a son. I never saw you before, but I think we shall meet again. You have a heart, my boy, too large for that manly little frame."

He laid his hand kindly upon his head, shook him warmly by the hand, and disappeared.

Clarence went also, but returned in an hour, bringing with him a pair of new shoes for each of the two eldest children. These exhausted the money he then had with him, but his charity box was at home, and on that fund he determined to draw in behalf of the sufferers. While deliberating on what they most needed, his good intentions were forestalled by the appearance of the doctor's carriage before the door, and the doctor sprang out hastily with numerous packages of clothing, provisions, etc.—an ample supply for their present wants.

"Here," he said to the eldest girl, a child of six years, "dress your brothers and sisters in these clothes, and see if your little hands cannot make the room comfortable."

The child's eyes brightened, for the food had strengthened, and his kind words encouraged her, and she was at once busily employed. He smiled cordially as he discovered Clarence, and said—

"I told you we should meet again."

He hastened away to other engagements, but a supply of fuel came by his orders immediately after, and Clarence remained to aid the helpless children; nor did he leave until he saw them warm and comfortable.

The doctor visited the family until the poor and grateful widow was perfectly restored, and able again to take care of her little ones; then his wife provided employment for her, and she required no further assistance. One more visit revealed all this to Clarence, and he and the doctor never met again.

* * * * * *

Four weeks had passed. Clarence's good deed was still his own secret, when his father encountered Dr. S.——

"Mr. Mitchell, what a noble specimen of humanity you have in that son of yours, I congratulate you on being his father.

"Which one, doctor?

"Why, the dark hair and the dark eyes. He does not tell his name."

"What do you mean, doctor? I hope he is not ashamed to own it?"

"Then he has not told you of his recent encounter with me?"

"Not a word."

"Is it possible? Let me tell you, you have reason to be proud of that boy, he is a noble little fellow."

Then relating to Mr. Mitchell every circumstance of that day connected with Clarence—delicately withholding his own part in the proceedings, which did not, however, long remain a secret.

With a full heart overflowing with thankfulness for such a son, Mr. Mitchell returned home that night and related all to his wife. As soon as Clarence came in he took him by the hand. "My son, I know the history of the twenty shilling piece."

Clarence looked up in wonder.

"Dr. S—— is an old friend, though we do not meet often. He would not rest until he had traced you out; and now, my boy, receive your father's blessing." He bent down and kissed his forehead: then he led him to his mother. "There," said he, "take to your heart the noblest son that God ever gave to a mother—take him, and say God bless him."

She did fold him to her heart in silence, and the mother's feeling was too deep for words. Edward came in. "My son, you have done well in the purchase of your Bible; your brother has done well in the practice of its precepts. Emulate his noble example. I am proud of you both."

Mrs. Mitchell withdrew with Edward into the library, and there related to him the story. Scarcely had she concluded it when he rushed back and threw himself in tears on his brother's neck. "Oh, Clarence! I must be good like you."

Clarence wept. "Why it is but a little that I have done. I had everything that I required; it was no sacrifice."

"But you lost the skating party. Clarence, you know that you wanted a new riding whip, you said so when father was giving us lessons on Pony, in the last vacation,"

"No matter for that," said Clarence.

"My boy," said his father, "why did you keep it so secret? Did you not suppose that we would approve and commend it?"

"Yes, father, but I remembered what you read to us that morning, in the lesson for the day:—

"Take heed that ye do not your alms before men, to be seen of men; otherwise ye have no reward of your Father which is in Heaven."

Children, be Prompt.

Never say, when told to do anything, "In a minute," or "by and by." This leads to a bad habit, which, if not overcome, will prevent all confidence in you as you grow up. You will then put off duties you owe to your neighbor in the same way, and lose his confidence. Many men lose the respect of their neighbors, not so much because they mean to do wrong, as through carelessness. "By-and-by," and "to-morrow," have ruined thousands, robbed them of their character, and made them anything but blessings in a neighborhood. Little confidence can be placed in their word, not because they mean to tell falsehoods, but because of their carelessness. No obligation is fulfilled when it should be. And it is sometimes so in their own affairs. They lose days and weeks because business is not attended to when it ought to be. A tool is lost, because not promptly put back when done with. Fulfill promptly every promise made. Put off not an hour.

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